

The Canadian **WATCHMAN**



Luther Burbank sends, from his home in California, a message to our readers.

Read "Tobacco, Tombstones and Profits" page 6

OSHAWA, ONTARIO

FEBRUARY, 25c

Health

HEALTH is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically, and under the most spiritual influences, in order that our talents may be put to the highest use.

Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good, and have less strength of will to do that which we know to be right.

The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow-men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good.

Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. His law is written with His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. And every misuse of any part of our organism is a violation of that law.—“Christ's Object Lessons.”

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EDITORIAL COMMENT

There Were Giants in Those Days

THE expression is taken from the description in Genesis of the days before the deluge. These antediluvian giants were the progeny of a union of the sons of God and the daughters of men, of believers and unbelievers. The spiritual and moral results of mixed marriages are often sad, but as far as the physical and mental development goes it is not impaired in the children of such unions. Moses says some of these children of believers and unbelievers were of old, mighty men of renown. Gen. 6:5, 6. But the next verse tells us that wickedness increased rapidly on the earth and brought about the destruction of the race by the flood.

Giants who have mingled truth and error have always been dangerous leaders. True education results in a proportionate development of the physical, mental, and spiritual powers, and over and over again the world has learned to its sorrow that over-development of the physical and mental powers to the exclusion of the spiritual tends to produce dangerous beasts rather than refined and safe guides. The preponderance of evidence indicates that both the men and the animals that existed before the flood were

larger than their descendants now living upon the earth. This is quite contrary to the theory that civilized man is an evolution from primitive types, but it is a fact that Darwin evolutionists must frankly face, for it is a crushing blow to their whole theory.

Giants are not, however, the distinctive peculiarity of any historic age, and the giants of our own age have not always shown themselves to be necessarily useful creatures. Neither the over-development of brain or brawn is

any guarantee of beneficence. We cannot safely follow either giants or majorities if they lead away from restraints of right doing. Not long ago an article appeared in a widely-read magazine referring to the kings, diplomats, and other national leaders, who guided the nations of Europe up to the fateful decisions that plunged the world into war in 1914. In comparing those with the political leaders of Europe today, the writer of the article referred to the exceptional brilliancy of many of those pre-war leaders. He even borrowed the words of scripture in describing them and said "There were giants in those days."

But the giants of pre-war days, like the giants of Noah's day brought about a



MR. AND MRS. H. H. ASQUITH

Photograph taken on the seventy-second birthday of the veteran British statesman.



Photograph of a Donkhor religious ceremony at Brilliant, B. C., just before the death of their leader. Peter Veregin is the man at the right, hat in hand.

wreck of human plans and hopes and destruction to themselves and mankind. Of those who were closest to the war-making plans that culminated in 1914 not one out-standing figure remains. They are dead or forgotten by the world, and often by their own countrymen. One characteristic of giants is their over-confidence in the flesh and their rosy view of what men who accept their viewpoint can accomplish.

There are giants with us still who need watching as much as any in the past. Some of these giants present great wonders so that if it were possible they would deceive the very elect. We refer to those who more or less modestly and seductively suggest that we are about ready to cast off obstacles with which the common Christian dogmas have shackled the minds of past generations, and revamp religion so as to meet the changing conditions of human life. In an address at Harvard University, October 12, 1924, Dr. Chas. W. Elliot, a most benign appearing and scholarly giant said:

"The modern youth does not believe in the least the Genesis story of creation, or of God, Adam and Eve in the Garden of Eden. He does not believe in the total depravity of mankind as taught in the ordinary evangelical creeds and manuals. He has rejected those things, his mind is free from them, and therefore the problem of what to believe is all the more interesting and stirring. . . .

"We are indeed coming to a state of the world when the old conflict between science and religion will disappear, partly because scientific methods approach those of theology and those of theology approach those of science, but also because we realize in all sections or areas of human thinking that progress depends on the free play of the human imagination."

Those who accept such ideas must be under no illusions. Such a philosophy discards not only historic Christianity, but all the foundations upon which it was built. Religion, to be permanent and useful, must have an unchangeable standard of right. Conditions change, but human nature does not change. Religion may be a mixture of good and evil, or righteousness and superstition, and all religions impose some commendable moral ethics. The fact remains that only one religion, of all that the world has tried, has ever served as a founda-

tion for progress and enlightenment. Giants of today may be even more brilliant than some of those of past ages, but if they succeed in leading this generation to ignore the Creator they will lead their bewitched followers to the final collapse of civilization.

Tobacco and Personal Liberty

SOME will dismiss with a smile or a sneer the article in this issue on "Tobacco, Tombstones and Profits." Many regard all such warnings against the tobacco habit as mere joy killers if not indeed as meddling and impertinent intrusions upon personal liberty. Even the truth is not welcome when it cuts across cherished habits and popular desires. But Luther Burbank is entitled to a hearing. The now aged public benefactor in a letter to the Editor of THE CANADIAN WATCHMAN sends a message to its readers. It is a timely message. A large majority of the most civilized peoples of the world use tobacco and the habit once formed is hard to break. Prof. Henry Farnam of Yale University is authority for the statement that tobacco exclusive of pipes and other accessories to its use costs the American consumers in cash the staggering sum of \$1,600,000,000 a year, an average of \$16.00 for every man, woman and child in the United States, or an average tax upon the annual income of every family of about \$80.00 and there is a rapid yearly increase in the amount consumed. Is it worth it, and is this one of the triumphs of civilization? In 1918 the demand in the army became so great that the U. S. War Department began issuing tobacco as a part of the regular rations of the American Expeditionary Forces. It is also noticeable that the unemployed who apply for help in the cities generally seem to regard tobacco as a necessity as much as bread. The situation has led many persons, interested in public health and social

and economic problems, to give the matter earnest study. Whether we agree with their conclusions or not, it is interesting to read what these scientists, economists and sociologists have to say. Surely it is only safe and sane to inquire into the nature of tobacco and to carefully and unbiasedly weigh the evidence presented as to its influence upon the body, mind and efficiency of the users. What benefits, if any, does the tobacco devotee get for his money? A noted economist says:

"Our first task, then, is to discover the essential nature of tobacco. Is it wholesome like food, medicinal like quinine, noxious like opium, or harmless like chewing gum? It has been thought to be each of these four things, at different times and by different people.

"Fortunately, we now have sufficient information regarding the effect of tobacco on the human body to answer these questions with confidence."—Prof. Irving Fisher of Yale in "The Dearborn Independent," Oct. 11, 1924.

After a careful investigation involving the most convincing comparisons and scientific tests by physicians, educators and industrial leaders, Prof. Fisher concludes with a forceful arraignment of the tobacco habit and industry.

"We have seen that tobacco costs the world in money billions of dollars to produce, advertise and market and millions of dollars from fire; that it also costs human life, health, efficiency and morals; while on the other side of the ledger, we find only the money revenues of a few and the 'pleasure' of tobacco smokers, chewers, and snuff takers, short-lived, elusive and self-defeating like the pleasures of other drug addiction.

"In short, tobacco, like patent medicines and gold bricks, takes away our money but gives us in return little or nothing except illusion and distress as well as the curtailment of our power to enjoy life and health and to do our best work in the world." —Id., Oct. 25, 1924.



DOUKHOBOR MARRIAGE

Young men and women of the community paired off for marriage under the direction and advice of Peter Veregin, the late leader.

Tobacco, Tombstones and Profits

By Luther Burbank

YOU have seen pictures of military cemeteries near great battlefields.

Upon every headstone is chiselled the inscription, "Killed in action."

If one knew nothing about war, these headstones would be sufficient to impress upon him that war is deadly—that it kills.

How much would you know about tobacco if, upon the tombstone of everyone killed by it were inscribed, "Killed by tobacco"?

You would know a lot more about it than you do now, but you would not know all, because tobacco does more than kill. *It half-kills.* It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be half-dead—to be nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain.

This seems like exaggeration. It isn't. It is well within the truth. You do not know the facts because you are not permitted to know them. It is profitable slowly to poison you and millions of others, so you are poisoned. You were only a boy when you were urged to smoke cigarettes. A little later you saw advertisements in which your attention was called to cigars and smoking tobacco. Now you are pressed to use tobacco in all its forms, except as snuff. You can buy snuff if you want to, but it is not urged. Perhaps there are too many false teeth in America to make sneezing popular. But chewing and smoking are set forth by the tobacco trusts as delightful, harmless pastimes. It is even declared that the use of tobacco is beneficial—that it "soothes" the nerves.

Chloroform soothes the nerves, too. A small bottle of it will soothe them forever.

Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away, and years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else—pneumonia, heart disease, typhoid fever, or what not.

In other words, tobacco kills indirectly and escapes the blame.

What killed General Grant? Why, of course you know—cancer. But what caused the cancer in his throat? Do you know? Smoking caused it. General Lee could not get Grant, but tobacco got him.

What killed President McKinley? An assassin's bullet, you say. Partly right and partly wrong. McKinley was shot, but his wound need not have proved fatal. Thousands of men, hurt worse, have survived. But they had good hearts. When a great strain comes, strong hearts are necessary to bring the sufferers through alive. McKinley, when he was born, had a strong heart, but the tobacco habit got him and left his heart muscles soft and flabby. When McKinley had need of a strong heart he went down because he had nothing to keep him up. He had smoked up his most vital strength.

Woodrow Wilson when old was seized by an ailment that brought him almost to the point of death. For hours he was unconscious and for weeks his physicians could not say whether he would live or die. He had need of a good heart. In his hour of need he had a good heart. If Mr. Wilson had been a smoker, Mr. Marshall might have been President.

In the South American jungle, Theodore Roosevelt was stricken with such a fever that he begged his son and other companions to save themselves by leaving him to die. He, too, had need of a strong heart—and he had one. Mr. Roosevelt never used tobacco. His African illness was so serious that he returned to America emaciated and shaken, but he at least had the heart-power to enable him to get back.

But the case for or against tobacco cannot be conclusively proved by what happened to this or that man. The point I am trying to make is that when the pinch comes, everyone has need of all the heart-power he can muster—and tobacco weakens heart-power. There is no doubt about that. When one's heart is faltering, no doctor ever prescribes nicotine. Nicotine is a slow poison that strikes at the heart first.

Nicotine, after you have used it a while, puts you in a condition to be "bumped off" by the first thing that hits you. If you saw some

men undermine a building until it was ready to topple into the street, and then saw a woman hit the building with a baby carriage and make it topple, you would not say the woman wrecked the building, would you? Yet when a smoker dies of pneumonia, the doctor's death certificate gives pneumonia and not tobacco as the cause of death. And the tombstone man with his chisel says nothing at all.

What a shock people would get if they went through cemeteries and saw tombstones declaring the fact that this man died of typhoid made fatal by a tobacco - weakened heart, and that man succumbed to nervous prostration because tobacco had shot his nerves to pieces, and another one gave up the ghost because tobacco had ruined his stomach.

But the truth will never be known about tobacco so long as the great tobacco companies are able to spend millions of dollars to build up and maintain businesses with which to poison and enslave the people for a profit.

Did you ever think what would become of the tobacco habit if there were no profit in selling tobacco? How long would it last and how rapidly would it spread? Was anyone ever born with a taste for tobacco? On the contrary, everyone is born with a taste *against* it—tobacco produces sickness the first few times it is used. Men are able to use tobacco only because of the remarkable power of the human body to adjust itself to an unfavourable environment. The human body prefers the good and dislikes the bad, but if it is compelled to endure the bad, will make the best of it and stick to life as long as possible.

If there were no money in poisoning people with tobacco, the tobacco habit would die out with the last of its present victims. No boy could begin smoking because there would be

no place where he could buy tobacco. If there were no place in which to buy food, the boy would not go without food. That shows the difference between useful necessities and poisonous things that enslave only to destroy. We need food; we do not need tobacco. We use tobacco only because it is foisted upon each generation as opium was foisted upon the Chinese, and as cigarettes are being foisted upon us now.

As the tobacco interests become better organized, it is increasingly difficult for each generation to escape.

Even thirty years ago, a cigar store was an ugly place, littered with cuspidors, dirty and unattractive. Better brains in the tobacco business have changed this. The cigar store is attractive now, even from afar. Its windows are tastefully decorated with red, a primary colour that appeals to the lowest order of intelligence. Inside, everything is as clean and bright as if the place were a jewelry store. Every possible appeal is made to the

eye. And, in addition, there are certificates with which, if one will smoke his head off, he may get a beautiful glass fruit dish for his grandmother or a collar button for himself.

Billboard advertising, newspaper advertising, magazine advertising, search every nook and cranny of the country for victims. In this way, millions upon millions of dollars are spent by the tobacco interests every year. It seems almost as if there is no escape for each new generation as it comes along. No matter where a boy may be, tobacco advertising reaches him, pleads with him and urges him to be a fool—to injure his health, decrease his happiness and shorten his life that the tobacco interests may gather more millions.

If the money that the American people are wasting for tobacco were invested in homes,

November 25, 1924

C. F. McVagh,
Oshawa, Ont.,
Canada.

Dear Sir:

Yours of Nov. 19 just received and I take pleasure in sending you a copy of my article which appeared in the Dearborn Independent, July 21, 1923, and I should be pleased to have you publish it for the benefit of your readers. In my opinion the use of tobacco in the United States is one of the worst curses which civilization has to put up with.

Respectfully yours,





View of part of the Doukhobor settlement in B. C., at the junction of the Kootenay and Columbia rivers.

every man and woman could have a home, free of debt before reaching the age of fifty.

If it were invested in farms, everyone could have a farm.

If it were invested in reclaiming deserts that, with water, would be orange groves, the present century would see the end of most of the deserts.

If it were invested in stock in water-power companies honestly and wisely managed, the harnessing of power now going to waste would make heat, light and power, abundant and cheap.

If it were invested in travelling, the saving would be sufficient to enable everyone to see all America several times and take at least one trip around the world.

Figure it out for yourself. The ordinary smoker who uses cigars will burn up about a dollar a day, which is about \$1,000 every three years. If smoking, after thirty years, kills him, he will have wasted \$10,000. That is more than enough to buy a decent home, a good farm, or to see America several times and take a whirl around the world.

And, at that, the greatest loss is in health and life. The basis of all happiness is health. A sick millionaire is much worse off than a

well garbage man. Sickness not only cuts off happiness but brings discomfort and pain.

Always remember that the tendency of tobacco is to destroy.

Don't be fooled by newspaper stories inspired by the tobacco interests about gentlemen 104 years old who attribute their multitude of years to the use of tobacco.

When whiskey-selling was a legal method of getting a living, you used to read the same kind of stories about centenarians who had drunk whiskey since they were nine years old.

There is no doubt that some men have lived to be very old, notwithstanding the use of tobacco and whiskey.

But they are entirely mistaken in believing that it was tobacco or the whiskey that helped them to live long. Here is one proof: Look for all those who were boyhood chums of these aged survivors of tobacco and whiskey and who, like them, smoked and drank. Where are they? In graveyards. Tobacco and whiskey helped to put the finishing touches upon them.

The one in ten millions or more who survives and reaches a great age, notwithstanding the use of tobacco or whiskey, is the odd one who, because of some peculiarity in his constitution,

was able to generate an antitoxin that offset the poison of nicotine or alcohol. Each of us has the ability, to a greater or lesser degree, to develop antitoxins to meet our needs. Smallpox kills the Indian and treats the white man comparatively gently because it is a new disease to the Indians, to meet which they have not yet had time to generate proper antitoxins. The white man, on the other hand, has had time to develop antitoxins. Smallpox is no new disease to him. He has been familiar with it for centuries and, in the beginning, it hit him as hard as it now does the Indian.

Make no mistake. Tobacco is a poison that would not be urged upon you if there were not a profit for others in making you a victim.

Within my own circle of friends and ac-

quaintances, I have known many, or at least several, men whom it has killed.

I never met a tobacco-user who did not regret that he had formed the habit, but I never met a non-smoker who was sorry he did not smoke.

Isn't that significant? If tobacco is such a fine thing, why don't its victims rejoice? Why do not men like Woodrow Wilson hasten to acquire the tobacco habit? Think this over.

Youth is the dangerous age, as far as tobacco is concerned. If one can reach the age of twenty-five without smoking, the tobacco trust will have difficulty in getting him.

We are in the process of driving alcoholic beverages from the country. The death rate all over the country has taken a sharp drop

to the lowest point ever reached. In my opinion the day is not far distant when we shall outlaw tobacco as we have alcohol. I believe tobacco shortens more lives and kills more people than alcohol ever did, not because tobacco is more deadly, but because it is more widely used than whiskey ever was.

We shall have better health, more happiness, longer life and more comforts when we cease wasting our money for tobacco and whiskey. There are now plenty of persons who will hoot at this statement, but in a few decades there will be a hundred millions or so who will hoot at the present hooters.



TOBACCO contains about seven per cent of nicotine, a deadly poison,—the most deadly poison in the world, excepting prussic acid. A small quantity of this poison taken from an old pipe will produce death. One drop will kill a cat. Many deaths have occurred by getting a little of this poison in a cut or scratch. The nicotine extracted from the tobacco raised in one year would kill all life on the globe."



Popular Canadian Government golf course at Banff, Alberta, attracts many tourists. It is open from May to November.

The Housing Problem Solved

By William A. Spicer



HE Bible opens with a new heaven and a new earth, perfect from the Creator's hand; with man sinless and having access to the tree of life in the midst of the Eden Paradise, out of which flowed a river that spread its life-giving waters through the earth.

The Bible closes with a new heaven and a new earth; with man upright and sinless, having right to the tree of life growing in the midst of Eden; with the river of life flowing out from the garden of God, clear as crystal.

Between the two scenes spreads out the panorama of six thousand years of conflict with sin. It is a story of the fall of man, of the loss of his Eden home, of the curse that marred the earth, of sin and sorrow and death over-spreading all.

But from the hour when the shadow of sin fell upon the earth, there has been a light shining in the darkness. Amid the ruin sin had wrought, appeared the great Restorer.

The inspired record gives a word-picture of Jesus taking man's place to win back the lost dominion:

"Unto the angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus." Heb. 2:5-9.

That Which Was Lost

Just where Adam fell and lost his dominion over the earth, we see Jesus, the second Adam, taking man's place and winning back the lost inheritance. That is why the picture of the new earth and man's sinless state depicted in the first two chapters of the Bible is repeated in the last two chapters with even greater fullness of glory. God's original plan and purpose will be carried out, and this earth, renewed, will be the eternal home of sinless men and women, redeemed by grace.

Sin will be found not to have frustrated, but

only to have delayed, the purpose of God. And what is six thousand years in working out the divine plan? In our brief span we may divide human history into ancient, medieval, and modern; but in heaven's life a thousand years are but as "a watch in the night;" and these six watches are to heaven but as one night of grief and of loving ministry in rescuing the lost.

It has cost all that heaven had to give. But the infinite gift was made, and all heaven has wrought at the work. Of the angels it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

Of all the worlds that shine in the heavens, declaring the glory of God, this earth is the one that was lost. Its light went out in darkness. It wandered from the fold of God's perfect creation.

Then the divine Shepherd came to find it and bring it back. And the angels that rejoiced when they saw this earth created,—“when the morning stars sang together, and all the sons of God shouted for joy,”—will again rejoice as the Lord brings back His own,—this earth redeemed from the curse, shining in the bright universe again with the perfection of the glory of God.

Christ not only redeems lost men, but He is to redeem this lost earth. "The Son of man," He said, "is come to seek and to save that which was lost." Luke 19:10.

By sinning, man lost not only his righteousness and his life, but his dominion "over all the earth." Gen. 1:26. As the psalmist says, "Thou madest him to have dominion over the works of Thy hands." Ps. 8:6. He was prince and ruler of the earth. But when he yielded to Satan's temptation, he yielded up that dominion to the enemy, thus placing himself in the power of his foe. Satan thus became the "prince of this world," exercising the dominion wrested from man.

But through Christ, this dominion is to be restored. The prophet of old said:

"Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first

dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

The Hope of the Promise

The promise of the gospel of salvation is the promise not only of life eternal through faith, but of an eternal inheritance in the earth made new, the fulfilment of the Creator's plan when He made this world to be the home of man. This was the star of hope that shone before Adam and Eve as they stepped forth from Eden into a dying world. It was the promise to Abraham, "the promise, that he should be the heir of the world." Rom. 4:13.

It was not the promise of the world in its present state; for the Lord gave Abraham "none inheritance in it, no, not so much as to set his foot on." Acts 7:5. Abraham himself did not look for the promise to be fulfilled in this sinful earth, but in the earth made new, redeemed from sin. The Scripture says of his hope:

"By faith he sojourned in the land of promise, as in a strange country: . . . for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10.

Home in the New Earth

It was in the new earth and the New Jerusalem that Abraham, the father of the faithful, expected to receive the eternal inheritance promised to him and to his seed. And there all the faithful will find their inheritance.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

The psalmist said, "The meek shall inherit the earth." Ps. 37:11. Christ repeated it:

"Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

Through the prophet Isaiah the Lord described the re-creation of this earth to be the home of the saved.

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19.

It is not of old Jerusalem that the prophet is speaking, but of the New Jerusalem, which John saw coming down, with the saints, from God out of heaven. He saw it descending upon the earth at the end of the thousand years, and saw the wicked come forth from their graves to judgment. Then he saw the fires of the last day falling upon the lost, consuming sin and sinners, and purifying the earth itself from every trace of the curse. It is the day of which Peter wrote, "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." But he adds, "Nevertheless we, according to His promise look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:12, 13.

Out from the dissolved elements of the earth and the atmospheric heavens the Creator's power again calls forth new heavens and a new earth, the old creation cleansed and renewed in the perfection of the original Eden Paradise. It is coming; for John saw it in vision. "I saw," he says, "a new heaven and a new earth for the first heaven and the first earth were passed away." Rev. 21:1.

He saw the city which had come down from heaven,—those mansions that Christ is now gone to prepare,—the New Jerusalem, the holy capital of the eternal kingdom of the saints, where Christ's own throne is set.

No More Death

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe



away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21:3-5.

It passes comprehension; but it is true. And the life of the saved in their eternal inheritance will be just as real as its life upon this present earth.

The Home of the Saved

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65: 21, 25.

The whole earth will be as the Eden paradise planted by God in the beginning. And from week to week and from month to month the saved will gather to worship before the glorious throne in the Holy City.

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

As the first two chapters of the Bible tell of earth's original perfection, so the last two chapters constitute one psalm of ecstasy over the indescribable glories of the earth made new, with its city of light, the walls of jasper, the gates of pearl, the river of life flowing from the throne of the Lamb, clear as crystal, with the widespreading tree of life on either side of the river. And supreme above all, Jesus Himself, "The King in His beauty," without whom there would be no glory even in that city foursquare; "for the glory of God did lighten it, and the Lamb is the light thereof."

"Oh, heaven without my Saviour
Would be no heaven to me;
Dim were the walls of jasper,
Rayless the crystal sea.

"He gilds earth's darkest valleys
With light and joy and peace;



The Duke of Connaught at the installation of the Knights of the Bath at Westminster Abbey. His Royal Highness is shown in official robes as Grand Master of this famous order.

Then what must be the radiance
Where sin and death shall cease?"

Next to the loveliness and grace of Christ our Saviour, the glories of this world to come have inspired the sweetest hymns of hope for longing hearts. How often is our spirit lifted above earth's trials as we sing,

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again!"

"Eye Hath Not Seen, Nor Ear Heard"

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Through the ages, the children of the promise have been journeying toward the city which hath foundations, whose builder and maker is

God, and they have confessed themselves pilgrims and strangers in this present world. As they have followed the way of righteousness,—oftentimes a thorny path,—it has been with the shining city ever before their vision. As they have fallen in death, it has been with closing eyes fixed upon “that day” when Christ shall come to take His people to the New Jerusalem preparing above.

“The Lamb there in His beauty
Without a veil is seen.
It were a well-spent journey
Though seven deaths lay between.”

Now earth’s course is nearly run. It is but a little way to the Holy City, where the water of life flows clear as crystal from the midst of the throne. The water of life is really there; for the Lord showed it to the prophet John in vision, that he might tell us that he saw it. “I John saw the Holy City,” he says, “and He showed me a pure river of water of

life, clear as crystal.” Rev. 21:2; 22:1.

And the glories of the Holy City invite us to come:

“The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Rev. 22:17.

Christ invites every one to share the eternal inheritance, giving assurance of His power to save to the uttermost all that come unto God by Him. He is knocking at the door of every heart, asking admittance, in order that He may take away all sin, and prepare the soul for the heavenly home.

Education

How to live—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem, which comprehends every special problem, is the right ruling of conduct in all directions under all circumstances,—in what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage to ourselves and others—how to live completely. And this being the great thing needful for us to learn is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of an educational course, is to judge in what degree it discharges such function.—*Herbert Spencer.*

“LIFE is mostly froth and bubble,
Two things stand like stone,—
Kindness in another’s trouble,
Courage in your own.”

—Gordon.



Installation of the Knights of the Order of the Bath in King Henry’s Chapel in Westminster Abbey.

A PARABLE ON TOBACCO

KNOWING that men who professed to be servants of the Most High God had corrupted themselves and become filthy and abominable, a great and wise prophet stood up and did prophesy these words of truth and soberness: Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceedingly small, being cast into the earth, grew exceedingly and became a great plant, and spread forth its leaves rank and broad, so that the huge and vile worms, with thorns on them, even on their tails, came and formed habitation thereon and did crawl all over and leave their slime and filth thereupon. And it came to pass in those days that the sons of men did look upon this rank and filthy plant, and, the eyes of their understanding being darkened, they were very much enamoured therewith, and did think it was beautiful to behold, and a plant very much to be desired to make lads big and manly. And it further came to pass that men cut these filthy plants and smoked them, even with an exceeding great smoke, and cured and stripped and pressed and wrought the leaves thereof into curious shapes and forms, and the sons of men gave gold and silver for it, and did chew thereof.

And some that chewed thereof it made sick at the stomach, and others it made their heads to ache; but for all this, they continued to chew thereof.

And it came to pass that those who continued to chew became exceedingly unmanly, and exclaimed, "We are enslaved, and can not cease from chewing!"

And moreover it came to pass that those who chewed thereof became weak and sick, and could not deliver themselves from the desire of having pieces of it in their mouths, which aforetime had been clean and sweet, but now became exceedingly filthy and foul; and their teeth became black, and their breath was nasty and did stink; and besides this, the chewers were seized with a constant and violent spitting of unclean humours, insomuch that they did spit on ladies'

cooking stoves, and in their parlours, and on their floors and carpets; and being wholly abandoned to the use of the plant, they even invaded the sacred precincts of the house of the Lord, and there, with prayers on their lips and tobacco in their mouths, they sang and prayed and preached and chewed, and spurted the filthy juice on the floor of the Lord's house, and under the pews and against the walls and in the pulpit, and did drop their quids of tobacco all over the floor of the house of the Most High God, and would return home and say, "We have worshipped God to-day."

But some of the saints of the Most High were not well pleased with such conduct; but chewers cared not for any of these things, and continued to chew and spit where they pleased. And the good and true, whose lives were pure, were grievously plagued thereby. And in the course of time it came to pass that this rank and filthy plant was ground into dust, even the stalks and stems and filth thereof, and was called snuff. And some did fill

**"IF
tobacco is such
a fine thing, why
don't its victims
rejoice?"**

---Luther Burbank

their nostrils therewith, and were taken suddenly with fits, and did sneeze with great and mighty sneezes, insomuch that their eyes were filled with tears, and their faces were wrinkled, and they did look foolish exceedingly; and they called the same snuffing. And it came to pass that ladies—even beautiful and fair ladies—did make unto themselves brushes and mops and dipped the same into the filth called snuff, and did put these filthy mops into their mouths, and they would rub and scrub mightily, and spit and sneeze, and call the same dipping.

And again it came to pass that the leaves of the filthy plant were cunningly wrought into little round rolls called cigars, and the sons of men did set fire to one end thereof, and put the other end into their mouths and suck mightily, and they did look very grave and calf-like, and the smoke of their torment ascendeth forever and forever. And the cultivation thereof became a mighty business on the earth; and the merchants and speculators waxed rich thereby.



THE CAPSULE OF THE OPIUM POPPY

Of the opium poppy it can be said, "No other habit has enslaved so large a proportion of humanity."

And in the process of time, when men became exceedingly wicked, vile, filthy, and abominable, above the wickedness of their fathers before them, they did take these same poisonous leaves, and did chop them up fine, and roll them in arsenic paper, and call the same cigarettes. And then with a little fire at one end and a little fool at the other, *things* that called themselves men and boys did smoke and puff like devils and they drew the smoke into their lungs, and blew it out mightily. And this same wicked thing became a mighty evil in the earth; and it did addle their brains, and destroyed their bodies and souls; and Satan triumphed greatly over the sons of men.

And it came to pass that the saints of the Most High defiled themselves therewith; even the poor, who could not buy bread nor shoes nor religious newspapers nor school-books for their little ones, would spend money for the filthy plant, and chew and spit while their families suffered. And the anger of the Lord was kindled because of their wickedness, and he was greatly displeased therewith, and said, "Wherefore do ye spend your money for that which satisfieth not, and wherefore this waste? And why do these little ones lack bread and shoes, and your families do without religious papers, and your children have no school-books? Turn now your tobacco fields into corn and wheat and cotton, and put this evil thing from you,

and be ye separate, and defile not yourselves; then I will bless you and cause my face to shine upon you." But unanimously the chewers and dippers and snuffers and puffers exclaimed, "We cannot cease from chewing and dipping and snuffing and puffing and sneezing and spitting—we are slaves!"—*Selected.*



Little by Little

LITTLE by little the time goes by—
Short, if you sing through it, long, if you sigh.
Little by little—an hour a day,
Gone with the years that have vanished away.
Little by little the race is run;
Trouble and waiting and toil are done!

Little by little the skies grow clear;
Little by little the sun comes near;
Little by little the days smile out,
Gladder and brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

Little by little the world grows strong,
Fighting the battle of Right and Wrong;
Little by little the Wrong gives way—
Little by little the Right has sway.
Little by little all longing souls
Struggle up nearer the shining goals.

Little by little the good in man
Blossoms to beauty, for human ken;
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer the pleading call.



THE OPIUM POPPY IN FULL BLOOM

This little flower has been the subject of a convention of the League of Nations.



Snap shot of Sir Robert Horne, much talked-of British financier and statesman, former Chancellor of the Exchequer.



Ancient home of the Jesuit fathers.
It is one of the old



A Scene on the Line of the Hudson Bay Railway.



LANDMARKS OF PIONEER
Houses more than a century old near
York t



Old Store, Quebec, which dates from 1637.
 Buildings in Canada.



The photo shows the Angel Gabriel in Marble, by Ivan Mestrovic, a Serbian. His work is now being exhibited in London.



Stage Station, Ontario, on the old stage route from
 Niagara.



Stewart, B. C. with Hyder, Alaska, in distance—
 Note buckets on aerial tram on 12-mile journey
 through air from Premier Mine to dock.

Why Church Schools are Needed

By C. S. Longacre

OUR State universities, colleges, high schools, and public schools are committed to a purely secular system of education. The private and church schools are needed in order to supply that important branch of education, namely, religious and spiritual instruction, which public institutions are prohibited by law from imparting. A child, in order to be properly educated, needs a threefold education, namely, a physical, intellectual, and spiritual development of all his faculties. A harmonious development of these three phases of human life is the highest order of education that can be given for the advancement of the individual and the welfare of society.

The editor of the *Western Recorder* says, "Secularism is a failure. It has had its day, been weighed in the balance, and found wanting." The editor then asks a pertinent question: "Do I want my boy to go out into the world nothing but an educated fool, a blatant unbeliever or agnostic?"

Much of the teaching of secularism in our State institutions today has assumed a spirit of antagonism to the fundamental principles of Christianity and religion in general, and the finished product is rank agnosticism and infidelity. The public does not give financial support to the teaching of religion in State institutions, and it ought to refuse, with the same degree of consistency, to give financial support to the teaching of anti-religion or anti-Christianity. The teaching of both religion and anti-religion should be barred from schools which are supported by public taxes.

For this reason church schools should play a prominent part in America, so that the parents who desire to give their children an all-round, harmonious edu-

cation for the life to come as well as for this life, for church functions as well as for functions of state, can avail themselves of such opportunities. Parents have the first claim upon their children, and a natural right to determine their future training for the responsibilities of life. Yea, this is their solemn and imperative duty.

Ex-Premier Asquith, of England, expressed his mind in these words:

"I admit as a practical man that denominational schools are an indispensable part of our educational system. You cannot get rid of them, because you cannot find any practical substitute for them."

Says Dr. Nicholas Murray Butler, president of Columbia University:

"We are face to face with a teaching that holds Christianity to be not only an illusion and a superstition, but a fraud invented to gain control over man. We have overlooked the fact that instead of being incidental, education is an essential part of civilization and Christianity."

The late Woodrow Wilson said:

"We all know that the children of the last two decades in our schools have not been educated. With all our training, we have trained nobody."

The late President Harper, of Chicago University, once said this:



Memorial Hall at Carman, Alberta, erected in memory of the young men of the district who died in the Great War.

"It is difficult to tell the outcome of another fifty years of our educational system, which trains the mind only, but for the most part leaves the moral side untouched. The Roman Catholics meet this difficulty, while our Protestant churches utterly ignore it."

In view of such statements of absolute facts, it is clear that the church must not only instruct its adults, but it must teach its youth. Every congregation should have a wide-awake preacher and a first-rate teacher. The future of the church as well as the welfare of the nation demands such a balance of moral power in the midst of its secular institutions. The really safe leadership in every vocation of life comes from institutions which give the proper impulses to life, and set forth the spiritual ideals of the soul. "It isn't any intellectual difficulty that is keeping men from God. It is sin, and spiritual impotence," says a noted writer. Let a man ask himself: "What good am I in the world? What lifting power is in my life that will help a poor sinner who seeks deliverance?" This is a heart searcher. If you cannot bring hope and comfort to a sinner, the trouble is not with your intellect, but with your heart.

The church school seeks to give this heart education. It is sin in your own life that keeps you from working for sinners. Can you say with Paul, "I know whom I have believed"? We hear much said about *what* to believe and what *not* to believe, but not much about whom we are to believe. Our faith centres on a Person, and not on a creed, and that Person is Christ; there lies the power of Christianity.

When the brilliant Papini was brought to behold Christ, he saw himself a sinner, and immediately his atheism fled. If you want to shiver a man's atheism to atoms, bring him to Christ, and let him have a glimpse of the Lamb of God, who taketh away the sins of the world.

My first duty as a Christian teacher is to convince man that he is a sinner and without hope in the world, and then lead him to Calvary, and give him a glimpse of the Sinless One on the cross, and tell him that Jesus is anxious, willing, and able to save him from his sins. That is the cure for atheism, and it is that kind of instruction which makes for a higher



Goldsbrough Hall, Yorkshire. Residence of Lord Lascelles and his wife Princess Mary.

civilization and a stronger nation. It is this spiritual element which is essential to a complete education, and is needed to stabilize society. Therefore the church school should be protected, and not destroyed, by the civil authorities.

Public educational institutions cannot give religious instruction, but the church can and do give both secular and religious instruction. There is a right way and a wrong way of doing the right thing, and we must always guard against doing the right thing the wrong way. Let us keep church and state separate in America, while protecting the civil and religious rights of all citizens and all sects.

The plea that there must be but one school, and that the public school, is fallacious. The establishment of our free institutions was not due to a single public school system, and certainly the maintenance of the Republic does not demand the destruction of our private and church schools.

The tyranny that would stamp out freedom of education and of religious belief and practice, would go far toward undermining in the hearts of the people the underlying principles of our government, and the feelings of love and loyalty that are the best possible safe-guard of any government except a despotism.

One of the great statesmen of Europe was once asked how long, in his opinion, the government of the United States would continue. His

(Continued on page 30)

Is There a Personal Devil?

By Richard F. Farley



EVEN the most casual observer is bound to admit that there are two great antagonistic forces at work in the world. These forces have come in for their full share of discussion by the philosophers of every generation. In the main there have been three classes of explanations as to the existence of these antagonistic principles.

The first denies altogether the existence of evil.

The second admits its existence, but explains that every thing is but the embryonic state of good. Hence, what is evil in one generation is good in the succeeding. Good and evil are but relative terms.

The last, and we believe this to be the correct position, is that there is a real, evil principle at work, and that this evil principle is the direct result of the working of a master personality.

There is another small class who acknowledge the existence of evil, but deny the existence of a personal devil. To them, all evil is but the outworking of the principles of sin we may have inherited from preceding generations.

The Mystery of Iniquity

The study of history and the development of sin will lead the most sceptical mind to acknowledge that back of the scenes a mysterious force has been at work. The workings of the "mystery of iniquity" further indicate the same thing,—clever design. Every situation has been utilized by the great apostasy. More than a human hand has directed its affairs and formulated its doctrines. A great principle of mischievousness has permeated the whole with admirable skill and cunning.

Again, all the way through the history of the human race there has been most active and persistent resistance to every effort made on the part of the powers of righteousness to uplift and better conditions.

Evil Has a Fountain Head

There is more than a passive resistance due to inertia. It is open animosity, and hatred and warfare. The intolerant attitude of the representatives of the power of evil toward those whose lives represent the principle of

righteousness can be explained on no other basis so easily and so satisfactorily as that there is an invisible personality of supernatural wisdom and cunning who inspires them. Else why should a government persecute and exterminate its best citizens, as France tried to do the Huguenots? Why should a king try to compel all his subjects to bow down to a golden image, and then when his most honoured, trustworthy and conscientious counsellors refused to violate their allegiance to Jehovah, why should he in insane rage, thrust them into a furnace heated seven times hotter than usual.

God Not the Author of Sin

Even in nature we see the same principle at work. Animals destroy each other. Plants grow only to wither and decay. This must be far from the ideal condition. Surely God did not design so much suffering, misery, and death. He cannot be pleased with the present order of things. But, denying that there is in the world this personal devil, we are driven to the conclusion that Jehovah is really the originator of all wrong and all the consequences of wrong.

Now, if God is responsible for sin,—as He is if there be no personal devil,—then sin is eternal. The present order will continue, and after all, sin is just as pleasing to Jehovah, as much in harmony with His character, as is righteousness. Nor does it merit destruction any more than good does, for He must have designed it.

This is surely an absurd conclusion in view of what the inspired Word has to say about sin. Can we who know God's great character of tenderness and matchless love accuse Him of creating suffering? Would He who, while on earth, went about healing disease, have deliberately caused the very condition that produces disease? Would He who raised the dead and so fully sympathized with the bereaved, have instituted that which causes death? Would He who forgave sin and gave power to overcome it and then gave His life to save man from its guilt and power and consequences, have consciously planned it? By no means! God is not responsible for its existence even though, because of the conditions under which it came in, He may have permitted its con-

tinuance. However, it is but temporary. When its fruit has been fully ripened, it will be destroyed.

An Invisible Personality

So then, in order to get a satisfactory explanation of the very evident struggle that is all around us, we must postulate a supernatural being, commonly called the devil, to stand at the head of evil, as its inspiration and director.

And further, our own experience demonstrates the existence of this being. Otherwise, how can we explain with any degree of satisfaction or show of reasonableness the tremendous struggle that is waged in us and through us when we try to do right? There is more than inertia in our natures and about us to overcome. Every inch of ground is fiercely contested. Advance moves are made only at the cost of intense agony. Then we find we are in continual danger of losing what we have gained. There is a foe who has an intimate knowledge of our natures and adapts his advances to suit our weaknesses. He sets actual traps for our unwary feet. *He leads us into temptation.* His skill along this line is nothing short of marvellous. It reveals his six thousand year's experience.

Now consider for an instant the various and numerous delusions that are carried on at pres-

ent. They are so varied that they suit every class of mind. They are very cleverly conceived. A person who does not love God and is not on the alert every moment to stay on the side of right and truth, is almost sure to be entrapped. He may otherwise turn in scorn from one delusion, only to be caught by another.

God vs. Satan

Surely no one will question that the supernatural phenomena of spiritualism reveals an invisible intelligence. That this intelligence is really antagonistic to the principles of the gospel is very clear from all its authoritative teachings. In fact, there goes with it an immoral tendency that cannot be well controverted. And back of all of its endeavours can be seen the presence of a master mind. This can be none other than that "personal devil."

The Bible, as our authoritative guidebook, assumes the existence of such a being. It makes no conscious effort to prove it, any more than it attempts to prove God's existence. The devil is always referred to as a person. He is personified as much as God is. In fact, if there is no personal devil, there is no personal God. The Bible is really the story of the conflict between these two great persons,—God with the powers of good, arrayed against Satan, with the powers of evil.



St. Julien Memorial as it is Today.

Essential to Teach Doctrine

The frame-work of truth must be preserved

By Charles Thompson

STATEMENTS are often made regarding "doctrine" that lead many people to think that in order for a minister to be a spiritual giant, a revivalist, or worthy of consideration as a soul-winning evangelist, he must not be a doctrinal preacher. On the other hand, if the preacher is dry and uninteresting, if he is barren and fruitless in his presentation and in results, the cause is traced to its fountainhead, and some one discovers that he is a preacher of doctrine. This is as unreasonable as it is untrue and unfair. Therefore, we shall attempt a defense of doctrinal preaching.

What is doctrine? Here are a few definitions gleaned from men of note. Dr. Alexander Cruden gives, as one of his definitions, "Instruction, information, and confirmation in the truths of the gospel." David R. Breed, in his book, "Preparing to Preach," deals quite exhaustively with the importance of doctrine. He says, in part:

Doctrinal Sermon

"A doctrinal sermon is one which sets forth the distinctive truths of revelation to the edification of those that hear. . . . Instruction should be the object, and

not primarily the defense of the truth against those who hold to error—except on very special occasions. . . . That is not a doctrinal sermon which discourses upon truth derived from any other quarter than the Word of God. The preacher may be very faithful to truth, and present very much of it, without being a doctrinal preacher. One was asked concerning a certain minister, recently set over an important congregation, as to the character of his preaching. The reply was in these words, 'He preaches truth, but not *the* truth.' It is *the* truth which makes the doctrinal sermon. 'Things which eye saw not, and ear heard not, and which entered not into the heart of man,' but that which is the exclusive property of the Holy Scriptures. Such truth it is the purpose of the doctrinal sermon to commend and to explain."—Pages 430, 431.

Dr. Breed's elucidation is clear, and sets before us the deep meaning of doctrine. He strikes the very keynote when he says, "It is *the* truth which makes the doctrine."

The Scriptures make clear that there is more than one phase of truth: a general truth, equally applicable at all times and to all peoples; and a special truth, applicable at some definite time and at no other, which is illustrated in Peter's statement, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Peter 1:12. Read the context also.



Hill 62 as it Now Appears.

The preaching of Noah is an illustration of a present truth. He proclaimed a message of a coming flood upon the antediluvian world. The proclamation of this "present truth" constituted the doctrine of the Flood, and it, being a present truth and also the gospel, was therefore a message of life or death, and of life unto life, or death unto death, because of the fact that it was a doctrine based upon and emphasizing a present truth. Had the doctrine of the Flood been killed, the message of Noah would have been neutralized, and there would have been no salvation for the antediluvian.

Heed the Doctrine

The apostle Paul comments, in his letter to Timothy, confirming this position. He says: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Timothy 4:16. It is by taking heed to the doctrine and continuing in it that we maintain our connection with the Omnipotent, and keep in saving touch with the gospel.

"Sound doctrine is Bible truth—truth that will promote piety and devotion, confirming God's people in the faith. Sound doctrine means much to the receiver and it means much to the teacher, the minister of righteousness; for wherever the gospel is preached, every labourer, whatever his line of service, is either true or untrue to his responsibility as the Lord's messenger."—*"Gospel Workers," page 311.*

Here this writer clearly teaches that whether a servant of the Lord is true or false, depends upon whether he has hold upon sound or unsound doctrine. Consequently, nothing could be more important than for a man to take heed to the doctrine.

This same apostle further elucidates this point in his teaching recorded in the fifteenth chapter of First Corinthians. In closing the chapter, he says: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Verse 58.

The possession of the Christian virtues here mentioned is fundamental to our acceptance with God. "Steadfast, unmovable, abounding in the work of the Lord." These are qualifications produced by the grace of God. They are the fruit of a life of faith, and characteristic of the man who has been born from above.

But Paul says: "Therefore, my beloved brethren." Oh, these characteristics are attainable because of something he has mentioned before! They are the logical conclusion of a

premise he has laid down! Where is that premise set forth?

This fifteenth chapter of First Corinthians contains Paul's masterly and unanswerable argument on the resurrection of the dead. Here, as in no other chapter in all the Word of God, is the truth (in Paul's day, a present truth) of the resurrection set forth. This doctrine Paul makes the prelude and the essential factor to the graces he mentions in verse 58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know [through the doctrine of the resurrection] that your labour is not in vain in the Lord."

Here again we must recognize that the doctrine concerning an event is what prepares the believer in that doctrine for the event or in other words a belief in the doctrine of the resurrection prepares the believer for the resurrection. This Paul definitely affirms: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14.

Both Skeleton and Flesh

Dr. Len. G. Broughton, in his work entitled, "The Soul-Winning Church," makes the following statement regarding doctrine:

"I make no apology for speaking on doctrine. I know that it is looked upon as a dry, unnecessary subject. It need not be so. Doctrine is essential to a healthy life. It is just as essential as the framework of a building or the skeleton of a body. Too much skeleton is not good, nor is too much flesh. What we want is proper proportions—a healthy skeleton and a healthy flesh. So with our religion: we must have doctrine—healthy doctrine. I am tired of hearing preachers abuse it. It certainly shows ignorance."—*Pages 42, 43.*

And to this we add the words of the noted Evangelist Phillips Brooks:

"Preach doctrine, preach all the doctrine that you know, and learn forever more and more, but preach it always—not that men may simply believe it, but that they may be saved in believing it."

These men have all spoken upon this subject in harmony with the teaching of the Scriptures. We read: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father, and the Son." 2 John 9.

A Warning

The apostle Paul gave warning, in writing to Timothy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears and they shall

(Continued on page 30)

A Vegetarian Eventually--- Why Not Now?

By D. H. Kress, M.D.

ULTIMATELY all of earth's inhabitants will be vegetarians. If eventually, why not now?

In the beginning God made man in His own image and after His likeness and provided for Him as food, "Every herb bearing seed", and "every tree in the which is the fruit of a tree yielding seed", and said "to you they shall be for meat". Gen. 1:27-29. "And God saw everything that He had made, and behold it was very good". verse 31. Man subsisted upon bloodless foods.

It is evident from this that man then, was what we may term a vegetarian, in other words he subsisted on a meatless diet. There was no blood shed, and no death in his Eden home. Not until after sin entered the world, and death through sin, did man stretch forth his hand to slay and eat. This was a new and strange thing in the universe of God, entirely out of harmony with the inhabitants of other planets. It was a departure from God's original plan.

Thy Kingdom Come

The purpose of the gospel is to save from sin and its results, to lead mankind back to a sinless life and to God's original plan, and the foods which God gave to man at the beginning Jesus came to restore. He taught us to pray, "Thy kingdom come, thy will be done in earth as it is in heaven." Every one knows that there is no blood shed in heaven and that there are no slaughter houses there. Consequently there are no meat eaters there. This earth then is alone out of harmony with the universe of God. In praying, "Thy will be done on earth as it is in heaven",

we are virtually praying that slaughter houses and meat eating may eventually be done away with here. In the earth renewed, possessed by the meek, there shall nothing hurt or destroy, all will be vegetarians.

In describing that happy condition the prophet says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:6-9. The reason given why there will be no blood shed, and no slaughtering of animals for food, is—"The earth shall be full of the knowledge of the Lord." It is evident that as we obtain a better knowledge of God, we will eventually cease to hurt and destroy in order to obtain our daily food. We may ask, "If eventually, why not now?"

The redeemed of the Lord will inhabit the earth made new throughout the ceaseless ages of eternity. All will subsist upon a meatless diet. "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. In the earth made new, there will be no sin, no sickness, no bloodshed, no death.

Physically and Mentally Fit at One Hundred

There are those who feel rather sceptical in regard to the meatless diet. They feel as did the prince of the eunuchs who was in charge of the Hebrew captives in Babylon. When Daniel purposed in his heart that he would not eat the king's meat nor par-



Dr. Samuel Johnson, English man of letters who largely moulded the prose development of literature in the 18th century.

take of the wine served at the royal table, and requested that they might have pulse to eat and water to drink, the prince of the eunuchs said, "Why should the king see your faces look worse than those of your associates? "Ye make me endanger my head to the king." Daniel urged a trial of ten days, which was granted. At the end of ten days the prince of the Eunuchs was convinced and Daniel was given the diet of his choice. The word pulse does not mean merely one kind of food. The Hebrew word translated pulse is the same as the one employed in Gen. 1:29, denoting cereals, legumes, nuts and fruits. It includes a great variety of wholesome foods.

Daniel at the age of nearly 100 years was still physically and mentally fit. He at that time held the position of Prime Minister of the Medo Persian Empire, and so accurately and well was his work done that his enemies had to acknowledge that they could find no fault except it should be concerning the law of his God. Certainly this is evidence sufficient and for all time that the food of God's choice for man at the beginning is amply sustain-



W. L. Wyllie, R. A., England's greatest painter of ships. The photo shows him at work on a picture of "The Discovery" the ship of Capt. Scott, Antarctic explorer.



Admiral Sir John Pitka who commanded the Estonian Fleet during the war and was given a K.C.G.M. for his services to the Empire. Last year he settled in B. C. as a fruit farmer.

ing when it becomes the food of man's choice.

A Modern Testimony

Graham Lusk, Professor of Physiology at Cornell University, though himself not a vegetarian, relates the following: He says: "Four students in my laboratory lived for a week on a vegetarian diet, and during other periods of similar length they took two-thirds of a pound of chopped meat for luncheon in addition to their usual food. This quantity of meat was that partaken daily by the French soldier throughout the war. The power of doing physical work was measured each morning and was unchanged during the periods of meat ingestion from that during the period of a vegetarian diet. The unanimous testimony of all was that they felt sleepy in the afternoon of the days of meat ingestion. That was the only difference."

This is saying a good deal in favour of vegetarianism, especially since by making a change from a meat diet to a meatless one we naturally suffer a temporary let down, due to the

absence of the stimulation produced by the uric acid and other acids found in meat. After a few weeks the benefit becomes more apparent. Sometimes it requires weeks and months to reap the full benefit of a meatless diet.

Horace Greeley for many years subsisted on a meatless diet. Later in life it is said he occasionally ate a little meat because of his inability to get anything better. Certainly meat is less objectionable from a health standpoint than many of the foods some so-called vegetarians attempt to subsist upon. He says: "While I eat meat and deem it, when unspoiled by decay or bad cookery, far less objectionable than hot bread, rancid butter, decayed fruits, wilted vegetables, and too many other contributions to our ordinary diet, I profoundly believe that there is better food obtainable by the great body of mankind than the butcher and fisherman can and do supply, and that a diet made up of sound grain (ground, but

unbolted), ripe, undecayed fruits, and a variety of fresh, wholesome vegetables, with milk, butter and cheese, and very little of spices or condiments, will enable our grandchildren to live on the average far longer and to fall far less frequently into the hands of the doctors than we do."

He adds: "I judge that a strict vegetarian will live ten years longer than an habitual flesh-eater, while suffering on the average less than half as much from sickness as the carnivorous must."

While living on meatless foods, he said, "I had no feeling of repletion or over-fulness; had no headache and scarcely an ache of any sort; my health was stubbornly good; and any cut or other flesh wound healed more easily and rapidly than formerly."

Franklin, the philosopher, also early in life adopted a strictly vegetarian diet, and drank



New C. P. R. "Princess Kathleen", launched at Clydesbank last Fall. The "Princess Kathleen" will be the largest and fastest vessel in the C. P. R. coastal service between Vancouver, Victoria and Seattle.

Observation of a Physician

water, while those about him ate meat and drank beer. He says in his biography, "I made the greater progress from that greater clearness of head and apprehension, which generally attend temperance, in eating and drinking." He ate meat when better foods were not obtainable. In his eightieth year of life, he said, "It may be well my posterity should be informed that to temperance he ascribes his long continued health and what is still left to him of a good constitution."

The *New York Evening Journal* some time ago affirmed: "If you really use your brain, vegetarianism won't do. Wagner and Tolstoy both tried and had to give it up. They both tried total abstinence and found that wouldn't work." Count Llya L. Tolstoy, the son of Lea Tolstoy in refuting this statement said: "My father was a strict vegetarian for the last thirty-five years of his life. He lived in the cold climate of Moscow and Tula, and he never felt better than after he ceased to eat meat. He was a vegetarian till the hour of his death, and never had to give it up. Neither did he give up total abstinence." Of himself he said:

"I am 57 years old now, and the more I live the more I become persuaded that people who really use their brains come to realize the harm of eating meat.

"Both ethically and scientifically, vegetarianism is proved. Vegetarianism is recommended by all the best physicians of all civilized countries.

"Preaching or writing against vegetarianism is a proof of narrow-mindedness and ignorance."

Meat eating lowers vital resistance and paves the way for germ diseases. When God promised to make of the children of Israel a healthy people and to protect them from the diseases which then prevailed, he withheld meat from them. When they rebelled and would have meat, God gave it to them, but they were stricken down with an epidemic of disease and thousands died. The following which appeared in the press a few years ago is significant: "British Health Ministry experts are making a detailed study of the dietary habits of the monks of the Carthusian Monastery at Cowfold, Surrey, whose immunity from influenza, consumption and other diseases has puzzled physicians for many years. The experts hope to be able to apply the fruitarian principles as practised by the monks to the treatment of cancer and tuberculosis.

"Mr. Menckton Copeman, of the Ministry of Health and other London doctors, made daily trips to the monastery during the present influenza epidemic and have about completed their report.

"Although influenza has affected almost every house and cottage in the neighbourhood, it has not passed inside the monastery gates. The physicians are of the opinion that this immunity is caused by a diet of vegetables and fruits."

Those who live on strictly pure food as served in grains, legumes, fruits and nuts, are less subject to germ diseases than are meat eaters, and their chances of recovery, should they contract such a disease, is better. Meat eating introduces into the blood organic wastes, and by its decay in the alimentary canal, favours auto-intoxication, both of which prepare the tissue soil for germs of disease.

Meat eating fevers the blood and feeds the animal nature. It makes it more difficult to keep in subjection the emotions and passions. Byron, the poet, once said, "When I eat meat the devil always comes with it." To make Israel a holy people, God withheld from them their Egyptian food and gave them foods less stimulating. One reason why vegetarianism is desirable is because it makes it easier to live a pure, clean, Christian life. It is an aid in the development of character. No man can ever become what God designs him to be so long as he introduces poisons into his blood, or has formed in his alimentary canal poisons, the tendency of which upon the brain, are to make it more difficult to discern between the sacred and the common; between the clean and the unclean.

No Defeat

THERE is no defeat in the Christian life,
No turning backward again.
'Tis onward and upward through earthly strife,
No halting for fear or pain.

No urging is needed to him who has tried
The way of salvation before.
To all of the Heavenly Host allied
What careth a soldier more.

The Gospel message is sounding far,
And this is the day of His power,
There's nothing the wonderful word can bar,
For this is the Earth's last hour.

—Kathleen Davis

Seen Through Others' Eyes

"Life's Little Day"

II Cor. 4:17

Morning dawns with all hopes bright.
Noontime brings despair,
But eventide, preceding night,
Is crowned with sunset fair.

Life so small, and yet so great
When to the Master given.
"For light affliction, eternal weight
Of glory up in Heaven."

—Kathleen Davis

Content to be Out of the Fashion

WITH the passing of Dr. Griffith Thomas, the world has lost one of the leaders of the Evangelical wing of the Church of England, a recognized scholar and a theologian of international repute. Mr. J. H. S. Kerr, of Toronto, Ontario, writing in the *Sunday School Times*, tells of a conversation he once had with the Doctor.

"We were riding together in my motor when I made bold to say, 'Dr. Thomas, there is a question I have long wanted to ask you or have some one ask for me.'

"He quickly replied, 'What is it?'

"Said I, 'I have often wondered how it is that, when so many highly educated men have been swept away from their old-time faith by Modernistic teaching, such a learned man as you, coming right from Oxford, a centre of the teaching, should have retained as you have done, your old-time, simple faith in the Bible and the fervour of a vital Christian experience.'

"His reply was instant: 'The answer is very simple. I was content to be out of the fashion. You know there is a fashion in learning, just as truly as there is in dress, and just as men who are particular about their personal appearance cannot bear to be out of fashion, so many men of learning cannot bear to be out of the fashion in learning.'

Not only are there fashions in learning, but there are prevailing fashions in religion. Are you willing to be out of fashion in religion? There have always been popular forms of godliness, but true Christianity is no more popular or fashionable today than in the days of Christ or Paul or Luther or Wesley. "Yea, and all that live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.—*Selected.*

Food and Trigonometry

"Once my two girls presented themselves for admission to Wesley College. They thought they were prepared, but after interviewing the authorities they discovered that they were shy on trigonometry. They had never studied it. It was but two weeks until examination time. So they got a book, and I hired a tutor from Clark College. He was an expert, with red whiskers. I remember this tutor well, for he charged me twenty dollars per toot. Still, he was worth it. He crammed the poor things scientifically so full of sines and cosines, test questions and examination dodges, that they passed, albeit by the skin of their teeth. And having passed, of course, they promptly threw their trigonometry into the scrap heap, where it belongs, and never looked at it again.

"What an absurd, Dark Ages, mutton-headed idea it was, and is, and ever shall be! The funniest part of it all is the reasons solemnly given for it.

"'It trains the mind,' meaning geometry and trigonometry. Perhaps. But wouldn't you imagine that college professors by this time might have discovered something that would train the mind and yet have some possible relation to life?

"There is just one real reason for requiring higher mathematics for entrance to college: it is that they always have required it. It is maintained precisely for the reason that men wear two buttons on their coat sleeve. They always have!

"I hereby propose to the high priests of collededom a substitute for higher mathematics, Greek and Latin. It is, and I speak of girls, that the youth should be instructed in food.

"I would not allow any girl to enter my university, if I had one, until she could make hot biscuit, put up jam and roast a turkey. Furthermore, she should be brought to like to do this and not to turn her nose up at it. I should mark her 50 per cent for the intelligent preparation of a dinner, and the other 50 for her knowledge of art and literature.

"Not that I do not believe in art and literature, also in civics and ancient history, but how are you going to consider these higher things when you have the stomach ache?

"Likewise, I propose that our girls be

taught the values of foodstuffs, how to keep their families from being starved or poisoned.

"There's many a girl who can prove to you that the sphere of the hypothenuse of a right-angled triangle is equal to the sum of the squares, and so forth and so forth; also can say *amo, amas, amat, amamus, amatis, amant*, backward, and yet hasn't any notion of the kind of milk to feed baby, the kind of bread to make bone and muscle, and whose pie is as indestructible as an armoured cruiser.

"To acquire a thorough knowledge of foodstuffs and to become skillful in their preparation is not bad training for the mind, and is much surer than trigonometry to save our beloved ones from gastritis, ptomaine poison, anemia, indigestion, bad temper, and mortal sin."—*Dr. Frank Crane, "Los Angeles Evening Express," October 31, 1924.*



Speed!

SPEED! Speed! A world gone mad with speed! Speed in business. Two sales made where one was the rule of yesterday. Two dollars in the bank where one reposed last year. Two customers served in the time devoted to one in other days. And to what end?

No time for reading, and personality sinks to cash register level. No time for contemplation, and finer qualities die. No time for helpfulness, and morality withers. No time for courtesy, and friends fall away. No time for companionship, and family finds other interests.

Speed in pleasure. One-tenth second per mile clipped from the racing record and thousands cheer. One hour less for the transcontinental run, and the telegraph carries the momentous news to the world. One day gained in an around-the-world flight, and the nations applaud.

Three hundred and fifty miles covered in a Sunday motor ride, and not one lasting memory of shadowed mountain or sunlit valley. Two thousand miles traversed while a two-week vacation speeds, and no recollections save reeling roadway and blurred landscape. Fourteen precious days expended and no store of health laid up for future need.

The pace that kills. The train at the crossing cleared by a split second—perhaps. What will you do with that split second? Where is your sense of proportion? Would you wager a million dollars against a cent? Yet you bet eternity against seconds. More: you lay the

odds of your eternity and that of each member of your family against seconds. And then use the time to speed to the next crossing.

Call a halt. Take stock. Soothe your jangled nerves with reflection. Take time to live. Regain your appreciation of relative values. Moderate your pace and enjoy life as you go. Get acquainted again with books, with friends, with family, with the worthwhile things in life. Store your mind with leisurely memories—they will last you always and always be a source of pleasure. Slow down—dangerous curves ahead!—*Canadian Motorist, December, 1924.*

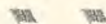


Are No "Hypnotic Criminals" French Physician Asserts

CLAIMS that crimes have been committed by one person at the hypnotic bidding of another must be relegated to the field of pure fiction, according to Dr. Delboeuf, a French physician who has made a study of the subject of hypnotic influence.

Dr. Delboeuf tells of an experiment that seems to be conclusive. He had one man, whom he frequently used as a subject, who could readily be persuaded, while in the hypnotic state, that a stick or bottle or any such object was a pistol, and upon being commanded would "shoot" any other person with the mock weapon. But when a real revolver, which the subject in his conscious state had always known to be loaded, was placed in his hands, he would not pull the trigger, though he was hypnotized at the time and the weapon was empty.

Dr. Delboeuf is of the opinion that naturally moral persons will not perform under the hypnotic state any acts which are inhibited by their conscious moral codes. He believes also, however, that a person of criminal tendencies might commit a crime while hypnotized, since the idea of crime is not repugnant to his conscious mind.—*Toronto Daily Star, Dec. 13, 1924.*



—"In the age of rings, trusts, mergers, combines and monopolies, newspapers are bought and sold like butter and soap. The opinion-making power is in the main the instrument of money. . . . The old artifice of despotism was 'tuning the pulpits.' It was a process weak by comparison. Tuning the press is an affair more comprehensive and more concealed."—*London Observer.*

NEWS NOTES

—“Everything in life should be taken earnestly, but nothing should be taken tragically.”
—*Edouard Herriot.*

—The native population of South Africa, which already outnumbers the whites by three to one, is growing at a much more rapid proportionate rate.

—One hundred new missionaries have been sent out to Japan, China, the Philippines, Alaska and other fields, by the Protestant Episcopal church during the last year.

—Old York and New York have been linked together by the unveiling of a tablet in the ancient city by the younger municipality, the Duke of York performing the ceremony.

—“I like to see a man proud of the place in which he lives. I like to see a man live in it so that his place is proud of him.”—*Abraham Lincoln.*

—While Columbus is usually credited with the discovery of America, it is certain that Cabot, sailing out of Bristol, beat him to the mainland, and it has also been claimed that the Norsemen sailing via Greenland, had reached the American coast some centuries before that.

—Ysleta, Texas, is the oldest town in the United States, according to tradition. It is believed the town was founded in 1540 by Don Francisco Vasquez Coronado, a Spanish explorer. This would make it 25 years older than St. Augustine, Florida, the oldest town of authentic record.

—Some snow falls in each of the United States. The greatest fall occurs in the Sierra Nevada and Cascade mountains on the Pacific Coast, where it ranges from 30 to 40 feet in depth. At Summit, California, 60 feet has been recorded in a single season and 25 feet in a single month.

—“I am convinced from experience that it is generally far easier to straighten a boy out and give him a right start outside an institution of correction, and before he has been branded by a commitment, than after he has been committed.”—*Victor P. Arnold, Judge of the Juvenile Court of Cook County, Illinois.*

—When the Eastern Telegraph Company laid the Cape cable in 1899, the route between St. Helena and Cape Town was surveyed, soundings being taken every fifty miles. When the cable parted recently the repair ship found that at one point the ocean bed had risen to within three-quarters of a mile of the surface, where the chart had shown a depth of just over three miles. The bed of the Southern Atlantic consists of ranges of mountains, of which Ascension and St. Helena are the lone sentinels.

Essential to Teach Doctrine

(Concluded from page 23)

turn away their ears from the truth, and shall be turned unto fables.” 2 Timothy 4:3, 4. That time has surely come; we hear fables not only taught for truth, but as the truth—men, clothed in the garb of the preacher with the profession of a minister standing in the pulpit as ambassadors of Christ, denying the Lord they profess to represent!

It is fitting to close this article with the words of Inspiration, recorded in Hebrews 13:9: “Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.”

Why Church Schools are Needed

(Concluded from page 19)

answer, in substance, was, As long as the love of its principles lives in the hearts of the American people.

The same thought was expressed by Thomas Jefferson, when in his “Notes on Virginia,” query xvii, he said:

“The spirit of the times may alter, will alter. . . . It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.”

In view of the assaults that are being made upon the very spirit of our free institutions, and that in the name of liberty itself, and of Americanism, we may well stop and inquire if we have not reached that time.

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*“In the wilderness alone
There where nature worships God.”*
