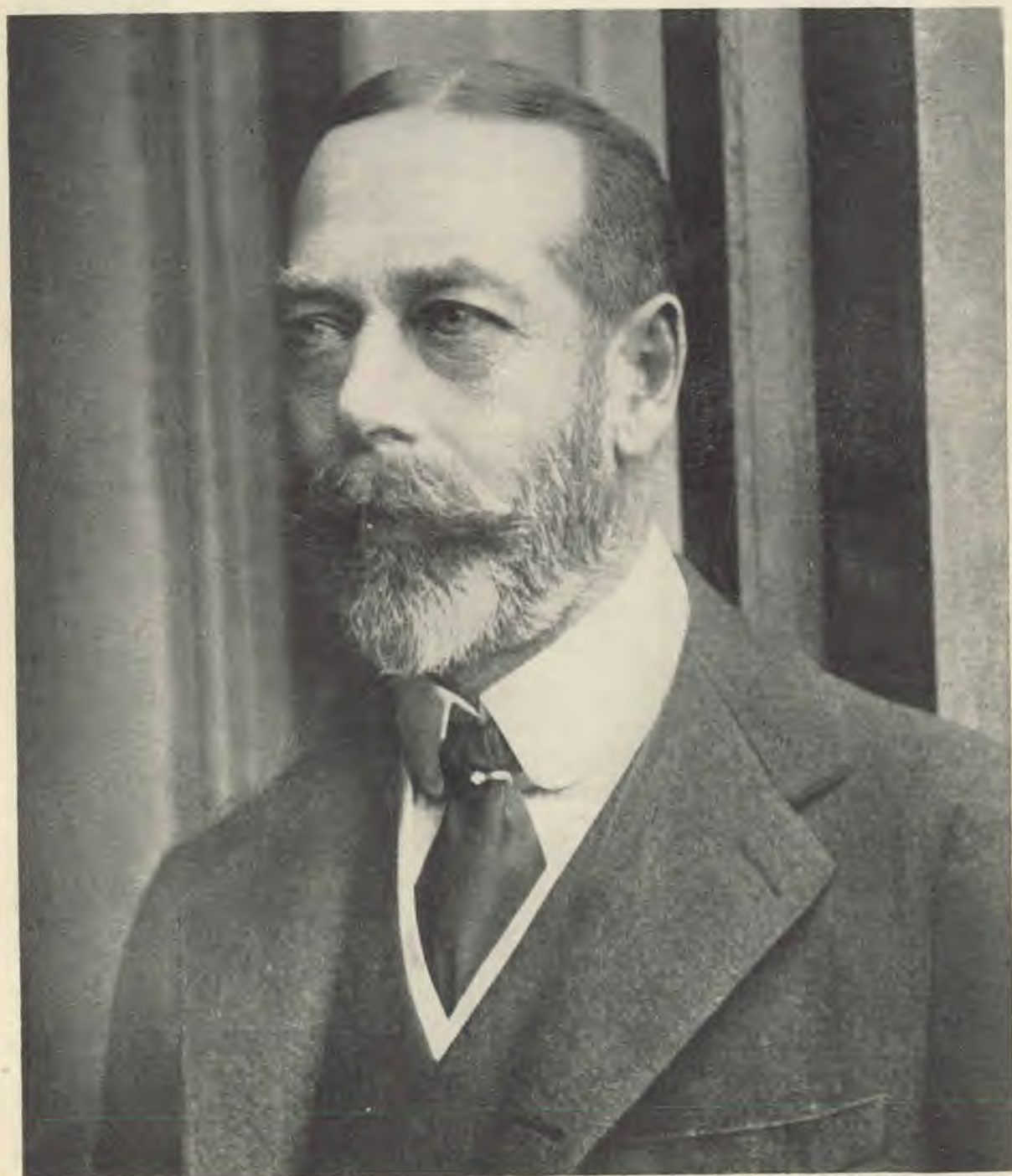


Nov. 1914

The Canadian WATCHMAN



His Majesty King George V
(See page 6)

While We May

THE hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out
With trifles scarcely thought about
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when those small words may be
Held not as slow, or quick, or out of place, but dear,
Because the lips are no more here.

They are such dear, familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace; if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Nor turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

So many little faults we find;
We see them! For not blind
To love, we see them; but if you and I
Perhaps remember them some by and by
They will not be
Faults then—grave faults—to you and me,
But just odd ways—mistakes, or even less,
Remembrances to bless.
Days change so many things—yes, hours;
We see so differently in suns and showers.
Mistaken words tonight
May be so cherished by tomorrow's light;
We may be patient, for we know
There's such a little way to see and go.

—Frances E. Willard.



The Canadian Watchman

VOL. IV

OSHAWA, ONT., JANUARY, 1924

NO. 1

Editorial Comment

The New Year 1924

NEVER since the beginning of history has mankind faced such strenuous and perplexing problems as confront the world at the dawning of the new year 1924. An intensity seems to have taken hold of everything, and we are being borne along from one startling crisis to another so rapidly that we can scarcely keep our bearings or proper sense of poise and direction. We are on our way, but Where are we going? is the vital question. We are beginning to realize that the war which broke out in 1914 was a mere symptom rather than the cause of the world conditions that prevail today.

The deep longing of millions of perplexed souls found expression and a popular response in what President Harding called "normalcy" and Bonar Law termed "tranquility." But alas! both these interpreters of a great need have been stilled in death, and their hopes rest with them, awaiting the coming of the Life-giver. We quote from the message of a thoughtful Australian editor, written in January, 1922:

"The tremendous perplexities of the most titanic war in all history have given place to the most puzzling and baffling perplexities of peace."

The year that has

just closed made no perceptible progress toward a clearing of the European atmosphere from hate, suspicion, fear, and national jealousy. Rather, these obstacles to brotherhood, national security, and world peace have divided nearly every house against itself, until democracy is threatened with complete destruction at the hands of "bloes" of organized classes bent upon securing for some minority portion of the citizens a supremacy not of reason or equality but of might. The doctrine of the

survival of the fittest has taken possession of such a large portion of the human family that it threatens the peace and life of all. It is one of the strange and puzzling results of a war waged to end war and to make the world safe for democracy, that at the beginning of the fifth year after the signing of the armistice, government by the elected representatives of the people has broken down almost all over Europe and dictators backed by small organized minorities hold sway, and the people suffer it for the measure of security from more out-breaking violence that an iron hand imposes upon lawlessness in the crisis of the ages. Were it not for the clear light shining from the Scriptures,



QUAINT ELECTIONEERING METHODS

The narrow streets and stone steps in some of the Old Country villages and towns make very difficult the ordinary election canvassing methods, in speedy motor cars. A lady mounted on a donkey is shown making a house-to-house canvass for her favourite candidate in the picturesque old village of Clovelly, Devonshire, England.



THE YOUNGEST DOMINION PREMIER

Hon. Stanley Bruce, Prime Minister of Australia, is but thirty-nine. Though a native Australian, he is a graduate of Cambridge University, and served in the Imperial Army during the war.

foretelling the present perplexity and the early dawning of a better world, perplexity might give way to discouragement and insanity.

It was in morally dark and trying times that our Saviour was born, nearly two thousand years ago. That Saviour still lives and pleads for sinners at the right hand of God in heaven, and it is this fact that makes sure the ultimate triumph of right and truth. The thing which the Scriptures call sin lies at the bottom of human woe. It is sin that is drawing and hurrying humanity toward the unseen precipice, but the very developments that dismay the mentality of worldly wise great men are but the signs that encourage the Christian to know that the end of sin and the second coming of the Lord are near at hand.

Divine Right

At least two old superstitious ideas of the divine right of kings are pretty generally, and rightly, rejected by civilized men. One of

these—held and taught until quite recently in Japan—was that the present reigning family was directly descended from the Deity; the other was that royal birth insured some inherent supernatural qualities not possessed by all men. The latter theory received its final death-blow with the downfall of the oldest and most powerful dynasties of Europe—the Hapsburgs, the Hohenzollerns, and the Romanoffs. For centuries neither one of these ideas has had any place in British thought. Monarchy in Britain has endured because the British people are convinced that the Crown is a useful instrumentality in the maintenance of unity and stability in a government suitable for the needs of men living in a world where evil-doers must be restrained and human rights protected. Civil government is of divine appointment. All through the Scriptures we are exhorted to be subject to rulers and to the decrees of civil government, not only for wrath, but also for conscience' sake.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:



Lloyd George—Photographed While Speaking in Toronto

for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Rom. 13:1-5.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king." 1 Peter 2:13-17.

These scriptures enjoin obedience to some form of civil government as a necessary institution, to which every child of God owes obedience in all its legitimate civil regulations. It is true that in the past when civil governments exceeded their delegated authority and encroached upon the realm of religion so that human laws conflicted with God's law, men have had to obey God regardless of civil penalties. God protected the three Hebrews who refused to obey the king's decree to fall down and worship the golden image. Daniel was saved from the lions when he defied the order in council against prayer to God. The parents of Moses were not condemned for refusing to slay their baby boy at the command of Pha-



SIR ROBERT ROBERTSON

Sir Robert is the English Government Chemist and Director of Explosions, who has discovered a new explosive which, it is claimed, will cause drastic changes in the next war.



Signor Mussolini, Italy's Strong Man

raoh. The Saviour drew a well-defined line between the realms of civil government and religion when He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. But while God's government is always spoken of as a kingdom, that does not necessarily imply any condemnation of republican or other forms of government. No human government can save men from the consequences of sin. The nations of Europe are finding out by hard experience that their troubles did not all spring from their kings. Kings, presidents, classes, "blocs," minorities, and even majorities may overstep their divine appointment and become oppressors. The divine right of kings in this world is of the same piece as the divine call of every individual to help his fellow-men. God's purpose for this earth is that the gospel invitation to be saved from both sin and its consequences be extended to every creature; and when His purpose is complete, and sin and sinners are no more, the universe will be ruled by



The Prince of Wales, with Mr. and Mrs. Thomas Hardy, in the garden of Max Gate, Mr. Hardy's residence in Dorchester. As the Prince entered the town a choir of children sang the chorus from "The Dynasts."

a King whose will no one contests and whose law is love.

We never read of a president of the universe; and however helpful and appropriate other forms of government are at the present time, when rebellion is wiped out the new earth will be governed by a King who will reign in righteousness by divine right.



Paris postal authorities have authorized large business houses to use this new machine for stamping letters and papers. It is destined to do away eventually with postage stamps. The machine registers the number of times it has been used and the amount to be paid each month to the post office. An official calls and collects the money. The photograph shows the new machine and its inventor, Tiranty.

In the beginning God appointed Adam as His vicegerent in this world, and through transgression the supremacy passed from Adam to Satan, but God has never abdicated His right to rule. David was promised that a descendant of his should reign upon his throne forever; and Christ Jesus, the son of David, will some day occupy the throne of this world by divine right.



The King

ON our front cover we have placed the latest photograph of His Majesty King George. People generally are interested in any prominent public man, and our cover picture will enable those who may never see

the King in person to form an idea of how he looks. The picture is a close-up view of our gracious Sovereign in citizen's clothes and without any head covering, and it is a good likeness.

Canadians are a democratic people, and our loyalty to the British Crown is based on a sound appreciation of the guaranty that it affords to the stability and continuance of the democratic institutions of civil and religious liberty. King George had no more choice than the rest of us as to when, where, or in what station he should be born. He has, however, set us all a worthy example by making the best possible and diligent preparation for the largest measure of usefulness in his sphere. It is true that kingship came to him by what some have derisively termed "accident of birth;" but besides being a king, he has shown himself to be a manly man, a true and faithful husband and father, and willing to co-operate with all his subjects, the citizens of many lands, in upholding and perpetuating the

(Concluded on page 30)

To the Man Who Fails

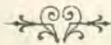
LET others sing to the hero who wins in the ceaseless fray,
Who, over the crushed and fallen, pursueth his upward way;
For him let them weave the laurel, to him be their pæan sung,
Whom the kindly fates have chosen, who are happy their loved among;
But mine be a different message, some soul in its stress to reach;
To bind, o'er the wound of failure, the balm of pitying speech;
To whisper: "Be up and doing, for courage at last prevails;"
I sing,—who have supped with failure,—I sing to the man who fails.

I know how the grey cloud darkens, and mantles the soul in gloom;
I know how the spirit hearkens to voices of doubt or of doom;
I know how the tempter mutters his terrible word, "Despair!"
But the heart has its secret chamber, and I know that God is there.
Our years are as moments only; our failures He counts as naught;
The stone that the builders rejected, perchance is the one that He sought.
Mayhap in the ultimate judgment, the effort alone avails,
And the laurel of great achievement shall be for the man who fails.

We sow in the darkness only; but the Reaper shall reap in light;
And the day of His perfect glory shall tell of the deeds of the night.
We gather our gold, and store it, and the whisper is heard, "Success!"
But tell me, ye cold, white sleepers, what were an achievement less?
We struggle for fame, and win it, and lo! like a fleeting breath,
It is lost in the realm of silence, whose ruler and king is Death.
Where are the Norseland heroes, the ghosts of a housewife's tales?
I sing,—for the Father heeds him,—I sing to the man who fails.

O men who are labelled "failures," up! rise up again, and do!
Somewhere in the world of action is room; there is room for you.
No failure was e'er recorded, in the annals of truthful men,
Except of the craven-hearted, who fails, nor attempts again.
The glory is in the doing and not in the trophy won;
The walls that are laid in darkness may laugh to the kiss of the sun.
O weary and worn and stricken, O child of fate's cruel gales,
I sing,—that it happily may cheer him,—I sing to the man who fails!

—Alfred J. Waterhouse.



Judge Not

JUDGE not! though clouds of seeming guilt may dim thy brother's fame;
For fate may throw suspicion's shade upon the brightest name;
Thou canst not tell what hidden chain of circumstances may
Have wrought the sad result that takes an honest name away.

Judge not!

Judge not! the vilest criminal may rightfully demand
A chance to prove his innocence by jury of his land;
And, surely, one who ne'er was known to break his plighted word,
Should not be hastily condemned to obloquy unheard.

Judge not!

Judge not! thou canst not tell how soon the look of bitter scorn
May rest on thee, though pure thy heart as dew-drops in the morn.

Thou dost not know what freak of fate may place upon thy brow
A cloud of shame to kill the joy that rests upon it now.

Judge not!

Judge not! but rather in thy heart let gentle pity dwell;
Man's judgment errs, but there is One who "doeth all things well."
Ever, throughout the voyage of life, this precept keep in view:
"Do unto others as thou wouldst that they should do to you."

Judge not!

Judge not! for one unjust reproach an honest heart can feel
As keenly as the deadly stab made by the pointed steel.
The worm will kill the sturdy oak, though slowly it may die,
As surely as the lightning stroke swift rushing from the sky.

Judge not!

—Anonymous.

Poisoning the Fountain-Heads

By *FREDERICK W. STRAY*

Satan's
Ambition---
"Worship
Me"

No. 3

IN the endeavour to so pervert the worship of mankind that it would be unacceptable to God, and thus direct it toward himself, Satan has so practised deception as to lead the worshipper to think himself doing God service even while he is breaking God's commandments.

This deception reached its climax in the Jewish church in the time of Jesus. In His protest against apostasy in that church Christ declared plainly, "Ye are of your father the devil, and the lusts of your father ye will do." John 8: 44.

The Jewish church, like Cain, "was of that wicked one," because, like him, in worship it had practised substitution for the commandments of God.

In the history of Israel's apostasy nothing is more clearly revealed than the fact that Satan poisoned the fountain-head of religious instruction by leading the ministry to neglect to emphasize the fact that God is very particular about how men should worship:

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Deut. 12: 32. (See also Joshua 1: 7, 8.)

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10: 12, 13.

The people trusted the leaders, even when the instruction of those leaders led them away from the word of God. (See Hosea 4: 6.)

The priests had forgotten the law of God, and the people had become like them. They went so far as to carry on business in Jerusalem on the Sabbath day within sight of the temple of God. (See Jer. 17: 21-27.)

Said the Lord through the prophet Ezekiel:

"Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have

hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22: 26.

Apostasy and Captivity

There was no reform, and so the city and temple were burned, and the Babylonian captivity of the church followed.

When the return and restoration had changed from prophecy to history, we find the church in this new Jerusalem doing just as they had done in the old city. (See Neh. 13: 15-19.)

Because of these experiences the church leaders had during the centuries which intervened before the birth of Christ, surrounded the Sabbath with a multitude of requirements which, while adhering to the original Sabbath day, really substituted another form of Sabbath keeping for that intended by the Lord of the Sabbath. The law of the church prohibited healing on the Sabbath.

The first miracle of Jesus recorded by Mark was a case of healing on the Sabbath:

"And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught. And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." Mark 1: 21-26.

The people living under the substituted Sabbath laws of the church dared not bring their sick to Jesus until after the Sabbath, which ended at sunset:

"And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils." Mark 1: 32.

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day." Luke 13: 14.

Vain Tradition Challenged

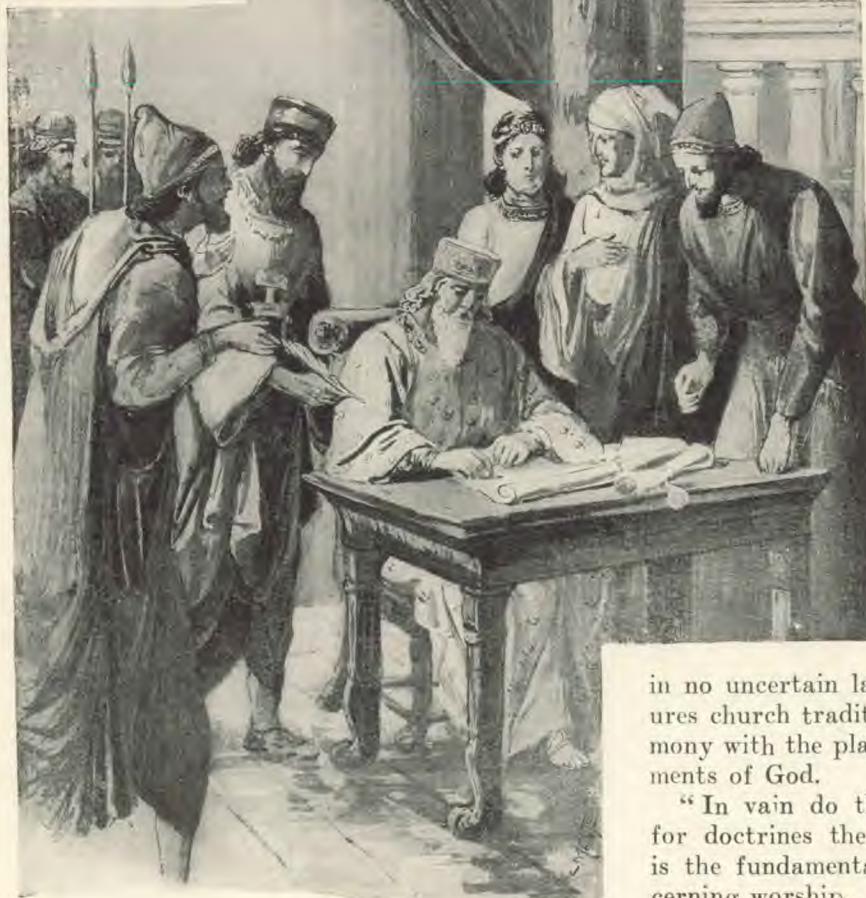
By this first miracle of healing, Jesus challenged the church's substitution in Sabbath keeping and worship.

Shortly afterward came a further challenge:

"And He entered again into the synagogue; and there was a man there which had a withered hand. And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him. And He saith unto the man which had the withered hand, Stand forth. And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when He had looked around about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him. But Jesus withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judea." Mark 3:1-7.

Jesus had openly and publicly healed a man

King Darius signing the decree that consigned Daniel to the den of lions.



on the Sabbath day. Then to make it still more evident that this first healing had not been the impulse of a moment, which might be overlooked if proper recognition of church authority was made, He repeated the act of healing on the Sabbath in the synagogue.

But more than this, He had in a few pointed words, in question form, shown their church laws to be out of harmony with the spirit and intent of the Sabbath law of Jehovah. The issue was now joined between Jesus and the Jews. He had publicly taken a firm stand, and they began to plot His destruction.

The Pharisees were the church leaders, and the Herodians were followers of King Herod, representing a political party in power. The Pharisees, after their counsel with the Herodians, returned to the conflict, and found the disciples of Christ disregarding their substitute forms of religious procedure, and at once placed the question squarely before Christ:

"Then the Pharisees and scribes asked Him, Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do." (See Mark 7:1-13.)

Jesus used the opportunity well, and in His declaration at this time is revealed

in no uncertain language how heaven measures church tradition when it is out of harmony with the plain intent of the commandments of God.

"In vain do they worship Me, teaching for doctrines the commandments of men," is the fundamental doctrine of Christ concerning worship. On this there could be no

compromise by the Lord Jesus. "He came unto His own," and found them breaking the commandments of God by the substitution of their own laws. He at once joined issue upon this principle as revealed in their Sabbath breaking while they were professing to keep God's holy day. Because of this "they received Him not."

Why They Hated Jesus

"The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." John 5:15-18.

The first reason for their determination to slay Jesus was because He refused to keep their Sabbath laws, and the second was because He declared His divinity. Their manner of Sabbath keeping substituted the authority of the church for the commandment of God, which thus destroyed its true significance.

Jesus did not permit Himself to continue merely indifferent to their customs, but embraced many an opportunity, by close and cogent reasoning, to bring them to see their danger in following the traditions of men in worship:

"Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me? The people answered and said, Thou hast a devil: who goeth about to kill Thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye, on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment." John 7:19-24.

Jesus not only declared their condemnation of Him as a Sabbath breaker an unjust judgment, but also declared that in keeping their church traditions none of them were Sabbath keepers.

"Why go ye about to kill Me?" By this question Jesus opened the way to point out the real reason for their hatred. It was because He refused conformity to their traditions when they conflicted with the commandments of God.

Between the substitute worship of Cain and the murder of Abel was the "talk" in the field. So it was with the substitute worship of the Jews and the murder of Christ. The plan of the unholy alliance of the church and state,

represented by the Pharisees and the Herodians, was to "entangle Him in His talk." Matt. 22:15, 16.

Thus on a larger theatre, involving millions of men and women, was worked out the tragedy of persecution and substitution's going hand in hand, as seen at the threshold of the world's worship. The experience of Cain and Abel, and that of the Jewish church and Jesus, are identical in principle and procedure.

Immediately after the baptism of Jesus, Satan met Him in the wilderness alone, and said, "Fall down and worship me." Jesus answered, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Shortly afterward Satan met Christ as He ministered to the multitude, and through the substituted commandments of men for the true worship of God said to Him again, in a more subtle form, "Worship me." Jesus answered, "In vain do they worship Me, teaching for doctrines the commandments of men."

Would to God that the church had held as unflinchingly as did her Lord and Master to this fundamental law of the kingdom. Untold suffering and unnumbered martyrdoms would have been avoided. The name of Cain has been legion, and that of Abel multiplied by millions.

We will next trace the history of the efforts of Satan to lead all to worship him through substitution and persecution in the Christian church, following the apostolic period.

Oshawa, Ontario.

My Master

KATHLEEN DAVIS

O THAT I could picture,
So one could clearly see,
My Master's sweet compassion
And faithful care for me!

I groped about in darkness;
The world was always grey;
He sent a little messenger
To show the "narrow way"—

All upward and all narrow;
But His presence ever there,
No burden is too heavy,
No cross but He doth share.

When I think I've lost Him,
From out the dark I hear
The softest of all voices,
The clearest of the clear.

Though the way grows rugged,
My faith shall ne'er give way.
I know He'll never leave me;
He promised He would stay.



PREACH THE WORD

GEORGE B. THOMPSON



HERE is much in the exhortation of Paul to a young preacher to "preach the word." 2 Tim. 4:2.

It is one thing to recite a poem, tell a story, show some pictures, conduct a programme, or talk about the message; but it is quite another thing to preach it, to dig down into the Word and bring the people face to face with the Book of God that is to judge them at the last day.

The way to fill the pews is to preach the word, really to study and expound the Scriptures. This is what the people are longing to hear. There is an aching void in many hearts; they are longing, not for something *about* the Bible, but *from* the Bible, that will be a healing balm.

When Moody was young, a man told him, "You are getting your sermons out of the books in your library, and neglecting the Bible." Moody changed his method, and became practically a man of one book—the Bible. He became a fountain instead of a cistern, and he moved the world for Christ. Why should not we do the same?

A preacher in a university town said to a friend: "There seems to be nothing for me to preach about any more. If I undertake to preach on this science or that, there is sure to be a professor from the university right before me, whose business it is to teach that very subject, and he knows more about it than I do, for he is an expert who has

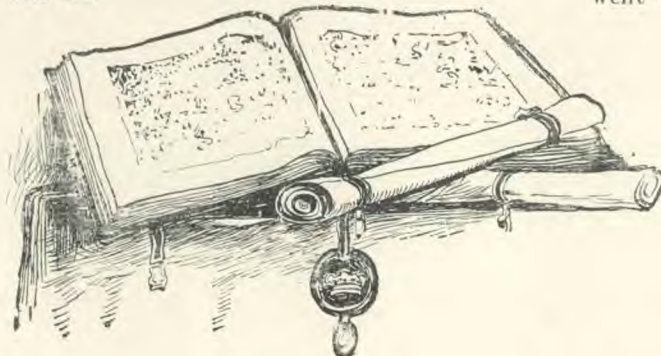
made it a life-long study. So it is with music and art, history and literature, and everything else you can think of—a professor who is an expert is sure to be there to hear me."

His friend replied, "Then why don't you dig into your Bible, and become an expert yourself?"

There is force in that. The ministers of this denomination should be Bible experts. There is nothing our people need in the Sabbath services so much as Bible teaching. We do not need to spend much time telling them the world is bad and sin is awful. They know that. Deal with the Bible remedy. This is the important theme. It is sermons that come forth from a heart warm with the love of God, and not something frigid, stiff, and pedantic, that congregations are waiting to hear. We sympathize with the old preacher who prayed at the opening of a service, "O Lord, save us from these sermons that are brought here out of ice boxes."

If we really preach the word, we do not need to hunt around for something startling. The Bible contains the most startling things I know anything about. It tells of a time when islands will not be found; when mountains will move into the sea; when the earth will be turned upside down, and the whole face of the earth will be covered with dead bodies that will never be buried; when the constellations of the heavens will give no light; when awful plagues will be visited upon man, and the sea be turned into blood. If we preach the word, people will come to hear, and some will be converted.

In apostolic times, we are told, the believers went everywhere, "preaching the word." This is the work before us.



"Hold up the torch of truth. Remember that the light of the sixteenth century came from an open Bible."

Evolution *versus* Evolution

By J. P. Neff

IT is always important to distinguish between the theory of evolution on the one hand, and all that body of scientific facts which seem to testify either for or against the theory on the other hand. The former is only a speculative hypothesis, unproved and unprovable; the latter, if really facts, are true and must be accepted as science.

The first question is whether these so-called facts are really proved, demonstrated, or established facts. If so, the second question is, What testimony do they bear to the theory of evolution? Do they testify favourably, or adversely? Whether the testimony be favourable or adverse, it is necessary to bear in mind that the testimony is only circumstantial, not positive, evidence.

Scholarly, intelligent, and eminent men have often concluded that certain scientific facts testified to, or all but proved, the theory of evolution; but in almost all instances, later scientific discoveries have shown the absurdity of their conclusions. Hence it is extremely important to distinguish the theory of evolution which belongs to the field of metaphysics, from the scientific facts testifying favourably or unfavourably to the theory, which facts belong to the field of science; and again to distinguish the scientific facts from the conclusions which men draw from the facts, which conclusions belong to the field of logic or psychology.

There has been no general agreement of testimony among evolutionists in support of the theory. That which was considered the strongest testimony to the theory in one decade or generation has been entirely contradicted and disproved by the evolutionists of the next. Today there is no uniformity or concord among evolutionists. The most eminent ones disagree. The only agreement that can be found is that all believe in one of the many varied and conflicting theories of evolution. Their testimony in support of evolution is as conflicting as are the theories.

Professor Fleischmann, of Erlangen, a zoologist of high standing, writes:

"The more deeply I pursued the alleged evidence for it [the theory], and sought to gain, through special investigations, some essential proof of the genetic rela-

tionships of animals, the more clearly I recognized that the theory is a seductive romance, which deceptively pretends to give results and explanations rather than a doctrine built upon positive foundations."

The following quotations from eminent evolutionists show how utterly they disagree upon the testimony which attempts to account for the theory. They believe one of the theories of evolution, but their agreement ends there. We quote from William Berryman Scott, professor of geology and paleontology in Princeton University:

"What, then, has led to the belief, mentioned at the outset, that naturalists have so largely grown sceptical and are inclined to abandon the theory? This belief is principally due to the fact that there is no agreement among men of science as to the manner in which evolution operates (modes), or as to its efficient causes (factors), and, further, to the often fierce controversies which long have been and still are held concerning these problems of modes and factors."

Again, from Professor Steinmann, of Freiburg:

"Only a few incorrigible and uncritically disposed optimists steadfastly proclaim, 'What glorious progress we have made!' otherwise, in scientific as in lay circles, there prevails a widespread feeling of uncertainty and doubt. Not as though the correctness of the principle of descent were seriously questioned; rather does the conviction steadily grow that it is indispensable for the comprehension of living nature, indeed self-evident. But never before has it become so notorious as in the last decade, how little there is in this theory that is universally accepted, as appears when the most obvious questions are asked regarding the course of development and its efficient causes. No one can supply simple and satisfactory answers. . . . For what to one is the corner-stone of the theory, is to another a factor of quite subordinate importance, while a third regards it as the greatest aberration of the past century."

William Bateson, one of the most eminent supporters of the Mendelian principle, makes this statement:

"As to almost all the essential features, whether of cause or of mode, by which specific diversity has become what we perceive it to be, we have to confess an ignorance nearly total. The transformation of masses of population by imperceptible steps guided by selection, is, as most of us now see, so inapplicable to the facts, whether of variation or specificity, that we can only marvel both at the want of penetration displayed by the advocates of such a proposition, and at the forensic skill by which it was made to appear acceptable even for a time."

Before modern science have fallen the great evolutionists of the past: Darwin, Spencer, Lamarck, Cuvier, d'Orbigny, Huxley, Haeckel, and others. The only point upon which all

evolutionists agree is that there has been some kind of evolution. But as Professor Scott says, there is no agreement on the modes and factors that brought it about. There is no satisfactory explanation. The evidences adduced in its favour conflict with one another. To believe in evolution amid the conflicting theories and attempted explanations requires more faith than to believe the Bible.

Different Theories of Evolution

There are evolutionists who are abject athe-

who try to hold to the theory of evolution, and who try at the same time to admit a personal God, the Bible, Christ, and miracles, are not logical, not consistent. They either do not know the Bible or do not know evolution.

Professor Scott enumerates four different lines of speculation attempting to explain evolution since Buffon's day: That evolution has come about, (1) by adaptation to environment; (2) by the use and disuse of parts of the evolving organism; (3) by an inner driving force or



INDIAN CHIEFS VISIT THE TOWER OF LONDON

The photograph shows several of the Indian visitors interested in the armour of Henry VIII

ists; there are evolutionists who identify God with the world and universe—pantheists; there are evolutionists who admit God as a material or spiritual force within the process; there are evolutionists who admit God as external to the world and the process; there are evolutionists who admit God as an external Being possessing personality; there are evolutionists who even try to admit the Bible and find a place for Christ; and there are evolutionists, finally, who believe in miracles and Providence. Those

principle; (4) by natural selection, which is Darwin's explanation. Professor Scott says on page 32 of his "Critique:"

"Lamarck's name is always associated with the application of the theory of the inheritance of acquired characters. Darwin fully indorsed this view, and made use of it as an explanation in all his writings about animals. Today the theory has few followers among trained investigators, but it still has a popular vogue that is widespread and vociferous."

In other words, the explanation given by Lamarck and Darwin is no longer held by ex-



Esquimaux on Arctic Coast. There are supposed to be about three thousand of this race in Canada.

pert scientists. Weismann showed that characters acquired during the lifetime of an individual cannot be transmitted to the offspring. According to Cuvier's theory, a series of terrible catastrophes visited the world many years apart. At each catastrophe animal and vegetable life were practically swept from the earth. After each catastrophe new and higher forms of life appeared. In contrast to this, Lyell held that agencies have been going on uniformly in their operation through all the millions of years, and evolution has come about through slow, imperceptible changes.

The above are a few of the many contradictory explanations that have revolved about the theory of evolution. They are enough to show that evolution rests upon an ever-changing basis. There are comparatively few of the general public who realize how unstable and variable the theory is. The way so-called learned and scientific people speak of it, one would suppose that the theory and its mode of operation were definite and well defined; but this is far from the truth.

When one professes to believe in the theory of evolution, the question is, Which theory of evolution does he believe? When one says that science agrees with the theory of evolution,

supports it, or proves it, the first question is, Which theory? The second question is, Which of the many conflicting explanations, or lines of evidence, does he accept as supporting or agreeing with that particular theory?

Professor Scott, the eminent evolutionist of Princeton, says: "Some biologists maintain that these questions are unanswerable in the present state of knowledge, and have taken up other lines of investigation." This shows the despair of men who have given most consideration to the theory, and who know most about it. Evolution, both as to theory and scientific explanation, is a mass of heterogeneous, confused, contradictory, indefinite conceptions. He who accepts it must do so in blind belief, and in spite of the confusion that prevails throughout the ranks of its adherents, and notwithstanding its checkered history of contradictions.

The one who believes the Bible, interpreted according to the laws of language and thought, looks back upon the splendour of creation's dawn, upon the glorious and triumphant achievements of the Christian church, and looks forward to the eternal world, the blissful culmination of all God's plans in the coming of Him whose kingdom is everlasting. It is a



A census taker in Northern British Columbia enumerating a settler's family. Canada needs more pioneer families.

matter of belief in both cases. Which will you choose, evolution and science falsely so called, or creation and true science?

Interesting Facts About Our Own Country

IRRIGATION.—There are over 1,200 small irrigation and water-supply projects either completed or under construction in the provinces of Alberta and Saskatchewan. Works have been completed for the irrigation of approximately 900,000 acres, while schemes for the irrigation of 130,000 acres are now under construction.

AEROPLANE SPRUCE.—Virgin Sitka spruce is the best known material for aeroplane construction. In parts of Queen Charlotte Islands it forms 35 per cent of the timber stand. In the last year of the war British Columbia supplied material for 30,000 aeroplanes.

MAPLE SUGAR.—Many farmers of Eastern Canada find the maple sugar bush a large source of revenue. Quebec produced 15,615,141 pounds of sugar and 1,449,649 gallons of syrup in 1920. This constitutes about 70 per cent of the Dominion production. Great progress has been made in the past few years in the method of manufacture. By-products are

fine vinegar, malic acid, and the baking powder constituent, bimalate of lime.

FURS.—Canada is the world's greatest fur producer. The value of pelts taken during the season of 1919-20 was \$21,197,373. Canadian fur farmers now breed silver, black, red, and blue foxes, Persian lamb, raccoon, mink, muskrat, and skunk.

BUFFALO.—The herd of about 800 wood buffalo or bison still roaming between Lake Athabaska and the Rocky Mountains is the last wild herd of the continent. The Government herd of plains buffalo in the park at Wainwright, Alta., now numbers over 5,000.

MUSK-ox.—Stone age animals surviving in Arctic Canada only; probably number 25,000; defend themselves from wolves by "hollow square" formation; are not shy of man; supply wool, milk, and beef; need neither hay nor barns; graze in open all year round on feeding grounds of one million square miles.—*Selected.*

BIRDS and beasts sleep in curious positions. Elephants sleep standing up. Bats sleep hanging by their hind claws, with their heads downward. Storks, gulls, and other long-legged birds sleep standing on one leg, while ducks sleep on open water and keep paddling with one foot to avoid drifting ashore.—*Onward.*



"Solar Eclipse," a Champion Exhibition Horse



Austen Chamberlain, a Leading Figure in British Politics



Camping Ground for Motor Tour



Entrance to Government House, Rosedale, T
with stone pillars



Stanley Park, Vancouver, B. C.



to, showing the new ornamental iron gates
nted with lanterns



Canadian Trade Commissioner's office, the only building on Main Street,
Yokohama, that withstood the earthquake



Statue of Lloyd George at Carnarvon, Wales



The crown is the reward of character

A Higher Experience

By Mrs. Ellen G. White



WE need constantly a fresh revelation of Christ, a daily experience that harmonizes with His teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God's purpose for us. His law is the echo of His own voice, giving to all the invitation, "Come up higher. Be holy, holier still." Every day we may advance in perfection of Christian character.

Those who are engaged in service for the Master need an experience much higher, deeper, broader, than many have yet thought of having. Many who are already members of God's great family know little of what it means to behold His glory, and to be changed from glory to glory. Many have a twilight perception of Christ's excellence, and their hearts thrill with joy. They long for a fuller, deeper sense of the Saviour's love. Let these cherish every desire of the soul after God. The Holy Spirit works with those who will be worked, moulds those who will be moulded, fashions those who will be fashioned. Give yourselves the culture of spiritual thoughts and holy communings. You have seen but the first rays of the early dawn of His glory. As you follow on to know the Lord, you will know that the "path of the righteous is as the light of dawn, that shineth more and more unto the perfect day." Prov. 4:18, R. V., margin.

The Joy of the Lord

"These things have I spoken unto you," said Christ, "that My joy might remain in you, and that your joy might be full." John 15:11.

Ever before Him Christ saw the result of His mission. His earthly life, so full of toil and self-sacrifice, was cheered by the thought that He would not have all this travail for naught. By giving His life for the life of men, He would restore in humanity the image of God. He would lift us up from the dust, reshape the character after the pattern of His own character, and make it beautiful with His own glory.

Christ saw of the travail of His soul and was satisfied. He viewed the expanse of eternity, and saw the happiness of those who

Every open door should be a reminder of the heavenly door opened by Christ which no man can close.



through His humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon Him, and with His stripes they were healed. He heard the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb. Although the baptism of blood must first be received, although the sins of the world were to weigh upon His innocent soul, although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him He chose to endure the cross, and despised the shame.

This joy all His followers are to share. However great and glorious hereafter, our reward is not all to be reserved for the time of final deliverance. Even here we were by faith to enter into the Saviour's joy. Like Moses, we are to endure as seeing the Invisible.

Now the church is militant. Now we are confronted with a world in darkness, almost wholly given over to idolatry. But the day is coming when the battle will have been fought, the victory won. The will of God is to be done on earth as it is done in heaven. The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,—the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a tribute of praise and adoration. The world will be bathed in the light of heaven. The light of the moon will be as the light of the sun, and the light of

the sun will be sevenfold greater than it is now. The years will move on in gladness. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death."

These visions of future glory, scenes pictured by the hand of God, should be dear to His children.

Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honour to suffer for His sake. With the angels, they cast their crowns at the feet of the Redeemer, exclaiming,

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. . . Honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:12, 13.

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising Him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven, as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain," and hath redeemed us to God.

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 7:14-17.

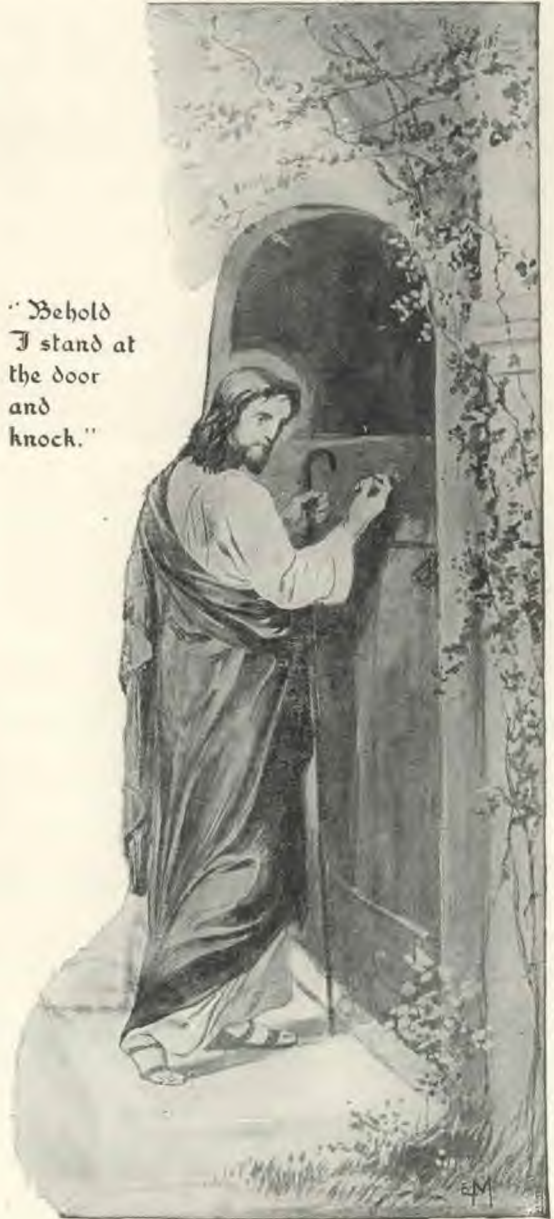
"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

We need to keep ever before us this vision of things unseen. It is thus that we shall be able to set a right value on the things of eternity and the things of time. It is this that will give us power to influence others for the higher life. . . .

As workers for God we must reach men

where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon Him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life, this is our safety. The atmosphere of His presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with His that in thought and aim we shall be one with Him.—"The Ministry of Healing," pp. 503-511.

"Behold
I stand at
the door
and
knock."



Some of the
VARIATIONS of "SCIENCE"

By Calvin P. Bollman



IN 1776 Pierre Simon, Marquis de Laplace, a French astronomer, gave to the world the now sorely discredited, or at least thoroughly revamped and made over, nebular hypothesis of the solar system.

Laplace's theory antedated the discovery of the retrograde movement of the satellites of Jupiter, Saturn, and Neptune. To Laplace all the planets and their satellites revolved "in sensibly the same plane and in the same direction."

That such agreement could be the result of accident, there was, according to the calculations of Laplace, less than one chance out of five hundred million; hence this uniformity must be the result of some initial cause affecting all the matter comprehended in the entire system.

How Worlds Are Made

According to the Laplacian theory, the matter now forming the several members of the solar system was once nebula extending beyond the orbit of Neptune, the most distant of the planets. This nebulous matter was intensely hot, and in cooling acquired motion, rotating in the direction in which the several planets now move.

Further, it was explained that as the mass rotated, the outside cooled, and great rings were formed, similar to the rings of Saturn. The rate of rotation increasing as the whole body contracted, the rings were not able to keep up with the body of matter inside of them, and consequently they became separated, and finally broke up, forming the bodies we now call planets.

For some unknown reason the rings of Saturn did not break up, but still remain. After all the planets had been thrown off from the great body of nebula which resolved itself into the solar system, the part that was left became the sun.

This theory was very generally accepted by the scientific world, and every one who presumed to question it was looked upon as an ignoramus. But by and by it was discovered that not all the bodies in the solar system rotate in the same direction. Jupiter and Nep-

tune each have satellites, or moons as they are sometimes improperly called, that have a retrograde movement.

A Matter of Temperature

Since it became impossible to reconcile known facts with the nebular hypothesis as Laplace had formulated it, his theory was revamped and renamed the planetesimal hypothesis, fathered by Prof. T. C. Chamberlin. Instead of a gaseous mass slowly cooling and contracting, first to a liquid and then to a solid condition, Professor Chamberlin assumed that the parent nebula of the solar system was composed of innumerable small bodies (planetesimals) revolving around a central gaseous mass. A large number of these small bodies uniting from time to time formed the larger bodies now known as planets. Thus the planets were formed by the gradual accumulation of cold solid matter instead of the gradual cooling, contracting, and solidifying of molten matter. The planetesimal theory "is based," says Nelson's Encyclopedia, "upon sound observations and researches in celestial mechanics, astronomy, and geology, so far as they are now understood"—it might well have said, "as they are now supposed to be understood," for the fact remains that all these supposed facts, aside from the existence of the planets themselves, are mere guesses.

Both the nebular hypothesis and the planetesimal theory deny creation, and of necessity the Creator revealed in both the book of nature and the Book of books, the Holy Bible. Indeed, considered as a whole, the two theories are not so different as one might suppose. Instead of starting with a gaseous mass, intensely hot but slowly cooling, as does the nebular theory, the planetesimal hypothesis deals first of all with matter that while once hot had already cooled and reached a solid condition. Both views, or one might better say both phases of the one theory, alike contradict the Bible doctrine of creation, and inferentially, at least, deny the existence of a Creator.

Infidel "Science"

Evolution in all its phases, whether Darwin's "evolution of the species," or Laplace's

or Chamberlin's evolution of the solar system, involves a denial of the fundamentals of Christianity. If there was not a creation, there was no Creator; if no Creator, then there was no fall; and there is no redemption, no moral responsibility, no ground for hope of a future life.

This is largely the attitude of the world today. Looking down to the very times in which we live and to the very environment by which we are surrounded, the Saviour asked, "When the Son of man cometh, shall He find faith on the earth?" With practically all the higher schools of the world teaching as science such vagaries as the nebular hypothesis, the planetesimal theory, and Darwinism,—erroneous theories which have honey-combed even our theological seminaries,—what place is there for Bible Christianity? We have fully reached the time foretold by the apostle Paul:

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Certainly that time has come, and a mighty contest is now going on between the Holy



Signor Mussolini's wife and family; Signora Rachele Mussolini with her children—Edda, Vittorio, and Bruno.

Scriptures and the deductions of "science falsely so called." In view of these times, and of the teaching which characterizes our day, making the times perilous, shall we not give most earnest heed to the apostolic exhortation, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them"?

May God help us to meet all these errors with a "Thus saith the Lord," standing loyally for the Sacred Scriptures, which, being given by inspiration of God, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Let loyalty to God and to His truth be the watchword of the hour. There must be no temporizing, no compromise, no surrender. Weakness now means eternal loss.



The tamest elk in the world—"Maudie," a pet on the Wainwright Park Range, Alberta.



PRAYER

By Wilfrid E. Belleau



O Thou whose very word is power,
Great Master of the mighty sea,
Grip Thou my will within Thine own,
And rule Thou me.

As Thou didst calm the winds and waves
That wrestled wild on Galilee,
Rebuke the passions that would slay,
And calm Thou me.

The arm of man availeth not
To snatch me from the engulfing sea;
Stretch forth Thy strong and willing hand,
And save Thou me.

—Thomas Curtis Clark.

PRAYER is indispensable to the Christian. Without prayer it is impossible to live a consistent Christ-like life. If a man professes to be a follower of the Nazarene, and does not seek to converse with Him in prayer, one may know that that person is deceived or else that he is untrustworthy.

Prayer is the only means of access to heaven. Through this medium we may confess our sins and have them forgiven; and only through prayer is this possible. Indeed, prayer is the mightiest factor in the universe. Were it not for prayer, where would mankind be today? Does not God still rule in the kingdoms of men? Yes, and only because of the prayers of Christian men and women does God still continue to work upon the hearts of mankind. To the Christian, prayer is a tangible resource; that it is heard and answered is to him a fact: to the atheist it is a deception, because he never can know of its marvellous power. Is the power that comes by prayer a fact or fiction to you?

Great Men of Prayer

The strongest argument in favour of prayer is our dire need. Abraham Lincoln, who stands head and shoulders above his countrymen in the annals of American history, once said, "I have been driven to my knees many times, realizing that I had no place else to go." What a strong testimony to prayer—the soul of religion!

Victor Hugo, a great French writer, is quoted as saying, "Go to sleep in peace, God is awake." Kepler, the illustrious astronomer, having made a new discovery in his work, thanked God thus: "I thank Thee, O Lord and Creator, that Thou hast given me this joy in Thy creation." Great men of all time have been prayerful men. Their need and their songs of praise and thanksgiving lead them to converse with Him who is the Friend of man.

In this time of perplexity and anxiety, few men choose to find time to speak to God. Business is too pressing. The cares of this life are too urgent. We waste hours worrying about problems that we can lay at Jesus' feet in a few minutes. "Come unto Me, all ye that labour and are heavy laden,"—have you ever received a more sincere or encouraging invitation? A few minutes spent in earnest conversation with the Master will cause all our cares, trials, and difficulties to disappear. The Sun of Righteousness can brighten our hearts and lives.

And there are so many things besides our needs for which Jesus told us to pray. From His model prayer, given on the mount, we read, "Give us this day our daily bread. And forgive us our debts." Again: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Do we pray as Jesus taught us? In James 5: 15 we are told to pray for the sick. The next verse asks us to pray for one another.

Above all, we should consult God as to our future plans. In all that we do or say God should have first consideration. If God does not have this pre-eminence, then Satan has. "In everything we must consider the end," said La Fontaine, which means to meditate upon Jesus and His soon-coming kingdom. If we follow this advice, we shall never go astray.

Unanswered Prayer

Possibly some one may ask the question, "Why are my prayers not answered?" There are many prerequisites that must be fulfilled before Jehovah can answer our petitions. We must have faith that He will answer if it is expedient. Mark 11:24. Again, He may wish to test our faith. Heb. 11:6. About the year 30 A. D. Jesus foretold the destruction of Jerusalem. He counselled the people, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. The time during which they were continually to offer this prayer was forty years, for Jerusalem was not destroyed until 70 A. D. When Christ said, "Ask, and ye shall receive," He did not designate the number of times we were to ask. Let us not become discouraged in our petitions to the throne of grace. We must ask in faith and not become discouraged if our prayer is not immediately answered. Again, we must have all our sins forgiven (1 John 1:9), we must ask in Christ's name (John 14:13), and live up to the light we have,—in other words, always do as the Bible teaches.

Finally, after we have fulfilled all these requirements, let us remember that God knows best. Perhaps we are asking for something we should not have. Perhaps we cannot understand now God's attitude toward us, but if we are faithful, "some day we'll understand." In the garden Christ prayed, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Christ drank the cup, and we can now be saved through His sacrifice. If He had not drunk it, we would be eternally lost. He did His Father's will, and not what He was tempted to do. Let us follow this glorious and magnanimous example by always ending our prayers, "Nevertheless not as I will, but as Thou wilt."

Little prayer, little power; much prayer, much power. If we have neglected prayer, shall we not begin anew today?

"Waste no tears

Upon the blotted record of lost years;
But turn the leaf and smile, oh, smile to see
The fair white pages that remain for thee."

The Living God

BELIEVERS too often—perhaps almost unconsciously—feel in their hearts that it was all divinely natural that in Bible times angelic messengers were sent to help and deliver, prison doors were swung open, food was sent by ravens, or the deadly viper was shaken off the apostle's unscathed hand; but that now, since Bible times, these special interpositions of God's providence are hardly to be expected.

But the God who led His people of old, who actually did things on earth for those who needed help and put their trust in Him, is the living God today. He is able to send deliverances and to work wondrously by His intervening providences.—*W. A. Spicer.*



Miss Clara Andrew, founder of the National Children Adoption Association. The work, which was begun in a small way in 1817 to care for a dozen or so orphaned service children, has extended until now it covers every place in the British Empire where a child may live.

On What Day



By J. RONALD
DIEFFENBACHER

Was Christ Resurrected?

IN a tract published in Washington, D. C., the title of which is, "The Resurrection of Christ Not on Sunday," the writer labours through fifteen large pages to prove that Christ was crucified on Wednesday and was resurrected late on the Sabbath day.

In considering the text, "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene" (Mark 16:9), the author would have us believe that a change in the position of the comma should be made, in order to get the correct meaning. It is admitted that the punctuation of the Bible is not to be considered as inspired; but when we make any changes, we should not do violence or change the evident teachings of other passages on the same subject. The revised punctuation of this text would read as follows: "Now when Jesus was risen, early the first day of the week He appeared first to Mary Magdalene." From this rendition we would infer that it was on the first day of the week that He appeared to Mary, and that it has no reference to what day He rose from the dead.

The Visit of the Women

The fact remains, however, that Jesus of Nazareth, whom the centurion declared "truly . . . was the Son of God," was crucified on the day now commonly called Friday, and was raised from the dead the "third day," now commonly called Sunday. This fact is attested first by the angel of the Lord that rolled away the stone.

From the record given by Mark of this event, we read: "And when *the Sabbath was past*, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning *the first day of the week*, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2. From the foregoing we see that it was on the first day of the week that the women came unto the sepulchre. However, on page 3 of the above-mentioned tract, we are told, after the author had quoted Matthew 28:1 from three translations,

that "in all of that there is neither statement nor evidence that the Lord arose on the first day of the week. Instead of that the plain word is, 'In the end of the Sabbath,' 'late on the Sabbath day,' 'and on the Sabbath as it was getting dusk toward the first day of the week.' It all occurred on the Sabbath, and the Lord was risen and gone. It is perfectly certain, then, that He did not rise on the first day of the week."

That the holy women did not come to the tomb "late on the Sabbath day" "and on the Sabbath," is shown from the text already quoted from Mark, which says, "When the Sabbath was past," they came to the sepulchre. Also it was on "the first day of the week."

As they came near the tomb of Jesus that Sunday morning, they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" Why should Mary Magdalene ask such a question of the other Mary at this time (Sunday morning) if they had been at the sepulchre together more than twelve hours before? Also we might ask, Why did they bring the sweet spices that they might anoint Him on this "first day of the week" if Christ had arisen "late on the Sabbath" more than twelve hours previous?

The angel of God that had witnessed the crucifixion of Jesus had rolled away the stone and sat upon it. He reminded the women of the words of Jesus which He spoke when He was yet with them, how that He had said unto them, "The Son of man must be delivered into the hands of sinful men, and be crucified, and *the third day rise again*. And they remembered His words." Luke 24:7, 8. Here we have the infallible testimony of an angel of the Lord who witnessed the crucifixion of Jesus, that that Sunday morning, the first day of the week, was the third day from the day that the Son of man was crucified.

Sunday Morning

It does not demand the intelligence of a scholar to figure back to the day of the crucifixion if this particular Sunday was the third day from that event. It is clearly shown, then,

that the crucifixion took place on Friday and not on Wednesday, as the author of the tract says, on page 15. If this were true, the angel evidently misspoke; for what he should have said then would be, "Remember how He spoke unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the *fifth day* rise again."

It is certain, therefore, that the demonstration of the truth that the crucifixion of the Lord was on Friday, equally is the demonstration of the truth that the resurrection of the Lord was on the first day of the week.

The Testimony of Cleopas

The second witness who was present at the crucifixion and who witnesses to the resurrection on the first day of the week, is Cleopas, the uncle of Jesus. (See John 19:25.)

"After that [that is, after Jesus had appeared the first day of the week to Mary Magdalene (see Mark 16:9)] He appeared in another form unto two of them, as they walked, and went into the country." Mark 16:12. One of these two was Cleopas (Luke 24:18), and the other is supposed to have been Luke, who, in writing of the event, says, "And, behold, two of them went that *same day* [the first day of the week (verse 1)] to a village called Emmaus, which was from Jerusalem about threescore furlongs" (Luke 24:13). As they walked along, talking of the events of the preceding days, Jesus himself drew near, and went with them, but their eyes were holden that they should not know Him. He drew from them their estimation of Christ as a prophet, of His trial and condemnation to death by the chief priests and Pharisees.

They said, "We trusted that it had been He which should have redeemed Israel: and beside all this, *today* [the first day of the week] is the *third day* since these things were done." Luke 24:21. This particular day is mentioned three times and is called "the first day of the week" (verse 1); it is called the "same day" in verse 13; and is spoken of as being the "third day" in verse 21. Jesus himself said (verse 46), "Thus it behooved Christ to suffer, and to rise from the dead the third day." Then it is evident that this third day on which Christ said He rose from the dead is also called "the first day of the week." By what kind of juggling of the Word of God can any man make the first day of the week the third day from Wednesday?

Had the crucifixion of Christ taken place on Wednesday, Cleopas would have said, "Beside all this, today is the fifth day since these things were done." Or if that were so, Luke no doubt would have corrected Cleopas, saying, "You are mistaken, Cleopas. Jesus was crucified on the fourth day of the week [or Wednesday], and this being the first day of the week, it would make this the fifth day and not the third since these things were done." Nor did the supposed stranger, who was none other than Jesus himself, deny the truthfulness of the remark that "today is the third day since these things were done," or as the "New Testament in Modern Speech" puts it, "It was the day before yesterday that these things happened."

A Third Witness

The third infallible witness who adds His testimony to that of the angel of the Lord and Cleopas that the resurrection took place on Sunday and the crucifixion on Friday, is He who "died for our sins according to the Scriptures; . . . was buried, . . . and rose again the third day according to the Scriptures." 1 Cor. 15:3-5.

After explaining to Cleopas and Luke from Moses and all the prophets the things concerning Himself, on that memorable walk to Emmaus, He accepted their invitation to eat with them. "And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight."

The same hour these two disciples arose and returned to Jerusalem and found the eleven gathered together and them that were with them. As they told what things were done in the way, and how Jesus was made known unto them in the breaking of bread, Jesus himself stood in the midst of them. This all transpired on the same day that Mary came and found the stone rolled away from the mouth of the tomb, which was the first day of the week, and the third day since He was crucified.

After convincing them of His identity, He "opened . . . their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24:45, 46. The words of "the Faithful and True Witness" declare that He arose the third day, which was the first day of the week and not the Sabbath.

The question may be asked, If Christ was

crucified on Friday and raised early Sunday morning, how could He be in the heart of the earth three days and three nights as Jonah was in the whale's belly for three days and three nights? We must remember, however, that the same Christ that made the above statement also said before He was crucified that He would be killed and be raised again the third day. (See

1 Cor. 15:4. As it has already been shown that Christ was raised from the dead according to the Scriptures of Moses and the prophets (Luke 24:44-46), the word that is written in Jonah 1:17 and Matthew 12:40 must be fulfilled in the suffering, death, and resurrection of Christ the third day after the crucifixion.

In Strong's notes on Matthew 12:40, found in his "Harmony and Exposition of the Christian Scriptures," we read: "As Jonah's preservation alive within the maw of the sea monster during parts of three days and the including nights was an evidence to the Ninevites (of the genuineness of his prophetic character) so will My claim as the Son of man be established by My (resurrection from the tomb after) remaining within the bosom of the earth the same length of time."

It was not a certain number of days or nights or hours that Jonah was in the belly of the fish that was a sign to the Ninevites of the genuineness of his message, but the fact that when he was thrown overboard into the sea, God had prepared a great fish to swallow him and then vomit him out on dry land that he might deliver his message to the people. But for the mighty power of God, Jonah would have been dead in five minutes after the fish swallowed him.

In the same way it was not the number of hours, days, or nights that Christ was in the tomb that made Him a sign to His generation, but the fact that He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4.

That the scribes and Pharisees to whom Jesus spoke concerning His stay in the tomb reckoned a part of the day of twenty-four hours as the whole day and spoke of it as such, is evident from the record of Matthew as given in the twenty-seventh chapter, in the sixty-



Lord and Lady Aberdeen at the Braemar Games. Lord Aberdeen is wearing the tartan of Clan Gordon, of which he is the head. Nearly thirty years ago Lord Aberdeen was Governor-general of Canada, and Lady Aberdeen was mistress at Rideau Hall, Ottawa.

Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33.) And it is written of Him after He was raised from the dead, "Him God raised up the third day, and showed Him openly." Acts 10:40. "He rose again the third day according to the Scriptures."

second verse and onward. We read: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate."

The Preparation Was Friday

First let us note that this preparation day was not the preparation for the Passover, but the preparation for the weekly Sabbath. (See Mark 15:42.) The only preparation for the Passover before the fourteenth of Nisan was the putting apart of a lamb of the first year on the tenth day of the month. (See Ex. 12:3-6.) All the services of the Lord for the Passover were prepared the same day the Passover was killed. (See 2 Chron. 35:16-19.)

It is clear, then, that the next day after the preparation day was the weekly seventh-day Sabbath, and it was on this day that the chief priests and Pharisees came to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, *After three days* I will rise again. Command therefore that the sepulchre be made sure *until the third day.*" These murderers of the Son of God did not understand the words of Jesus, "after three days," to mean three days and three nights of twelve hours each, but as the text shows, "until the third day," for on the third day from the crucifixion He had said He would arise.

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting the watch. In the end of the Sabbath." Matt. 27:65 to 28:1. By eliminating the period between the twenty-seventh and the twenty-eighth chapter, which of course is not found in the orig-

inal manuscript, we find that it was "in the end of the Sabbath" or "late on the Sabbath as it was getting dusk toward the first day of the week," that the priests sealed the tomb, made it secure, and set the watch, lest His disciples

(Concluded on page 30)



STATUE OF LORD BYRON, AT ABERDEEN, SCOTLAND

(Lord Byron was a member of Clan Gordon)

WHAT is the end of Fame? 'tis but to fill
A certain portion of uncertain paper:
Some liken it to climbing up a hill,
Whose summit, like all hills, is lost in vapour:
For this men write, speak, preach, and heroes kill,
And bards burn what they call their "midnight
taper,"
To have, when the original is dust,
A name, a wretched picture, and worse bust.

—Byron, in "Don Juan," canto 1.

Seen Through Others' Eyes

"HEART of mine, listen!
Why will you fret
When God's good tomorrow
Is all untouched yet?"

A New Diplomatic Dictionary

"STRATEGIC FRONTIER." Absolutely indispensable to a strong victorious Power as defence against the conquered. Examples: France's German frontier was based on the Vosges Mountains; it was made strategic by moving it across German soil till it was based on the Rhine River. Italy's Austrian frontier was based on the Adige and Piave Rivers; it was made strategic by being moved across Austrian soil until it was based on the Julian Alps. On the same principle, a good strategic frontier for the United States would be the Arctic Circle in Canada and a line drawn south of the Tampico oil fields in Mexico.

"Self-determination." Bears the same relation to imperialism that chickenpox does to smallpox, breaking out in a rash of petty independence in the vicinity of oil wells, coal fields, iron mines, fortresses, naval bases, sea-ports, and railway junctions. Peoples in such neighbourhoods are invariably oppressed. Examples: There have been movements for Self-determination by the oppressed Italians in Triume, oppressed Arabs in Mosul, oppressed French in the Sarre, oppressed Greeks in Smyrna, oppressed Poles in Danzig, oppressed loyalists in Ulster, not to mention the case of the oppressed Panamans who lived on the best site for an interoceanic canal.

"Autonomy." A slight attack of Self-determination, occurring in backward, uncivilized peoples administered by progressive Christian Powers. In the British Empire an autonomous colony has two Kings, two flags, two languages, and an inhabitant of such a colony is permitted to enlist in the British Army and pay taxes. Autonomy is less frequent in French colonies. Autonomy is sometimes administered by strong civilizing Powers to avoid the expense of a revolution and the trouble of administration, but this practice is fortunately rare.

"Status Quo." This is invoked by the Power that has gained most in any war. In

business it is called "Possession is nine points of the law." Thus, if Germany conquers part of France, Germany insists on the Status Quo, France on the Status Quo Ante. If France occupies the Ruhr, France insists on the Status Quo, while Germany wants to go back and begin all over again.

"Ultimatum." The beginning of a serious, as distinguished from a formal, diplomatic correspondence. Used only against a presumably weaker Power.

"Condominium." Inefficient government by a Committee of Powers preferred to misgovernment by a single Power, resorted to when two or more Powers are too jealous to allow any one of their number to annex a territory and too cautious to attempt it singly.

"Exchange of Notes." Sometimes called Diplomatic Correspondence. A means of playing for time in the vague hope that something will happen to prevent trouble. Much in vogue.

"Official Statement." A fair, dispassionate, unbiased presentation of the facts given out by your own Government.

"Propaganda." An official statement given out by any other Government.—*New York Times*, Sept. 9, 1923.

What Nations Get Out of War

LLOYD GEORGE in one of his Toronto speeches gave some figures as to the colossal sacrifices of Great Britain and the Empire in the war. To Canadians these statistics were not exactly new, but never have they been so tersely put. The point the speaker emphasized was that among other nations, Great Britain gets no credit. Countries which but for the British Navy, the central factor which enabled the Allies to continue the war, would today be in a state of vassalage, today never give so much as a whisper of credit to Great Britain. It is just possible that Lloyd George was giving a sly answer to the bombast of Acting Mayor Hurlburt of New York; but it is more probable that he was thinking of certain European nations. At any rate it was important that Lloyd George should tell of the colossal part Britain played, under circum-

stances that would reach millions. Some of the American newspaper correspondents who followed the War Prime Minister to Canada were intensely interested, because they had never heard the facts as to Britain's part in the war adequately presented.

In some American newspapers, especially when the debt question is to the fore, utterances which imply a belief that Great Britain secured benefits from the war, are printed; and the French and Italian press are said to be much more emphatic in such accusations. Of course the idea that any nation gets anything out of war whether she wins or loses is sanguinary nonsense. The seeming profits a nation may get out of some small war are a good deal like the winnings professional gamblers allow the novice who sits in at a poker game, to gather during its early stages. They are but the bait, which leads him to plunge until he gets fleeced.

The nation which ten years ago was most thoroughly convinced that wars yielded profit was Germany. She had fought three successful wars between 1860 and 1870; and imagined them profitable. As a matter of fact the spirit of militarism they induced had left the German masses poorer in 1912 than they were in 1872; and this was but the prelude to complete disaster. The ruined Germany of today is the logical successor of the Germany which heartily believed that war could be made to pay.

If there is a fool anywhere who thinks that the late war was profitable to the chief of the victors, Great Britain, let him look at the figures presented in a recent issue of *London Truth* by "A Truthful Tory" (A. A. Baumann). Excluding 500 million pounds of Russian indebtedness, already written off, Britain loaned 2,000 million pounds to France, Italy, and the "Little Entente" in Southeastern Europe. An incredible sum which she has small hope of recovering. She has an internal debt of 9,000 million pounds, which does not include the enormous sums paid in income taxes during the last eight years. She owes 800 million dollars to the United States, which she has made arrangements to pay with interest. In addition the flower of a whole generation was killed or crippled. What Mr. Baumann complains of with more acerbity than Lloyd George is that Britain today gets more curses than caresses. Debt and curses seem to be the residue coming to Great Britain from the war in the European readjustments. Every nation antipathetic to Germany was in 1914 busy hurrah-

ing Great Britain into the war, and still more urgent that she should spend her manhood, treasure, and credit like water; but now these very same nations are enforcing the principle that virtue is its own exclusive reward with a vengeance.

But Lloyd George answers the self-raised question, "Was the sacrifice worth its terrible cost?" with another question, "What is the price of Liberty?"—*Saturday Night, Oct. 20, 1923.*

The Adventist

THE Seventh-day Adventist is the inheritor of Plymouth Rock's independence and love of liberty. He stands for a principle, and is willing to make sacrifice for it as his forefathers were prepared to face what came to them for leave to worship God as they believed the fitting way. We take off our hat to the Adventist in the city who closes his place of business on Saturday to live up to his doctrine of faith. He is to be respected. He is of the salt of the earth, and a section of the backbone of the Republic. There is about him a straightforwardness that refuses to make terms with the god Mammon. He believes that this day is the day to worship, and is willing to suffer financial loss for the faith that is in him.

An interesting conference has been taking place at Colorado Springs of this family of religionists, and it is heartening in this age to read of what was said by its leaders. They are the real "fundamentalists." They go by the Good Book, not half way, or in so far as it suits their interests; they are thorough. They make that wonderfully written piece of the New Testament, "Revelations," a living reality today, and bring it home intimately to the United States. Faith in the second coming of Christ is renewed by recent world happenings. It is an organization that deserves to grow for the good leaven it introduces into American life. The way of living of a great many of the believers is what the world will have to come to soon as a matter of self-preservation. The Adventist faith has no room for the Laodicean.—*Rocky Mountain News, Denver, Colo., June 19, 1923.*

"THE secret of being a saint, is being a saint in secret."

ALL sunshine makes the desert.—*Arab proverb.*

NEWS NOTES

—With only about one half of one per cent of the world's population, Canada produces 90 per cent of its cobalt, 88 per cent of its asbestos, 85 per cent of its nickel, 32 per cent of its pulpwood, 20 per cent of its lumber, and 20 per cent of its cured fish.

—A drop of acid placed on one side of the body of a frog will cause the hind foot on that side to wipe it off. This would seem to indicate intelligent behaviour, yet a frog in which the brain has been severed from the rest of the nervous system does the same thing.

—Both the gopher snake and the king snake of the Southern United States are inveterate enemies of the rattlesnake and are immune to his poison. The injection of the poison of a rattlesnake into the circulation of a cobra, in the Bronx Zoological Gardens, resulted in the cobra's suffering no ill.

—The population of Canada is about equally divided between city dwellers and country dwellers. The total urban population is given as 4,352,773, and the total rural population as 4,435,710. In Prince Edward Island and Saskatchewan the rural population is about 75 per cent of the whole.

—The late President Harding's tomb will be guarded by a detachment of regular army troops for six months, as required by law, and perhaps longer. Regular troops were on duty about the tomb of President McKinley for nearly two years to prevent souvenir hunters and other vandals from disturbing the sleep of the dead.

—The last type set by Warren G. Harding has been plated in gold and sent to Washington to be kept with other relics of the late President. He set the type in the composing-room of the Fairbanks *News-Miner*. At that time he was presented with a gold make-up rule by printers of interior Alaska.

—A Japanese has invented an ingenious wind turbine capable of utilizing air currents in the generation of power. When the velocity of the wind is eight meters a second, the model develops four horse-power. Its equipment includes a storage battery by which the power generated may be held in reserve, to secure service when the wind subsides.

Page thirty

—The faithful in Turkey are now permitted to wear gold teeth, according to a decree published by the Angora Minister of Religious Affairs. The law of Mohammed forbids the carrying of any luxurious ornament except a silver ring, the value of which must not exceed that of a winding-sheet. At the time of Mohammed the prices of these two articles were practically identical.

On What Day?

(Concluded from page 27)

come by night and steal Him away. Thus we find that late that Sabbath afternoon, instead of being risen, Jesus was sleeping in Joseph's new tomb.

When Esther was to go in before King Ahasuerus to present her request for the life of her people, she sent word to Mordecai that the Jews should fast for her, "neither eat nor drink three days, night or day." Esther 4:16. Here you have the same thought as in Jonah 1:17. "Three days, night or day," would be as if she had said, "Fast ye for me, and neither eat nor drink three days and three nights."

Esther did not wait until three full days of twenty-four hours each had passed before she went in before the king, but "it came to pass on the *third day*, that Esther put on her royal apparel, and stood in the inner court of the king's house. . . . When the king saw Esther the queen, . . . she obtained favour in his sight." Esther 5:1, 2.

If these Jews and the maidens of Esther had begun their fasting on Friday, and were to fast night and day for three days in behalf of Queen Esther, and she went in before the king "on the third day," she would have gone in on Sunday the first day of the week. In fulfilling three days and three nights of fasting, they fasted two full days and two full nights and part of one day.

In the same way Jesus was in the tomb three days, night and day, and in so doing He fulfilled that which is written of Him.

The King

(Concluded from page 6)

best fruits of the struggle of the Anglo-Saxon race,—parliamentary government, equality before the law, and the right of all to life, liberty, and the pursuit of happiness.

The CANADIAN WATCHMAN Magazine

Vol. IV Oshawa, Ont., January, 1924 No. 1

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

CANADIAN WATCHMAN PRESS

Oshawa, Ontario, Canada

C. F. McVagh, Editor

Entered as second-class matter at the post-office, Oshawa, Ont., January, 1921.

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

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

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

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

Table of Contents

	Page
While We May (poetry)— <i>Frances E. Willard</i> - - - - -	Second page cover
Editorial Comment - - - - -	
The New Year 1924 Divine Right The King - - - - -	3-6
To the Man Who Falls (poetry)— <i>Alfred J. Waterhouse</i> - - - - -	7
Judge Not (poetry)— <i>Anonymous</i> - - - - -	7
Poisoning the Fountain-Heads— <i>Frederick W. Stray</i> - - - - -	8
My Master (poetry)— <i>Kathleen Davis</i> - - - - -	10
Preach the Word— <i>George B. Thompson</i> - - - - -	11
Evolution versus Evolution— <i>J. P. Neff</i> - - - - -	12
Interesting Facts About Our Own Country— <i>Selected</i> - - - - -	15
A Higher Experience— <i>Mrs. Ellen G. White</i> - - - - -	18
Some of the Variations of "Science"— <i>Calvin P. Bollman</i> - - - - -	20
Prayer— <i>Wilfrid E. Belleau</i> - - - - -	22
On What Day Was Christ Resurrected?— <i>J. Ronald Dieffenbacher</i> - - - - -	24
Seen Through Others' Eyes - - - - -	28
News Notes - - - - -	30

Sign Here for the WATCHMAN

.....1923

TO THE "CANADIAN WATCHMAN"
OSHAWA, ONT.

For the enclosed remittance, please enter my name for WATCHMAN subscription as checked below:

Check here

RATES

- Yearly subscription \$2.00
 Six-months trial subscription 1.00

Name
 Address

Our Beautiful
64-Page
Catalogue

FREE on Request

The publishers of the CANADIAN WATCHMAN have prepared an illustrated catalogue of their publications that is of unusual interest.

There are books on Bible subjects and health topics, missionary stories, and attractive books for the children.

Order your copy of this new catalogue today. Send a card to the representative in your province, or to the publishers, and the catalogue will be mailed promptly. This is just what you have been looking for.

OUR REPRESENTATIVES IN THE
DOMINION ARE:

ALBERTA TRACT SOCIETY
305 I. O. O. F. Bldg., Calgary, Alta.

BRITISH COLUMBIA TRACT SOCIETY
605 Carter-Cotton Bldg., Vancouver, B. C.

MANITOBA TRACT SOCIETY
302 Nokomis Bldg., Winnipeg, Man.

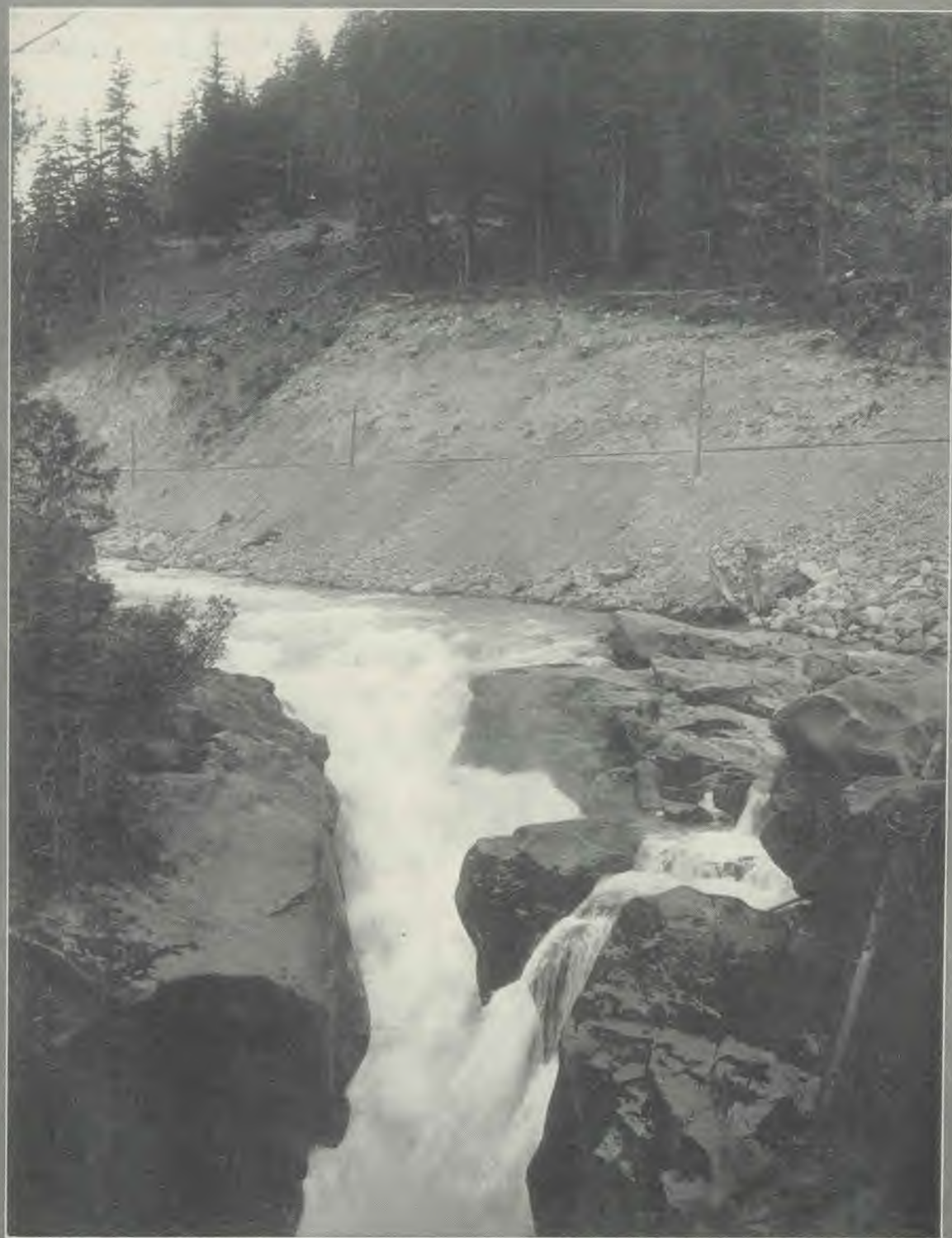
MARITIME TRACT SOCIETY
Memramcook, N. B.

NEWFOUNDLAND TRACT SOCIETY
Box 217, St. John's, Nfld.

ONTARIO TRACT SOCIETY
3 Awde St., Toronto, Ont.

QUEBEC TRACT SOCIETY
280 Villeneuve W., Montreal, Que.

SASKATCHEWAN TRACT SOCIETY
Box 1138, Saskatoon, Sask.



*One of the Many Falls and Streamlets Along the Route of the New Pacific
Great Eastern Railway in British Columbia*