

# *The Canadian* **WATCHMAN**

A vintage black and white photograph of a woman with short, dark hair, wearing a light-colored, short-sleeved dress. She is sitting on a rustic wooden fence, looking off to the side. A flowering branch with small white blossoms is draped over the fence in front of her. The background shows a field and trees under a light sky.

**Health Fads** Page 21

*Oshawa, Ont. & June, 25c*



### *A Good Name -*

Can never be stolen in hard times.

Never loses its value during business depressions.

Pays its biggest dividends in the days of trouble.

Cannot be lost without shaking the faith of the whole community.

Is always the foundation of good credit.

Is more to be desired than much popularity.

Is the highest compliment the public can pay.



# Will Humanity Outgrow Religion?

NO. 5

BY C. F. McVAGH

MONEY is helpful and food is necessary, but money is very often spent for that which is not bread and even when it is used wisely there are many good things that money will not buy. Money will not buy contentment, health or happiness nor can it satisfy soul hunger for love and the finer spiritual aspirations. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live." Isaiah 55: 1-3.

## *Testimony of a Noted Scientist*

AND these outstanding human needs which neither money nor science can satisfy are recognized by scientists as well as preachers. We have a striking illustration of such recognition in a conversation between Roger Babson and the late Charles P. Steinmetz, the "electric wizard," just prior to the great scientist's death. "Tell me, my friend," said Babson to Steinmetz, "what lines of research will see the greatest development during the next fifty years?"

Steinmetz thought quietly and soberly for a few moments and replied, "The great discoveries will be made along spiritual lines. We scientific men have spent our lives studying physical forces. And now, having made the most sensational discoveries in the history of the world, we learn that our knowledge has not brought people happiness. Scientists must now turn their laboratories over to the study of God, and prayer, and spiritual forces. Here is a field where miracles are going to occur. Spiritual power is the greatest of the undeveloped powers, and has the greatest future."

The opinion of this scientist cannot be attributed to the bias of tradition nor to lack of mental development. It is surely worthy of respect and careful consideration. His conclusions, however, are not altogether new. Moses wrote "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8: 3. And Jesus, the greatest teacher of all times, quoted this Old Testament teaching as fundamental truth. Matt. 4: 14.

Religion satisfies a human need that  
neither money nor science can supply



The church at Grand Pre in the land of Evangeline.



MAN has moral cravings entirely distinct and apart from anything he has in common with the brute creation, but since sin entered the world through "the fall" even the best of men have been unable to attain or even to approximate in their own strength the moral ideals that they acknowledge.

The apostle Paul out of his own experience speaks feelingly of this unsatisfied craving and of his effort to free himself from condemnation, in his letter to the Romans: "If then I do that which I would not, I consent unto the law that it is good. Now

Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8: 1, 2.

### *Power to Attain Ideals Needed*

AGAIN we see in the life of one of our most beloved and tender-hearted poets, Bobby Burns, a record sadly marred by indulgence in alcohol and lust in spite of the fact that he penned some of the purest sentiments and highest moral ideals that the natural mind of man is capable of. We know of only one remedy for sin; the blood of Jesus



A group of Seventh-day Adventist missionaries leaving Vancouver for the Orient on one of the Canadian Pacific Empress boats. This denomination sends out on an average one missionary every other day.

then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man." Romans 7: 16-22.

And after finding deliverance through faith in Christ he joyfully exclaims: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the

Christ through the gospel. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Every religion except Christianity consists of systems of more or less good advice, but all these fail to reach the moral ideals that they advocate because of inherent weakness of the flesh.

"If evolution explains the cause of sin, it assuredly does not provide its cure. For what is the use of a remedy that operates so slowly that the patient before he is cured is dead? Civilization's chronic disease of sin has become acute. The world cannot wait for evolution! Sin is stronger and swifter-  
(Concluded on page 27)



# Does the World Need a Superman or a Saviour? » » »

BY THEO. G. WEIS  
Battleford, Sask.

LOOKING out of the shell of his madman's house, Nietzsche, "the most original thinker of modern Germany," "the Darwin of morality," cried loudly and with the unforgivable twitchings of a mental epileptic, "All gods are dead: now we will that the superman shall live." (Zarathustra.)

Who is this superman? The world today is full of men and women who are ahead of their contemporaries, living with their heads in the clouds and suffering the ridicule of the crowd. The world is full of intellectual giants, full of Ogs—brutes of strength—full of blind enslaved Samsons, and full of wretched super-degenerates of vice.

But who? what one single individual among all these shows promise of being the superman? You will answer there does not and never will exist a single individual who can touch even the hem of the problems that skirt the future of the human race and weigh upon it like the coarse black sackcloth of the mourner. What the world needs today is not more giants of intellect, but more knowledge of the ways of God in His dealings with men; not more hardness and cunning deceit, but more love and openmindedness; not more big, volcano-like man, but more big, warm hearts.

## *The Devil's Text*

WHEN the evil one accosted mankind in the garden of Eden, he announced a most colorful thesis in one phrase, "Ye shall be as gods, knowing good and evil." Ever since that time mankind has believed the lie of its own moral potentiality and spiritual possibility. Generation succeeding generation, disciple following master, tyro imitating general, son inheriting father's traits, through centuries of fast declining physical endurance, has built upon the philosophy of the better man. But we must not yield too much ground to such hero worshippers as Carlyle and Nietzsche—worshippers of the better man.

## *Intellectual Giants*

REFLECT!! The world has had its abundance of men who followed the ideas of Marx and Spencer. It has its thinkers like Tarde and James. Too, let it not be forgotten, in the year 552 B.C., Confucius saw the light of day in old, factional, disintegrating China. No man of China thought more deeply or worked more untiringly than Confucius.

There is Plato, the founder of the first university and the author of the "Republic," "Lysis,"

"Charmides," and many other theses. This man was a mighty Greek. Our classical learning dates back to Plato. Think of Copernicus, the pious, patient, well-meaning, Polish monk sitting night after night beneath the wonders of a starry sky, and searching for knowledge in the realms beyond. Copernicus was a giant among his contemporaries. He was a profound thinker and the influence of his work was immeasurable.

That word philosophy brings other men to mind, such as Aristotle, Bacon, Leibnitz, Voltaire, Schopenhauer, Spinoza, Kant, Thomas Aquinas, Democritus, Marcus Aurelius, Epicurus, and Abelard. But why continue the list? These are accounted some of the world's greatest thinkers.

They have originated, revived, rejuvenated, collected, and beautified all the thought lines of his-



William Hale Thompson is no longer mayor of Chicago. It will take more than brains to remedy conditions in such cities.



tory. They are men who stand apart as mental giants. They were not leaders in wars and revolutions like Cromwell or Garibaldi; they were not leaders of religious sects like Mohammed or Gautama. They were thinkers, philosophers. Yet, not a one of them or the sum total of all of them can make this world a heaven—a Utopia of perfect rule, perfect equality, perfect obedience, perfect health, perfect thought.

Philosophy has failed to achieve its ideals. Human attempts have been cut down by physical decomposition and mental weariness. Time robbed each of these of their best and most fruitful efforts. Men's idols have always shown signs of earthiness. Thought leaders whose heads were high in the rainbow-fringed vapors of abstract thought, walked with their feet hindered by the mud and leaves of human vice and sin. No philosophy is perfect; no philosopher is perfect. The superman of necessity has to be more than that.

#### *Leaders in Science and Statecraft*

WE turn to the scientists, the warriors, the statesmen. But, we don't find the superman among the Newtons, the Galileos, the Herschels, the Harveys, the Mendels of yesterday or even the Einsteins, the Edisons, the Shaws, the Chestertons, the Bertrand Russells of our day. We can't find

him among the Alexanders, the Napoleons, the Wellingtons, the Nelsons, the Lincolns, or the Hindenburgs, the Stalins, and the Mussolinis. Their influence, their endurance, their power was and is tremendous. Yet, the discoverers of laws of nature, the creators of machines, the generals of armies have never succeeded in making a homogeneous, world empire of the races, creeds, and nations that exist on this globe. The superman must do just that.

#### *The Immortals of Religion*

WE turn to the immortals of religions. We scan their precepts from Moses to Ghandi. There is Paul of Tarsus, Mohammed of Mecca, Gautama (the Buddha) of India, Augustine, Calvin, Luther, Loyola, and others. These are great founders and revivers of religion. Cold reason analyzes, compares, and studies each of these lives but can find nothing that would make Mohammed more righteous than Napoleon, Buddha more a god than Copernicus, or Luther more glorious than Newton. Reason has walled us. We have found no way of escape. Philosophers, prophets, moralists, ascetics, and preachers have failed us. Comparing the lives of men with the lives of other men we have seen only erring mortals. Coldly we have concluded that Moses was only a nomad with an Egyptian education, Paul only a tent-maker, Mohammed only a camel driver, and in every man we have seen only that which is most like ourselves.

#### *Faith Whispers God*

WE have failed to find a superman; let us seek for a God. Maybe He is not dead, maybe He has not gone on a journey, maybe we can find the touch of His guiding hand even in the lives of those who least respect Him. Enter Faith, Hope, and Love to lend a helping hand to reason. Love speaks of tenderness, hope points to the stars, and  
(Concluded on page 28)



Adolph Hitler, left, leader of the National Socialist Party in Germany.



# Punishment Here or Hereafter?

By F. W. STRAY

Moncton, N. B.

IT is appointed unto men once to die, but after this the judgment." Heb. 9:27.

The way to the answer of our question in the heading is found in this text. It must inevitably follow that if there is to be a judgment, it must precede punishment. In the administration of justice, evidence for and against the accused is presented, and judgment of guilty or not guilty rendered together with the penalty, if found guilty. After the judgment, punishment. A reversal of this order would be but a fool's court and a travesty on justice.

Then if, according to our text, judgment follows death there can be no punishment for sin until after death, for the judgment after death must precede punishment, as no man may be condemned without trial and sentence.

At once, I seem to hear a thousand voices protesting against this conclusion. Over and over again when some calamity overtakes a notoriously hard-hearted, overreaching, vindictive or otherwise despised man in the community, pious souls exclaim, "He is meeting the due reward of his deeds, he is being punished for his sins," forgetting for the moment that calamity also comes to the most exemplary Christian.

## *Cause and Effect*

OBSERVATION of human experience must convince the candid, that the calamities, accidents and diseases which afflict the inhabitants of this world fall alike on the just and the unjust to a large extent regardless of the character of those affected. These afflictions are not necessary penalties or punishment for sin, but quite often its consequences. When we learn to distinguish between the punishment and consequences of evil, we go far toward solving this riddle of life.

Two men plant gardens, side by side, with only a fence between. The one a gardener, year by year keeps his garden free from weeds, by frequent use of the cultivator and hoe. Plenty of weeds, but he kills them early. None ever go to seed. His neighbor is a colored seed catalogue enthusiast. He plants, but neglects frequent cultivation. He curses the weeds, but they grow and grow, and finally in their seed time, the winds carry large numbers over the fence, thickly seeding the neigh-



Do we receive punishment for our sins and shortcomings here, or in the after life? You will be interested in Mr. Stray's gripping presentation of this subject.



bor's garden, and it makes no difference whether the good gardener is an infidel or a Christian. The good gardener year by year must sweat out the consequences of the poor gardener's sin of neglect.

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all." Eccl. 9:11.

A man steals a horse and buggy. In the deed he clubs the driver into insensibility, rifles his pockets, and leaves him on a lonely road. In taking the horse he adds an element of danger to life and limb. In the pursuit the horse bolts at the crack of a pistol, the man is thrown out, he is stunned as his head strikes a rock, his leg is broken and he is readily captured. Is his broken leg punishment for his crime? No, it is the consequence of stealing the horse.

The man who has been robbed, may have been a good Christian, is injured, the horse is injured, the robber is injured, but up to this point no one is punished. No penalty of the broken law has been met. Not until the trial and sentence does punishment begin. A broken leg is not the penalty for stealing in the government of either earth or heaven. If there had been no robbery, and the horse ran away with the good Christian in the buggy and broken his leg, no one would have said, "He is being punished for his sins," but the leg would have been broken just the same.

In a frenzy of drunken jealous rage, the husband brands the face of his unoffending wife with a hot poker wrenched from the stove. Is the poker's mark on the livid flesh the punishment for sin? No, but it is the consequence, else you make the innocent victim the guilty party. The penalty of the law will be visited upon the husband later, after the trial.

### *Justice Rather Than Revenge*

LET us consider the purpose of punishment. To-day, the day of fearless thinking and free speech, the very foundations of our civilization are being closely scrutinized, processes and results analyzed, customs and traditions fiercely criticized. Criminology has not escaped this searching investigation and the question is raised, "Should the purpose of punishment of the criminal be to revenge society upon him, or to reform him?" The proper solution of this problem, and correct answer, lies no doubt in both fields.

However, the word justice rather than revenge would better express the attitude of organized society, that is the government, toward the guilty. The government of heaven in dealing with the guilty which includes us all, reveals its processes in the scriptures as first of all reformatory. Par-

don is offered freely to all classes of sinners, and for all kinds of offenses, with a provision enabling those who accept the pardon to live reformed lives. If there is no reformation, the pardon becomes null and void.

Provision is also made for the satisfaction of justice. If governments failed to enact and exact a penalty for law transgression, law itself would be null and void, and government would be no government at all. The vicious elements of society would take advantage of such a condition, and prey at will upon law abiding citizens, who would then of necessity resort to force in self protection, ignoring the government which failed to govern the vicious by application of the penalty in the administration of justice.

### *Judgment Before Penalty*

NOW then for scripture confirmation of the doctrine of post-mortem, post-judgment-day punishment for sin, which if true must exclude present life punishment.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

This text disposes altogether with the idea that men are punished here for their sins before the judgment day. This question has disturbed the mind of God's people in all ages. The psalmist declares:

"I was envious at the foolish, when I saw the prosperity of the wicked." "Until I went into the sanctuary of God; then understood I their end," Ps. 73:3, 17.

In another Psalm he tells us what he learned in the sanctuary service concerning the end of the wicked.

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20.

### *Confused Ideas*

THE old superstition of heaven administered penalties in this life is revealed in the scriptures as an error all the way from Job's comforters to the Pharisees in the time of Christ. It is a libel on the character of God. Jesus met and condemned this view of His Father's disposition and character.

We are prone to fashion our conception of God after our own human limitations instead of accepting the revelation of Himself in Christ Jesus.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:44, 45.

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# The Greatest Event of the Ages

By B. E. MANUEL

Oshawa, Ont.

THE people that walked in darkness have seen a great light. . . . For unto us a child is born, unto us a son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:2, 6, 7.

When Jesus came and lived among men, the first part of this remarkable prophecy was literally fulfilled and this fact is good evidence that it will all have its fulfillment in due time. From the beginning of history the governments of earth have been upon the shoulders of men. Nations have risen and fallen. Continual change has been the rule, with no exceptions, and, at the present, while those who rule are, we believe, doing all they can to maintain "peace and goodwill toward men," yet the nations of earth today show marked signs of decay and must eventually come to an end. There is one kingdom, however, that will have no end—"The kingdom of our Lord and of His Christ, and He shall reign forever and ever."

The angel's testimony to Mary, before the birth of Christ, is in full accord with the prophecy of Isaiah. "And, behold, thou shalt . . . bring forth a son and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:31-33.

## *The Cross Before the Crown*

MANY thought that Christ while on earth, would declare Himself king and rise up and subdue His enemies. The disciples shared this hope and expected to be shown favor when the kingdom was set up. It was hard for them to understand, though

repeatedly told, that Jesus must die and rise again. They did not see that the cross must come before the crown, and when Christ died their hopes died with Him. After the resurrection it is recorded of Jesus, "Then opened He their understanding, that they might understand the Scriptures."

On the day of Pentecost Peter made this statement: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on His throne; he seeing this before spake of the resurrection of Christ." Acts 2:29-31. In the foregoing statement, Peter refers to two prophecies (2 Samuel 7:12, 13, and Ps. 16:9, 10) to show that Christ must be raised from the dead, before He could sit upon the throne of David. Only He who is "alive forevermore," over



The world at large knew little of the Saviour's first advent, but when He comes again "every eye shall see Him."



whom "death hath no more dominion," can "reign forever" Christ is the only one.

### *Christ Not Yet on David's Throne*

Not yet, however, does Christ sit upon the throne of His father David. That time is yet future. When He ascended up on high, He "Sat on the right hand of God." Mark 16:19. To us He says: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

As we have already noticed, when Christ was on earth, some "Thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19:11, 12. Christ is the nobleman. The far country to which He went to receive a kingdom is heaven. But before He left, He gave His servants a work to do. When His work is finished, having received the kingdom, Christ will return for His subjects.

The prophet Daniel in vision, was carried down near the close of human history. He had a vision of Christ as He was brought in before the Father in heaven. "And there was given Him (Christ) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, . . . and His kingdom that which shall not be destroyed." Dan. 7:14.

Let us now give a brief outline of history lead-

ing up to this great event. In Daniel 2 beginning with verse 31, we have a great image brought to view consisting of, head of gold, breast and arms of silver, belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. In his interpretation of this image, Daniel told Nebuchadnezzar, king of Babylon, that his kingdom was represented by the head of gold. "And after thee shall arise another kingdom inferior to thee," which was the kingdom of Medo-Persia, "and another third kingdom of brass," (Grecia), see Daniel 8:20, 21. "And the fourth kingdom shall be strong as iron." Dan. 2:40. This was the "iron monarchy of Rome."

In following the course of events, we come to the time when Rome is "divided." The nations of Europe are the nations that sprang from the division of western Rome. Now note verse 44, "And in the days of these kings (or kingdoms, into which Rome was divided) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This is the kingdom that Christ receives from His Father. It is represented by the "stone (that) was cut without hands, which smote the image on the feet." Verse 34. It is set up in heaven while the kingdoms of earth are still in existence and it is when Jesus comes again, as "King of kings and Lord of lords" that His kingdom will "break in pieces and consume all these (earthly) kingdoms."

We are living in the time when this prophecy is about to receive its complete fulfillment. Soon the whole creation will be delivered from bondage of corruption, into which sin has plunged it. Soon the children of God will hear the voice of Jesus saying: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. May you and I, dear reader, be found in that day, clothed in the righteousness of Christ, ready to meet Him.



The submarine "Nautilus," in which Sir Hubert Wilkins hopes to sail under the North Pole ice.



# MARIE'S CONVERSION

By MARGARET W. LOCKE

ALL RIGHT, — then you must leave this house. You know the sorrow you've brought us through that cursed habit. We spent everything we had to try to cure you. We've pleaded, bribed, threatened, and through it all we have shielded and sheltered you, while you've spent every dollar you could lay your hands on for dope. Now I'm done. You can go."

"But father" — and the pleading eyes looked earnestly upon Mr. Ballard as he stood white and trembling before his unhappy daughter. "Father — please listen for just one moment. I do not deny the charges you bring against me. I have been a slave to a terrible habit, but now — now —," and the trembling voice faltered, — "when I have found a Saviour, — when hope for the first time has risen within my heart, you send me forth an outcast just because —"

"Yes, — just because you have taken up with that crazy religion. You can find Christ in any religion, Marie. If you were in earnest about a Saviour you wouldn't have to take up with such a nonsensical, idiotic — but there, what's the use of arguing any more; it's only another pretense."

"Father—." But the irate father had stepped into an adjoining room and closed the door.

Sinking into a chair, and burying her face in her hands, Marie sat for a moment, weak and dismayed. Every fiber of her being called for the accursed thing that had wrought her ruin. She went to her room, and prone upon the floor she fought as none but those who have had the same experience have fought. The shadows of evening settled about the room, but she struggled on. The risen moon cast its soft beams about the prostrate figure, and yet, the Gethsemane of that tried and stricken soul continued. Faint streaks of light were spreading over the morning sky when, weak and worn, she lay like a tired child resting after her agonizing struggle.

## *Saved to the Uttermost*

THROUGH her mind ran the words of the evangelist — "He is the Saviour of man." Every word came vividly back to her, especially those which had always been a puzzle to her." Christ existed before this world was made. His Father possessed Him in the beginning of His way, before His works of old. Prov. 8: 22, 23. Christ said He was by His Father's side when the foundations of the earth were laid. Prov. 8: 29, 30. How plain it was made to her that God the Father so loved His Son that He bestowed upon Him power to create all the planets and to fashion upon each the first pair, who should be the progenitors of

their races. John 1: 3. Nothing was created, but by the hand of Jesus Christ. Eph. 3: 9; Col. 1: 16; Hebrews 1: 2.

These beings were created perfect mentally and physically, free moral agents, having the right of choice.

Harmony and peace, love and joy through the observance of God's precepts reigned upon all the other planets. But our first parents fell under the temptation of Satan, and the curse of suffering and death fell upon our benighted sphere. The loving Christ could not see the creatures of His love perish, so, according to the plan made with His Father beforehand, in case sin should enter, He came here in human flesh, lived the sinless life for man, and died the sinner's death (though Himself sinless). Man, then, accepting this substitute, might not die eternally. He died for us all. He died to redeem you. He died to redeem me."

The girl arose to her feet. Claspings her thin hands upon her breast she prayed earnestly: "Blessed Saviour. I have accepted Thee fully. I need Thy help. Earthly friends have forsaken me. I know not where to go. Direct my footsteps, I pray." Gathering a few articles of clothing into a traveling bag, and quietly slipping from the house, she stood for a moment breathing a prayer for those whom she loved, and turning away, left her home forever.

"This is a wonderful morning, John, and God is certainly good to us. How I wish we might do more for Him." Mrs. Todd arose from her chair, and gathering up the Bibles which she and her husband had been using in morning worship, she placed them reverently upon the stand.

"Yes Jennie, we must do all we can for the One who has done so much for us, but you are not strong, and it seems to take so much of my time attending to the stock, that I don't seem to get the opportunity to do what I feel I should. Yes, I wish—. But there is some one at the door, wife," and Mrs. Todd looked into the face of a young woman of about twenty-five years of age. She was very pale, but her countenance bore a look of grim determination.

"Mrs. Todd?"

"Yes. Will you come in?" throwing open the door, and admitting the early caller.

"My name is Marie Ballard. I am the daughter of F. M. Ballard, the merchant. Perhaps you have heard of me. I am a dope addict. I have been attending the Bible lectures of Evangelist Kline.

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(Courtesy Canadian National Railways)



## Maple Syrup Time





# Editorial



## Shall We Have a Skip-a Day Calendar?

THE press of Canada has recently been circ- larized with literature advocating the adoption of a calendar revision known as the Cotsworth plan, so named from its ad- vocacy by Mr. Moses B. Cotsworth. A powerful propaganda is being sup- ported by the resources of Mr. Eastman, Rochester, New York, kodak multi- millionaire.

National Calendar Re- form Committees have been formed in many countries to work up sentiment in favor of the project, and it is on the agenda of the Conference on Communica- tions and Transit of the League of Nations to be held in October.

### *Keeping Sunday on Monday*

THE proposal is to di- vide the year into thir- teen months of twenty-eight days each, the first day of each week to be called Sun- day. It is desired to put the plan into execution January 1, 1933, which be- gins on Sunday.

To illustrate the work- ing of the plan if it should be adopted, a man would retire on the last Saturday night of the thirteenth month. On Sunday morn- ing, if he should go to his church for divine worship, he would find a notice on the door, "Today is a blank day under the new calendar. Tomorrow is Sunday, Jan- uary 1." In other words, Sunday would fall on Mon-

From—

### Sunday School Times:

GOD established a week of seven days. Men are now proposing again to improve on God's week. It is no new attempt, and of course it always fails. The Russian com- munists have announced a new Soviet 'Eter- nal Calendar,' now in effect. Instead of fifty-two weeks of seven days each in the year, there are seventy-three weeks of five days each. This Soviet week has four work days and one day of rest. According to 'Time,' Saturday, Sunday, and all religious holidays are abolished; five national holidays are to be observed, including the anniver- sary of Lenin's death, January 21; interna- tional Labor Day, May 1; and the like. 'Time' reminds its readers that France tried a similar experiment after the Revolution, dividing each month into three weeks of ten days each. That calendar lasted nearly fifteen years, then died. 'Basically anti- religious, as was the French calendar of 1793, Soviet Dictator Josef Stalin counted heavily on this economic aspect of his "Eter- nal Calendar" to fulfill his promise to in- crease Russia's industrial production thirty- five per cent in the next twelve months.' Even the League of Nations has its com- mittee working on a radical plan for a change of calendar that would give us thirteen months in the year instead of twelve, each month to be of four weeks of seven days each, with an extra day a year to 'take up the slack.' This would be an 'im- provement' on our present calendar of lunar months, determined by the moon, which God has set in the heavens. Some of these man-exalting, God-defying plans will prevail for a while. 'But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.'" Dan. 7:26, 27. —Editorial entitled, "Improving on God's Law," in the "Sunday School Times," prob- ably the outstanding interdenominational weekly in the United States, in the issue of Nov. 2, 1929.

day all through 1934 and on Tuesday in 1935. In 1936, being a leap year, Sunday, in the skip- a-day calendar would skip two days so that Wednes- day would be called Sun- day the first half of the year while Sunday would be observed on Thursday the last half of the year.

### *A Death-blow to Bible Religion*

WHILE various techni- cal objections have been raised by responsible parties, the chief objection to this revision of the cal- endar is that it ignores the religious convictions of mil- lions who regard either the seventh or the first day of the week as a holy day.

This is simply attempt- ing in another way what Russia is doing with her five-day-week as one fea- ture of her plan to blast out faith in God. It re- minds one of the attempts during the French Revolu- tion to change the calendar at the same time that Bibles were burned, churches des- ecated, and God defied to avenge His name.

Of these attempts we read:

"French Republican Cal- endar, a calendar substitut- ed in France during the Revolution in place of the prevailing Gregorian sys- tem. . . The objects which the advocates of a new cal- endar had in view were to strike a blow at the clergy and to divorce all cal-



culations of time from the Christian associations with which they were loaded, in short, to abolish the Christian year."

We do not charge that this is the object of proposers of the Cotsworth calendar, but we do point out most emphatically that the effect will be the same, and that such a plan would never have been proposed were it not that the skepticism of this materialistic age is ready to sacrifice every spiritual value for the sake of the almighty dollar, which is worshipped instead of Almighty God.

If ever the world needed the saving benefits of the Christian religion, it is at this time with the masses turning from God and the church, lawlessness and crimes of violence getting beyond control, the fabric of social life going to pieces, the stability of governments menaced and modern civilization tottering to its doom.

### *Weekly Cycle Never Broken*

THE division of the week of seven days is recognized uniformly by all nations, this recognition extending back as far as secular history goes, back to creation when the Creator sanctified the seventh day.

As stated by Prof. D. Eginitis, director of the observatory of Athens, and member of the League of Nations Calendar Committee as appointee of the Ecumenical Patriarch of Constantinople:

"The breaking of the continuity of the week, which has crossed the centuries, and all known calendars, still intact, and the universal use of this unit in the measurement of time, are the reasons that oppose this change (of the calendar)."

With this agrees the objection of M. Anders Donner, formerly professor of astronomy at the University of Helsingfors, as incorporated in the reply of the government of Finland to the League of Nations' Special Committee on Calendar Reform: "The reform would break the division of the week which has been followed for thousands of years, and therefore has been hallowed by immemorial use."

When the revision of the Julian Calendar was under consideration we are informed that "every imaginable proposition was made; only one idea was never mentioned, viz., the abandonment of the seven-day week."

### *Confusion Worse Confounded*

THE United States Chamber of Commerce has pointed out a serious objection to the Cotsworth skip-a-day plan in these words:

"The present calendar has the great advantage of having the week days follow one another in their seven-day cycles without any break. Because of religious or other special significance which has for centuries attached to the seventh day of the week or the first day of the week, this continuity of the week days has great significance to some people and to some sects. The introduction of a blank day or days into any part of the year, this introduction necessarily interrupting the continuity of the week days, will cause these peoples and sects to adhere to a calendar in which the continuity of the week days is not interrupted. Consequently, the Sabbath of those who insist the days of the week must have continuity would wander about in

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## From Roman Catholic Weekly "America"

THE attitude of the Holy See has so far not been made known, except to indicate that the project of calendar reform in itself presents no difficulties except when specific proposals would involve the abandonment of deeply rooted traditions, from which it would be neither legitimate nor desirable to depart except for weighty reasons of universal interest; as was quoted from a letter of Archbishop Maglione, Apostolic Nuncio to Switzerland, by representative Sol Bloom of New York, at a hearing held for a Committee of the House of Representatives.

"Rev. Frank M. Kenny, D.D., Rector of St. Martin's Church, Port Leyden, N.Y., has made a study of calendar reform and recently expressed the opinion that there was little likelihood that the proposed change will ever become effective, stating:

"What is wrong with the present Gregorian calendar? Within the last few years this calendar has been finally adopted by Japan, China, Turkey, Russia and the Greek Church. Why change it now?"

"The objection to the present Gregorian calendar is that it is ill-suited to modern business, the months being of unequal length. A year of thirteen months is suggested, a month of twenty-eight days, and the last day in each ordinary year and the last two days in leap years to be observed as holidays, but not be recognized as days of the week or month.

"This would be a very serious defect in the proposed calendar, as it would disturb the regular occurrence of the seventh day, create a floating Sabbath, and thus conflict with the religious beliefs and practices of the majority of mankind."

"Father Kenny said the week must be preserved and it is plain that the only way to accomplish this and adopt the other features of the Eastman calendar would be by letting the extra days accumulate and hold them as leap weeks. This would seem to be in accordance with the Jewish plan."—From the Department Entitled, "With Scrip and Staff," in "America," leading Roman Catholic Weekly in the United States, in the issue of June 14, 1930.

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the new calendar. The effects for employers of such persons and all that have business or other relations with them would be most unfortunate, to say the least."

As pointed out in the statement just quoted under the Cotsworth blank day calendar the conscientious observer of the true seventh day or first day of the week would be unable to fit into the sliding scale resulting in the loss of employment to a most desirable class of workmen who would be penalized for their religious convictions. Likewise, the children of these adherents to the faith of our fathers would be unable to attend school one day in every week, with resultant complications.

### *Widespread Opposition*

**A**LREADY the Church of Disciples of the United States, numbering three and a half million, has filed a strong protest through the United States government. The Seventh-day Adventists, with a third of a million members, have forwarded a petition against the blank day plan.

The Orthodox Jews, numbering perhaps 16,000,000 in the United States, are unitedly opposing the calendar as destroying the sanctity of the Sabbath. What a travesty that Jews, with their reputation for love of the shekel, should put to shame the efforts of professed Christians to destroy the Sabbath, the last bulwark of Bible religion, in the interests of the modern Moloch of Big Business!

Forty-three per cent of the Chambers of Commerce of the United States voted against the Cotsworth plan in a recent poll. Vigorous opposition to the proposed revision has appeared in such representative American religious periodicals as "The Presbyterian" and "The Presbyterian of the South," "The Moody Bible Institute Monthly," "The Sunday School Times," and America's leading Roman Catholic Weekly.

From a resolution adopted by Disciples of Christ denomination, we quote the following:

"As a part of the religious world and as friends of that portion (probably a large majority) which believes that the week has come down from the beginning without change and that its sacred days have always remained the same; we protest that part of the simplified calendar program which proposes to give the religions of the world real sacred days but five times in every twenty-eight years. Better to retain our present calendar than to challenge opposition from all great religions — opposition because conscience forbids conformity." — This is the opening paragraph of a resolution regarding calendar revision adopted by the International Convention of the Disciples of Christ during their session in Washington, D. C., October 15-22, 1930.

### *Sabbath Desecration Unnecessary*

**T**HERE is absolutely no necessity to destroy the Sabbath for the sake of comparison of figures in big business accounting. One hundred and

eighteen large business concerns in the United States handle their business on a basis of four-week months without inconvenience. In England all railway companies, Imperial Chemicals and all chemical producers, the General Electric and allied companies, the Royal Arsenal and Dockyards, the Miners' Federation and other Trade Unions, also Approved Friendly Societies find no difficulty in operating on a four-week period under the present calendar. Post Office settlements between all nations and vital statistics and health records kept by the League of Nations and all nations, are on a basis of four-week periods. All of which goes to show that it is not necessary to strike a death-blow to religion through the adoption of a hop, skip, and jump Sabbath as a further contribution to the godless materialism of a machine age.

We are not opposed to calendar revision. We are opposed to any revision that breaks the weekly cycle and destroys the sanctity of God's holy day.

—W.C.M.



A new anti-aircraft gun which will go a long way towards making London practically invulnerable from attack by air. It has a vertical range of five and one-half miles, fires twenty-five rounds per minute and it is claimed is instrumentally equipped to hit an airplane at least once for every ten shots fired.



# Do You Want To Sell Out?

A FARMER became tired of his farm; and no wonder, you'll say, for he was born on the place. He had spent all his days on that quarter section. When a boy, he drove the cows to and from the pasture, picked apples in the orchard, swam in the creek just around the bend, trudged across the meadow and through the woods to the little frame schoolhouse down at the crossroads.

When he grew to young manhood he had plowed every acre of the tillable land in the spring, helped to put up the hay in summer, threshed in the fall, and hauled fodder for the stock in winter.

To this same old home he brought his bride. His three children had been born under the same roof where he was born. They had now grown up and gone to homes of their own.

## *Pictured in Dreams*

HE was sick and tired of the surroundings. He wanted a change; and often in his dreams he pictured a quiet spot where conditions were ideal, where he could spend his old age in comfort and be happy.

He told the real estate dealer in town how he felt, so the agent drove out and looked the farm over carefully. He felt sure he would have no difficulty in finding a buyer.

When the weekly paper came on Thursday, the old farmer looked over the ads and found his farm listed. It stated that the Hammond place of one hundred sixty acres was for sale. The land was fertile and productive,—a crop failure had never been known. Forty acres were covered with the best of timber; an artesian well furnished water the year round. There was an abundance of pasture land, through which flowed a small creek; and there was an ideal dwelling house of eight rooms. The barn was large and modern; there were machine sheds, and a granary with spacious bins. The place was well stocked with horses, cows, sheep, and chickens. It was close to the city, on the rural free delivery, and had a telephone. There were all kinds of fruit trees, both large and small, with abundance of shade around the house.

## *Changed by His Own Ad*

THE old gentleman read the advertisement the second time, then hitched up the team and drove to town to see the real estate agent. "I have read that advertisement," he said, "and as nearly as I can figure out, that's exactly the kind of place I

By C. L. PADDOCK

Oshawa, Ont.

have been wanting. I think I will keep it myself."

Have you ever felt you would like to sell out? Are you tired of the old place and the old surroundings? Are you dissatisfied with your position in life, your work, your boss, your clothes, or perhaps, your companion? Are you discontented and unhappy? Look the old place over carefully, for it may be just what you have been looking for.

Almost all girls who have dark hair wish they had light, and some of them wish it so much that they resort to dye to make it light.

The boys spend a lot of time making their curly hair straight, and the girls are spending not only time, but a great deal of money, to make their straight hair curly.

The farmer wishes he lived in the city, perhaps and could work in an office, and the man shut within four walls every day longs to get out into the great out of doors.

Many of the rich are looking back to the days when they worked hard for their daily bread and knew the simple joys of life. The laboring man is often unhappy because he can't be a rich man.

The family that doesn't have an automobile tells dad they will all be happy when they get a car and can be like their neighbors; and their neighbors who have cars have postponed their happiness till they can get a bigger automobile.

The man out of work would do almost anything to get a job; and the one who does have employment may be wishing he didn't have to work.

Many of us who have to remain at home year in and year out may have wished that our work might take us off on long trips,—we envy the men and women who travel. But I have never talked to a man or a woman who lived out of a suitcase who didn't long to be at home.

## *Wrong Place*

TOO many are looking for happiness in the lighted cabarets, in banquet halls, in excitement and amusement. The common idea of heaven here below is to have plenty of money, nothing to do, to have servants at one's beck and call, to wear fine clothes, to ride in expensive cars.



Are you tired of your surroundings? Are you dissatisfied with your position in life, your work, your boss, your home, your clothes, your surroundings, or perhaps your companion?

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If you would like to disabuse your mind of this idea, go and visit these supposedly lucky people. You will find them the most miserable of all mortals. You will come away realizing that material things do not make for happiness. Happiness comes from the inside and not from without.

I have seen two individuals grow up in the same home under the same conditions, one contented and a blessing to mankind, the other ill-natured, petulant, and miserable. You can be happy, good-natured, and helpful, or you can be pessimistic, misanthropic, and unhappy.

True happiness goes hand in hand with contentment, and comes from a knowledge that we are doing our bit to make the world better, that we are serving God to the best of our knowledge, living not for ourselves alone, but to be a blessing to our fellowmen. True joy and peace come through service to others.

If you are dissatisfied with your lot, look the old farm over. You will probably decide, as did the farmer, that your place is not for sale. If you could change places with some one else you would have a hard time locating some one you would like to trade with.







# What Is the Seal of God?

By J. L. SHULER

THE supreme question of destiny in the closing days of earth's history will head up under two opposing signs of authority—"the seal of the living God," and "the mark of the beast." These are the distinguishing marks of submission or banners of allegiance of the two opposing powers of the spiritual realm; the acceptance of which on the part of men and women today will identify them as followers of the true or false system.

In Rev. 14:9 there is the solemn warning from God against receiving the mark of the beast in the forehead or in the hand. In Rev. 7:1-3 under the symbol of an "angel ascending from the east having the seal of the living God," a special last-day movement is brought to view by which this "seal of the living God" is to be placed upon the foreheads of God's true servants. The warning against the mark of the beast in Rev. 14:9 is the negative side of this last-day issue; while the call to receive the seal of God in the forehead in Rev. 7:1-3 is the positive side of the issue. The seal of God and the mark of the beast are thus set in opposition to each other, as the distinctive signs of obedience and allegiance to Jesus Christ, and of obedience and allegiance to the antichrist.

A careful study of Rev. 7:1-4 will reveal that this seal of God is placed on the foreheads of God's servants, in order that they might be protected and escape unhurt in that world-wide destruction and upheaval that will come, when these "four winds" of Rev. 7:1 are loosed under the pouring out of the seven last plagues. That is why the angel with the seal of God in Rev. 7:2 bids the four angels hold these four winds, and "hurt not the earth . . . till we have sealed the servants of our God on their foreheads." Rev. 7:3.

## *The Time of the Sealing*

The loosing of these four winds for universal ruin and confusion is parallel with the pouring out of the seven last plagues. Hence the very fact that this sealing work is accomplished just before the loosing of these winds proves that this sealing work is a last-day work, just preceding the seven last plagues, and is exactly synchronous with the third angel's message with its warning against the mark of the beast as set forth in Revelation 14:9.

Some will say, does it not plainly state in Rev.

7:1-8, that this sealing work pertains to "the tribes of the children of Israel?" Yes, it is a positive fact that this sealing work pertains to the Israel of God in the last days. But it is also made plain beyond any question in the New Testament Scriptures that the Israel of God in this Christian dispensation is not now constituted of those only who are Abraham's literal descendants, but God's Israel under the gospel is composed of those among every kindred, tongue and people, who accept and follow Christ. Rom. 9:6-8; Gal. 3:29; 6:15,16; Jas. 1:1; 5:8.

The very fact that this sealing work of Rev. 7:1-4, is thrown in between the opening of the sixth seal in Rev. 6:12-17 and the seventh seal in Rev. 8:1, both of which plainly deal with the closing scenes of earth's history, is a sure proof that this sealing movement refers to some last-day work. In fact, a careful study of Rev. 6:13, 14 shows that this last-day sealing work must take place between the falling of the stars or great meteoric shower of Nov. 13, 1833 and the rolling back or parting of the heavens in connection with the return of Jesus on the cloud at the end of time.

In the execution of legal documents, the putting on of the seal is the finishing act of its acceptance and validity. How natural it is then to find that the sealing of God's servants with the seal of the living God in the forehead is accomplished under the final gospel proclamation of Rev. 14:9-12!

## *A Sign of Loyalty*

THUS you and I are called upon to choose whether we will receive the seal of God in the forehead or receive the mark of the beast in the forehead or in the right hand. Whichever of these we choose settles our eternal destiny. Therefore there is no matter more important that should engage the attention of every person at this hour than to un-





derstand what is involved in these two opposing signs, that they may know how to choose and follow the right way, that leads to life everlasting.

It is evident first of all that the seal of the living God upon the forehead is not some literal mark or imprint that God will place upon the skin of the forehead of His people. As God is a spiritual being (John 4:24), the seal of God must be some spiritual sign of His divine appointment which especially distinguishes His true worshippers.

### *The Seal of Divine Authority*

**N**O one need make any mistake as to what the seal or sign of God is. *Four times in Holy Scripture God specifically calls the seventh-day Sabbath His sign.* Read Ex. 31:12, 13, 17; Eze. 20:12, 20.

There are three essential features in the seal of an official. For example: the seal of a notary public contains his name, his title as notary, and the county in which he or she is authorized to take acknowledgments. Thus — John Harvey, Notary Public, Edwards County. We may see an illustration of this in the official proclamations of the rulers of nations, states, and cities.

Now the Sabbath commandment of the decalogue is the only precept of the ten which contains these three essentials which constitute a seal. The second, third, and fifth precepts contain the name; but only in the fourth do we find His distinguishing title, — Creator, — and the extent of His jurisdiction or territory — “heaven and earth,” or the universe. Thus in this command for the keeping of the seventh day as the Sabbath of God’s appointment, the Lord proclaims to all men — “For in six days, (1) the Lord (name); (2) made (authority or title; Creator); (3) heaven and earth, the sea, and that in them is” (territory or dominion) “and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20:11.

Christians in general are disregarding the seventh-day Sabbath of the fourth commandment. The seventh-day Sabbath of God’s own appointment in the beginning, — His seal or distinctive sign — has been torn out of the ten commandments as generally taught, and another day, — Sunday, the first day of the week; — for which there is no divine command or authority — has been put in its place. But the time has come for God to speak and work on this matter. He is sending this threefold special message to all people, to call His true servants back to the true Sabbath of the fourth commandment and put the seal of the living God in their forehead.” Rev. 7:1-3; 14:1.

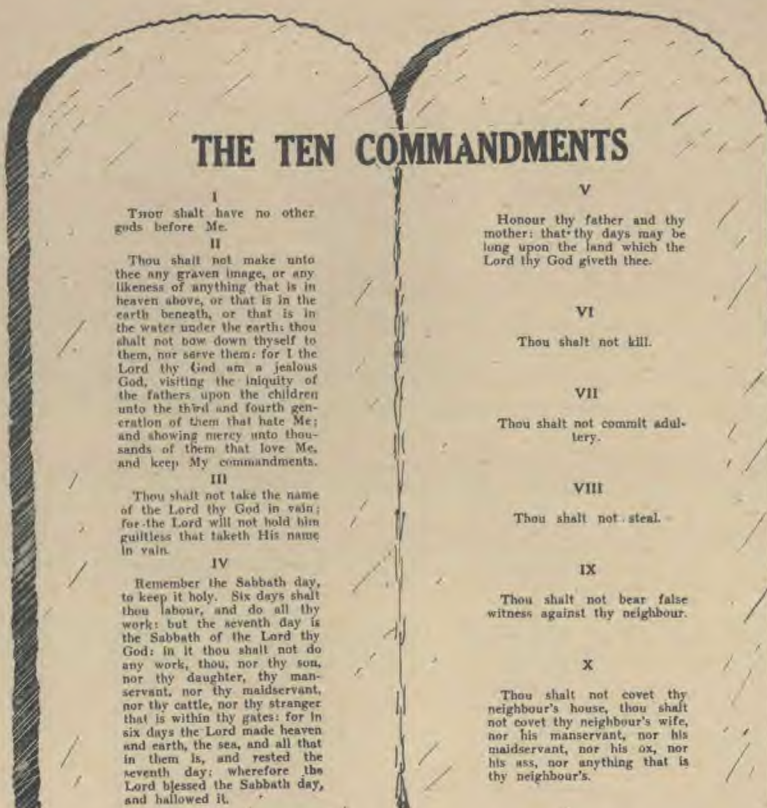
In harmony with this, Isaiah foretold that in the last days the broken law will be bound up, and the seal, or true Sabbath, which has been taken away, will be placed back where it belongs. Thus we read in his prophecy: “Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him.” Isa. 8:16, 17.

This sealing work is to be done among the “disciples,” a name given to the followers of Christ. Verse 17 definitely places the accomplishment of this work in the time when the disciples are looking for the Saviour’s return. Heb. 9:28. The disciples of Jesus will restore the seal to the law, by exalting the seventh-day Sabbath of the fourth commandment to its rightful position as the sign

of the true God and seal of His authority.

This present-day call of this threefold message for the keeping of the seventh day, now known as Saturday, for the Sabbath is not the invention of a new-fangled religion. It is not a call to some new way, but rather a return to old paths of God’s original appointment.

The seventh-day Sabbath is as old as the human race. It is coeval with the marriage institution.” It is a rose from the





garden of Eden. It was made by the Lord for the very first man and woman who ever lived on earth, and for every other man and woman of every succeeding generation.

### *Judged According to Light*

THE faithful Christians of past generations, who lived up to all the light they had, and honestly observed the first day or Sunday as the Sabbath or Lord's day will be saved. God judges men according to the light they have, and their opportunity for knowing the truth. Light on the Sabbath question did not come to them as it has come to us in this third angel's message. Our fathers of former generations were responsible only for the light which shone in their time; but we are accountable for that which shines now in this last message.

God will not condemn any man for ignorantly breaking His Sabbath, and unknowingly following a counterfeit sabbath. John 9:41; 15:22. But when this third angel's message is brought to you, and it is plainly shown that God commands the observance of the seventh day, now called Saturday, and that Sunday-keeping is merely a human ordinance, it is your duty to immediately walk in this light that God is sending, by turning from keeping Sunday, and henceforth observe the seventh day or Saturday as the Sabbath, as God has commanded you in the fourth precept of His ten commandments.

The times of this ignorance on the Sabbath question God winked at; but now by this third angel's message commands all men everywhere to repent (Acts 17:30), by turning from the man-made Sunday sabbath, to keep the divinely appointed seventh-day Sabbath. When a man *knows* what is right, and fails to do it, this very matter stands against him as sin and to persist in such a course means eternal loss. Thus it is written, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. The Christian who possesses a true spiritual experience in the heart when this last message comes to him, can continue to stand right with God only as he walks in the light and observes God's seventh-day Sabbath.

### *A People of Prophecy*

AS this message of Rev. 14:6-14 is proclaimed by tongue or pen, a separate class of Christian people are called out to keep the true Sabbath of the fourth commandment. This return to the ancient seventh-day Sabbath is not a manifestation of fanaticism. It is not the outgrowth of a fad, a human peculiarity, oddity, or eccentricity. But it is the truth *the very work and truth of God for today*, in putting His seal or sign on the honest and faithful, that they may be protected in the time of trouble and be prepared to meet Jesus at His coming.

This prophecy of the sealing work is being fulfilled before your eyes. The Sabbath reform message is here. Take hold of it, my friend, for it is

God's call to your soul. Receive His seal in your forehead and be protected from these coming plagues, and be saved at Christ's appearing.

### MARIE'S CONVERSION

*(Concluded from page 11)*

I have accepted Christ as my Saviour. Last night I lay upon the floor all night settling the matter with God. I have taken my vows, God helping me to stand true to Him. The old craving is upon me. It is tearing at my very vitals, but I am determined to conquer. I need help. I need prayer, I need—"but the trembling voice could go no farther. The loving arms of Mrs. Todd were about her. Mr. Todd, who had heard it all now came forward. "Miss Ballard, we will be glad to help you in any way that we can. Do you need money?"

"Money? Oh yes, I need it sorely, but I am afraid of it. What I want is a place to work for my board among Christian people who will help me fight this battle till I have conquered. People who will pray me through."

"And you are not living at home, Miss Ballard?"

"I have no home now," replied the girl between sobs. "My father does not believe in me—he thinks—"

"I see," replied Mr. Todd, the mist gathering over his eyes, "You have been cast out. You may stay here. We will be only too glad to help you. You have a hard battle ahead of you. I know, for I had a brother who fought the same fight."

"But how can I ever repay you?"

"Don't think of that for a moment, Miss Ballard," replied Mr. Todd, "we had scarcely finished saying we wished we could do something for the Master, when you knocked at the door. How thankful we are that you came here to us. Stay right here as long as you wish, and we will do all we can for you."

Hard as was the struggle she spent that last night in her own home, it was nothing compared with the battle which raged day and night till it seemed that the brittle thread of life must snap. Day and night Mr. and Mrs. Todd watched over the terrible sufferer, till at last, worn and spent, she lay, silent and white as the pillow upon which she rested.

"It is over," said the good old physician. "The crisis is past. Her reason is returning, and she will recover."

(This interesting story will be continued in the July issue.)

You may lengthen your life if you will. Doctor Leiske gives advice in the July WATCHMAN which will save you pain and suffering and add years to your earthly pilgrimage.





(Courtesy Canadian Kodak Company, Ltd.)

Courtesy cannot be taught by exhortation and commandment merely.  
Example is far more powerful than precept.

# Courtesy and Kindness

By

ARTHUR

SPALDING

**W**HAT reverence is to God, courtesy is to men. Indeed, the two are but different degrees of the same quality; they blend in the child's proper attitude toward his parents. Courtesy is love shining out of the heart. It is more than etiquette, it is more than politeness; it is the thoughtful consideration of others' comfort and interests. True courtesy, therefore, can come only out of a good heart; and if we would reap courtesy, we must plant love.

Courtesy cannot be taught by a commandment merely. As in all other things, example has a more powerful influence than precept. What we are, that, so far as our influence extends, will our children be. We naturally desire to see our children courteous. It is to their advantage, as well as to the blessing of others. But be sure they will, consciously or unconsciously, imitate us. First of all, then, we need to give attention to our own practices in our social relations. Perhaps we shall be surprised to find in ourselves some causes of defects we deplore in our children.

How do we speak to our children? How do we act toward them in our requirements and our restrictions? Children have rights that parents are bound to respect.

## *The Tone of Voice*

**D**O you know whether you have a sweet voice or a harsh voice? "Oh," says someone, "I can't help the quality of my voice. I wasn't born a nightingale." Well, let us hope he was not born a jay. But the blessed thing is that if he was, he need not stay so. I have witnessed great transformations in voice just on account of a change in character. When one becomes loving, the voice becomes loving too. Courtesy is love shining out of the heart. Bring that love in by talking with

Jesus every day, by reading His record of love in the Gospels, and you will come to share in the truthful word that was spoken of Him, "Never man spake like this Man." John 7:46. Practise making your voice quiet and pleasing.

Do we give our commands pleasantly? "Oh," says one, "it is often necessary to be stern." It is the less often necessary to be stern, the more carefully we consider our commands before we give them, and then follow them up to see that they are obeyed. In that case the child gets the habit of doing what he is told, and the more readily when he is told pleasantly. But grant that it is sometimes necessary to be stern. Is our sternness the weak caprice of a tyrant, or is it the determination of controlled love? It is not necessary to storm and rave, in order to be stern.

## *A Bad Habit*

**S**OME parents fall into the habit of snapping or growling their commands. Fall into the habit, did I say? Yes; but it goes deeper than that. It is not merely an idiosyncrasy of speech; it is a symptom of ill health, physical or mental, or both. Their voices bespeak an irritation or moroseness to get rid of which they need a betterment of diet, a refreshment of nerves, or, greatest of all, a more constant communion with God, in nature, in Bible study, and in prayer. God can recover us from our sickness of mind and body if we will pay attention to his laws. Surely no snappish spirit, that stabs and lashes, can come from the Christian mother or father.

Often the children, especially at the close of the day, are worn with effort or exhausted by excitement, and they tend to be fretful and impatient. Mother, too, is worn, but she has the wisdom of years. It is her privilege to keep a happy, cheerful



spirit, to speak courteously and kindly, and to get the children into a happier frame of mind. Rest in sleep they need; but perhaps there are duties before bedtime, and the cheerful atmosphere of a mother's and a father's love can quiet the tired nerves for the evening hour. It is possible, and it is necessary for parents to cultivate the power of speaking cheerfully and hopefully in the midst of depression. This subordination of one's own feelings to the benefit of others is a chief element in courtesy.

### Use Grace Words

**C**ULTIVATE the use of "grace words." When you make a request of your child, say, "Please, Ellen, get mother a drink of water." When a service has been rendered, whether voluntarily or by request, do not fail to say, "Thank you, dear." Many parents assiduously seek to have their children display these evidences of courtesy habitually, and are particularly chagrined if they do not do it in the presence of strangers, who yet are guilty of neglecting them in their own intercourse with their children.

It is hard for the youngster, in the novelty, oftentimes the embarrassment, of meeting strangers, to call up his "company manners," when he is quite unaccustomed to them in the bosom of his family. Suppose you watch yourself for a while, and see whether you make your requests and your commands with or without the grace words. If you cannot easily watch yourself, observe whether your children use them. If they do, you do; if they don't, you don't.

### Cultivate Courtesy

**C**COURTESY, as between parents and children, is inevitably connected with the making and maintenance of family law. So long as the child is obedient to every wish and command of the parent, it is easy for the gentle parent, at least, to be fairly considerate of the child's rights and feelings. But let there be some obstinacy on the part of the child, and how frequently you see the mother or the father become threatening, even abusive.

Such an attitude would not be adopted toward an adult, unless one had quite lost the sense of propriety; why is it adopted toward the child? "Because I am the child's parent. He must obey." Oh no; that is not the reason. It is not the way to secure worth-while obedience. The reason is that the child is physically weaker than the parent, and so, to put it plainly, can be bullied with im-

punity. He is whipped into surrender, but his rebellious heart determines that when he has the power he will reverse the decision. And so the same fault is perpetuated in him. The parent perhaps wins the battle, but he loses the war.

It may not be, to the average parent it certainly is not, always possible to avoid what we may call head-on collisions of wills. The wiser the parent, the less frequent will they be. But whether in agreement or in conflict with the child, let the parent always be courteous. "And ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." Ephesians 6:4, A.R.V. Treat your children as ladies and gentlemen, and they will become ladies and gentlemen.

### Cheerful Greetings

**I**NVARIABLY say "Good morning!" as you meet each member of the family after arising. Say it cheerfully, say it brightly. A muttered or a growled "Good morning" is no "Good morning" at all. You may need some help to get into the spirit of saying "Good morning"—perhaps a cold shower, perhaps the "Daily Dozen," to wake you up. If you have a sour stomach, get rid of it. If you have a bad conscience, get your sins forgiven. Say "Good morning!" and teach your children to say it.

Say "Good night!" Don't slink off to bed with never a word to the family. The good-night kiss is a wonderful heartener. While your children are little, there is nothing sweeter than to have the little white arms thrown around your neck, to be drawn tight in a hug, and to have the good-night kiss implanted on your cheek. Long will you remember that "Good night, mother!" "Good night, daddy!" I know some children older grown who still stoop their long lengths to kiss mother, and sometimes father, good night. Maybe we shall not expect it, that filial kiss, but never fail "Good night!"

Teach your children to greet acquaintances pleasantly, and to know how to receive them into the house, to put them at ease, to ask them to be seated, and to take their wraps. Teach them how to excuse themselves from company with whom they are engaged, and how to take their departure after a visit, and to speed the parting guest. The child six or seven years of age, despite his frequent shyness, can be taught the beginnings of his home courtesy. A good way to teach these forms of etiquette is to "play visiting" with your little girl or little boy.

If you jostle your little girl, if you tread on





your little boy's foot, don't fail to say, "I beg your pardon," or, "Pardon me, Bobby!" If it comes from the heart and shows in the voice, the English "I'm sorry!" is even better. If you habitually say it, your child will learn to say it when he is at fault.

But don't leave the matter to example alone; teach him to say it, and thus to express his regret. And both by example and precept teach the other to reply pleasantly, "Certainly!" or, "No matter at all!"

These amenities smooth the intercourse of men and women, and help greatly in the transaction of affairs and the maintenance of good will. Recently a great Frenchman, hearing the charge that his nation was "oily" in their social contacts, replied that it is oil that enables the machinery of the world to move. Of Asher, the diplomat in Israel, it is said with divine approval, "Let him be acceptable to his brethren, and let him dip his foot in oil."

The deeper the hurt, the more deeply will true courtesy lead the transgressor to express himself.

If a fault has been committed against one of your children, confess it to him, and ask his forgiveness. Do not think it will lessen your authority in the eyes of your child; he will respect you and love you the more for your repentance and candor. If you do this, you can be successful in teaching your children to ask forgiveness and to forgive one another's trespasses as their Father in heaven forgives theirs.

### *Praise Versus Blame*

IT is good to tell your child, "That's well done, Harry!" to say, "My-O! Isn't that pretty! Did you do it all by yourself, girlie?" to exclaim, "You're getting to be mother's helper, sure enough, Edna. I appreciate that;" to declare, "You pleased mother greatly by what you did, son."

It is so easy to blame; but how we do forget to praise! Of course, praise must not be overdone; we must not make prigs of our children. But sincere gratitude and pride for their right action should find expression as well as should our chagrin and rebuke for wrong action. Look for opportunities to give a due amount of praise, to compliment your children for good words and deeds, for neatness, cleanliness, honor, purity, courage, charitableness. "If there be any virtue, and if there be any praise, think on these things." Philippians 4:8.

## The Ideal Kitchen

By MARIE BLANCHE

NOT a very romantic subject, is it? You can't call it poetic, nor even intellectual, and it is not to such a practical corner that the poet with his dinner of "an apple and a few kind words" turns for inspiration. All the same the kitchen is a highly important department in the home. The work carried on there has far-reaching results. The kitchen being primarily a place for cooking, it is the center whence comes those things that build up healthy bodies and well-fed folks, and where right feeding is considered and meals planned, correctly cooked, and nicely served. That, at any rate, is what it ought to be. Alas, for some people the business of cooking is too little understood and often the arranging of the daily menu is most ignorantly attended to. But this is not a cooking lecture.

### *Lessening Labor*

It is superfluous, I know, to say that the first and most important qualification of a kitchen is strict cleanliness. That is a foregone conclusion and needs no stressing on this page. Light in the ideal kitchen is the next essential, and ventilation goes hand in hand with it. Having secured these three requisites, the next matter is the convenient arrangement of all fittings, furniture, and culinary utensils, so that the housewife's labors in

the kitchen shall be as light as possible. To have to keep up a continual promenade from one side of the room to the other over and over again in order to fetch and carry this, that, and the other at various stages of the dinner in preparation is hopelessly tiring, and likely to cause friction and ructions, however sweet-tempered the cook. And so let everything such as mincer, whisk, grater, chopper, and pots and pans, and all other necessities, be kept in a handy place and within easy reach of the kitchen table. This is the way to lessen labor and halve the work, and it is up to those who are responsible for the planning of the domestic offices to design what may really prove to be in practice a bona fide labor-saving kitchen. Women nowadays are determined not to be turned into drudges, and they very rightly demand arrangements in the home that will make work easy for them.

If you can possibly secure it—I say *possibly* because it is undoubtedly an expensive item—have the walls of your kitchen lined with white tiles. They look so fresh and airy, and are so ex-

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#### A RECIPE FOR A DAY

Take a little dash of water cold,  
And a little leaven of prayer,  
And a little bit of morning gold,  
Dissolved in the morning air.  
Add to your meal some merriment,  
And a thought for kith and kin,  
And then, as your prime ingredient,  
A plenty of work thrown in.  
And spice it all with the essence of love  
And a little whiff of play;  
Let the wise old Book, and a glance above,  
Complete the well-made day.

—Amos R. Wells.

## Health Fads

By S. W. LEISKE, M.D.  
Sidney, B. C.

WE are living in an age when various kinds of campaigns are organized: campaigns for numerous kinds of relief; educational campaigns; and campaigns where different phases of health are brought to view. Sometimes these are in the form of propaganda, while others are of an educational nature.

These ideas of health are sometimes given forth by an enthusiast along some particular line; others are well balanced and are along preventative rather than curative lines. Some of these health campaigns have real virtue; others have a tendency to develop a class of individuals which may be called health shoppers or health seekers and which may be divided into three classes—first, over-anxiety about one's individual health; second, over-anxiety about some one near and dear to them; third, over-anxiety about the community at large.

#### *The Over-Anxious Health Seeker*

IN the first class we find a number of different kinds of individuals. There is the man who has a conviction that he suffers from some disease, although upon careful examination by his doctor no trace or sign can be found of that disease; and even if persuaded of that fact, he will be back in a short time with some fresh imaginary complaint. Such cases are more common in men than women, particularly in the man who has retired from business. Then we have the crank or faddist; the individual who thinks that health is only to be attained or maintained by some special rule of living—by a peculiar diet, or mode of dress, by constant exposure to fresh air and sunlight, by deep breathing, much

water drinking, or various kinds of exercises. These are all very important essentials to health if taken together and mixed thoroughly with temperance.

Then again we find the man who has an undue fear of sickness, not that he has signs of any disease, but he is afraid of disease in general or of some disease in particular, — cancer, paralysis and appendicitis being the most popular.

#### *Microphobia*

THEN about the germs or microbes. They are the special dread of another group. Mr. Aldous Huxley said, "Microbes are for them the personification of evil. They live in terror of germs and practise elaborate antiseptic rites in order to counteract their influence. There are mothers who find it necessary to sterilize the handkerchiefs that come back from the laundry."

And lastly, as expressed by Dr. Robert Hutchinson of London, England, there is the individual who is not afraid of disease past, present or future, but who has an impossible standard of health or what he calls fitness.

Exercise has its place essentially as pleasure, but if performed as a duty it may well become harmful if carried into middle life, and there certainly is no reason to believe that athletes are particularly healthy or long-lived persons. This group is described quite uniquely by Professor Leacock: "They get up at impossible hours. They go out in silly



A picturesque out-door oven common in the Province of Quebec. It may seem a little out-of-date, but it bakes delicious bread, which is far more tasty and nutritious than some that is produced in our modern bakeries. One would soon starve to death if fed on our modern white bread alone.



(Courtesy Canadian National Railways)

little suits and run marathon heats before breakfast. They chase around barefoot to get dew on their feet. They hunt ozone. And after all their fuss they presently incur some simple old-fashioned illness and die like anybody else."

Now regarding the second class, that is, those who are over-anxious about the health of some one near and dear to them, Dr. Robert Hutchinson of London, England, says, "There is no doubt that parental over-anxiety about health is increasing. The fuss begins at or even before birth and is continued throughout childhood. The rearing of an infant is now regarded as a job requiring the com-

bined knowledge of a chemist, a psychologist, and a public officer of health. Children are weighed at frequent intervals and their temperatures taken daily. If the mother is one of the new type of professional mothers, she probably keeps a journal in which all events of the child's development are duly noted down."

A child, like a plant, must have definite essentials met if he or she is to develop into an honorable citizen. He must have plenty of rest, simple, wholesome food and the companionship of other children. Instead of being over-anxious about temperature and weight and being carried away with joy by the



interesting events of growth, the parents should know the laws of nature and should be capable of rearing their children, in physical, mental and moral health.

We have now come to the last group, that is, those who are over-anxious about the health of the community at large. These individuals usually are the victims of enthusiastic advertisers along some line of health propaganda. Whole communities are captured. Instead of being educational, this tends to make the members of the community anxious about their health, so much so that fear of having disease is in the minds of some; in other words, health conscience is created.

We all should have a health conscience, but it should not be the fruit of propaganda. It should be well balanced and based definitely on the laws of nature.

Mr. G. K. Chesterton said, "Of all human things the search for health is the most unhealthy." And so it is; health is a growth and development; the result of strict obedience to the laws of nature.

## A TALK WITH BOYS AND GIRLS ABOUT THEIR TEETH

By W. C. Dalbey, D.D.S.

YOU know, of course, there are different implements that we use in preparing and eating food. We use a knife for cutting things like bread and other tough substances. We use spoons, forks, or chopsticks for carrying food to the mouth.

If you take a mirror in your hand and with it look into the mouth, you will see something quite interesting. You will notice four sharp-edged teeth below and four sharp-edged teeth directly above them. They are the knives. We call them incisors, from "incise," meaning "to cut." We use these teeth to cut off pieces of food, so the food can be more readily taken into the mouth.

At the corners of the mouth, just beside these incisors, or knives, are sharp teeth, two below and two above. These we can use to tear the food, if it is tough, into still smaller bits. These teeth we call cuspids, meaning "a point."

Back of these cuspids, or tearing teeth, we have the molars. I am speaking of the milk teeth now, or children's teeth. We call them molars because they do the grinding. They have large, square surfaces, and if you will look carefully, you will see they have grooves along their upper surface and sharp ridges in the sides. These teeth, when you use them as you should, will crush and grind your food into a pulp or fine mash before you swallow it.

Suppose you had prepared and eaten dinner last evening with those implements that I spoke of above, and they, together with your dishes had been left unwashed to be used by you this morning in preparing and eating your breakfast. Would you like to do it? Is there any boy or girl who would be willing to use those same spoons, forks and dishes the second time without cleaning them? I am sure there is not one of you who would like to do it. Yet that is exactly what takes place in the mouth if you did not clean your teeth after you had eaten your dinner the night before. If you leave food particles in the mouth, these particles stick around the teeth and between the teeth until the teeth become filthy, and then you must eat your next meal with those dirty, unwashed teeth. How filthy! When we stop to think of it, what an unclean habit! After each meal the dishes and knives and forks and spoons should be washed as soon as possible. They wash easier.

Just so the teeth should be cleaned immediately after each meal.

You should go to bed with a perfectly clean mouth each night, because decay of the teeth takes place more rapidly at night when the mouth is at rest. In the morning you should wash your teeth again. I am sure you would never think of eating your breakfast without first washing your hands and face, yet the washing of the teeth is much more important. I am sure if you wash your teeth each time after eating, you will not mix up with your new food the old and decayed food that has lodged between the teeth from

the meal before.

Suppose your knife had all along its edge places broken out of it, both big and little, something like an old saw; or suppose there was a hole in your spoon, would it not be very difficult for you to use them? Now, in the same manner if your incisors, or knife teeth, were nicked or broken off, your cuspid teeth were missing or decayed, and your molars broken or missing, you could not cut or tear your food, or grind it thoroughly. Your food would then go into your stomach ill prepared, and you probably would have indigestion.

Your body is something like a steam engine; the fuel that goes into it must be broken fine in order to get the best results. In the same manner, if you swallow big pieces of food, your stomach cannot digest them, and consequently not enough good nourishment comes from the food you eat to give your body the strength it needs. Instead of being strong and healthy, you will be weak and pale and sickly, and will not be able to play or study hard.

## MEDICAL ADVICE FREE

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## WILL HUMANITY OUTGROW RELIGION?

(Concluded from page 4)

footed than evolution, and sin is winning the race. The illusion of the inevitable progress that drugged the preceding generation into contented optimism has departed, and we see humanity powerless before evils that only a divine champion, the divine Redeemer and King, can destroy 'with the brightness of His coming.'—Christabel Pankhurst in "Seeing the Future."

### Deceiving and Being Deceived

**S**Ocialists of all kinds, communists and all other human idealists seek the objectives promised by God and the prophets to the righteous in the New Earth, but every effort to reach their objectives through legislative or other human efforts in this world fail miserably as often as they are tried. These deluded dreamers fail to recognize that sin blocks the way to any "golden age" in this old world.

The resources and blessings of nature can never be equally distributed as long as sin exists and selfishness abides in human hearts. Such things as money, land, houses, and goods may be divided equally, but health, industry, thrift, etc., are not equally divided, and so the other things will not stay equally divided. Even if it were possible to eliminate all physical defects this would be a cruel world and life would finally become impossible for the last survivor in increasingly keen competition.

All human plans for betterment of conditions in this world are necessarily confined in scope to present and future generations. The past is all blank; a pitiful trail marked by innumerable graves filled with disappointed hopeless sufferers of the past. The inadequacy and hopelessness of all such human plans appalls us as we think that in a few short years all now living must join the growing army of the dead. Paul rightly says "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 17, 18.

### A Better World

**T**HE gospel objective, a new earth wherein dwelleth righteousness, is as real as this world, and in it provision is made for the honest hearted of all past generations as well as those now living and their descendants. Of the worthies of past ages we read, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39, 40. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:

and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15, 17.

Moses by faith cherished this hope, even though it brought temporary affliction. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11: 25, 26.

### Why the Moral Breakdown

**T**HERE is a widespread growing, uneasy feeling in the world today that things are getting out of control and that a crisis of some kind is not far off. Those who have undermined scriptural standards of righteousness have incurred a fearful responsibility which they must face in the final judgment day. Lawlessness and crime waves are the logical results of chaos and anarchy in the moral realm. The situation today exactly fulfills the Bible prophecies of conditions immediately preceding the second advent of Christ.

Unbelief and impurity have been inseparable in every age of history. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1: 15. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Romans 1: 21, 22.

Back of the moral breakdown is the fundamental evil of man's revolt against God's law. Brilliant writers lend themselves to this revolt as they seek to assure the younger generation, and all of the older generation who will listen, that "morality" is only a matter of social conventions and the whim of different peoples at different times. This position denies the fact of God, and the character of God, and the law of God. "For holiness and purity are essential and eternal attributes of God; therefore they must be essential attributes in the life and character of those who would have fellowship with God either here or hereafter."—*Globe*, May 1, 1929.

Christianity is not an evolution from more primitive forms of religion any more than the branches of a tree are an evolution from the roots and seed. Every religion is either based on a direct revelation from God or else is a degeneration from or a counterfeited of revealed truth. The next article will deal with this sphere of our subject more fully.

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**DID GOD CREATE THE DEVIL?**  
Mr. Ruskjer answers this question in the JULY WATCHMAN.



## PUNISHMENT HERE OR HEREAFTER?

(Concluded from page 8)

The Master taught better than the disciples have ever learned, especially with reference to the doctrines which inevitably involve the character of God.

"There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13: 1-5.

"And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." John 9: 1-3

The man was born blind as a result of sin in the world. The Jews looked upon blindness as a punishment from God, because of the sin of the afflicted one or of the parents. It might be the consequence of the sin of the afflicted or of the parents, but never the punishment.

In a future article, we will delve into the reason why God does not punish sinners in this life. We believe it to be clearly revealed in Scripture.

## DOES THE WORLD NEED A SUPER- MAN OR A SAVIOUR?

(Concluded from page 6)

faith whispers "God."

God! almighty, great and wonderful! God! ever present, merciful, and *REAL*. Let us think of Him, for even the cruelties of nature speak of His guiding hand. The cloud that brings rain, shadows and darkness; the night that brings silence and rest; the death of a seed that replenishes the earth with its kind; all these speak of the power of God. His love manifests itself everywhere. Bitterness and brute rivalry have passed like the dark shadows of nature's forces across the spiritual horizon of mankind, yet no Christian need despair, sin and hate cannot forever hide the love of God.

Faith asks me to consider the life of Jesus. He is the Son of God, if I accept Him by faith. Faith asks me to study His life. He claims to be the Saviour of the human race. He reveals God, the future, love, unselfishness, a cross. He claims to be "the Lamb slain from the foundation of the world." He asks me to love those who hate me. He offers me guidance through the medium of the Holy Ghost. He says, "Come unto Me all ye that

labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." Matt. 11: 28-30.

Rest! the world longs for it; the world needs it. Rest! What a flood of meaning in that word, what promise, what joy, what possibilities. Where found? In a Saviour; in Jesus; by clinging to the meek and lowly Jesus, not in enduring the heel of a superman.

## THE IDEAL KITCHEN

(Concluded from page 23)

quisitely clean. If it were possible, I should say have also a tiled floor, but where that is out of the question, or is regarded in the light of a counsel of perfection, or a luxury out of reach, lino will have to be used instead. Then as to curtains. Are they really required? They are not altogether desirable, but if there is no other means of screening an overlooked window, nor other ways of shading the room from the sun in summer, well, then, curtains you must have; but, of course, they must be washable and of a light color and open or porous texture.

The work in the kitchen need not be the awful drudgery it often is. An ideal kitchen with ideal food should result in ideal cooking. It should be a pleasure not a drudgery. You know we eat far too many cooked things. We should all be a lot happier, and a lot healthier, not to say less tired and better tempered, if we dieted on *live* foods instead of dead ones. We kill the valuable vitamins by cooking, and often lose the health-giving natural salts, and we overwork the cook to no really good purpose; whereas if we included at each meal at least one uncooked course this drudgery of continual cooking would be about halved. The vegetarian's kitchen is unquestionably a far fairer place than the one where animal food is being cooked every day. The fat flying from frying fish and bacon, chops and steaks, often scents the entire house, and in the kitchen itself the smell can be incredibly nasty. Also where butcher's meat and other animal foods are cooked the enormous amount of cleaning and washing up entailed is enough to wear out the most amiable, the most stout-hearted, cook on earth. If those members of the family who insist on flesh-food being prepared for their delectation every day would just take over the housewife's duties for a week or two and shoulder the cooking of their meals for a while, we shouldn't, I fancy, find them quite so keen on bacon for breakfast, beef for dinner, and sausages for supper. They would very soon discover the advantages of a meatless diet and the saving of work effected thereby. It might well be the starting-point of a reformed diet for them and a royal road to better health and happiness.





## as others see it



### Shall We Change Our Calendar?

"If this calendar revision went into effect, it would not only work confusion to the Jews and the Seventh-day Adventists in the determination of the weekly Sabbath, but how would it affect the rest of us in the observance of the first day of the week as the Lord's Day? Under such a calendar, could we continue to feel that the first day of the week was synonymous with the first day of the historic weekly cycle? Would not this be difficult, to say the least, when we realize that the proposal means the occurrence once each year and twice in leap years, of an interval of seven instead of six days between Sabbaths or Sundays? The proponents of the change seem to think that the Sabbath rests chiefly on an economic or social basis, and that it was not until the later centuries of Jewish history that it came to be regarded with any special sanctity or protected by any special legislation. But they are mistaken. . . .

"As for ourselves, we return to Jeroboam who, when he led the northern kingdom into idolatry, revised the calendar just as the antichrist 'shall think to change times and laws. . . .'

"Godliness is not to be regulated by the common weal, but the common weal is to be regulated by godliness. Doctrines and institutions which depart from the revealed Word of God may be regarded as progressive, as seasonable reforms, but in the highest sense they are steps backward, not forward. Governments that interfere with the faith of the people for the attainment of their own ends, share the guilt of Jeroboam and involve themselves in responsibilities that cannot be escaped."—*From an editorial in the "Moody Bible Institute Monthly," of November, 1930.*

"In my judgment, the time has come when the Presbyterian Church (in the United States) must bear a definite testimony to her convictions with reference to the divine origin and nature of the weekly Sabbath, or face the probability of being faced with a definite and permanent embarrassment in the exercise of her conscientious conviction of duty in the matter.

"The situation is precipitated by the fact that in the comparatively near future an international conference is to be held for the purpose of "Calendar Simplification," and by the further fact that the National Committee on this matter for the United

States are urging as an essential feature of this simplification what 'has been called temporarily, the "blank" day principle.' By this is meant that the extra day about fifty-two weeks, or thirteen equal months, shall be given some special name, and made either an extra Sabbath or a holiday, with a view to making each successive year begin on the same day of the week, and thus giving absolute uniformity to the calendar year after year.

"There is only one feature of this proposal that is of serious concern to Christian people and to the Church as a whole. If the scheme is adopted, it will be brought to pass, that after the first year our proper weekly Sabbath will not come on what is then called Sunday and recognized as the weekly day of rest by the civil laws, but will come one year on Saturday, another on Friday, etc., as a day of the week is lost from year to year, and two days on leap year. This sort of action cannot destroy the true Christian Sabbath: but it can and will inflict upon both Jews and Christians a definite economic hardship: and, if they prove faithful to their convictions, will react on commerce and agriculture so as to offset the supposed advantages of this revision. . . .

"The Adventists and others are correct in their contention that we cannot by mere human authority make any substitution for that which God has specifically commanded. God instituted the seven-day week as the essential unit of time measurement, and sanctified the seventh day of that week unto Himself."—*Article by Rev. Robert P. McCurdy, entitled, "The Sabbath and Calendar Reform," in the "Presbyterian of the South," July 30, 1930.*

"THE present calendar has the great advantage of having the week days follow one another in their seven-day cycles without any break. Because of religious or other special significance which has for centuries attached to the seventh day of the week or the first day of the week, this continuity of the week days has great significance to some people and to some sects. The introduction of a blank day or days into any part of the year, this introduction necessarily interrupting the continuity of the week days, will cause these people and sects to adhere to a calendar in which the continuity of the week days is not interrupted. Consequently, the Sabbath of those who insist the days of the week must have continuity would wander about in the new calendar. *U. S. Chamber of Commerce.*



# The Canadian WATCHMAN

Vol. XI

June, 1931

No. 6

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

CANADIAN WATCHMAN PRESS  
Oshawa, Ontario, Canada

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

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

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

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

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

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## NEWS ITEMS

THERE are in Canada a total of 5,700 grain elevators, with a capacity of 400,000,000 bushels.

FIGURES announced by the Vatican assert that the membership of the Catholic Church in the world is now 341,430,900.

MORE than 24,000,000 radio sets are now in use throughout the world. These represent an investment of about \$1,500,000,000.

CALGARY, ALBERTA, claims the title of the "Sunshine City of Canada." According to Dominion Meteorological reports during a certain period, Calgary had more hours of sunshine than any other city in Canada.

THE Goodyear-Zeppelin Corporation is now building one of the largest hangars in the world, to house the two big zeppelins under construction. The building is so large that six miles of railroad track could be laid on its floor.

TOURIST camps in mid-ocean may become almost as common as they are along our highways, if dreams of engineers come true. Before long, some of these man-made islands will be placed in the Atlantic for a trial. The Armstrong seadrome will be 130 feet above the ocean surface, 1,100 feet long, and 340 feet wide in the middle. It will be equipped with gasoline and oil tanks, machine shops, hotels, etc.

ONE business at least reports progress in spite of depression. While our imports for 1930 fell off twenty-two per cent, our domestic exports twenty-five per cent, and our railway earnings dropped \$80,000,000, the liquor sales were larger. Canada's liquor bill for 1930 was approximately \$200,000,000. If Canada had ten million population this would mean \$20 for every man, woman and child in the Dominion.

A YOUNG college graduate in England was learning the railroad business from the ground up. He despaired of making any progress, but finally the company offered him a salary of \$3,000 a year if he could think of at least one money-saving scheme annually. After a week of solemn meditation he suggested that the final "R" be omitted from the "R.R." painted on the cars. His idea saved \$35,000 a year. Don't slight the little things.

ON April first the first all air, night-and-day passenger and mail schedule began between New York City and San Francisco. A passenger may now have breakfast in New York, lunch above the State of Ohio, dinner over Iowa, breakfast in Salt Lake City, and lunch at San Francisco. The fastest train service today is seventy-eight hours, but in the air the 2,770 miles will be covered in thirty-one hours. And this record may be out of date by the time this WATCHMAN reaches you.





# DO YOU

## *Need a*

# NEW BIBLE?

If so, here is your opportunity. We have bought a supply at an exceptional price, and will give our "Watchman" readers the benefit of this bargain until the Bibles are all gone.

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The regular price of the Bible is \$3.00. The price of a year's subscription to the "Watchman" is \$2.00. Until the supply of Bibles is exhausted we will send the "Watchman" for one year, and the Bible for only \$3.00. The magazine may go to one address and the Bible to another if you desire.

The Bible is a handy size 5 x 7 1/2 inches, with medium-sized type. It is printed on India paper and has an unbreakable back.

### *Bible Given Free*

If you will secure three yearly subscriptions to the "Watchman" at \$2.00 each, sending us the \$6.00, the Bible will be sent you free. Many of your friends and neighbors would be glad to read the "Watchman" from month to month. It is the only magazine of its kind printed in Canada. Tell them about it and get their subscriptions. Or you may get a single subscriber at \$2.00 and add one dollar yourself and thus get a Bible for only \$1.00.

#### CLIP AND MAIL

CANADIAN WATCHMAN PRESS  
OSHAWA, ONTARIO  
Gentlemen:

We want to take advantage of your Bible offer in the June "Watchman." Enclosed you will find \$\_\_\_\_\_ for which please send the "Watchman" to addresses enclosed, and send the Bible to address given.





## Uncle Jack Miner Says ---

No intelligent man can live in the great out-of-doors and study the creatures which occupy it before man has any control over them, combined with the regularity of the sun, moon and whispering stars, without being compelled to believe there is an over-ruling power.

My Christianity is too big and sacred and fear of God too great to vote and send any man's darling boy to war, while I am an able bodied man myself and stay home and profiteer.

If a man has a backbone between his shoulders and not a wishbone, there is nothing that will do him more good than the criticism of some retired failure.

The more we let men live on dole, the more dole they will want to live on, in other words, if you encourage loafers the more free loaves they will demand.

You can do all you can for the other fellow but it is a failure, unless he himself is willing to get up in the morning.

I am far more interested in any man's Christianity than I am in his religion; his personality than his nationality.

If a man is built of the right material, the more you sit on him the broader it will make him.

Too many people spend more time studying their Bible than putting its teachings into practice.

If you are going to get anything out of your religion you have got to put something into it.

The day is past in North America to judge a man's Christianity by his religion.

If you ever expect to be a big man you must entertain big, clean thoughts.

Don't work all your life to make a living, but work to live all your life.

There never was a man so good but that a good woman will make him better.

A stubborn man who never changes his mind has no mind to change.

Let my old friends be my newest friends.

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