

The Canadian **WATCHMAN**



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OSHAWA, ONTARIO



MARCH



Youth must be well prepared to successfully sail the voyage of life.

ONE of the most delicate and responsible tasks ever committed to human beings, is that of the training of children. A new born babe is placed in the hands of its mother with the opportunity of training it for a noble and upright life or of making it a burden and a menace to society.

In these days parents are to a great extent shirking their responsibilities to their offspring, and without doubt this is in a large measure responsible for the state of affairs existing among the youth of today. The writer of this article does not lay claim to any special wisdom beyond his experience and that of his wife in training three children and preparing them for use-

ful and honorable service in the cause of humanity. The following suggestions may be found helpful to those who are seeking for light on this important question.

Obedience

Perhaps the first essential is to establish the virtue of obedience. Too often the mother is so occupied with other matters that she fails to note whether her requests are honored by the child or not. Make your commands few, but see to it that they are implicitly obeyed. Once this habit is formed in the child, a foundation is laid for an upright character. A child who early learns that he may disobey his parents with impunity, will have very

The FUTURE of Your

By M. N. Campbell

little respect for the laws of the land, or the laws of God when he grows up. Here is where a large portion of the future law-breakers are trained,—in the home of parents, too indolent and careless to see that their word is honored.

Teach the Child to Help in the Home

As children reach an age where they want to help in the work of the home, encourage them in this desire. Most children are anxious to do what their parents are doing. It will take time and a world of patience to teach these little hands to do things right, but it will pay big dividends in later life. Some parents wonder why their children take no interest in the performance of home duties. Probably it is because they have been discouraged in their attempts in that direction in earlier life. One mother always gave her little daughter a piece of dough to work with whenever she had baking to do. Later on she had a small bread-board made, with rolling pin and miniature cooking dishes, so that she might share in the fun of baking. Then she secured a cookbook prepared especially for children, entitled "A little cookbook for a little girl," and the girl and her brother were given the responsibility of getting up the mid-day meal every wash day. The youngsters took their task very seriously, and planned for that dinner days ahead. It is needless to say that that particular meal finally developed into the best meal of the week, and that the little girl became a splendid cook.

Encourage the children to share in all the burdens of the parents. They will relish this and never grow up to enjoy idleness.

Be as Good as Your Word

Keep your word with your children. Never fail in this—whether it is a promised reward for faithfulness, or punishment for wrong-doing. If they discover you place a low estimate on

BOY AND GIRL

your word, they are likely to become untruthful and unreliable themselves.

Take time to discover a child's viewpoint before taking harsh measures. Be sure he has not misunderstood your orders before administering punishment for what appears to be dereliction. Never punish in anger. When punishment must be administered, explain to the child why such a course is necessary, and when the ordeal is over, take the child in your arms and make it plain that you love him.

Home the Best Place

Never let your children stay overnight with other children. It is then they are likely to learn lessons of evil you can never counteract. The home is the fold in which your lambs should always be sheltered when darkness falls. See to it that your home is made as attractive to the children as your means and ingenuity will permit. It is not the expensive surroundings that count so much, as the atmosphere of cheerfulness and love that make it the most desirable place on earth in the eyes of the children. When home is what it should be, there will be very little desire on the part of the children to go elsewhere for entertainment.

Be Careful What Children Read

Look well to your children's reading. Begin early to cultivate a taste for good stories, preferably from Holy Writ. The Bible abounds in the finest material for children's stories. When they learn to read, place in their hands books of an uplifting character. If their tastes are trained to enjoy good reading, the trashy reading of the day will have little

appeal for them. We regard it as unwise to tell or read fairy tales to the little folks. It creates a longing for the unreal and the impractical. Later in life they will make contact with enough of that sort of thing.

Teach the children to use their reasoning faculties and to solve their little problems in a sensible fashion.

Teach the child from the very first to exercise faith in God and to trust in the merit of prayer. The great and mighty God stoops to listen to a child's prayer, when the sonorous eloquence of some famous preacher goes unheard.

When the child begins to ask questions about his origin, teach him in a simple way the mystery of reproduction. It is fatal to leave to some street urchin the task of enlightening the child regarding such matters. If that is the source of his information, his mind and soul are bound to become besmirched. His first informant and teacher in this matter should be his parent.

Don't neglect the social and playful side of a child's life. It is natural for the young of all orders of animal life to be playful, and these instincts should be guided by providing suitable means to play and suitable associations when they can be found.

When a child has performed a task well, he should be commended for it. This has a bracing effect and spurs him on to greater endeavor. But avoid overdoing this. It is an easy matter to spoil a child by putting him on exhibition before friends and callers at every opportunity, to show off some smart caper for the sake of applause. This creates a hunger for approbation that in later life has made an ass out of many a man. Few things are more disgusting than to see grown up folks preening themselves on the public platform, and in less prominent places, for the sake of winning cheap public acclaim. Applause and "apple sauce" are spelled very much alike, and they are often synonymous terms.

"Don't neglect the social and playful side of a child's life."



THREE centuries ago in England, John Bunyan, the celebrated author of "Pilgrim's Progress," passed twelve years in Bedford jail because he conscientiously believed in New Testament baptism, and would not conform to the creed and practice of the established church. During the sixteenth and seventeenth centuries, the Baptists of England and other European countries suffered severe persecution, many of them witnessing for their faith in the flames of martyrdom. It is fitting that we inquire, What valued truth had they found that was more precious than life itself? What precept of Scripture so gripped their conscience that, rather than surrender their faith, they resolutely chose death?

The story of Christian baptism begins with the ministry of that remarkable man, John the Baptist. The voice of the reformer "crying in the wilderness," stirred the multitudes of Palestine, and many "were baptized of him in Jordan, confessing their sins." Matthew 3:5, 6.

Into a small carpenter shop of distant Nazareth, the tidings of the dynamic evangelist and the great spiritual revival penetrated. John was the forerunner of Christ, chosen to "prepare . . . the way of the Lord" (verse 3), and to clear the ground that God might introduce to the world "His new humanity." Recognizing that the hour had come when He was to begin His public ministry, Jesus bade mother and friends farewell, and joined a pilgrim band from Galilee that was traveling to the Jordan.

Although Christ and John were cousins, they had no intimate acquaintance with each other. As they now met, John recognized in Jesus a purity of character that was divine; and when Jesus requested baptism, the other exclaimed, "I have need to be baptized of Thee, and comest Thou to me?" Verse 14. Sensing his own unworthiness, John felt that he should never baptize the sinless Messiah. Gently but firmly Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Verses 14, 15. Together they walked down the banks of old Jordan, and the Son of God was buried beneath the flowing tide. The record says:

"Straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased." Mark 1:10, 11.

The Christian Rite of Baptism

B Y R. F. C O T T R E L L

Not as a confession of guilt, nor on His own behalf, did the Master receive baptism. As a member of our race, the divine-human Christ was treading the path that we are to walk; and left "us an example," that we "should follow His steps." 1 Peter 2:21.

After three and a half years of busy ministry, and just prior to His ascension, our Lord presented to His church as a parting legacy, the Great Charter of evangelism: "All power

is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28:18-20.

In Mark's version of the same far-reaching commission, the vital truth is emphasized: "He that believeth and is baptized shall be saved." Mark



The Son of God was buried in baptism beneath the flowing tide of Jordan.

16:16. The term "baptize" is an Anglicized word derived from the Greek "*baptizo*"; and in standard Greek-English lexicons, the original meaning is given: "to dip," "to immerse," "to plunge," "to bathe." In New Testament times it was a familiar word in common use. The apostles of Christ understood it perfectly, and their practice in the early church was in full accord with the command of Christ.

When Philip the evangelist met the secretary of the treasury in the government of Queen Candace of Ethiopia, he was given the opportunity of unfolding to this prominent man the prophecies of the Old Testament and their accurate fulfillment in the advent, life, death, and resurrection of Christ.

"Into the Water"

"As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8:36-39.

Following the example of John the Baptist and Christ, "they went down both into the water, both Philip and the eunuch"; and the wondrous guidance of the Spirit in this incident is emphatic evidence of the divine approval. When a person understands the gospel and believes on Christ with all his heart, there should be no delay or hesitation. As God spoke to the penitent persecutor, Saul of Tarsus, so He speaks to every twice-born man today, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

Paul's ministry followed the same divine blue print. When God opened the hearts of Lydia and her friends, they embraced the message and were baptized. When the alarmed jailer of Philippi cried out in the anguish of his soul, "Sirs, what must I do to be saved?" the apostle replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house And he took them the same hour of the night, and washed their stripes; and was baptized, he and all

(Concluded on page 14)

A HALF HOUR WITH YOUR BIBLE

BAPTISM

1. *What example did Christ give on baptism?*

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. . . . And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him." Matthew 3:13, 16.

Note: It is evident that Jesus was not sprinkled, for He came up "out of the water."

2. *Did Jesus command His disciples to baptize?*

"Jesus came and spake unto them, saying, . . . Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:18, 19.

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth *and is baptized* shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

3. *Of what is baptism a symbol?*

Baptism symbolizes the death, burial, and resurrection of Jesus Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were *baptized into His death*? Therefore we are *buried with Him* by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also *in the likeness of His resurrection*." Romans 6:3-5.

Note: Inasmuch as Christ was buried, the proper mode of baptism must approximate that burial, that is, immersion in water.

4. *Is baptism also a symbol of forgiveness of sin?*

"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

Note: This does not mean that baptism actually washes away sin, for the blood of Christ alone performs that mighty act (see Revelation 1:5); but baptism is a sign that we have accepted the atoning sacrifice of Christ.

5. *What should the life of the believer be after baptism?*

"As Christ was raised up from the dead by the glory of the Father, even so we also should *walk in newness of life*." Romans 6:4.

6. *What promise is made to the baptized?*

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and *ye shall receive the gift of the Holy Ghost*." Acts 2:38.

7. *Are the believers unified by baptism?*

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all *baptized into one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Corinthians 12:12, 13.



No longer
is the
camel caravan
the only
means of
desert travel.
This modern
ship
of the desert
operates
between
Damascus and
Bagdad.

What shall be the sign of Thy coming and of The END of the WORLD?

By E. A. BEAVON

THE disciples of Jesus were plainly distressed and troubled. Christ had predicted the desolation of the city around which their hopes were centered. He had told, moreover, many parables relative to His leaving them. Some of these parables pointed forward to the destruction of the world by fire, at which time He would return and save all His true followers. "The field is the world," He had said. "The good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." Matt. 13:38-43.

The disciples recalled a prophecy made by Malachi: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings." Mal. 4:1, 2.

Disciples Ask Questions

As if almost ashamed of their belief in these inspired words, we are told

that the disciples came to Jesus "privately." Could they learn something more from their Master regarding the time when all these things would take place? They realized the wisdom of being prepared.

"Tell us," they said, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

Jesus did not say: "Don't talk about the end of the world—that's all nonsense." Instead, He replied quietly, "There shall be signs." Luke 21:25. He proceeded to sketch the history of the world down to the end of time. His predictions are recorded in Matthew 24 and Luke 21.

Distress of Nations

Among the signs of the end, Jesus mentioned "distress of nations, with perplexity. . . . Men's hearts failing them for fear, and for looking after those things which are coming upon the earth." Luke 21:25, 26. Kings are not exempt from this fear of the future. Just before he died, at his last conference in the royal palace with the famous French economist, Francis Delaisi, the King of Belgium remarked pensively: "I am profoundly convinced that our civilization is at a turning point. Can we maintain it as it has begun? That is the problem which haunts me day and

night. Do you know, Monsieur Delaisi, I find myself strangely pre-occupied by what is going on in Russia. Is it the end of all civilization which is being prepared there? Or is it a new order? How much I should like to know,—to really know."

British Statesmen Troubled

Speaking on the futility of Disarmament Conferences with the world in its present state, Stanley Baldwin of England made the following statement: "I think it is well for the man in the street to realize that there is no power on earth that can prevent him from being bombed. . . . The bomber will always get through. . . . The only defence is in offence, which means that you have to kill women and children more quickly than the enemy if you want to save yourselves. The amount of time that has been wasted at Geneva has really reduced me to despair."

As Sir John Simon frankly stated, "The time has passed for glossing over difficulties by vague and optimistic phrases." We must look facts in the face. The intellect of thousands of people who will not prepare for what is coming will just go snap when the storm breaks. Far better prepare for the worst—which Bible prophecy indicates is still ahead of us—and

then you will not go demented when it comes! Hendrik Willem Van Loon, noted Dutch historian says, in an interview article, "Civilization Soon to Collapse,"—"We are at the present time just about where the Romans were in the year 300 A.D. . . . I believe, as Spengler has said, that every great civilization reaches a point of saturation. Decay sets in: men grow disillusioned, and they no longer have any enthusiasm for life. Presently there are attacks from the outside, and that civilization goes to pieces. That is what will happen to us. Our civilization is creaking very badly, and a few more anaesthetics will not prevent it from going over." He concludes: "If people only would be willing to seek the blunt truth, then they might at least begin to map something out. When you know that your ship is sinking, you see what can be done about it. But if you see the stokehold is running full of water, and you continue to sit around drug-ging yourself with liquor or dancing to a jazz band, you will drown. That is exactly the way we are acting today."

Among the warnings uttered by the Son of God is the following: "As it was in the days of Noe (Noah), so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke

17:26, 27. Of the conditions that prevailed in Noah's day we read in Genesis 6: "They took them wives of all which they chose. . . . The wickedness of man was great in the earth. . . . Every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and filled with violence." Paul declares: "In the last days perilous times shall come. For men will be lovers of self, lovers of money, boastful, haughty, profane. . . . They will have no self-control, but will be brutal, despisers of those that are good, treacherous, reckless, self-important." (2 Tim. 3:2-4, Weymouth's translation.) "Evil men and seducers," says St. Paul, "shall wax worse and worse, deceiving and being deceived." (Verse 13.)

A Wave of Bad Temper

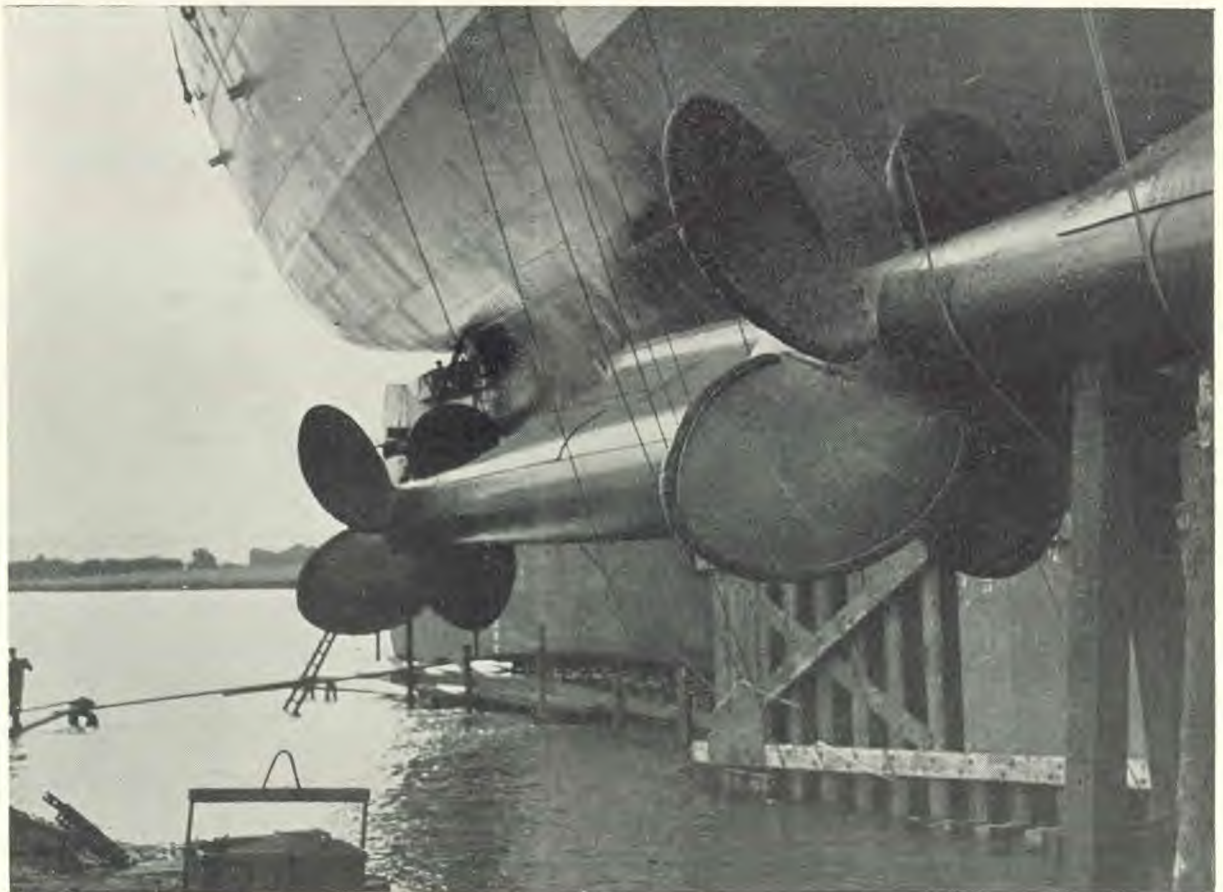
In a thoughtful article to the *London News Chronicle*, Robert Lynd calls attention to the fact that "we seem to be suffering in most parts of the world from a drought of good temper. There is," says he, "less good temper in the home politics of European countries than there has been for a long time. . . . It is to be hoped that the idealization of bad temper will not spread to the English race. . . . A wave of bad temper swept into politics in the years before the war—possibly an early warning of the tide of violence that was to drench

Europe in blood for four years. . . . Today, in various political movements, bad temper is apparently widely regarded as a test of sincerity. Good temper seems to be looked on as a mark of weakness and a shilly-shally nature. Extremists on both sides shout hymns of hate at each other, not comically but seriously. They not only believe what they say, but they believe that it would be a sin to say it without a scowl."

—This is the temper of the world into which we have been born. Danger signals are flying on every hand. The time of trouble (Dan. 12:1, 2) is fast approaching. Reader, whatever comes, know that God is not taken by surprise. Keep calm, remember: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:25, 32. Your heavenly Father holds the reins. The darkness of the last days precedes the dawn of eternity.

"And should the twilight darken into night,
And sorrow grow to anguish, be thou strong;
Thou art in God, and nothing can go wrong
Which a fresh life-pulse cannot set aright.
That thou dost know the darkness, proves the light,
Weep if thou wilt, but weep not all too long;
Or weep and work, for work will lead to song."
G. M.

View showing two of the huge propellers which drive a modern ocean liner.



SOME time ago I purchased a new automobile. On the windshield was the notice: "Do not drive this car faster than twenty-five miles an hour during the first five hundred miles." The life of the car and its future usefulness, it was explained, depended upon strict observance of this precaution. Many a car has reached the scrap heap long before it should because of reckless driving during the first five hundred miles.

The human body may very fitly be compared to an automobile. Its usefulness and length of life depends very much upon the care taken of it during the first twenty years of life. Many a man has reached the scrap heap, and life has been shortened, from reckless driving of the human machine early in life. Whatsoever a man sows in youth he is sure to reap some time later in life. Many a man at fifty or sixty, broken down in health, is conscious that he suffers justly and is merely reaping the due rewards of his deeds in youth. There is no reason why a man, normally, should not be at his best at sixty-five or seventy years, at a time when most men are compelled to retire, owing to disability.

On Pension

One of the most up-to-date and largest concerns in America, employing thousands of hands, retires every employee, regardless of the position held, at the age of sixty-five, on a pension, providing they have been in the employ for twenty years or more. This is a sad comment on modern civilization. Here and there we find individuals who are still in active work. By studying their life history in all probability we will find that they took care of the human machine during the first twenty years of life, and that their usefulness in old age is no mere happen so.

We had an illustration of this in the useful life of Dr. Stephen Smith, the founder of the American Public Health Association, who at the age of ninety-nine stood before a body of eight or nine hundred professional men and delivered an unusual address, expressing his belief of attaining the age of one hundred and twenty years. Being asked the secret of a long and useful life, he replied: "Take care of your stomach the first fifty years of your life, and the next fifty, the stomach will take care of you." By this he meant that careful living during the first part of man's life determines his usefulness later in life and especially in old age. Dr. Smith was most temperate in all his habits of life. He never used tobacco or alcohol in any form and ex-

The FIRST LAP of YOUR JOURNEY

B y D. H. K R E S S, M. D.

ercised care in the selection of his food. To begin life, he had a frail body and weak constitution. Careful living enabled him to attain a useful old age. He said he deplored the fact that others blessed with stronger constitutions, who were associated with him in founding the organization, were all dead and buried. He said there was no reason why they should not have outlived him. Had they been as careful as was he they undoubtedly would have.

The fact that so many human machines reach the scrap heap at fifty or sixty years is due usually to reckless driving during the first twenty years of life.

Active at Ninety

Daniel, the Hebrew captive, at the age of ninety was still engaged in active life, holding the very responsible position of Prime Minister of the Media-Persian Empire. So accurate and well was his work done that no criticism could be offered by the politicians who sought his position. They had to admit among themselves, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Dan. 6:5. His fitness in old age was no mere happen so. At the age of eighteen or twenty, when still a youth, when commanded to eat at the king's table, he "purposed in his heart that he would not defile himself with the king's meat nor with the wine which he drank." In this respect he did as he had been doing aforetime. Up to the age of twenty, Daniel had led an exemplary life, and when removed from home influences and put to the test, he purposed to continue to do as he had previously done. Habits when formed during the first twenty years of life are easily retained.

Reckless Driving

The man who heeds the admonition, "do not drive this car faster than twenty-five miles an hour during the first five hundred miles," is more apt to be a careful driver afterwards. The one who fails to do this during the first five hundred miles will, in all probability, continue to be a reckless driver, and his machine will wear out prematurely. Dr. Sund-



KEEP SWEET

R. Hare

If I should write the sum of life,
With just one word at call,
Thus would I write—"Keep sweet, be
sweet"—
Just sweet, and that is all!

Within that magic word there lies
All that mastery brings,
And this means more than diadems
On the royal brow of kings!

Keep sweet, be sweet, dear, that is all,
Since in that sweetness lies
The conquest over all that kills
Or spoils beneath the skies!

Keep sweet, dear, sweet as flowers that
bloom,
When tangled thorns are spread,
Sweet as the daisies 'neath our feet,
Or stars above our head!

Remember smiles hold magic power
To calm the angry strife—
Thus would I write for all the years—
"Keep sweet"—the sum of life.



The "Empress of Britain" at Quebec.

wall, referring to the many unfits that are turned out by our colleges, said, "The graduate and society are cheated, in a sense, if the college underwrites an impaired human motor which will break down soon after it enters the traffic of life, or one which because of ignorance and neglect will fall short of its possibilities." It is

evident that the majority of students who leave our colleges with their diplomas enter upon life with human motors that have been injured, and many times beyond repair, as a result of reckless driving. Excessive smoking of cigarettes and excess in eating and drinking are some of the causes for this condition.

Several years ago I was invited to be the guest of honor at a banquet given to the business men of a certain city. Knowing I would be called upon to give an address I naturally formed a mental picture of the audience I would have before me. I expected there would be a number of men
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Shall We Pay Teachers to

Destroy the Faith of Our Children?

By C. O. SMITH

THE recent protest of 1,200 Presbyterians of Sydney, N. S., against the introduction of a new history textbook, "The Story of Civilization," into the curriculum of Nova Scotia schools because its teachings are "contrary to the Bible and traditions of the Christian church," has caused considerable press comment, and has brought to the fore once again the important question of whether our children should be taught to look to the Book of Genesis for the origin of the race, or to the teachings of the popular theory of evolution. The importance given the question is heartening; for it shows that a considerable portion of our Christian Canadian citizenry is not inclined to consider this problem as a mere academic one, fit to be discussed, if at all, in the classrooms of our theological colleges, but rather as one of supreme practical importance in our philosophy of life.

Why Are Parents Silent?

That a vigorous protest should be made by a body of Nova Scotia Christians, inspired by the able criticism

on the part of Dr. Alexander Murray, of the new textbook, is not to be wondered at in the least. The remarkable thing is, that such a protest by Canadian Christians is so long delayed. For years teaching of this nature has characterized our authorized textbooks dealing with ancient history. Nova Scotia, itself, as well as Alberta and British Columbia, has had such an authorized text in West's "World Progress." Beginning with dogmatic statements descriptive of a most helpless and primitive savage in the "Stone Age," 100,000 years ago,—statements based entirely upon theory with the supposed evidence afforded by buried stone tools,—the author of this familiar text rapidly traces man's supposed career down to the "Bronze Age." Here written records begin, and it is enlightening, not to say startling, to find on page fourteen of this book a description of the life of the well-to-do. Instead of the squalor that one would expect of savages emerging from cave life, the picture discloses refinement and culture. The homes are roomy, well-lighted, and beautifully curtained. The wom-

an is set forth as the companion of the man. "She possessed equal rights at law, and could own and dispose of property," the author goes on to say. "In no other country, until modern times, do pictures of happy home life play so large a part."

It is too much to expect, surely, that school children, taught to believe their teachers and to accept the statements of their textbooks without question, should see the glaring inconsistency between this picture of civilized man at the very dawn of history and that of the brutelike creature described as being his immediate forebear. How few of the teachers even, instructed as they are in the theory of evolution, would notice the evident clash between fact and theory contained in these few opening pages. A subconscious feeling of this inconsistency may have influenced our historians to seek refuge in a hundred thousand of years. But such a lengthening of time for man's development fails to explain. Why should all the evolution take place in prehistoric times, and none in historic times? The fact remains that the very

CANADIAN WATCHMAN

earliest records of man testify to his high degree of civilization, just exactly what one would expect to find in the records of a race created in the image of God.

Time for a Change

Surely, it is high time for a reconstruction of the early period of world history! An example of historians' being forced to make a somewhat analogous reconstruction is afforded in the early history of Greece. In the latter part of the 19th century the main facts of Greek history were thought to be known and properly interpreted. Suddenly and unexpectedly, however, in 1890 a remarkable find was made. Almost the complete work of Aristotle on the "Constitution of Athens" in an original manuscript was unearthed. Soon it was found what an important bearing this ancient manuscript, written by the great philosopher himself, or under his direct supervision, had on the entire history of that period. Much which had passed as history was then seen to be mere conjecture unsupported by fact. The futility of conjecture regarding even the historic past was thus forcibly brought to view. What folly, then, to depend upon mere theory for the pre-historic period, where no written records are available! To frame such guesses as dogmatic statements of fact and to force our children to feed upon them in public schools, is nothing less than a crime of the

highest order. It is time, indeed, that Christian believers in God's holy word should arise and demand that such textbooks be debarred from the school curriculum!

Half-baked Theories

Dr. J. G. Inkster, of Knox Church, Toronto, is in full agreement with the statements of Holy Writ when he says,

The Land of Might Have Been

By A. L. FREEBAIRN

I like to sit by the open fire
And trace in its ruddy glow
The castles my fancy built in Spain
In the days of long ago.
Those youthful flights, so full of hope,
That now seem like a dream—
Yet after all, it's nice to dwell
In the "land of might have been."

I like to sit by the open fire
And liken the flickering flame
To the useless struggle of men today
In search of wealth and fame.
For wealth and fame are fleeting gifts
And never what they seem,
So you might as well content yourself
In the "land of might have been."

I like to sit by the open fire,
For I see in its embers red
The quiet content of aging years
When the fires of youth have fled.
And my thoughts go back o'er life's long trail
To many a well-known scene,
And my heart is glad to dwell once more
In the "land of might have been."

in speaking of evolutionary teaching regarding man's origin, "It is a half-baked theory on the part of semi-theologians to try to eliminate the supernatural." The Apostle Paul in Romans 1:20, 21 asserts that "they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful." That is, man is unwilling to recognize his Maker, to whom he is responsible. The Apostle Peter in 2 Peter 3:3-5 gives the prevalence of such teaching as a definite sign of the last days. Scoffers would come denying the possibility of the supernatural, and claiming that "all things continue as they were from the beginning of the creation." He adds that they are willingly ignorant of the fact that God created and upholds the world by His word. How well this passage describes present-day teachers of evolutionary thought! They would argue, so says the apostle, that "all things continue as they were," or follow natural law, "from the beginning of the creation." Is not this exactly what is taught, that inherent forces have acted "from the beginning of the creation" and have caused our present world? Such teaching is truly "without excuse" and such teachers often "willingly ignorant." Contemplate our wonderful natural world,—a cosmos, the work of a master architect; not a chaos, for such surely would be the result of the working of blind inherent forces!

Operating units in refinery showing small receiving tanks for gasoline.





Two Glasses of Milk

IT was a sultry afternoon in mid-summer many years ago, before the automobile had been invented. A famous surgeon was riding his bicycle along the country road. The road was rough and dusty, and the afternoon sun was beaming down with intense heat. Looking some distance ahead, the perspiring traveler noticed a neat, cozy cottage nestled among some inviting shade trees near the road. And as he neared the place, he noticed a well, with a bucket, and a dipper hanging near by. The cool shade and the prospect of a refreshing drink urged him to turn in at the gate, which he did.

A young woman, busy with her mending, was seated on the porch. She arose and greeted the stranger, who inquired if he might have a cold drink.

"Certainly you may," she said, in the kindest voice possible, "but wouldn't you rather have a drink of cold milk? We have lots of it on the ice, and if you would care for it, I shall be glad to get some for you. It is nourishing as well as refreshing, and riding a wheel on such a hot day is hard work."

"That would surely be a treat," answered the caller, "but I would not want to bother you. I fear I would be imposing on your kindness and generosity."

It was no imposition to this graceful young lady, who was eager to be of help to the passing stranger. She hurried to the ice house, and returned with a pitcher of rich, cold milk. The doctor drank two glasses, and

felt much refreshed for his journey. The young woman urged him to rest awhile in the shade of the friendly trees, and he enjoyed a few moments in the cool of the shade before going on his way. From the depths of his heart he told the young woman how much her unexpected kindness had meant to him, and as he departed, handed her his card, saying, "If you ever come to the city and need the advice of a physician, please call on me."

The weeks and the months rolled by, and this incident had been forgotten by the young lady and her parents. Many a stranger had been helped on his way by these kindly people; so why should they remember such kindnesses?

About a year later the mother became seriously ill, and the family physician advised that she go to the city at once for an operation. They were poor, and this was discouraging news for them. The mother said there was no use in their even thinking of it, for they could not afford to pay the surgeon and the hospital fees. But father and daughter insisted that she must go, and began immediately to plan ways and means of saving money to pay the expenses. It was the only way for mother to regain her health.

In a few days they were ready for the trip to the city. The mother was to go to the hospital, and the daughter would stay with an aunt who lived in the city. While she was packing the trunk, the card which the doctor had given her some months before,

fell from among her trinkets. Immediately she decided she would hunt for him as soon as she got to the city. Hadn't he said to be sure to look him up if they ever needed the advice of a physician?

So, before choosing the hospital to which her mother should go, she sought the home of this kindly stranger to ask his advice. She was just a little embarrassed as she was shown into the beautiful office of this well-known surgeon. But his pleasant face and hearty handshake set her at ease. He had not forgotten the kindness shown him on that hot summer afternoon some months before.

The young lady explained all that the family physician in the country had said about her mother, and then asked the doctor which hospital he thought would be best for her mother.

"My dear girl," said the big-hearted physician, "if you will leave your mother with me, I will give her the best care I know how. I have a sanitarium of my own, and will personally attend your mother. I will treat her as I would my own mother. You may come to see her every day. Of course you don't know me, and if there are any doubts in your mind, you might get in touch with your own family doctor at home and ask him about me." And so the mother was taken to the sanitarium of the famous surgeon.

When the young lady told her aunt where she had taken her mother, the aunt was alarmed. "My child," she said, "don't you know that this surgeon charges exorbitant prices? He

gets as much as a thousand dollars for an operation, and the charge for board and nursing in his private sanitarium will be terrible. Your poor father cannot afford to pay such prices. You have made a mistake, I fear."

This frightened the girl. She had never had any experience with hospitals and surgeons, and this worry about the expenses, along with the anxiety about her mother, drove her to tears. She went to her room and had a good cry. But down in her heart, she felt the surgeon would not be unreasonable. She could not forget his kind face and pleasant smile.

The operation was successful, and each day when the young lady visited the mother, she found her stronger. One day the doctor said that mother might go home in two weeks. This would make a stay of four weeks in the sanitarium. The girl was happy at the thought of the family being together at home again, but anxious about the expenses. How would father ever be able to pay them?

The day arrived when mother was to start for home. Father had come to the city, and he and mother and daughter were in the office of the doctor. The mother was well and happy. She looked better than she had looked for a long time. And father and daughter were happy, too, to know that the operation was over and that mother would soon be her old self again. But the daughter kept thinking of the bill the surgeon would give them, and wondering how it could be paid.

Shaking hands with father, mother, and daughter, the surgeon said to the mother, "I am surely happy to see that you are all right again. I hope your visit has done you good that will last. It has been a pleasure to be of help to you. I have made out your bill and placed it in this envelope, and I am going to ask that you do not open it until you get home to-night. After supper is over and the work is done, and you are all together in the sitting room, open up the envelope and talk the matter over."

The family tried their best to express their thanks to the doctor for helping the mother to get back her health, and then left for home. They could hardly wait until evening to open up the envelope. The daughter was more fearful than curious. That night father opened the envelope and read aloud the statement. This is what he read:

"Professional services	\$1,000
Nursing and hospital care	200
	—
	\$1,200

"Received payment in full by two glasses of milk, furnished a weary traveler on a hot summer day."

The incidents related in this story really happened a good many years ago, but it is just as true today as then, that kindness costs little, but pays big dividends. Little words and deeds of kindness may lighten some one's load and bring joy to both the giver and the receiver.

True Worth

That man is great, whatever be his labor,
Who wins the admiration of his neighbor.
Who, spite of purse or dress or pomp's
dominion,
Meets all mankind and wins its good
opinion.

That man is victor in life's last December
If but a few his kindness remember.

True worth is not by genius fashioned
solely,
Great souls are oftenest found among the
lowly.

Brilliance of mind and skill of hand may
grumble
And lack the glorious courage of the
humble.

Fortune by chance upon the shrewd may
visit,
But gentleness proclaims the soul ex-
quisite.

Chance may uncover genius, striking
blindly,
But 'tis an inward glory to be kindly.

That man is great, whatever be his sta-
tion,
Who truly serves his God, his home, his
nation.

—Edgar A. Guest.

NEIGHBORLY

Not great, but neighborly I'd be,
With eyes that are awake to see
The tender little lines of care
Upon the faces everywhere—
With wisdom that can understand
From just the pressure of a hand,
Or just a word, voiced soft and low,
Whether the heart be glad or no.

Along my little path I ask
Full strength to meet my daily task,
And then this knowledge: that there
beats

No truer hearts than those I meet;
That all that life has power to give
Lies round about me where I live;
That rich or poor, unto the end,
Or high or low, a friend's a friend!

Not far I'd travel. There's no need!
Here I can do the kindly deed.
Here I can laugh and live and learn.
Here all the lights as brightly burn
As those which shine on haunts afar.
Here troops of merry children are,
Grown men and women good to know,
What more can distant scenes be-
stow?

Not great, but neighborly I'd be.
Would better know the ones I see
From day to day, and better share
Their fleeting joys and times of care.
I'd speak with deeper meaning, too,
The morning's greeting: "How d'you
do!"

And reap from life as much of love
As those who reach the heights above.

—Edgar A. Guest.

ASK THE DOCTOR

Ques.—My mother-in-law has poor health, caused by liver trouble. A small duct connected with the liver becomes clogged, and she becomes very ill. Her doctor gives her medicine, but is vague on diet. What is the proper food for her to eat?

Ans.—In liver conditions—during an acute attack—water and fruit juices, especially the citrus fruits and tomato juice, are good. These flush the system, alkalize it, and give the liver a rest. Fats should be used very sparingly. Rich desserts, fried foods, condiments, pickles, and meat should be avoided. Use an abundance of fruits and vegetables. Do not season the vegetables with butter.

Ques.—How do bedsores start? What is the best deodorant for the sick room?

Ans.—Bedsores, or decubitus ulcers, result from prolonged pressure over various parts of the body, chiefly the lower spine, buttocks, hips, elbows, and heels. The first indication

of the trouble is a redness and soreness of the skin, which soon becomes blistered and deeply ulcerated. They tend to enlarge peripherally, and are very sluggish and difficult to heal.

There are many deodorants. Lysol may be exposed to the air, or some of the various forms of medicated punk burned. These can be purchased at nearly all drug stores, or wherever sick-room supplies are sold.

Ques.—What do you consider the least harmful cathartic? Has castor oil any disinfecting value? Has epsom salts any value, and how might its harmfulness rank?

Ans.—Liquid petrolagar (mineral oil) is one of the least harmful cathartics known. Castor oil has no disinfecting value. Epsom salts is useful in many conditions, but is harmful if continued regularly. It should not be used beyond two or three times without a prescription from a physician.

BAPTISM

(Continued from page 5)

his, straightway." Acts 16:14, 15, 30-33.

A Monument to the Resurrection

In the New Testament, the beauty and significance of baptism is impressively set forth:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:3-5.

Immersed into the death of the Son of God! What words of deep and vital import! Christ's resurrection is the miracle of miracles in which the entire plan of redemption centers.

And God would have the eyes of our understanding opened to behold "the exceeding greatness of His power, . . . which He wrought in Christ, when He raised Him from the dead." Ephesians 1:18-20.

This miracle of Christ's resurrection includes countless other miracles of transformed, rejuvenated lives; for those who were dead in trespasses and sins "hath He quickened [made alive] together with Him"; yes, "risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:13, 12.

Few physicians presume to operate upon the delicate structure of the heart. But when the "old man of sin" dies, the old stony heart is removed, while the Great Physician implants a new heart, and bids the individual arise to walk with his Saviour-Restorer "in newness of life." All along the centuries these miracle transformations have been wrought; and today from many lands still comes the wondrous procession of redeemed, resurrected men and women.

Baptized "in the name" of Jesus Christ, they stand forth "in the likeness of His resurrection." Born anew into the heavenly family, they inherit the family name, are called "Christians," and become heirs with Christ to all the treasures and benefits of the Father's estate. (John 3:1-8; Romans 8:15-17.)

Christian Baptism Down the Centuries

Concerning the New Testament mode of baptism, there is general agreement among Biblical scholars,

The distinguished Dr. Philip Schaff declared: "There can be no doubt that immersion and not sprinkling, was the original, normal form of baptism."—"Church History," page 488. Mosheim, a standard authority, bears this witness: "In this [first] century baptism was administered in convenient places, without the public assemblies; and by immersing the candidates wholly in water."—Vol. 1, p. 87.

A Child of Apostasy

In the great apostasy leading to the Dark Ages, when tradition was exalted in the place of the Bible, Sunday in place of the Bible Sabbath, and purgatory in place of the sleep of the dead, the "sprinkling" of infants and adults with "holy water" was substituted for Christian immersion. While darkness and rejection of Bible truth became almost universal, history shows that in every age from the founding of Christianity to the present, there have been loyal witnesses to the purity of the gospel, including Bible baptism. Today clear light shines upon the pages of Inspiration, and God sounds anew the call to loyalty, "Buy the truth, and sell it not." Like Pilate, many ask, "What is truth?" The Master replies, "Thy word is truth."

To summarize: Christian baptism was instituted by John, the herald of Christ's first advent; was observed by Jesus as our example; was practiced by the Master's disciples during His personal ministry; was accorded the dignity and strength of Christ's command in the great commission; was faithfully followed by all the apostles and evangelists throughout New Testament times; was established as a memorial of Christ's death, burial, and resurrection; was presented to new believers as an outward token of the death and burial of the old nature, and as a resurrection to walk with Christ "in newness of life"; was observed as the door to the church, the adoption ceremony into the Christian family; was performed by immersion only, and never by sprinkling or pouring; was administered solely to believers upon repentance and confession of faith, and never to babes or children too small to understand its significance; was exalted as a precept of Christ, obedience to which prepared believers for the baptism of the Holy Spirit.

As ambassadors for Christ, we would repudiate all tradition and stand upon the unshaken foundation of Holy Scripture.

THE FIRST LAP OF YOUR JOURNEY

(Continued from page 9)

along in years and gray headed. Imagine my surprise to see the tables surrounded with men between twenty-five and forty years. I expressed my surprise at the absence of older men and told them it reminded me of the young man who came to this country from England to study business methods. In going from one large business concern to another, he was surprised to note the absence of old men. Finally he ventured to ask, "Where are your old men?" He was pointed to the hillside cemetery. The old men were either dead and buried, or else they were prematurely disabled and on the scrap heap. I said to them, "I have wondered should I return to your city in fifteen or twenty years from now, and we should have another gathering like this, where would the old men be?"

Be Good to the Motor

Nearly every case of premature old age and disability is traceable to careless living and reckless driving of the human motor during the first twenty years of life. It is well for the young to bear in mind that as the life of the automobile may be determined by careful driving during the first five hundred miles, so the life of the human motor may frequently be determined by the care it receives during the first twenty or twenty-five years of life.

There are automobiles that are supposed to run 100,000 miles or more. They are well constructed and of superior material. There are others made of inferior material that at best can be expected to run only one half that many miles. Careless driving of the high priced and specially constructed car, may place it on the scrap heap before the car that is inferior—it all depends on the driver and the care that is taken of the machine.

The same difference that exists in automobiles we find in human beings—some have inherited constitutions that should enable them to live serviceable lives to the age of one hundred years, while others have been brought into the world with weakly bodies that can at best only continue in service to the age of fifty or sixty years. This is a matter of heredity. "The sins of the fathers are visited upon their children." Over this we have no control, since we have not the privilege of selecting our parents. Certainly had we this privilege, not one would select as his father a drinker of beer or for his mother a cigarette addict.

Sometimes we read or hear of men who have lived to the age of eighty or ninety years, and have smoked and drank and been careless in their habits of life generally. Others there are who at best could live only sixty years, having been careful in their manner of living and succeeded in reaching that age. A comparison is made. Some thoughtless person may say, "It does not pay to be temperate," and point to the old sinner and say, "See, he lived to the age of ninety, while the dear saint who practiced temperance in all things died before he did." This merely demonstrates that some men are hard to kill, having inherited from more temperate parents a strong constitution. They have their parents to thank for it. Should this other man with a poor heredity have attempted to live as did he, he would have been in his grave at the age of thirty-five or forty years. Let us not forget that it matters not what kind of a human machine we may have, it always pays to take care of it, and especially so during the first twenty years of life when wrong habits are nearly always formed.

"WORDS TO WRITERS"

"Words to Writers," is the title of a new booklet which gives advice to those who write and those who want to write. Its thirty-two pages are packed with helpful suggestions gleaned from years of experience in the writing game. The one section alone on the mechanics of writing—margins, first-page form, return of manuscripts, proper paper to use, etc.—is well worth the whole price of the booklet.

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EDITORIAL

What's the Difference?

With more than 600 different churches and religious organizations in the world, a good many people today are puzzled as to which is the right way. "What is the difference" they ask, "to which church we belong? They are all traveling toward the same place."

These 600 sects and religions can't all be right. There is, no doubt, some good in all of them, but some of them must be teaching more truth than others. The Scriptures say there is "One Lord, one faith, one baptism" so there must be only one "right way." To be partly right is to be wrong.

In the days of the sanctuary service the Lord plainly told the priests that they should never put strange fire on the altar. Hophni and Phinehas, two young men who were ministering in the sanctuary, talked this matter over and decided it didn't make any difference. "Why be so particular?" they argued. They put strange fire on the altar and death was the result.

Some argue today that it doesn't make any difference whether one is baptized by sprinkling or immersion. The Bible says there is a difference.

God tells us in His word that only on certain conditions should man and wife be separated by divorce. But the world today says "What's the difference?"

The Bible says that the seventh day is the Sabbath but the modern church says it doesn't make any difference what day we worship as long as we give God one-seventh of our time.

God has told us very definitely how careful we should be in our worship on the Sabbath "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," Isaiah 58:13. The younger generation today have been taught by precept and example to do about as they please any day in the week. The world knows little of Sabbath sacredness.

When it comes to a question of morals the present generation asks the same question, "What's the difference?"

In our eating we take the same attitude. It is not a question of what is nourishing and healthful but one of following natural desires. "What is the difference what I eat or when I eat?" If we live long enough our stomachs will answer that question for us.

There is only one right way. That way is marked out for us in the Bible. It is God's standard,—the standard by which we shall all be judged. If we measure up to that standard we shall be right. If we follow man's teaching and example we may be wrong. To be in the majority or to follow the crowd is no evidence that we are traveling the right way. Majority has seldom been right.

P.

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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.

¶ Noah Webster of dictionary fame thought that common colds were due to the "fearful plunge of meteors through the sky." Other savants of his time assigned colds to the bite of bedbugs.

¶ It may be your fault if central does not understand the number you speak into your telephone. To speak at a distance of four inches from the transmitter has a transmission loss equivalent to 160 miles of wire circuit. Talk directly into the transmitter at a distance of not more than a half inch.

¶ In their efforts to carry the gospel to all the world, Seventh-day Adventists are now working in 295 countries and islands, in 504 languages. They have 68 publishing houses, issuing gospel and health literature in 161 languages.

¶ More women than men leave the farm to go to the city. In North America there are 1,421 single men for every 1,000 single women on the farms. In the cities the proportion is 920 unmarried men for every 1,000 unmarried women.

¶ In our intelligent age there are still many people who think fish is a brain food, who will not sleep in room 13 in a hotel, and who will not turn the hands of their watch backward for fear of harming the mechanism.

¶ Cigarette sales are on the jump. Last year 125,000,000,000 were sold in the United States alone. We don't doubt it, for it seemed the smoke from a large number of these was blown in our face. In our last issue we offered to send a well known doctor's prescription to those who wanted to break off the smoking habit. The letters have been rolling in. The little book, "The Cigarette as a Physician Sees It," which sells for thirty-five cents, contains this prescription and much more valuable information on the subject.

¶ One hundred and sixty-three new newspapers and periodicals were established in Great Britain in 1934. There were also 14,608 new books published.

¶ Furniture manufacturers report that the depression has hit the twin-bed plan. In 1934, young people furnishing a home went back to the old double bed.

¶ Doctor E. E. Free, sound-expert of New York University, recently gave radio listeners samples of noises from five leading cities. Microphones were set up in the Loop in Chicago,

in the North Station district of Boston, at Times Square in New York, at Fourteenth and F. Streets in the Nation's Capitol, and at Market and Thirteenth Streets in Philadelphia. Chicago proved to be the noisiest of the five cities, Boston was second, Washington third, New York fourth, and Philadelphia fifth.

¶ In London, England, it is now illegal to blow motor horns between the hours of 11.30 P.M. and 7 A.M.

¶ One person killed every fifteen minutes by automobiles is a new record set by the United States in 1934. Thus the motor-car death rate has increased sixteen per cent in that area. Strange as it may seem, in the thickly congested areas such as New York City, there has been a decrease in accidents. Surely we wish to learn some lessons from their experience.

¶ We wonder if Smedley D. Butler is not right in his statement that "forty million trained soldiers of Europe are not being trained for knitting."

¶ Hymnologists tell us that the two most widely sung hymns in the English language are "Jesus Lover of My Soul," and "Rock of Ages, Cleft for Me." The former was published by Charles Wesley in 1740 and the latter in 1775 by A. M. Toplady. These two hymns have done much to improve our old world, and we hope they may still continue to be popular.

¶ Many criminals, who have committed serious crimes, have been known to move to another community, commit a minor crime, and go to jail for a short term under a different name. There they remain hidden for

a time. Recently a newer method came to light. A crook was found hidden on a detective force. Here he had served for several years searching for himself.

¶ Canadians are drinking more tea and coffee the Dominion Statistician tells us. For the first eight months of 1934, 20,006,000 pounds of tea were imported. For the same period of 1933 there were 16,856,000 pounds imported.

¶ Five thousand Nazi athletes are training for the 1936 Olympic games scheduled for Berlin. Runners, jumpers, weight throwers, swimmers—all of the 5,000, in fact—took this solemn oath: "I renounce all the joys of life (no smoking, no beer, no night life) for the time of training. It will be my duty to educate and strengthen my courage and my body and devote myself completely to the great task of competing for the Fatherland."

Something in a Bottle

For every ache and every pain,
For every ill of toe or brain,
So many folks have the belief
That they will surely find relief
From something in a bottle.

Some folks want something they can
smell,
Or something they can "rub in well";
While some prefer to taste the stuff,
And never seem to get enough
Of something in a bottle.

No matter if they always fail
To find relief, you'll see them hail
With great delight some new affair,
Some fake to swallow, smell, or wear—
Or something in a bottle.

If folks would quit these things, and
pause
Just long enough to find the cause
Of all their ills, they soon would learn
How they'd been fooled, and then they'd
turn
From something in a bottle.

Remove the cause of all your pain,
'Tis thus good health you can obtain;
Watch your diet and give close heed,
And then you'll have no further need
For something in a bottle.

—Author Unknown.