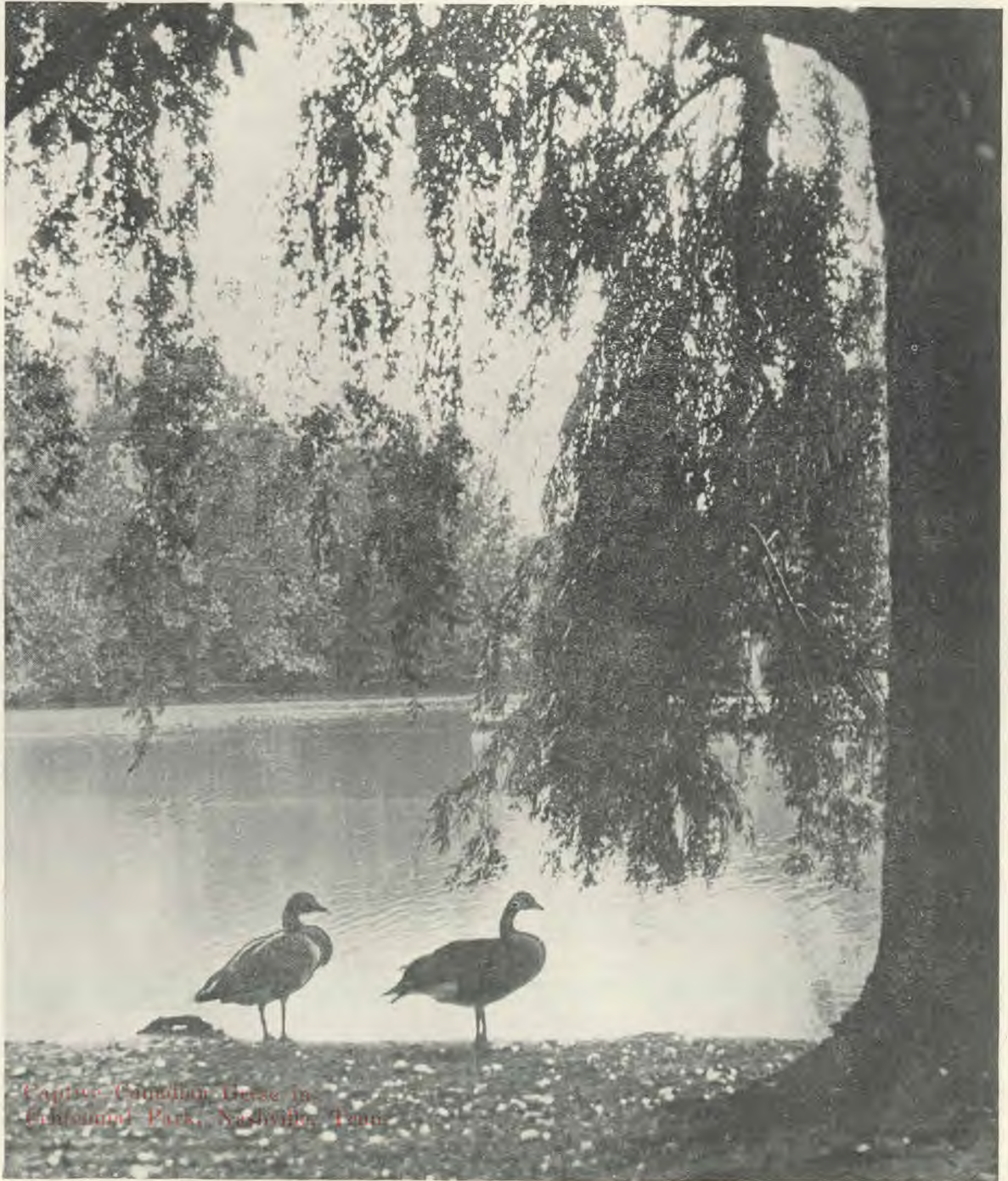


The Canadian **WATCHMAN**



*Captive Canadian Geese in
Fairmount Park, Nashville, Tenn.*

IS CIVILIZATION DOOMED? (SEE PAGE 7)

THE LIVING TEMPLE

GRANT A. ROBERTS

YES. I am building a house, building it after the pattern my Saviour showed me, and I am building it as a dwelling for Him.

When I first purposed this wondrous work, I had no material of sufficient worth, but in my mistaken zeal the building was begun with such as I had,—wood, hay, stubble. It proved to be unfit for His holy presence; for it fell and crumbled to dust. Again and again did I rear fair-appearing temples, only to see them fall.

In my great distress I told Him of my failures, and with much weeping asked where I could find materials enduring, and those that would be to His eternal pleasure. In answer to my supplications, He lovingly and tenderly opened to my wondering view the pages of the great Catalogue of the ages, His precious Word, and whispered to my soul that all who had ever successfully built for Him had found the materials listed there. He pointed out in this ancient list "gold" and "silver" and "precious stones." He pointed out the "cedars of Lebanon," also "lively stones," "tempered mortar," and a "plumb line." But, joy above all joys! he pointed out also the one true and "precious foundation," the Rock of Ages. All these materials and many others were there in infinite abundance. He told me that of this inexhaustible store I could have whatsoever I asked; and so I am building a temple for Him.

That He is interested, I know, for He daily visits and views the incomplete structure. On each visit, the light of His presence so illumines that the needed corrections and improvements are readily discerned.

I have His promise that some day, when the last correction is made and the last divine element is added, He will take up His permanent abode there, and thus its every chamber will then be eternally flooded with the ineffable glory of His presence.

The Canadian Watchman

VOL. IV

OSHAWA, ONT., JUNE, 1924

NO. 6

Editorial Comment

The Coming Revolution

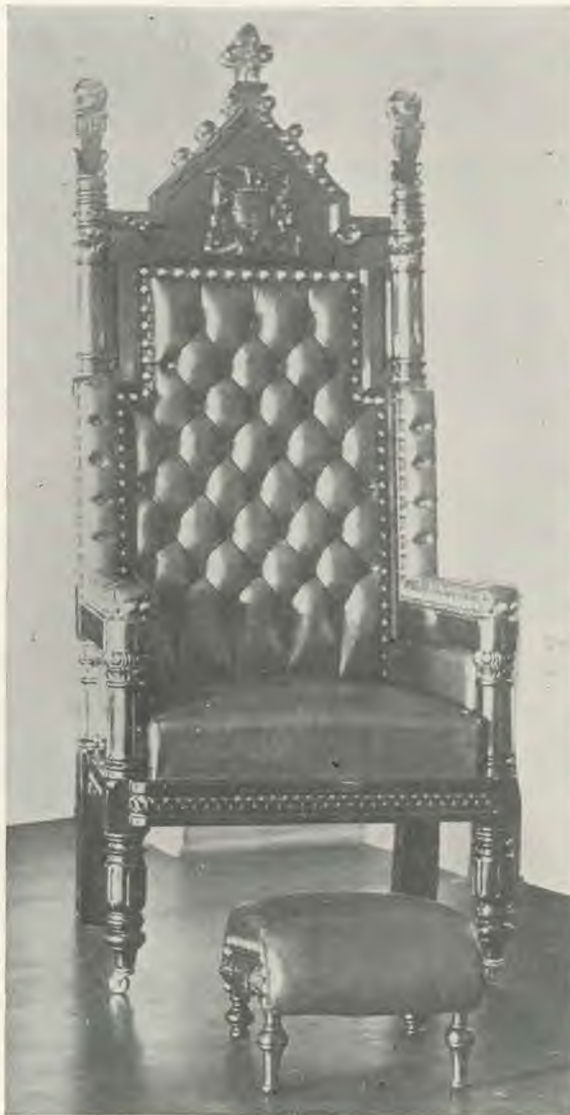
Not long ago we received an anonymous letter from a reader of the WATCHMAN, written from Winnipeg, criticizing us severely for "prating so much about the second coming of Christ," and doing nothing to help the oppressed working class now. We were advised to take more interest in the coming revolution that he thinks will free the working man from his bondage to the capitalist system. If we would throw ourselves into the class struggle, we were assured that we would be surprised at the popular support the magazine would receive; and we were warned that if we did not change our course, when the revolution did come we should receive our just deserts along with "the rest of the hypocrites who preach about heaven while people are being oppressed."

While we pity the blindness of the writer of the Winnipeg letter, we are well aware of the dangerous undercurrent of unrest and discontent that nearly every one knows is bringing the world to some great change.

The poor man no doubt needs help. Misery and hopelessness are driving many like him to desperation bordering on insanity. His diagnosis is wrong, but that will not prevent men

in his state of mind from sometime trying the remedy that his distorted reasoning suggests. He is a menace to society, but no more so than are the idle rich who flaunt their abuse of the power of wealth in his face. And when the issue between the rich and the poor is joined, there is no doubt about the ability of the desperate multitude to pull down the pillars of civilized society and make the rich men weep and howl for the "miseries that shall come upon them."

But as blind Samson shared the fate of the Philistines, even so, when capitalism is violently destroyed, the tears of the dying proletariat will mingle with those of the rich. That the entire population of Russia did not meet death in the fires of communism is due to two main facts: First, Russia is largely a nation of peasants, who, in spite of the ruin of the national transportation and industrial systems, were



The New Speaker's Chair, Ontario Legislature, Toronto. It is the work of eight returned soldiers, and is regarded as a masterpiece of handicraft.

able to save themselves from immediate starvation. Second, from the sound capitalistic countries charitable friends of the Russian people hurried to their rescue with food and clothing. Now Russia is slowly recovering some measure of comfort and prosperity, but only in proportion as the communistic principles are repudiated or cast into the discard. But communism is a mental disease that refuses to listen to reason. Not until civilization is ruined will all men learn that it is sin that bars the way not only to Eden but to equity and justice. (See Dan. 12: 1-4.)

As for the editor of this magazine, nearly half a century of work and long hours has so ingrained the habit of work into his being that he has lost all interest in the theories of idle idealists. The eight-hour day system is a protection to those who are satisfied with a mere existence, and no doubt it rightly limits the time any one should be required to labour in a modern industrial plant; but no one ever accomplishes the most that it is possible to accomplish in life, who chooses to spend two-thirds of his time in sleep and mere recreation.

It is the hope of the speedy return of Jesus that keeps us from pessimism. And when the change comes, we would rather fall into the hands of God than into those of desperate and violent men.

“Even so, come [quickly], Lord Jesus.”



The Substance of Things

THE apostle says, “Faith is the substance of things hoped for, the evidence of things not seen.” Take faith, confidence, and credit out of the world and what is left might be described by the word “chaos.” One of the

most perplexing problems that have confronted statesmen ever since the armistice is that of reconstructing, even in part, the broken threads of international confidence and credit which were suspended or destroyed by the war. So far the progress of such effort has been painfully slow. Ramsay Macdonald, wrestling primarily with the European phase of the situation, says, “The world is losing its sense of human values;” and in the United States

ex-Secretary of War Newton D. Baker is reported as saying in an address at Cleveland, Ohio, March 7, “The world is in the worst situation in several hundred years. . . . Loss of confidence in government and public officials, following disclosures in the Teapot Dome oil leases, was a reflex of loss of faith throughout the world.” Again he said, “Recently I had occasion to travel and talk with all sorts of people, and I could not find any one generous enough to concede that there may be one honest man in Washington.”

Are these men pessimists? We have sometimes been accused of pessimism when we have quoted from the New Testament, “Evil men and seducers shall wax worse and worse, deceiving, and being deceived,”

but we have never insinuated that there are not a good many honest Christian people in the world, even among those who disagree with us on some points of doctrine.

Optimism is a good thing because it leads us to a constructive solution of many of the most discouraging problems. The optimist sees the danger, but manfully prepares to meet the situation. There is no wisdom in ostrich-like hiding our heads when confronted with dangerous and disagreeable developments.

The world needs more faith in God. Scep-



HON. JOSEPH E. THOMPSON

Speaker of the Ontario Legislature. He is a Conservative, and has been prominent in politics in Toronto for twenty-five years.

tics may scoff at the Bible, but they have to admit that faith is neither unreasonable nor impractical in the conduct of world affairs. And most people, regardless of their pet theories, will admit that this world would be a much better place to live in if more people would manifest faith in the teachings and promises of Jesus, and live more in harmony with the golden rule and the ten commandments.



The Family

Two scholarly Frenchmen recently visited Canada, and their impressions of us, as presented in reports written for Paris papers, are interesting even if not very agreeable.

They see in Toronto and Ontario a great lack of home sentiment and family sentiment. "Fathers and mothers go their own ways and children likewise; at the age of fourteen or fifteen boys and girls do what they wish, go out when they choose, read what they please, go to shows with friends whom they fancy, and return in the middle of the night without control." This they describe as the development of the past fifteen years, due to the dancing craze, the movie, the motor car, etc.

It must be confessed that the last few years have brought great and rapid changes with respect to ideas of family life and parental responsibility. In so far as the criticism of these visitors is true it is to be deplored, for the family is the foundation of civilized society, and anything that tends to destroy the family, tends to destroy Christian civilization. Not only Canada, but the world seems to be drifting away from God's idea of the family. Schools and institutions can never take the place of fathers and mothers. Right thinking declines and radical delusions increase as the home sentiment is undermined. Parenthood and family responsibility tend to give one stability and vision for the future.

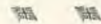
It is noticeable that many, if not most, of the radical destructive revolutionists and agitators are childless individuals, both men and women.



MAYOR W. R. OWEN OF VANCOUVER

We appeal to fathers and mothers to foster the home sentiment. Make a home for your children. Every child born into the world is a candidate for heaven or for some other place. The home and family sentiment is a part of God's plan for the guidance of those young, inexperienced feet into safe paths.

In addition to the decline in family sentiment, there is also an alarming decline in faith in a future life. In the absence of these two stabilizers of thought, it is no wonder that civilization is being undermined. The man with no family to love and sacrifice for and with no hope of a future life, cannot be expected to rise to noble purposes in this life.



Are We in Egyptian Bondage?

PERHAPS you will say, "I am tired of hearing about



The Tower Building, Vancouver's New City Hall

King Tut and the opening of his tomb in the Valley of the Kings, near Luxor, Egypt," but have you tried to account for the tremendous appeal that the art and thought of ancient Egypt seems to make upon the civilized world today? In spite of our boasted material progress, the dead hands who laid "King Tut" in his tomb and who sealed up with his embalmed body, products of ancient Egyptian thought, art, and industry, are exercising a

curse pronounced upon the disturber of the sleep or resting place of the embalmed body of this king, but after all it is useless to deny that this is a superstitious age.

In spite of the decline of faith in the inspiration of the Bible, we are back in the age of astrologers, wizards, spirit communication, psychic philosophy, charms, lucky and unlucky signs, and fortune-tellers. History repeats itself, and the discovery of King Tut's



A REPLICA OF OBJECTS FOUND IN TUTANK HAMEN'S TOMB NEAR LUXOR, EGYPT
These will be a feature of the British Empire Exhibition at Wembley this summer.

very powerful influence upon modern society.

Just at a time when kings, kaisers, and czars are being dethroned the world seems to be bowing in humble and willing allegiance to Egypt and King Tut. Egyptian art, styles, and colourings have all at once become popular in the styles of hats, gowns, and furnishings. Not only so, but the superstitions of Egypt are insinuating themselves into modern thought. We may smile at the suggestion that Lord Carnarvon's death was caused by an ancient

tomb at this time is not the cause but the revelation of the fact that the world has swung around again to the Egyptian state of mind.

This is not a very comfortable or reassuring thought when we consider that the Egyptian civilization that has been uncovered resulted in the rejection of the message of truth, persecution of God's people, and soon after destroyed itself, lying buried and forgotten for thousands of years.

(Concluded on page 30)

Is Civilization Doomed?

By Carlyle B. Haynes



HE "Great Peace" which followed "the war to end war" has been a colossal failure.

On Nov. 11, 1918, when the armistice was signed, the hopes of mankind were high. The Great War was over. The Great Peace had come. And it was to endure.

We often heard it said that the war had been a war to end war. Never again would the nations rush to arms. A lesson had been given to all the world in the destructiveness of warfare, so appalling that men could nevermore be induced to go to war. Nations would now settle their differences by other and gentler means. There must be treaties, there must be disarmament, there must be international courts, and force must give way to justice and the orderly processes of law.

Everybody hated war, which had brought about the material ruin, the sorrow and suffering, the poverty and want, which had threatened the world with destruction. And now war was ended, and it must stay ended.

And the victory of the Allied cause was to end it forever. The victory had killed war, and thus banished from the earth forever the greatest scourge of the human race.

The great chance of the world had come. There never had been, during all history, such an opportunity to put an end to the ages-long martyrdom of man by war. The world's wounds were still unhealed, its hurt from the loss of millions of precious lives was still tearing at its breast; the blood that had been shed on its tremendous battle-field was still wet on its soldiers' swords, and the world was soul-sick of warfare. It cried out in the name of mercy for a peace that would endure.

We have all lived long enough to see how false that hope was. The difficulty that should have been foreseen was set forth then at the very start by one of the great statesmen of the nations. Immediately following the signing of the armistice, General Smuts, of South Africa, said:

"From Finland to Constantinople the map will be covered with small nations divided by profound antipathies, and most of them having minorities

conducive to internal weakness. We may therefore expect more danger of wars in Europe than in the past."

More productive in evil passions than was the war itself, has been the after-war, which is called "The Peace." Never before has violence been so rampant nor regard for the sanctity of life so low. The poor are poorer, and the fight for life is more severe. The Great War did not end war. It terribly strengthened and inflamed the spirit of it.

In his book, "Where Are We Going?" David Lloyd George says:

"Suspicious amongst nations exist just as ever, only more intense; hatreds between races and peoples, only fiercer; combinations forming everywhere for the next war; great armies drilling; conventions and compacts for joint action when the tocsin sounds; general staffs meeting to arrange whether they should march, where they should march, how they should march, and where they should strike; little nations only just hatched, just out of the shell, staggering under the burden of great armaments, and marching along toward unknown battle-fields; new machinery of destruction and slaughter being devised and manufactured with feverish anxiety; every day science being brought under contribution to discover new methods to destroy human life,—in fact, a deep-laid and powerfully concerted plot against civilization, openly organized in the light of the sun. And that after his experience of four or five years ago, man the builder, and man the breaker, working side by side in the same workshop, and apparently on the best of terms with each other, playing their part in the eternal round of creation and dissolution, with characteristic human energy. What a complex creature is man! It is little wonder that God gave him up repeatedly in despair. He is unteachable."—Pages 28, 29.

Madness Is Still on the World

Sir Hall Caine, the British author, in "A Letter to the Churches," cries out his disappointment:

"What disappointments we have had! What awful disillusionments! How, during the black night of the war, we built up our hearts, in the midst of so much suffering and loss, in the hope of a new and brighter day that was breaking, a day in which the world would

be free, in which the shadow of the sword would darken our sleep no more, in which there would be lasting brotherhood among the nations that had mingled their blood on the battle-fields.

"And now we wake from our troubled dreams with the fearful thought that this was a delusion; that notwithstanding the bravery and heroism and self-sacrifice it called forth, . . . the war has left the world worse than it found it, more full of evil passions, of racial hatred, of jealousy, of selfishness, of a chaos of un-Christian interests in which the brothers-in-arms are most of all at strife.

"What an ironical spectacle the world



Rom 8 31

presents at this moment! It is only five years since the armistice, yet two of the Allied nations are holding each other at arm's length, and cultivating an atmosphere of distrust and suspicion in which any trivial incident, any accident, any hot and unwise word, may at any moment provoke an outbreak of active hostility which can only lead on to further and more terrible warfare. . . .

"The fact is clear to all eyes that as a consequence of the war, and of the evil passions provoked by it, the nations are now groaning and travailing in pain, crushed by poverty and misery, and threatened by an

equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59:14, 15.

Turning Again to Force and Violence

Yes, justice standeth afar off. And men are turning again to force to get what they want. Democracy gives way before dictatorship.

Regardless of justice or right or truth, what



LADY MEMBERS OF THE BRITISH HOUSE OF COMMONS

Left to right: Miss Jewson, Miss Susan Lawrence, Lady Astor, Mrs. Wintringham, The Duchess of Atholl, Mrs. Phillipson, Lady Torrington, and Miss Bondfield.

apparently inevitable catastrophe which may wipe the very life of man off this planet.

"Thinking of this, there are some of us who, having felt the iron of the late war enter into our souls, are now telling ourselves that we would rather die than live to see our children and our grandchildren go through what we went through between 1914 and 1918."

Madness is still on the world. The promised reign of justice has proved a will-o'-the-wisp.

"Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and

men want they take. Parliaments, cabinets, conferences, leagues, treaties, conciliation, arbitration, agreements, justice—all have failed. The world is turning again to force and violence to settle its difficulties.

David Lloyd George, at the Metropolitan Opera House in New York City, Nov. 2, 1923, said:

"What is the real problem in Europe today? I will tell you. In spite of the war, . . . Europe still believes in force. Why?"

"France says: 'Alsace-Lorraine was torn from our side fifty years ago. It was unjust; it was wrong; it was cruel; it was oppressive. Justice never gave it back to us. We had to lose 1,400,000 of our young men. You in the British Empire had to lose 900,000 of your young men. Force gave it back to us.'

"Poland says: 'One hundred and fifty years ago our nationhood was destroyed. We were locked in the prison of great autocracies. We waited for justice. We thought we could hear possible footsteps, but they were simply the footsteps of our jailers outside. Force came at the end of one hundred fifty years and unlocked the door.'

"The Russian peasant says today: 'We never saw the light of liberty until the revolutionist came with his powder and blew our prison walls down.'

"Germany says: 'We trusted to justice. We trusted to a treaty. We are broken; we are shattered. Why? We are disarmed. We have no force.'

"That is why Europe believes in force. That is why Europe believes in violence.

"I heard yesterday from a man who had just returned from Germany, who met one of the officers who had been appointed at the Treaty of Versailles to break up the cannon and the machine guns and the torpedoes of Germany. He said up to the last year the German workmen, wherever he went in the workshops and arsenals, used to help him destroy these guns, and say, 'For God's sake destroy them, these are the things which brought ruin on our country.' Now he says there is a change. They say: 'We cannot trust justice; we cannot trust treaties; we cannot trust the word of great nations; force is the only thing that rules in the world.'"

And Mr. Lloyd George adds:

"Unless you stamp out that conviction, civilization is doomed on this earth."

A Counsel of Suicide

There are many who, because all their fond hopes have come to nothing, are ready to believe and proclaim that there is no remaining hope of the salvation of civilization, that politics and governments are meaningless mockeries, that religion is only organized hypocrisy, that the churches are a snare, and that there is no human or divine institution or organization in which they will further trust. Force—force without stint, force without limit, force without mercy, force without justice, force without end, every man for himself, to have his own way, to bludgeon his way through—is becoming more and more the sole doctrine of millions, and all because man has left God out of his reckoning.

This plainly is only and altogether a counsel of suicide. It can lead on only from evil to evil, from selfishness to selfishness, from hatred to hatred, from revenge to revenge, and there can be no other end but in chaos and destruction.

Civilization is feeding on its own flesh. It is like a gigantic piece of machinery which by some tremendous shock has been dislocated. It rolls and crashes in harsh confusion. It

grates upon our ears in its terrible course. And it carries within its giant, thrashing whirl, the mutilated and bleeding forms of those who have vainly tried to reduce it to order and harmony.

And when it has destroyed itself, and destroyed its maker, puny man, then God, whom man has ruled out in his making of civilization, will, upon the ruins of man's failure, bring into existence His own government of justice, mercy, and universal lasting peace.

Keep Me Today

C. P. BOLLMAN

KEEP me today, my Saviour, just today:
I will Thy will to do, to walk Thy way.
I would not walk alone, my blessed Lord,
I'd hear and heed today Thy living word.

Then keep me, Lord, keep me today;
Oh, guide my halting steps along life's rugged way;
For steep the path, and rough the mountain road
That leads from earth to heaven, that blessed abode.

Yea, keep me, Lord, today; I'll trust Thy word,
And onward press the way Thy feet have trod;
But make Thou plain to me the path of right;
Oh, guide me by Thine own increasing light.

The Conqueror

It's easy to laugh when the skies are blue
And the sun is shining bright;
Yes, easy to laugh when your friends are true
And there's happiness in sight,
But when hope has fled and the skies are grey,
And the friends of the past have turned away,
Ah, then indeed it's a hero's feat
To conjure a smile in the face of defeat.

It's easy to laugh when the storm is o'er
And your ship is safe in port;
Yes, easy to laugh when you're on the shore
Secure from the tempest's sport;
But when wild waves wash o'er the storm-swept deck,
And your gallant ship is a battered wreck,
Ah, that is the time when it's well worth while
To look in the face of defeat with a smile.

It's easy to laugh when the battle's fought
And you know that the victory's won;
Yes, easy to laugh when the prize you sought
Is yours when the race is run;
But here's to the man who can laugh when the blast
Of adversity blows; he will conquer at last;
For the hardest man in the world to beat
Is the man who can laugh in the face of defeat.

—Emil Carl Aurin.

"THE fairest action of our human life
Is scorning to revenge an injury;
For who forgives without a further strife,
His adversary's heart to him doth tie:
And 'tis a firmer conquest, truly said,
To win the heart than overthrow the head."

CHANGES

in the CALENDAR

By A. L. KING

THESE changes have not, as is sometimes thought, thrown the days of the week out of order. The fact is, they have not affected the days of the week at all.



THE change made in their calendars by Russia, Greece, Serbia, and Rumania, toward the close of last year, may help many to realize that the changes in the calendar have not involved a change in the days of the week.

Some have pointed to the introduction of the Gregorian calendar and its adoption, at varying times, by different nations, as a proof that the days of the week have become confused or lost. It may be said at once that such do not understand the subject, for they are labouring under a very serious misapprehension concerning it. The fact is that the dropping of the Julian or Old Style calendar and the adoption in its place of the Gregorian or New Style did not affect the order of the days of the week at all. This is borne out not only by the historical records of the change, but also by the recent adoption of the Gregorian calendar by Russia, Greece, Serbia, and Rumania, in which no change of the day of the week was involved.

The Julian Calendar and Its Defect

In brief, the facts in the case, and the reasons for the change, are as follows: Forty-five years before Christ, Julius Cæsar had introduced a method of reckoning time now known as the Julian or Old Style calendar. It was Cæsar's desire that the Julian year should accord with the solar year, or true sun time. The astronomers of his time, however, based their calculations on the supposition that the solar year is 365 days and 6 hours in length, when in fact it is a little shorter than that, the difference amounting to eleven minutes and twelve seconds annually.

By the year A. D. 1582, this difference through its annual accumulation amounted to no less than ten days. The world, of course, had had all this time; but the Julian calendar, based on a solar year a little longer than the true solar year, did not give the date of the month cor-

rectly, though the day of the week had never been affected. The days are produced by the daily revolution of the earth on its axis, and this no calendar can possibly change. But on account of the Julian year being eleven minutes and twelve seconds longer than true sun time, the date of the month, as represented on the Julian calendar was in 1582 ten days behind true sun time.

The Gregorian Calendar

In that year the Gregorian or New Style calendar was introduced, which corrected the defect mentioned in the Julian calendar. The New Style was adopted in 1582 by the greater part of Italy, and by Spain and Portugal. The change from the Old Style to the New was made by calling the day following Oct. 4, 1582, the fifteenth of October. The fourth of October, 1582, was a Thursday. The day following it was Friday, and would ordinarily have been known as October 5. But instead of being called Friday, October 5, it was called Friday, October 15. Thus in the adoption of the Gregorian calendar by Spain, Portugal, and the greater part of Italy, the day of the week was not affected at all. Their days of the week corresponded perfectly with those in France, England, Holland, Germany, Russia, and other European countries which still reckoned the date of the month by the Julian calendar.

France adopted the Gregorian or New Style calendar two months later, or in December, 1582. The change was made by calling the day following the ninth of December, December 20, instead of December 10. December 9, 1582, was a Sunday. The next day was Monday. But this Monday, instead of being called December 10, was called December 20. Thus here again the change of the calendar did not displace the day of the week.

The Roman Catholic parts of Switzerland, the Roman Catholic Netherlands, and Holland and Zealand, of the Protestant Nether-

lands, adopted the Gregorian calendar in 1583. But here again no change in the day of the week was involved. The date of the month alone was affected.

In Germany the New Style was adopted in 1583; in Poland in 1586, and in Hungary in 1587. But despite the fact that some countries of Europe were now following the Gregorian or New Style calendar while others continued with the Julian or Old Style, the days of the week, throughout Europe, were everywhere the same.

Sweden adopted the New Style in 1696. The Protestant cantons of Switzerland adopted the change in the year 1701. The Julian calendar now differed by eleven days from true sun time. Protestant Switzerland, in adopting the Gregorian calendar, called the day following Dec. 31, 1700, Jan. 12, 1701. December 31, 1700, Old Style, was a Tuesday. Instead of the next day, Wednesday, being called Jan. 1, 1701, in Protestant Switzerland, it was called Wednesday, January 12, thus bringing Protestant Switzerland into line with Catholic Switzerland, and with Italy, Spain, Portugal, France, Sweden, and some other countries. In England, however, that Wednesday was Jan. 1, 1701. England then celebrated her New Year's Day. France, Spain,

Sweden, Italy, etc., had celebrated it eleven days before. But Wednesday, Jan. 1, 1701, Old Style, in England, was Wednesday, Jan. 12, in France, Italy, Spain, Sweden, and other countries where the New Style had been adopted.

England was comparatively backward in adopting the Gregorian calendar. It is less than 170 years since she did so. The change was adopted in the following way: The day after Wednesday, Sept. 2, 1752, was called Thursday, September 14. Ordinarily that Thursday would have been September 3. It was called September 14 instead. So here again the adoption of the new calendar did not displace the days of the week. It was the date of the month alone that was affected.

Russia, Greece, etc., Adopt the New Style

Up till October last, the countries that follow the Greek Orthodox Church—Russia, Greece, Serbia, and Rumania—continued to use the Old Style or Julian calendar. There was now—since 1900—a difference of thirteen days between the Julian calendar and the solar year, but the days of the week in the four Orthodox Church countries above mentioned agreed with those in the rest of the world, where the Gregorian or New Style cal-



TOTEM POLES AT ALERT BAY, B. C.

endar was followed. The only difference between them was in the date of the month.

This may be verified by comparing a Greek or Russian calendar, up till September last, with an ordinary or Gregorian calendar. Before the writer at the moment is an ordinary calendar and a Greek or Old Style calendar for the year 1917. This calendar he procured from a leading ecclesiastic of the Greek Orthodox Church in Australia. Those whose

is the same in both the Old Style and New Style calendars, the date of the month alone being different.

Last year the four countries holding to the tenets of the Greek Orthodox Church—Russia, Greece, Serbia, and Rumania—discarded the Julian or Old Style calendar and adopted the Gregorian or New Style. The change was made as follows:

The day following Sunday, Oct. 1, 1923,



ELLEN TERRY RECEIVING CONGRATULATIONS ON HER SEVENTY-SIXTH BIRTHDAY

memories are good will recall that Christmas day (December 25) in 1917 was a Tuesday. (At all events a reference to a 1917 calendar will show that this was so.) The writer recalls that Tuesday distinctly, remembers it, in fact, as well as if it were only yesterday. In the Greek calendar this same Tuesday is dated December 12. The Greek name for Tuesday is *Trite* (third)—it is the third day of the week, beginning with Sunday, the first day of the week: thus, Sunday, one; Monday, second; Tuesday, third. The day of the week

Old Style, was called October 15. Any one who will take the pains to consult a calendar for last year will see that October 15 was a Monday. But instead of the countries mentioned dating this Monday October 2, as in the Old Style, they dated it October 15, thus coming into line with other countries. The correction, however, was solely in the date; the day of the week was not affected.

The reader will see from this that the changes in the calendar have not affected the day of the week at all.

True Sabbath Never Lost

And equally plain is it from the Bible that the true Sabbath day has never been lost. Even allowing the impossible supposition that it was lost after creation, it is evident that it was correctly known in the wilderness. The Creator himself, who was most particular about the Sabbath, drew emphatic attention to the true day by giving a double supply of manna on the sixth day, and withholding it on the seventh. From then on there were always faithful Jews who observed the Sabbath, and it was impossible for the whole nation to lose it, particularly with the divine eye upon them. Jesus knew and kept the true Sabbath day, for Inspiration has written of Him: "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. And the day on which Jesus rested in the grave is called by Inspiration, "the Sabbath day according to the commandment." Luke 23:56.

From that time onwards the true Sabbath day has never been lost. The Jews have always observed it, and, moreover, there have been some Christians, in all ages, who have kept it. Sunday has always been known, and is still known, as the first day of the week. It was "the wild solar holiday of all pagan times." It is the day on which Jesus rose, triumphant over the sun-god, on whose emblem, the cross, He had been crucified. On the day before—the true Sabbath day—He rested in the grave. It is a remarkable fact that, in upwards of one hundred languages, Saturday, the seventh day, is called the Sabbath day, or given some equivalent term. "In a chart prepared a few years ago," says one writer, "by the late Rev. William Jones, of London, assisted by able linguists all over the world, the week and its days in 162 languages and dialects are given; all of these languages recognize the same order in the days of the week; and 102 of them call the seventh day the Sabbath, or by some equivalent term."

Those who are seeking to know the true Sabbath day, therefore, need not be misled by the fiction that the creation Sabbath has been lost in the course of the ages. The Jew today, and the Christian Sabbath-keeper today, are keeping the weekly successor of the Sabbath of creation, the Sabbath day kept by Abraham, Moses, Nehemiah, Christ, and the apostles. It has never been lost—indeed, would the God of the Sabbath permit it to be lost?

The substitution of the Sunday-Sabbath for the true was the work of human hands. But now in these last days, preceding the return of the Saviour in glory, God is calling men back from traditions to the pure light of the Word itself, and, in His providence and under His guidance, a great work of Sabbath-reform is encircling the globe, and happy is the man who listens and obeys.

Civil Government

MRS. MYRTA E. STEWARD

IN these days of aspiring anarchy it is desirable that all should understand the nature of civil government. This necessity is emphasized by the recent history of Russia.

"Man is by nature selfish, and many would infringe the rights of others unless restrained. Hence the necessity of some fixed rules, that each may know what he may do and what he must not do."—*Young's Government Class Book*, p. 11.

These rights are of three kinds—*personal or civil*, which embraces everything that pertains to everyday life, as holding property, going where one pleases; *political rights*, which cover relations to the government, as voting; and *religious rights*, which give one the privilege of worshipping God or not as he chooses. This right includes maintaining and making known one's religious beliefs.

Man's rights are inalienable; they may not be taken from him, unless he has forfeited them by a crime; and man may not surrender them himself.

The object of law is to secure to every one liberty to enjoy all his rights. Law cannot exist without lawmakers; hence the necessity of civil government.

Youthful Praise

BERNARD LEDINGTON

OUR youthful voices, Lord, we raise
To Thee in notes of grateful praise,
For Thou with good dost fill our days,
And life is bright with happiness.
So morn by morn we fain would bring
To Thee our choral offering.
Creator, Saviour, Master, King!
Thy holy name we praise and bless.

For blessings great and blessings small,
Which from Thy gracious hands do fall,
We humbly thank Thee for them all,
O Thou Preserver of our days!
For life and health and daily food;
For friends sincere and parents good;
And most for Jesus' precious blood,
We thank Thee, and Thy name would praise.



MILLIONS of mistakes are made every day; some of them are trivial, some are tragic. If a man puts salt on his oatmeal instead of sugar, his wife becomes amused; if he takes a teaspoonful of potassium chloride instead of bromo-seltzer, she becomes a widow.

It is true the vast majority of mistakes can be corrected. If a man loses his money, the hope remains that a wise investment will put him on his feet again; if he loses his friends, there are others to be made; if he loses his health, a happy combination of circumstances and medical skill may restore it; if he loses his life, there remains the hope of the resurrection. But if a man makes a mistake in determining his responsibility to God and his relation to the Son of God, he has committed an error that can never be corrected, for it involves the destruction of his own soul.

Strangely enough, the average man devotes a great deal of thought and energy to avoiding or correcting comparatively trivial mistakes, and practically ignores the danger of making this greatest mistake. The chief reason for this sorry condition lies in the fact that he is absorbed in two things—making money and having a good time. The business of making a living keeps the average person busy all day long, and when he is finally released from the day's toil his weary mind seeks relief and relaxation in motoring, or dancing, or theatre-going, or in some other form of amusement. So the days pass, one by one, mounting into years, and all thoughts of God are crowded out, unless perchance one's health fails and he is left helpless and stranded by the way. Thus we make the greatest mistake, and do not realize it until it is too late—if, indeed, we realize it at all.

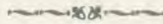
God Speaks to Every Man

Now the average man does think about God occasionally. Alone beneath the stars, when the thunder crashes, when death sits in the eyes of one whom he loves, when he inhales the fragrance of a rose—man remembers God, whose

Of Millions of Mistakes Men Make

*The One
Greatest Mistake*

*Is That of Missing One's
Eternal Destiny*



By Reuben Greene

hands have formed and whose mind controls the universe. But these impulses are fleeting. He does not recognize them as soul-promptings after God, but considers them merely the by-products of a curious and melancholy mood.

These occasional promptings which constitute the voice of God seeking to address the soul, are

generally smothered by the demands of business and pleasure. There are two reasons for this constant absorption in the material things of life that numbs the soul so that it cannot respond to the Creator: first, the failure of the average Christian to reveal the spirit of Christ in his life; second, the tendency of science to destroy faith in the Bible as the word of God.

If men could see in the so-called Christian those qualities of mercy, purity, thoughtfulness, temperance, and sympathetic love that characterized the life and ministry of the Master, they would be drawn irresistibly to the contemplation of the Rock of Ages. They would be readily convinced of the beauty of the religion of Christ and would desire it so earnestly that the spell of absorption in business and pleasure would be broken. Even the most subtle reasoning of science cannot successfully answer the argument of the sweet, unselfish life devoted to making life lovelier for others.

The writer has a very sincere regard for the accomplishments of science. Knowledge has been increased, and man has been greatly blessed thereby. His life has been lengthened, pain ameliorated, comfort multiplied, disease overcome, and his entire sojourn on this earth made more pleasurable, safe, and enlightened. Man rides in the air, under the sea, and from coast to coast in vehicles whose speed annihilates space. He sings and the tones are preserved perpetually. He speaks and electric waves, obedient to his will, carry the sound around the world. On every side science is making work easier, faster, and more efficient. In every field of human endeavour new discoveries are being made presenting new avenues for research.

Face These Facts

But how does all this affect God? What impression has it made upon His laws? Man still

remains, as he must always remain, helpless to comprehend the great processes of nature, or to interfere with their progress. With all our wisdom we cannot delay the setting sun the fraction of a second; we cannot add an inch to the depth of tomorrow's tide; we cannot teach the robin to sing like a lark; we cannot shift December's snow to July, or June roses to February; we cannot manufacture showers or stop the leaves from unfolding; we cannot create life or restore it when it has fled. We, the super-intellectuals of the twentieth century, are as helpless before the grand processes of nature as were the ancient men in days before the flood.

Why then is science enticing so many folks away from God and His Son, the Redeemer of the human race? Because many scientists, educators, and writers are teaching theories instead of facts—theories that conflict with God as revealed in the Word. And the majority of the people, dazzled by that which science has actually accomplished, accept these theories as facts; view themselves as part of a gigantic evolutionary scheme; lose their sense of personal responsibility to God—and so commit the greatest mistake.

And what a mistake it is! What a tragic thing! A man is hurried through this world—burdened, disappointed, sorrowful, diseased, fed upon the sophistries and theories of men who have no faith in the Creator of their souls, and sinks at last into the grave with nothing but a vague idea of what lies before him.

In contradistinction to this programme of evasion, and the selfish pursuit of money and pleasure, are two unchanging facts: first, that God loves mankind with a love that cannot be measured; second, that the wages of sin is death—a death that is final, a death from which there will never be a resurrection.

Most people are willing to

believe that God loves men, although they believe it in a general sort of way; but there are few persons who really understand that the wages of sin is death. The popular teaching just now is that mentality survives the grave, and that death simply releases something called the soul which soars away, leaving the body to the tearful ministrations of friends and the scientific handling of the undertaker.

Against all this is God's simple declaration, "The soul that sinneth it shall die," and the fact that He gave His Son into the hands of wicked men to be whipped, spit upon, and brutally crucified, that the sinner might find pardon and be partaker of a righteousness

(Concluded on page 30)



JOY BELL RUNG AT LLOYDS

Recently at Lloyds, London, the famous Lutine Bell was sounded. The crier mounted the pulpit and announced, "Gentlemen, the sailing vessel 'Joan' has arrived at Lisbon." The Lutine Bell is sounded only to convey the news of an overdue ship's arrival at port.



Princess Erik of Denmark, formerly Miss Lois Booth of Ottawa, Canada, granddaughter of the pioneer Canadian lumberman, J. R. Booth.



South Fork Trading Post, Alberta; the nearest store to



New Ballantyne Pier, Vancouver, B. C. On the day the photograph was taken th



Prince of Wales' ranch, near High River.



H. R. H. Prince Erik Frederick Christian Alexander, of Denmark, who ranched in Canada seven years and won a Canadian bride.



ere forty-four deep-sea vessels in port, in addition to many coastwise steamers.

The Limit of God's Mercy

Mrs. Ellen G. White



HE means which the Lord has employed in the gracious provision of His mercy, to soften

and subdue the objects of His love, have, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression. Even as far back as the days of David, this led him to exclaim, "It is time for Thee, Lord, to work: for they have made void Thy law."

Because of the goodness and long-suffering of God, many have been led to consider and appreciate His mercy and loving-kindness, and this has led them to repentance. On the other hand, many have become more careless, and have abused His mercy. To their own loss and shame, they have followed the will of Satan, irrespective of the retribution that will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of His honour and His glory. He will not have His laws trifled with. Men cannot with impunity treat them with indifference and defiance.

If God had decided, in His councils in heaven, to visit the transgressors of His law with instant death, there would have resulted a much greater restriction of the inclination to do those things that are offensive to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they had no love for God. But the Lord's arrangement, made in council with His only begotten Son, was to leave men free moral agents to a certain length of probation. His eye would discern all their works, but He would compel no man's service. If the love displayed in His long-suffering and patience could not bring them to repentance and perfect surrender to the laws of His kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If men love transgression, and choose to disregard His laws, after sufficient test and trial their case is forever decided. God cannot have such as mem-

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

bers of His family in heaven. Their punishment will be in accordance with the character of their defiance and rebellion against God.

A vast reformation would be wrought in the world if the veil of the future could be lifted, and all could see that very soon there is to be a change in the attitude of God, in His dealings with the perversity of man; that there are limits to divine mercy and forbearance. There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth His coming," and they are eating and drinking with the drunken. But God declares of such that "sudden destruction cometh upon them," "and they shall not escape."

The present time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of assurance, of joy, for all who will be benefited thereby, for all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there are those who will not come to the light, who despise the truth because it exposes error and transgression and sin; and as a result, boldness in transgression is becoming all-pervading.

Near the Limit of God's Forbearance

The time is very near when men will reach the prescribed limits. They have now almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting."

The Lord will interfere to vindicate His own honour, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. The one-hour labourers will be brought in at the eleventh hour, and will consecrate their ability and their intrusted means to advance the Lord's work. While many have reduced the Word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that this law is a hard,

rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zaccheus, "I must abide at thy house," so the word will come to them; and those supposed to be hardened sinners will be found to have hearts as tender as a child's because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their place and take their crown.

In all parts of the world there are diligent students of the word of prophecy, who are obtaining light, and still greater light, from their study of the Scriptures. This is true of all nations, of all tribes, and of all peoples. Many will come from the grossest error, and will take the place of those who have had opportunities and privileges, and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God; while those who have had great light have, through the perversity of their own natural heart, turned away from Christ because displeased with His requirements. Even many supposed to be heathen will take the side of Christ, while those who become offended, as did the disciples in the synagogue at Capernaum, will go away, and walk no more with Him.

Divine Intervention

From time to time the Lord has made known the manner of His working. He is mindful of what is passing upon the earth; and when a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, He has often permitted matters to come to a crisis, that His interference might be marked. Then He has made known the fact that there is a God in Israel who will sustain and vindicate His people.

In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their wickedness reached so great a height,

violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the earth. Yet mercy was mingled with judgment. Noah and his family were saved, but the wicked inhabitants of the world were swept away. In the destruction of Sodom and Gomorrah, also, when fire came down from heaven and destroyed those wicked cities, we see that the Lord will interfere for His people.

The Final Crisis

In these last days, wicked men and professed Christians will harmonize in their hatred of the law of God. Then the crisis will come; then we shall see the class specified in Malachi 3: 13-15.

"Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

Here is a company of disaffected professed Christians whose chief business is to murmur, and complain, and accuse God by accusing the children of God. They see nothing defective in themselves, but very much that is displeasing in others.

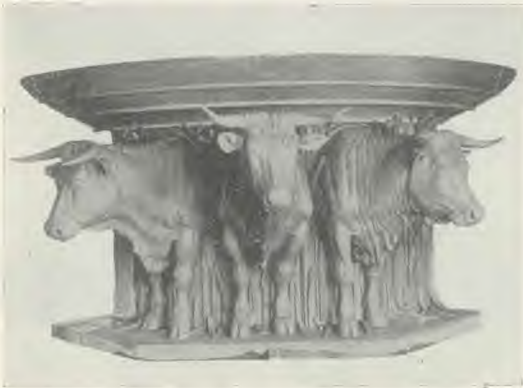
But while they are murmuring, and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice:

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

In this time of prevailing iniquity, the Protestant churches that have rejected a "Thus saith the Lord," will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.

And what effect will these attempts of men

to make void the law of God have upon the righteous? Will they be intimidated by the almost universal scorn that is put upon the law of God? Will the true believers in the "Thus



Huge baptismal font in Mormon temple at Cardston, Alta., supported on backs of twelve life-size oxen.

saith the Lord," become wavering and ashamed because the whole world seems to despise His righteous law? Will they be carried away by the prevalence of evil?—No; to those who have consecrated themselves to God to serve Him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precepts will become more dear and valuable. It is the ones who have been faithful stewards of the grace of God, whose love for God's commandments grows with the contempt which all around would put upon them.

When the defiance of God's law is almost



First residence erected on the British Columbia Fruit Lands, near Kamloops, B. C., now one of the finest houses in many miles.

universal, when His people are pressed in affliction by their fellow-men, God will interpose. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God, and for the testimony of Jesus Christ, which they held,—then the prayer will ascend from every true child of God: "It is time for Thee, Lord to work; for they have made void Thy law." The fervent prayers of His people will be answered; for God loves to have His people seek Him with all the heart, and depend upon Him as their deliverer. He will be sought unto to do these things for His people, and He will arise as their protector and avenger. "Shall not God avenge His own elect, which cry day and night unto Him?"—*Review and Herald, Dec. 21, 1897.*

A Message from Abraham Lincoln

[Used in an Advertisement]

THE following message from Abraham Lincoln was delivered in 1864 to the Workingmen's Association in the United States at the darkest hour of the Civil War:

"... The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations and tongues and kindreds.

"Nor should this lead to a war upon property, or the owners of property. Property is the fruit of labour; property is desirable; is a positive good in the world.

"That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise.

"Let not him who is houseless pull down the house of another; but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."

It is not often that we use our advertising space for matter other than commercial; but the above message from the martyred President, which was handed us by a good friend a few days since, is so much more valuable than any message we could deliver that we are glad to devote this our regular advertising space thereto, trusting that its sentiment, as true and timely today as when delivered, may meet a response in the heart of every reader.—*New England Furniture and Carpet Co.*

ATTEMPT to count your blessings, and you will be kept busy.

OUR Creator is hovering near with healing in His wings; let us not grieve Him away by doubt and fear.

The Testimony of Paleontology

By J. P. Neff



PALEONTOLOGY is the science of the life of the ancient geological periods. It is based on the study of fossils. Fossils are the remains of plants or animals of past geological ages, which have been preserved in stratified deposits. That is, plants and animals in a more or less perfect form are found in the strata, or layers, of the earth. Hence the rocks are said to tell a story of the plant and animal life on the earth in prehistoric times.

The earth's crust is composed of different sedimentary strata, or formation. Necessarily there is a bottom stratum, one upon that, another upon that, and so on until we reach the topmost stratum.

The bottom stratum was formed first, of course, and is therefore the oldest. The stratum above it is not so old, and so on, and the top stratum was formed last, and is the youngest, or most recent.

How long it took to form these strata, no one knows. That each layer became sufficiently rigid to maintain its form before the next began, is evidently true. Most geologists claim that it required many years, some claim millions of years, for each stratum to form. They claim that the processes were exceedingly slow, and hence enormous periods of time elapsed.

The remains of plants and animals are found embedded in these strata. It is concluded that if we can find for a certainty which was the

first stratum, the oldest, we shall know by the fossils what plants and animals lived at that time. If we can find the exact order in which the strata were formed, we shall then know what animals lived at the geological period when that particular stratum was in process of formation; and hence we shall have the chronological order in which the plant and animal life appeared on the globe.

This would certainly be a simple and easy task if the strata occurred in unbroken layers, and in the same order wherever they are found in different parts of the world; and if, also, the fossils were the same always in the different strata. The argument that it did happen in

this way would then be rather convincing. But the uniformity does not so exist. The strata do not occur in the same order, and the fossils are not uniform. Not only are the strata reversed over some large areas, but in some places they occur in a different order.

The fact is, there is no such uniformity as geologists would lead us to believe from their unqualified statements. They have had to do much patching of the fragments found in different parts of the world. Moreover, nearly all the innumerable fossils are only partially preserved, only the hard parts—teeth, bones, shells, etc.—remain, and the interpretation of these incomplete remains is difficult and uncertain. Darwin devotes a



FABYAN OIL WELL, NO. 1, ALBERTA

This view was taken last August.



Overhead Plant of an Alberta Coal Mine

chapter in his "Origin of the Species" to the "imperfections of the geological record." He refers to the great gaps, and to the careless, haphazard, accidental way in which the remains of plants and animals have been fossilized.

If the slow processes covered millions of years for each stratum, how does it appear that there are no erosions and weathering of the stratifications? It would seem that great gorges must have been torn through many feet of the strata, so that where one stratum touches another, we should find great unevenness and irregularity; but the facts show that this is not true. The great wearing processes of nature began after the strata were all formed, and were carved away at all of them at the same time. This would clearly indicate that a short time elapsed during which the sedimentary strata of the earth were formed.

The fossils in some instances are perfectly preserved, which shows that they were subject to some quick action of nature. Great hordes of animals and enormous masses of plants were caught, as it were, in a trap, and were quickly embedded in the strata that contain them.



Great Lumps of Clean Alberta Coal

Had millions of years, or even hundreds elapsed, these animals and plants would have decayed before they were fossilized. It is unthinkable that fossils could have been formed in the natural process of nature through the slow, imperceptible changes that evolution supposes.

"The most ancient known fossiliferous rocks show that most of the principal types of animal life were already differentiated at the time when those rocks were formed, and hence there is little hope of finding the beginnings of those types."—*The Theory of Evolution*, by William Berryman Scott, p. 95.

The statement from this eminent evolutionist is in perfect accord with the Bible story of creation. If the theory of evolution be true, why cannot fossils be found that show animal life before it was differentiated? The earliest rocks were formed before there was any animal life. Why should not the later rocks contain fossils of the earliest animals, and not simply of animals that were "already



Mining Coal by Machinery in Alberta

differentiated" into various classes of animals? But if all were created at one time, we should expect to find them already differentiated in the fossils, and that is just what Dr. Scott says we do find.

It was supposed that the fossils were the remains of plants and animals so far removed from those of the present day that we must not expect to find animals of the present belonging to the same species as the fossils. Nearly every new fossil was given a new name. There was no scientific classification; there was simply nomenclature. More recently some biologists have given special attention to the comparison and classification of animals and fossils, and they have found many fossil progenitors of our modern species. Science indicates that our modern organisms are descended from the same species as the fossils; they are not

new species that have originated since by the process of evolution.

The fossils are in accord with the account of creation and the flood. They show that the animals were larger and better developed in the past than they are today. They indicate some great and sudden catastrophe that resulted in a new world, with great and rapid re-formation of the earth's strata in which were caught the plants and animals that were entrapped by this catastrophe. Hence, may we not conclude that the fossils furnish us with the remains of animals and plants that lived before the flood?

So far as paleontology deals with the artificial arrangement of fragmentary strata, and attempts to patch up out of these fragments a chronological order for the development of organisms, and to furnish the explanation for these, it is simply building up a theory that can never be proved. So far as paleontology deals with facts, describing the strata and fossils, it is trustworthy and scientific. As noted above, the facts are in accord with the story of creation, and testify most strongly in favour of both creation and the flood. Here, as elsewhere, the conflict is between the facts which we accept, and the conclusions which evolutionists draw from the facts, which we do not accept. In other words, the *a priori* theory of evolution as based upon paleontology we reject; the facts of paleontology we accept, and we find them compatible with the Bible; the conclusions which evolutionists draw from the facts as supporting the theory, we do not accept.

The testimony of paleontology, restricted to scientific facts and freed from speculative theories, is in favour of the Bible account of creation and the flood.

The Folly of Profanity

WHAT is the reason men swear? The question is often asked, and various answers are given. Here is one that was quoted in a recent article by Dr. F. E. Clark, president of the Christian Endeavour movement: "Profanity is a confession of inferiority. The man who has nothing particularly forceful to say has recourse to big, hard-sounding cusswords in order to hold attention and make his conversation seem virile, just as butchers and cooks put hot spices and condiments into bad meats or flat and insipid food. Swearing isn't bad simply because it is prohibited in the decalogue; it is bad psychologically. A man fools himself.



DR. CHARLES E. CAMSELL

Chairman of the Dominion Fuel Commission to inquire into the problem of finding a substitute for American anthracite coal for domestic use in Canada.

If he has anything worth while to say, he will get an audience without his conversation being seasoned with profanity. If he hasn't anything worth while to say, the remedy is to get something worth while rather than to attempt to impose upon himself and the public. His seasoning at best is in bad taste, and at worst is blasphemous."—*Selected*.



A fruit-packing plant near Kamloops, B. C., built by the co-operation of settlers, formerly officers of the Royal Irish Constabulary.

COMMON AILMENTS

IF baby shows signs of indigestion, a safe procedure is to withhold food for a time, even as long as forty-eight hours, if necessary, giving only some boiled water. If possible a doctor should be consulted. In any case, the baby's food supply should have attention. If it is a bottle-fed baby, it should have only pasteurized or boiled milk, with a tablespoonful of orange juice or tomato juice twice a day between feedings. It has been shown that certain brands of dried milk, properly prepared, are superior to most of the fresh milk as usually served. There is another probable cause of digestive trouble in bottle-fed infants. Cow's milk is not like mother's milk, and requires some modification to make it more nearly like human milk. The quantity of milk and the nature of the modification, will depend on the age and the condition of the baby, and should be under supervision of the physician.

If a breast-fed baby is having trouble, the cause may be want of cleanliness as regards the nipple or the baby's mouth, though oftener than not it is caused by some food or medicine which the mother is taking.

Baby Spasms

If baby has spasms, get it into a tub of water as soon as possible, having the water as warm as the baby can comfortably stand. Be careful not to have it too hot. Let the water come up to baby's middle as it sits in the tub, and support it in the sitting position. Usually this measure will give relief; but in all cases it is important to call a physician; for, though the spasm may be due to some comparatively trifling disorder, it is often the precursor of grave and perhaps fatal disease.

Infantile Scurvy

Infantile scurvy, like the scurvy of adults, is brought on by improper feeding, usually by the use of pasteurized or boiled milk. The trouble may be prevented by the use of substances known as anti-scorbutics (remedies against scurvy), such as orange juice or tomato juice, given daily or preferably twice daily in

HOW TO TREAT THEM

By George H. Heald, M.D.

the intervals of feeding.

Backache in the Obese

This is often due to foot-strain, owing to the falling of the arch of the foot; for the arch not infrequently gives way in heavy persons. Wearing arch supports, or in some other way overcoming the footstrain, has relieved many a backache. In fact, such relief may be experienced in persons who are not particularly heavy; for where there is footstrain, there is likely also to be backache.

Headache with Eyestrain

There are many causes of headache, but eyestrain is the cause in a very large percentage of the cases. In any case of headache, the eyes should have early consideration. It is possible that the person may not be aware that he has any eye trouble. He complains of headache, and when the eyes are suggested as a possible cause, he says, "I see perfectly, and my eyes never trouble me." Yet they are troubling him all the time. He feels the pain, not in his eyes, but in his forehead or temples. So in every case of persistent headache it is wise to have the eyes examined to determine whether glasses are required.

Among the other causes of headache are fevers, various poisons, including those of auto-intoxication, arteriosclerosis, high blood pressure, anemia, and infections of the nose and ears. In any case of headache, the first procedure should be to determine the cause; for any treatment to relieve headache without reference to the cause, is only prolonging the trouble until it will be more difficult to remedy. Above all, one should avoid the various advertised headache remedies which, though they may give temporary relief, do more harm than good.

High Blood Pressure

This unpleasant and unfortunate condition may be partially relieved by going on a low diet, avoiding constipation and the use of purgative foods, and of foods and drinks of the purin type, including meats, tea, and coffee; and by the avoidance of mental excitement, worry, anxiety, grief, and the like. Even worry

about a high blood-pressure is liable to increase the pressure, and render conditions worse.

It is not always well to attempt to reduce the pressure artificially; for often the pressure is compensatory—that is, it is a protection against something worse, so that a sudden lowering of the pressure may spell disaster. The best treatment for high blood pressure includes a quiet life with little emotional disturbance, not too much physical exercise, the removal of any focus of infection, as in the tonsils or the teeth, and the removal of other sources of body poisoning, including alcohol, tobacco, intestinal auto-intoxication, etc. It is well to remember that an increased intra-abdominal pressure, as is caused by a rapid formation of gas in the stomach or intestines, may for the time greatly increase the blood pressure.

Often high blood pressure is without serious symptoms, and the person believes he is in perfect health until he has an examination, as for

life insurance, when the examining physician discovers the condition, and then the person begins to worry about his high blood pressure, and his troubles begin. For after that, he will notice little symptoms that were unnoticed before, and these will begin to have a sinister significance to him, until finally he works himself into a state of semi-invalidism.



Transporting the weekly pay-roll in paper marks in Germany. The mark is now stabilized at about twenty-two cents per trillion.



The deposed Caliph in the royal barge in Turkey on his way to attend the divine service of blessing his "holy beard." This service marks the growth of the beard at the right traditional length.

Constipation

Many persons who suffer from chronic constipation might free themselves from this handicap if they would determinedly set about doing it. If you are constipated, try the following:

1. Drink two glasses of cold water every morning on rising.

2. Substitute whole-grain bread or bran bread for white bread, and use only whole-grain preparations, such as brown rice. Avoid macaronies and other pastes and the milled cereals that come in cartons. Shredded wheat is whole wheat. Use freely of coarse vegetables and fruits, and avoid concentrated foods, such as cheese.

3. If this does not suffice for coarseness, add some bran to your diet.

4. Take daily bending exercises—forward and backward bending, and sidewise bending—rowing exercises, horseback riding, etc.

5. Practise kneading or massaging the abdomen.

6. Choose a convenient time for the relief of the bowel, and wait for it, expecting to have a movement, for the mind certainly does have an influence. The best time for this is within half an hour after taking the water in the morning.

Chapped Hands

Some persons, who, because of their occupation, have badly chapped hands, may find relief by using a lotion of glycerine and water, equal parts, applied to the affected parts at night, and encasing the hands in a pair of old gloves. The skin will become softer and smoother, and the chaps will disappear. In some cases it may be necessary to keep the hands out of water, or to avoid some occupation that proves to be irritating to the skin.

Brown Spots on the Skin

Try rubbing the spots with lemon juice. If this fails, rub the parts with a strong solution of oxalic acid, and follow this by rubbing with a strong solution of hyposulphite of soda. Remember that oxalic acid is poisonous, if taken internally.

Lumbago

This is a comparatively rare form of backache in which the trouble, though brought on by some sudden wrench or strain, is made worse because of the presence in the body of an

excess of uric acid, which tends to deposit in the tendons of certain muscles, or in the joints. Eliminate from the menu all meat, tea, and coffee, and use hot full baths, hot packs, and other eliminative treatments. Drink freely of water, lemonade, and other fluids, and use saline cathartics. Hot applications locally and skilful massage may afford temporary benefit.

A Child's Prayer

"Your heavenly Father knoweth that ye have need of all these things." Matt. 6:32.

AMONG those who had accepted the Adventist faith in Russia in the year before the war, oftentimes learning to bear hardness as good soldiers of the cross of Christ, was one wealthy woman, a member of the nobility. She it was in earlier times who found

a way of presenting a specially bound copy of the book, "Christ's Object Lessons," written by Mrs. E. G. White, to the czarina of Russia, receiving from the czarina a message that she was reading the book.

As we think of the troubled life that came to the czarina and her family, and of her sad fate, we are glad to think that once she was a reader of that good book.

During all the years of the war, with all the reverses that came, this sister remained a true and loyal helper and succourer of the needy. Her fellow-believers sometimes called her "The Princess" as a term of affection, and in recognition of her nobility of character as well as nobility of birth.

On his first visit to the Baltic regions following the war, Director L. H. Christian, of



These are trout! They average from fifty to eighty pounds each in Lake Athabaska and other northern Canadian lakes. And this is a true "fish story."

the European Division, was in Latvia, the province where this faithful sister of ours lives. Pastor Christian related the following narrative at the Indianapolis General Conference Committee Council in 1920:

"At the outbreak of the war she was wealthy and owned an estate of 2,000 measures of land. When the soldiers came, they took her land, stole the deeds to the home and property, and burned them, took away 150 milch cows and 50 horses, scattered all her servants, and confiscated all the money she had in the bank—95,000 rubles (\$50,000).

"Her son died and her son's wife died, leaving to her care three orphaned grandchildren,—a girl fourteen years of age, one eight, and another six. This family is now entirely destitute. The grandmother and children work from morning till night to earn a little black bread and milk. Even the little girl of six has to knit stockings all day to help earn the daily bread.

"Once the little family were entirely out of food. The little girl was wondering what they would do when the noonday meal had left nothing for the evening lunch. The grandmother assured the children that God would provide some way.

"'But, grandmother,' the little girl said, 'you don't believe we are going to get anything tonight.'

"'What makes you think that?' said the grandmother.

"'Because you haven't sharpened the knife,' said the little girl.

"'They seem to have had a custom in that country by which the housemother at the close of a meal sharpened the bread knife on the edge of the table in token of its use

at the next meal; but somehow it seems the grandmother had failed to sharpen the knife, and the little girl noticed it. So the grandmother sharpened the knife, and together they knelt down to pray God to help them find something more for supper.

"In her prayer the little girl said, 'Lord, don't send us just a piece of bread, send us a whole loaf; for you know, Lord, we need a whole loaf.'

"Through the afternoon they worked at their tasks. Evening came, but no food, and they had no money with which to buy any. It was a severe test of faith to the godly grandmother, who knew that the children were expecting the answer to their prayers.

"But before bedtime that evening there was a knock at the door. As the door was opened, there stood a man, a friend of former prosperous years. He

also had been wealthy, but had been despoiled of his property. He had come on foot thirty kilometers (about eighteen and a half miles) through rough weather, to see them.

"As he entered, he said apologetically that he hardly knew why he had come, but that he had been impressed to visit his old friend. Then turning to the children, he said, 'Children, you don't know what I have brought you.'

"'Yes, we do,' said the little girl.

"'What have I brought?' the visitor asked.

"'You have brought us a loaf of bread,—not a piece of bread, but a whole loaf,' she answered.

"'Well, well!' said the visitor, 'how did you know that?'

"'Because we prayed to God to send us a full, large
(Concluded on page 30)



Paul de Chomedey de Maisonneuve, the founder of Montreal. As a mark of honour, his portrait has been placed on the S. S. "Montreal" by the Canada Steamship Lines.

Seen Through Others' Eyes

To Know All Is to Forgive All

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we should differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

If I knew you and you knew me,
As each one knows his own self, we
Could look each other in the face
And see therein a truer grace.
Life has so many hidden woes,
So many thorns for every rose;
The "why" of things our hearts would see,
If I knew you and you knew me.

—Nixon Waterman.

A Credulous Age

WHAT happens when a current of credulity sweeps a civilized land? A rank growth of superstition springs up in its wake, and men turn back with startling ease to the least desirable delusions of the Middle Ages. Apparitions have become the order of the day. Sick people are proffered ghostly prescriptions for their maladies. Rectors have been asked by their parishioners for "charms" to ward off misfortune. Men whom we deemed sane write that a wooden table applauded the music which pleased it, or "fluttered like a wounded bird, and dropped gently to the floor." Women devote themselves to automatic writing, and reel off spectral literature of surpassing fatuity. It was testified in a New Jersey court that a man had bought some farm land because the spirit of a young girl (Feda must have crossed the sea) had revealed the existence of treasure—two million dollars' worth of treasure—buried beneath the soil. Two gypsy women were arraigned before a Brooklyn magistrate on a charge of stealing the money they had been commissioned to "bless." And all this in the twentieth century, with the experience of the ages to enlighten them.

Moreover, twentieth century superstition is far more dangerous than was eleventh century superstition, because we are less fitted, mentally and physically, to face it. In the Middle Ages, men and women had no nerves. War, pestilence, violence, the sacking of towns,

the savage cruelty of the law, the fate of unfortunates who languished in dungeons or died on the rack, failed to impair the vitality of the race, or dim its love for life. Men took their superstitions, as they took other picturesque and terrifying conditions, without more thinking than was necessary. But we, nervous, fretful, introspective, morbidly sensitive, imperfectly educated and ignorant of our ignorance, how shall we meet this tide of occultism, and keep our sanity and self-control? The horrors of the war destroyed our serenity, the sorrows of the war blighted our happiness. We believed vaguely in the goodness of mankind; and the ferocity of Germany's campaign shook the foundations of this belief. We have discovered that nothing is more possible than the thing we called morally impossible. What wonder that with the downfall of familiar convictions, the cession of familiar thoughts, there shall come this onrush of superstition which is not the less hurtful for its folly!—*Agnes Repplier, in the Catholic World, April, 1920.*

Constables and Revolvers

THERE is a peculiar state of mind which seems to consider that if a constable is shot on duty it is all right, but if he shoots a lawbreaker it is all wrong. Now we have no argument for policemen shooting wildly at every one whom they suspect of breaking the law, but if it comes to shooting we would sooner have two lawbreakers shot than one policeman; and any move which threatens to tie the hands of our law defenders while it leaves them at the mercy of armed lawbreakers is exceedingly unfortunate and may easily prove disastrous. We are told that three men caught by the Toronto police carrying sacks of whisky bottles into a house were all armed, and when their cases came into court they were simply fined. We submit that when a lawbreaker is found carrying a deadly weapon upon him, a fine is wholly inadequate as a deterrent. Such a man should go to jail. And we should go farther than that. We should take such steps as will make it difficult, if not impossible, for any man, especially a noncitizen and a lawbreaker, to secure a revolver; and it might be worth while

to amend the law so that any immigrant found carrying a deadly weapon would be immediately deported. We are not dealing with the population of thirty years ago, and new and more stringent laws seem absolutely necessary.—*Christian Guardian*, Dec. 5, 1923.

Comments on the Caliphate

IF in some strange mood, the President should designate Congress as the official fount of piety and regulator of our religion, it might rouse something of a ruction, or even a row, but if he made it also the religious authority for other lands too, it would be hard to say what might follow. Yet something much similar is being attempted, according to reports, by Mustapha Kemal Pasha, who has vested the powers of the Caliphate, or spiritual head of all Islam, in the Angora parliament. The piety of the Angora lawmakers may be of a high order, despite the fact that they are busy just now handling the Mesopotamia oil concessions, yet the dispatches inform us that Kemal's deposition and exile of the caliph strike the Moslem world as a policy likely to precipitate a religious crisis to which even the Christian world cannot remain indifferent. "The Shadow of God upon Earth" is long; it has endured through the caliphs, or successors of Mohammed, for nearly 1,300 years, in Turkey for more than 400, and it is not to be dispelled, we are told, by the mere stroke of a scimitar, even though that scimitar is held by the powerful Mustapha Kemal Pasha. The Ottoman Dynasty is a "fatal mixture of religion and politics" no longer to be tolerated by a people under a republican form of government, said Kemal before the blow. "Let other Moslems—Indians, Egyptians, and Arabs—have caliphs if they wish. As for us, we no longer recognize nor want any intermediary between ourselves and Allah."

It is a revolution, we are told, as extraordinary as it would be for England or the United States to repudiate by law the principles of the Christian religion. It is true that the Caliphate is to be personified by the Turkish parliament, according to an announcement by Mustapha Kemal, President of Turkey, but such an authority, we are told, will not fit in with Moslem ideas of a spiritual successor to the prophet, and the way is open for dispute and dissension that may rock Islam to its ancient foundation.—*The Literary Digest*, March 29, 1924.

Not Doing So Well

IT begins to look as if the other great nations of the world might direct their ironical attention to the United States and inquire as to our benevolent administration over small peoples who have come under our control.

Americans were never slow to criticize the great nations of the world for their stewardship of the affairs of subject peoples. We were the first to call King Leopold's attention sharply to conditions in the Belgian Kongo. We spoke to the Russia of the Czar about conditions in Poland. We went to war with Spain when we considered her treatment of the Cubans was unjust. We have never been slow to criticize the British Empire's handling of affairs in Egypt, in Ireland, or in India.

Recently, however, our extended domains have bubbled with discontent. In Haiti and the Dominican Republic, the rule of the marines and the customs collectors from Wall Street has not been entirely satisfactory to the inhabitants. Porto Rico could not stand the administration of Governor E. Mont Reily, and one faction of the people has protested over the rulings of his successor. And now, the Philippine Islands show signs of discontent.

General Wood recently received the resignations of many of the legislative and administrative officials. The natives who quit their posts charged that the governor had interfered in the purely internal affairs of the islands, which the native officials were competent to handle. General Wood, replying, accused the men who resigned of having acted in concert, as the result of a long-prepared plan to seek independence.

In the absence of all the facts, the American public will suspend judgment. The wisdom of granting the islands immediate independence, or of awaiting a time when education fits the islanders in a larger degree for self-government, has been widely debated.

Our handling of the affairs of our island possessions may be all right. It may be all wrong. It is probably a human mixture of both right and wrong. So perhaps, have been the administrations of other nations over their possessions.

Perhaps, the happenings in the Philippines, in Porto Rico, and in the sundry other places where we bear rule, may incline us to be less critical of other great nations in the future.—*Dearborn Independent*, Aug. 4, 1923.

"ILL ware is never cheap."

NEWS NOTES

—During the last ten years the number of women wage earners in the United States has increased 50 per cent.

—English could well be called the Bible language. Next to Hebrew it is more closely tied up with the Bible than any language we know.—*The Scribe, a Jewish weekly.*

—“Savages on the South Sea Islands get more satisfaction and happiness out of life than we do with our incessant pursuit of the dollar,” said Dean Charles R. Brown, of Yale Divinity School.

—The old oath of the Scotch grand juryman was, “You shall present no Person for Hatred, Malice, or Ill-will; nor leave anything unrepresented for Fear, Favour, or Affection.”

—A military map and plan used by the British at the battle of Bunker Hill, has been sold at auction in London for \$950. The map, eight inches square, bears the signature of Major-General Sir Henry Clinton.

—An Egyptian divorce paper made out 283 B. C., has been discovered by a translator at the University of Pennsylvania museum. It states, “I have abandoned thee as wife. I have no claim on earth against thee on account of a wife today onwards; instantly, without delay.”

—A jade amulet discovered at the San Juan de Teotihuacan pyramids, near Mexico City, had the following engraved Chinese inscription: “The golden fish that passes by the Dragon’s gate is converted into a dragon.” The Chinese Legation readily interpreted the inscription, which is a quotation from a very old Chinese lyric.

—Prof. Herman Lundborg, of Sweden, says: “There is grave doubt whether a people really gains anything when millions of money pour into the country. Luxuries are demanded, lassitude sets in, and the interest in work and production falls off. Women avoid maternity, and these processes, beginning in the middle and upper classes, gradually work downward and in time destroy the race.”

Page thirty

Are We in Egyptian Bondage?

(Continued from page 6)

The name “Egypt” in the Bible has become a synonym for unbelief in Jehovah, licentiousness, luxury, lawlessness, and persecution of God’s people. It is time to look again for the Deliverer—for the same Jesus who said from Mount Sinai, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” It is time for God’s people to turn their backs upon Egypt, to receive God’s law, and to set their faces toward the better land that was typified by the Canaan of old.

The One Greatest Mistake

(Continued from page 15)

that he could never have merited or attained to.

These are the great, primary facts which underlie the destiny of every individual in the world. To ignore the facts, to substitute scientific sophistry for them, or to weaken in any way their terrific importance to the human race, is fatal. And yet the world is doing it. Teachers and preachers are busily engaged in belittling the Word and elevating man-made theories. Forth into the world from our colleges a stream of youth is pouring who have lost faith in God, in Christ, and in the Word. They will strut their brief hour on the stage—and then be heard no more. Their children will follow in their steps until the world shall become as destitute of the knowledge of God as it was in the days of Noah. What of you, reader? Will you pin your faith to false, fair-sounding theories and ignore your God and His demands, or will you put your trust in Him who rules the stars and rocks the seas—and save yourself from the dire result of committing the greatest mistake?

A Child’s Prayer

(Continued from page 27)

loaf, for we needed it,” replied the little girl.

“Well,” said the gentleman, “that is exactly what I have brought you. That is why I came.”

“And out from under his great coat which he had worn in the wintry weather, he drew one of those long loaves which the bakers in Europe take from their ovens.

“He had been impressed to come, and surely he came as a messenger sent of God.”

—“Providences of the Great War.”

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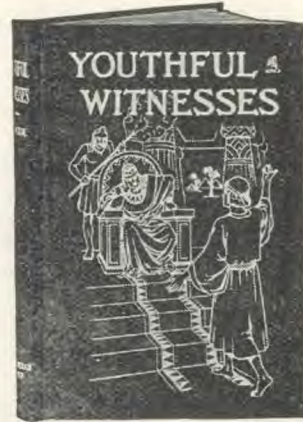
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