

# The Canadian WATCHMAN



## Repairing the Sphinx

*The Egyptian Government is repairing large cracks which have appeared in the Sphinx. In doing so, they have removed the sand which for many years has hidden the enormous paws of the ancient figure from sight. As soon as work stops, the desert sand begins to cover them again.*

*Time gnaws relentlessly at our most enduring monuments, until in spite of all efforts, they crumble and return to dust. Even the "everlasting Sphinx of Egypt" is falling to pieces.*

*Read "The Teeth of Time" PAGE 3*

**S**UCCESS is the enemy. It is the only enemy that can overcome men who are invincible to failure. Men who cannot be beaten, though they fail a score of times, men who cannot be discouraged by an army of difficulties, sometimes go tumbling down as a result of a little success. More men are failures on account of success, than on account of failure. A man wants recognition and reward; we say these are natural desires, and so they are. But when a man gains recognition, the temptation is very great to stop and enjoy the recognition. And when he gains reward the temptation is to think that he has "arrived." Make your programme so hard and so long that the people who praise you will always seem to you to be talking about something very trivial in comparison with what you are really trying to do.—*Dear-born Independent.*

## EDITORIAL COMMENT

### *The Teeth of Time*

"Dust thou art and unto dust shalt thou return" applies not only to all flesh, but also to everything that man has built. Philosophy has never been able to explain why man should die. We know that for a limited number of years, the human body repairs the waste of wear and tear successfully through the use of proper food and rest. Why does not this natural repair of worn parts continue indefinitely? Modern science has no answer to this query. In awed silence and with bowed head, human reason stands silent and helpless in the face of death. God's Word says that sin is the cause of the phenomenon of death. Unto Adam God said: "Because thou..... hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

While there is a growing number that totally rejects the idea of the inspiration of the Scriptures as an

unwarranted superstition, certain it is that in the world in which we live there is an inexorable law of decay that rests upon everything that man touches. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." 1 Pet. 1:24, 25. But thank God, it is the same Word that calls our attention to the law of natural universal decay and that reminds us that "it is appointed unto man once to die," that brings the promise of victory over death and the grave through Jesus Christ and the Gospel. 1 Pet. 1:23, 25. The gift of God is eternal life.

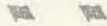
Faith steps more easily from the known to the unknown. We cannot separate Genesis from the Gospel. If Genesis be not literally true, then there can be no hope of a literal resurrection from the dead. But if it be literally true that Jesus died and rose again, and that some day God will "wipe away all tears, and there shall be no more death," then the Genesis account of the origin of sin and death must also be literally true. It is absolutely inconsistent and unreasonable to try to separate Genesis and the Gospel. Only when Jesus Christ dwells in our hearts by faith are we able to grasp the glorious realities of the life to come and to rightly divide the Word of Truth. It is only as we step out



A late photograph of Henry Ford, one of the richest men in the world. His factories keep turning out millions of cars, because Ford cars, like everything else, wear out.

upon God's promises here and realize that there is power in the Word to hold us up, that we can have any real hope of the world to come.

A glance at the description of the new earth after the curse has been removed, reveals only three things that stand the test of time and that endure in eternity: there are the souls of the redeemed, restored to the Eden that our first parents lost through disobedience; gold tried in the fire for pavements of the New Jerusalem; and precious stones for its walls and buildings. And none of these survive because of any inherent principle of immortality, but because God's word endureth forever.



### *Canadians and Florida Real Estate*

THERE is some truth in the contention by Floridians that the climate is a greater and more inexhaustible asset to Florida than coal is to Pennsylvania or iron to Michigan; but even so, Florida is far from being the Eden that unscrupulous real estate boomers would have you believe. On top of a phenomenal, legitimate development of the resources of the state, there has been, during recent years, a very noisy real estate boom which has been taken advantage of by scores of dishonest and irresponsible promoters.

Real estate is often something of a specula-

tion, for the reason that so many conditions subject to change may affect its selling value. Having no easily fixed intrinsic value, it is only worth what you can persuade someone to give you for it.

Promoters have taken advantage of the boom to sell land without any reference to its location or value for farming or building purposes, in fact without reference to anything except that it is in Florida; and some people have played into the hands of dishonest agents by buying Florida land unsight and unseen, on the chance that they may make some easy money by selling it again at a profit. Some have made large profits in Florida, while many more have lost their hard-earned savings in land gambling. We live in an age of paradox. The people of America indulge in comforts and luxury hitherto unknown to the common people anywhere in the world. Along with this prosperity, if not as a result of it, there is feverish haste, widespread unrest and discontent and a growing disregard for all laws, either moral, civil, or economic. Many people vainly imagine that it is possible to get something for nothing and that luck is the main cornerstone of great success. This state of mind leads to all sorts of appeals to chance and plays into the hands of vendors of worthless securities, patent rights and stock in all sorts of projects. Of necessity the losers are many, and the gainers are few, comparatively. If prospective

purchasers of Florida farm land or any other land will take the trouble, in addition to other precautions against fraud, to enquire of the Chamber of Commerce nearest the site they are offered, they will receive valuable information. People who accept unfamiliar propositions offered by high pressure salesmen, without seeking advice from their local bank managers or some other responsible and disinterested counselors, have only themselves to blame for their losses and disappointments.

Many Canadians, seeking a home in a



General view of Skipton Castle, Yorkshire. The castle was originally built in the days of the Conqueror, but was partly demolished in 1648, and later restored. The town of Skipton has extensive woolen and cotton factories and there is a large limestone quarry in the vicinity.

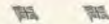


A photograph of some of the Florida land that is being subdivided into building lots.

milder climate, would do well to investigate British Columbia as well as Florida or California, before locating. If you do locate in Florida, be sure before parting with your money that the property you are offered is suitable for your purpose. There is no Eden anywhere in this world. Florida, like every other place, has its disadvantages as well as its advantages. There is fertile land in Florida, but there is no such thing as the heavy, natural sod, or greensward, such as we have in the North; and much of the land is clean sand all the way down. It serves as a foothold for roots of plants or trees, but a great deal of the plant food must be supplied for each successive crop in the form of commercial fertilizer.

Then again, drainage, irrigation and transportation facilities should be carefully investigated, otherwise you may find that your plot of ground is only suitable for raising ducks. Florida is very flat, and much of it not far above sea level. At certain seasons, torrential rains may flood your land with a foot of water at a single downpour, and at other seasons the same land may require irrigation to save the vegetation from being burned up by drouth. Even good crops are of little value without transportation and market facilities. Long

moves, by people past middle life, should be made only after careful deliberation and investigation. The inconveniences we have become used to are often less irksome than those that are new to us.



### *Robin Hood*

The glamour of romance has covered the most ugly characteristics of this ancient traditional personage. His memory persists quite largely because human nature never changes and human history tends to run in cycles. Since this old bandit roamed through Sherwood Forest, England, murdering and robbing the rich and distributing some of the spoils to the poor, his type has reappeared again and again in different ages and in various countries and communities. It is not strange that those who know not the Gospel are easily led into some form of belief in reincarnation or transmigration of souls.

Robin Hoods are egotistically benevolent thieves, who forcibly and autocratically set themselves up as judges as to how this world's goods should be divided. They often manifest great sympathy for the working man and the

*(Continued on page 30)*

KING SAUL and the

# Witch of Endor

A Modern Revival of an Ancient Deception

By P. C. POLEY

**N**O gilded dome of sun-painted sky cheered the unhappy monarch of Israel as he approached the haunt of the mysterious person whom he was turning to as a last resort in the extremity of his despair. The gloom of night seemed a fitting accompaniment to the dark forebodings of his mind—while there must have clutched at his heart the sickening fear that the help he sought would elude him in the end.

The Philistine armies had pitched in Shunem, and Saul—fearing that the battle, soon to be fought, would go against himself and his men—had first enquired of the Lord. But Saul had ceased to be His servant—and divine help is not for those choosing the path of transgression.

Then he said to his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." 1 Sam. 28:7. They replied, "Behold, there is a woman that hath a familiar spirit at Endor."

"And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." 1 Sam. 28:8. He was thus seeking counsel at a forbidden source.

## Now Samuel Was Dead

Saul asked her to bring up Samuel. Yet how unreasonable to suppose, as the king evidently seemed to do, that a good prophet of God, sleeping in death, could be subject to a witch's bidding! Something came up, resem-

bling the dead prophet in appearance, perhaps also in voice, but it could not possibly have been the real Samuel. For what reasons? For several. Saul had set out for Endor because "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28:6. He had gone so far in his career of backsliding that he had severed himself completely from that help and guidance which had been vouch-

safed to him in his better days. We may well suppose, then, that he would find the prophetic voice as silent at Endor as at other places. Saul, indeed, heard the announcement of his impending defeat and death, but in reality what he listened to was a mere guess, based on the very strong probability that he and his soldiers would be too weak and faint hearted to stand before the host of the Philistines, on account of whom he al-

*When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?—Isa. 8:19, R.V.*

ready felt so much fear. This was a demon in disguise. Personating Samuel—for he appeared in the form of an old man in a mantle—he skilfully concealed his true nature and character. He was a clear case of spirit materialization. And the woman of Endor was a spiritualistic medium. Again, only a pretender—a fallen angel in disguise—could play such a part in such a scene. Samuel, in his lifetime, knew that the practices of those who have familiar spirits are an abomination to the Lord, for he said, "Rebellion is as the sin of witchcraft." 1 Sam. 15:23. It is unthinkable that Samuel himself could be a party to such unlawful transactions by communicating with the wicked and abandoned monarch. And, what is more, the testimony of Holy Scripture is

that the dead sleep. They will not be recalled from a state of inactivity and unconsciousness until the resurrection day. The psalmist, speaking of man when he ends his mortal life, said, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. And another inspired writer said, "The dead know not anything." Eccl. 9:5.

**Deceiving and Being Deceived**

The obvious reason why the demon-prentender was called Samuel is that the persons present supposed that Samuel actually appeared, and the narrative is given strictly in harmony with their supposition. It is clear that only the counterfeit Samuel is meant, just as a shopkeeper might call a counterfeit sovereign a "sovereign," in handing it back to his customer. Thus he might say, with perfect propriety, "The sovereign you have tendered, sir, appears to be a bad coin." No one need be misled by the employment of Samuel's name in the narrative, for the more doctrinal portions of the Word of God expose the deceptive nature of the work of those who practise the orgies of that class of people to whom the woman of Endor belonged. It is an ordinary law of language that is here legitimately followed. It is the language of appearance.

As Saul said to the woman, "What sawest thou?" and "What form is he of?" it is plain that he did not see the figure with his own eyes. So when it is said that "Saul perceived that it was Samuel," all that is meant is that Saul decided in his own mind, from the

woman's description, that Samuel was present. The imitation was so much like the prophet as he had been in his lifetime, that the king was completely deceived as to the identity of the apparition that the woman had described.

**It Cost Saul His Life**

To resort to occult arts in quest of information is so grievous a sin, that we read, "Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it." 1 Chron. 10:13. Now familiar spirits are spirits of devils. Some Scripture passages will now be cited which, when read together, will make this very evident.

The practice of necromancy was rife among nations of antiquity. They erroneously believed and taught that there is a channel of communication between the living and the dead. Its practice by the Canaanitish nations was not only condemned, but it was in part the cause of their forfeiture of territorial possessions in Palestine. The following, in Deut. 18:10-12, shows this: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."

Now the psalmist throws much light on the Moabitish belief. Referring to this same Moabitish incident in the history of their wilderness journeyings, he says, "They joined themselves also



Tahra Bey, from Egypt, who mystifies the public by the exhibition of unusual powers. One of his tricks—or illusions—is that of putting himself into a cataleptic state, during which all functions of the body seem to cease. He has permitted himself to be buried in a coffin, under sand, with all air excluded, for an hour at a time, apparently without harm to himself.

The apostle Paul in 2 Tim. 3: 8, warns us that in the last days there will be a revival of Egyptian magic, similar to that by which the magicians deceived Pharaoh, and caused him to reject God's message in the days of Moses.

unto Baal-peor, and ate the sacrifices of the dead." Ps. 106:28. Could their delusion have been more complete? In supposing their dead ancestors were capable of intelligently receiving their worship, they suffered themselves to be most cruelly imposed upon by Satan, the archdeceiver, and his fallen angels described in Holy Writ as "the angels which kept not their first estate, but left their own habitation." Jude 6. In reality, the Moabites, and other nations who believed as they did, paid homage not to their dead, but to a host of malignant spirits who took advantage of their error and whose dupes they were. How this evil did harm in the Israelitish camp is a matter of Sacred History. Moses shows that it was to devils they did sacrifice. He said: "They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Deut. 32:16,17.

It is thus made certain that the recipients of those sacrificial honours were the demon-followers of the arch-deceiver who beguiled Eve. "And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils." Ps. 106:35-37. Similar testimony is borne by the apostle Paul, who says, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." 1 Cor. 10:20.

#### A Solemn Warning

There were, therefore, plain and very urgent reasons for the admonition, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31. And in view of the dark practices of ancient and modern nations, the following warning is sounded: "When they shall say unto you, Seek unto them that have familiar spirits and unto wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19, R.V.

Do the fallen angels masquerade as the departed friends of the living?—They do! There is abundant evidence of this. By his deceptive methods in the past, Satan has paved the way for his great present-day delusion, "Modern Spiritualism"—called also "Spiritism." Invisible evil spirits are constantly at work in our world today. Theirs is a deep-laid plot to displace the Word of God by their own teachings. In this way the influence of Spiritism is

so potent for evil. There is a scripture which says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. That remarkable prophecy has been fulfilled, and is fulfilling, in the religious world. Spirits, not human—and which never were human—are making capital of the stolen confidence of those whom they have deceived, upon whom they palm off the most erroneous teachings.

#### The Resurrection from the Dead

The Bible throws a clear, steady light upon all matters relating to the state of the dead, the second advent of Christ, and the resurrection of the faithful unto life eternal. It nowhere teaches that the dead can interfere with the lives of the living on earth—rather it is against that view entirely. Have all men by nature a spark of life, inextinguishable and eternal? Or do they actually die when they seem to die? It is because death is the absolute forfeiture of life that the state of the dead is in the Sacred Scriptures, set forth under the figure of "sleep"—denoting a condition of unconsciousness and inactivity.

Glorious will be the recall from the silence of the grave on the golden resurrection morning. Those who are now, in this life of probation, united to God by faith in Jesus, who accept of the benefits of His atonement for their sins and become washed in His cleansing blood, will in that day of resurrection experience the thrill of immortality. Some of God's people will come up to that day without dying, and will, by translation, join in the everlasting triumph. All should seek earnestly the crown of life and immortality, which Jesus will then bestow, as the true Life-giver and the Glorifier of His people.

#### It Never Comes Again

There are gains for all our losses,  
There are balms for all our pain,  
But when youth, the dream, departs,  
It takes something from our hearts,  
And it never comes again.

We are stronger, and are better,  
Under manhood's sterner reign;  
Still we feel that something sweet  
Followed youth, with flying feet,  
And will never come again.

Something beautiful is vanished,  
And we sigh for it in vain;  
We behold it everywhere,  
On the earth and in the air,  
But it never comes again.

—Richard Henry Stoddard.





## If You Want to Pick Roses Tomorrow — Plant Rosebushes Today

By C. L. PADDOCK

**A** young man named Smithers, so the story goes, had become confirmed in the habit of getting before he gave. He purposed to rise in the world of business, but was determined to do only what he was paid for and no more. He had been trying his theory on his employers, and one Sunday morning he decided to carry the experiment into his own home. Instead of firing the furnace as he had always done, he got a shovel of coal, opened the furnace door and then said, "Now you give me some more heat, and I will give you some coal." Poor Smithers froze to death.

You say, "this is only a story." Yes, it is only a modern fable. But the Smithers family are not all dead. We find people who are working on this same principle in every hamlet, town, and city. And many of them have moved into the country districts as well.

Not long ago one of the Smithers family moved into the building where my office is located. He started in the grocery business, and to establish a little credit, started a bank account, depositing \$170.00. But business was slow that first week and little money came in. Payments had to be made, however, and he drew cheques on the bank for more than \$1,000.00. He wasn't in business long, for he hadn't learned the lesson that one must give before he can take. We cannot draw cheques on a bank and have them honoured unless we have deposited money enough to cover them.

It seems to be human nature to want to get something for nothing—to have the reward without the effort. That is why bargain sales are so popular. People are led to believe that they are getting more than they are paying for. And so these sales are as exciting as a football game, and as dangerous as life in the trenches. We learn by experience that we pay dearly for many of our "bargains."

We seem to forget the great law of compensation as laid down by the Apostle Paul. Paul knew there was a possibility that some of us might be deceived, for he left us this instruction, "Be not deceived; God is not mocked; for

whatsoever a man soweth, that shall he also reap."

We all want to live in a bed of roses, but we don't like the trouble of planting the rosebushes. We forget that there must be a seedtime before the harvest.

The farmer knows he must sow freely in the springtime if he wants a bountiful harvest. He knows, too, that he must work early and late through the long summer days. He must go to his rest with blistered hands and tired feet. He has learned the great truth as stated by Paul in Second Corinthians 9:6, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

The gold seekers who went to the Klondike in the early days expected to find the gold protruding from the hillsides. Many of them planned to take a pleasure trip to the Yukon and come back laden with gold.

It was a long, wearisome and hazardous journey. Many died from the hardships along the way. Those who reached Dawson and the goldfields found there were still hardships to endure. Flour sold for \$300.00 for fifty pounds. Kerosene was \$40.00 a gallon and nails 25 cents each. They spent the long, cold winters in rudely-constructed shelters, often without sufficient food and clothing. They found gold, it is true, but they had to do a lot of digging to get it. The Lord has filled the earth with ore, and with precious stones but we have to dig to find them.

We all like to have friends and the blessings which come from true friendship, but not all of us have realized that we must be a friend before we can have friends. We must sow the seeds of kindness, cheerfulness and helpfulness, if we would reap the fruits of friendship. "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Proverbs 18:24.

Young people want an education but they would like to have it willed to them by father and mother, or to get it in "Ten Easy Lessons by Mail." Not all are willing to pay the price

of long years of study and labour.

We like to talk about "our ship coming in." Some of us have been standing on the shore of life's ocean straining our eyes, looking for that "ship to come in" when we have never sent a ship out to sea. Ships have to be sent out before they can come in. We get out of life just what we put into it and not one bit more.

Who doesn't want to be healthy? We like to reap health twenty-four hours a day and to live to be a hundred. But what are we sowing? We can't sow wild oats and reap a crop of the tame variety. Health cannot be bought with dollars and cents. It doesn't come in bottles, and you won't find it in a pill box in the corner drug store. If you want health you must pay the price by obeying nature's laws. You may turn your nights into day, eat and drink as you please, go with the world in their wining and dining, but you will pay the price. Don't be deceived.

Some of us may have joined the church, thinking religion to be a sort of moving stairway. We may have thought we could just step on, fold our arms complacently and ride right into the kingdom. The idea seems to be more and more prevalent as the days go by that we can serve the devil here, and still, somehow slip into heaven and enjoy its blessings throughout eternity.

Don't be deceived! You never did get something for nothing. We have tried to make ourselves believe that we were getting something worth while without paying the price, but sooner or later we found our prize to be worth just about what we paid for it.

The world today is looking for an easy road. We want to slide around the obstacles. So we find the crowd seeking out the church which follows the smoothest road with the least mileage, the one without hills or detours.

The ministers know very well what we want and they are mixing up just the kind of doses that suit our tastes. The majority of them are patting their congregation on the back and telling them they are not bad people after all,—that God is Love and that He will not allow any of us to be left out of the kingdom.

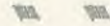
So we find the standards in the churches being lowered to suit the people. The preachers tickle our ears with pleasing sermons, and we think we are going to heaven by the elevator route.

God does not hold out any such hopes. He expects us to live for Him here if we would live with Him in the hereafter. We must obey His

teachings and His commandments, following in the pathway which He trod. His was a life of sacrifice and service.

We all know that we can never hope to pay the price for Heaven. He has paid this price for us. But He in turn expects us to live for Him.

When our work on earth is done and pay day comes, the last pay day, the great paymaster "shall reward every man according to his works." Without the cross there shall be no crown.



### *What Shall Tomorrow Be?*

THERE is a much closer connection between today and tomorrow than the thoughtless seem to imagine. Our tomorrows, in fact, are being made today. The mental house we are building today we shall have to live in tomorrow; the harvest we are sowing today we shall have to reap tomorrow; the habits we are forming today are the ones that will bind us tomorrow.

"No man has any right," one writer has said, "to expect to live differently tomorrow from the way in which he is living today. What he chooses today he chooses for tomorrow. What he overcomes today he is overcoming for tomorrow. Yet most of us live as though we did not believe this, and we try hard to persuade ourselves that we are safe in so living. The devil encourages us mightily in this self-deception. If he can persuade us to sin for today only, he is well content to let us pledge ourselves to ourselves that tomorrow we will defeat him. There may be no tomorrow for us in this life; today is all we have, and today is our only hope for tomorrow if tomorrow does come. If we are unable to conquer today, we shall be still less able to do so later. The man who sins today because he expects to give it all up later is planning with fatal certainty to give up, later, everything but his sin."

We are to concentrate on today. We are to seek first "the kingdom of God, and His righteousness," and we are to seek them *today*. In making our todays beautiful, we are making our tomorrows lovely, should it please God to prolong our days. The grace and peace and trust in God we cultivate today will be in evidence tomorrow. The high ideals we are incorporating in our lives today will shine out in their beauty tomorrow. In truly and nobly living today, therefore, we are living tomorrow.  
—A. L. King.

# A Pleasure - Crazy Generation

*What an English editor has to say as to how the people of Britain and America spend their leisure time. An age that thinks more of pleasure than of God, and would rather play and eat than work or sleep.*

By A. S. MAXWELL

NO thoughtful man can regard the present mania for pleasure without some feeling of concern, or indeed alarm. Despite the fact that the Great War has left the nations burdened with enormous loads of debt, regardless of the fact that the war makers are engaged in their deadly work again, heedless of the growing power of revolutionary forces, the multitudes are giving themselves over to every kind of indulgence. Never were the football crowds so large as during the past winter. Each Saturday afternoon, all over England, there were literally millions of people watching the sport. But the national game of the summer attracts almost equal numbers of spectators. The crowds at the first-class cricket matches are so great that sometimes hundreds have to be refused admission. If a popular boxing contest is arranged, no hall is large enough to accommodate the crowd. Even the Royal Albert Hall, with its capacity of from ten to fifteen thousand people, has to turn people away. If there is a race meeting in progress, tens of thousands of people flock to the course. Any theatre that is showing a sufficiently exciting play may be sure of a packed house and a long run. Cinemas are now so popular and so largely attended that new and enlarged houses are springing up all the time. Pleasure is the one great theme of the populace. Indeed it is becoming more and more the main theme of the newspapers. There is scarcely a paper published which

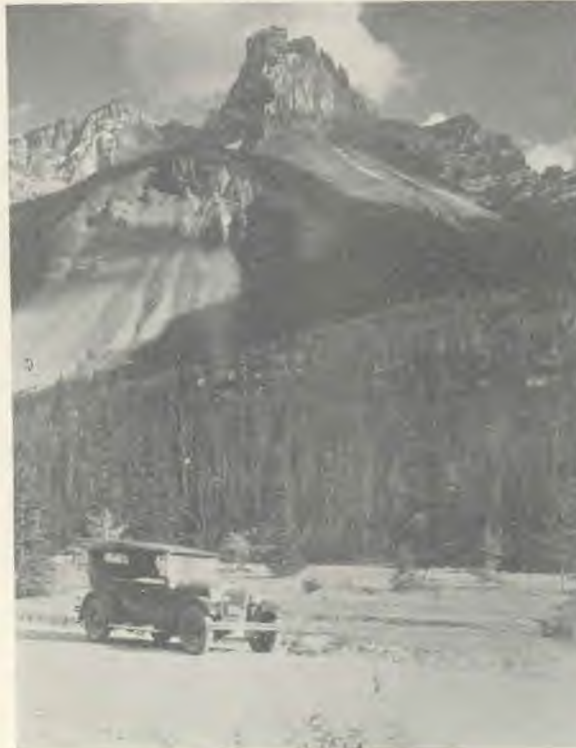
does not devote two or more pages to sport and pleasure of one kind or another.

Recreation is not to be avoided. It is not the simple game of tennis, cricket, or football at which we are aiming, but rather at that *excess* of pleasure, that wild rush for amusement which is so evident today among a large proportion of the community.

## It Is World Wide

Conditions are the same in the United States as in England. One writer, referring particularly to the movie craze has said: "There are multitudes of people in the United States who see moving pictures every day; hundreds and thousands of working girls and school children who see moving pictures every noon and night. There are literally millions of children in our great centres who know nothing of love, work, home life, business, politics, nature, or even anything else save what the movies have to tell them."

Then the writer goes on to say: "Our pianos are heaped high with senseless slush. The old popular songs of sentiment, even the picturesque ragtime of a few years ago, have vanished, and we have instead blatant orgies of sound of the Ja-da, Da-da, monkey talk, and jungle sounds that mean nothing to the mind but may convey endless significance to the animal nature—mere grunts and squeaks and gasps, suggestive of cave men or gorillas revelling in their beastliness. The 'music' in almost any respectable parlour would give the alienist



YOHO NATIONAL PARK  
Mt. Cathedral

material for a whole survey of the degeneracy of modern taste."

The latter portion of this quotation introduces to us another phase of the pleasure mania. If it extended only to the watching of the modern gladiators of the football arena, things might not be so serious. But it does not stop there. The strange, nervous craze for something new, different, and exciting, is carried not only into sports and games, but into every phase of life. We find it as the writer quoted above suggests, even in music. That is why jazz has come on the scene and is finding thousands of admirers of its horrible distortions. The dance has been similarly affected. The old folk dances are far too tame for modern young people. Accordingly, the dances have been changed to suit the passions of the times, and the participants are now brought into such positions that their grandmothers, if they could see them, to put it tamely, would blush for shame. This fever for new attractions, for different ways of satisfying the lusts of the human heart, is hurrying men on into sin, and is leading them to ignore the laws both of God and of man. The reports published of the extraordinary number of cases before the divorce courts testify to the laxness of morals, and to the loosening of the bonds which bind homes together.

#### The Craze for Crime

But while we are considering the craze for pleasure, we must not forget that which is so closely connected with it, the craze for crime. Overindulgence in anything or any unlawful pleasure is a phase of crime. The same root cause is responsible for both.

And we do not need to look very far beyond our own borders to realize that the crime fever is even worse in other countries than it is here.

If we should examine the statistics for all the larger countries of the world, we would find that we have, in the tendency to lawlessness and crime, another world problem to face. Once more the question must arise in our minds: To what will this modern tendency eventually lead us? Will the higher forces of civilization gradually prevail? Will the dissemination of the principles of law and order gradually transform the lives of those who at present seem governed only by their own debased passions? Or, on the other hand, will the forces of lawlessness, selfishness, lustfulness, gain the upper hand, succeed finally in completely undermining the foundations of modern society, and

bring down the whole superstructure of civilization in one mighty catastrophe?

What has God to say upon these great issues? Has He some revelation upon this phase of human life today?—Yes. To begin with, He has given through the apostle Paul, an exact word-photograph of the very conditions that we see all about us at this time. In his second letter to Timothy, the apostle states:

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof." II Tim. 3: 1-5.

A very brief examination of this passage reveals its remarkable application to these days. How exactly the word "covetous" fits the profiteer—and a good many more besides! And how aptly the words "without natural affection, trucebreakers, false accusers, incontinent" cover all the scenes that lead up to and follow after the events of our busy and overcrowded divorce courts. And how true it is today that men are "lovers of pleasures more than lovers of God"! While theatres are full, churches are empty. Pleasure indeed is the god of the modern world. The great masses of the people in all countries bring all the time, money and energy that they can spare and offer it up on the altar of this favourite deity.

That is the apostle's description of our times. What does he say concerning the future? His answer is clear, that we must expect no improvement until the coming of our Lord Jesus Christ: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." Verse 13.

But the Lord Himself, while on earth, had something to say concerning this same phase of modern life. Speaking of the events that would occur in the world in the days preceding His second coming—the same "last days" to which Paul made reference — He said:

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

#### Too Much Idleness

Thus does the Saviour warn us to expect in these days a return to Sodom conditions. But

what was the sin of Sodom? Says the prophet Ezekiel:

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Ezek. 16: 49, 50.

But the Lord not only compares the conditions of the last days to those in the time of Sodom; He also told His disciples that "as it was in the days of Noah, so shall it be also in the days of the Son of man." But what was the situation in the days before the flood?—Even the same as in the period preceding the destruction of the cities of the plain: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually." Gen. 6:5. And again we read in the same sixth chapter of Genesis: "The earth also was corrupt before God, and the earth was filled with violence." Verse 11.

Are not these words also finding their fulfilment today? If God were to speak from heaven and give us a verbal description of the conditions of our times, could He say less than that the world is corrupt and "filled with violence"? Moreover, is it not true also in the case of a large number of people that "every imagination of the thoughts of their hearts" is "only evil continually"?

Truly, as in those days, there is a faithful remnant whose hearts are turned toward God, who are "sighing and crying for all the abominations that are done in the land." But they are merely a handful in the midst of a wicked and adulterous generation — a generation bent solely upon gratifying the desires of the carnal mind and heart.

History is repeating itself. As in the days of Noah men sank to the very depths of wickedness and were overwhelmed by the flood; as in the days of Lot the people again touched the bottom of

the abyss of sin and brought the fires of heaven upon them, so again today we are drifting into similar conditions, and toward a similar overwhelming catastrophe that will engulf all unrepentant sinners.

And it will come. Despite the fact that the Gospel is being preached more widely than ever before, and by some more powerfully than for a long time past, nevertheless the great masses of the people will not heed it or allow its power to transform their lives. Loving pleasure more than God, they will spurn the sacrifices called for by the Gospel, and choose to go their own way of indulgence and sin. But the judgment is inescapable, for, says the apostle Paul:

"The Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the pres-

(Continued on page 30)



THE PRINCE OF WALES AT PLAY

During the return voyage from South America on the "Repulse", His Royal Highness took part on board with the crew in amateur theatricals. He is shown impersonating a Japanese lady in a kimono. The other "lady" is Lieut. Commander Lilley, and the man with the umbrella is Chief Stoker Foster of the "Repulse."

# To the Rescue of Civilization

*"The thing we call Civilization has turned out to be a gigantic and an unblushing swindle."*

By EGERTON R. M. BRECKEN

Adapted from "New Outlook" of Feb. 10, 1926.—Editor.

**I**T is only our pride that prevents us from admitting what we all know deep down in the bottom of our hearts; that the thing we call "civilization" has turned out to be a gigantic and an unblushing swindle. It is easy enough for us to recognize the failure of those ancient forms of civilization in Asia that we see crumbling to pieces and dissolving before our eyes. But it takes a little closer looking beneath the surface of things to perceive that social systems that have held together for four thousand years must have had fairly secure foundations to start with, while our European systems have never had stability enough to stand for more than a few hundreds of years at most, and the present fabric upon which we are balancing ourselves with such a delightful sense of security resembles somewhat too closely a certain golden-headed image toppling upon feet of clay.

## In Pursuit of Freedom and Happiness

Civilization is an attempt to correlate individuals to society, and social units to the whole of human life, so as to conserve our gains, eliminate waste and friction, and secure orderly progress toward the true ends of life. These ends may be summarized as "freedom" and

"happiness." Freedom means replacing the friction of outward constraint by the spontaneity of inward control. And happiness is the emotional accompaniment of the fulfilment of function.

Now how far along have we gotten towards realizing these essential demands of life? It is the colossal folly of our age, that whereas we have been clever enough to invent machines to relieve the drudgery of life and set us free for

more rewarding activities, we have been stupid enough to enslave ourselves to our own machinery, so that our last state of bondage is worse than the first. We go on inventing time-saving devices; and yet we have less time than ever left for any useful purpose; we multiply labour-saving machinery; and yet the drudgery of human toil is unrelieved. The unceasing clamour of labour for higher wages, and ever higher, is no mere vulgar demand for money and what money can buy; it is the hunger of souls starving for the joy of creative work,—a joy lost forever when the craftsman's master hand became the tool of an iron fist, and his creative brain became paralyzed by the relentless tyranny of mechanism. And all the consolations of increased output and profit-sharing schemes



"THE HOMELESS PILGRIM"

Hindu, Buddhist priest, 77 years of age, with an unpronounceable name, recently left New York on the "S. S. Majestic" for London, England, where he expects to build the city's first Buddhist temple. Later he proposes to return to the United States and build a temple to his religion in either Washington or New York.

can never repay him for that lost joy—for what shall a man give in exchange for his life?

Standardized Souls a Failure

The blight of mechanism is not confined to what we still call with unconscious humour the process of manufacture; it has invaded the highest realms of life, until education and religion have been reduced to vast machines, crushing out the spontaneity of life in the attempt to turn out standardized souls like automobile parts—the mass-production of character. But the soul does not respond to mass-production. Educational psychology is a poor substitute for the enthusiasm of a teacher aflame with the joy of kindling in youth-

stroy, they first make mad. Before boasting of our modern progress, with all its garish display of wealth, let us ponder on what it has cost us in poverty of soul, in the creeping paralysis of luxury, in the neurasthenia of purposeless excitement that harries us day and night. To some of us it would seem that we have sold our birthright for a sorry mess of pottage, and should be men enough to own up that we have played the fool.

The Way of Man Not in Himself

The failure of Asia may appear to us more spectacular than the failure of Europe and America. But the peoples of Asia have seen, as we could never see, in the lurid glare of the



Lord Rodney's little son loves animals. Photograph taken on his father's farm in the Edmonton district, Alberta.

ful minds a love of truth; and the daily broadcasting of family prayers by radio is a pitiable exchange for homes made radiant with the joy of God's presence. There is no joy comparable to the creative joy of parenthood; and when parents imagine that the supremely delicate task of character-building can be accomplished by the rough-and-ready mechanism of educational systems, or that character will somehow grow of itself amidst a tangle of the world's weeds; we have added but another proof to the ancient adage, that whom the gods would de-

Red Horror of 1914-18, the mocking leer upon the face of our golden-headed image with its feet of clay. And they know, as we ought to know, that their failure, great as it is, is a nobler failure than ours. For ours is the failure of materialism, the Nemesis of sordid aims in life; while theirs is the failure of an idealism that aimed too high and overshot its mark. Confucius taught the dignity of man, and Buddha taught his transcendence; with the unforeseen result that this preoccupation with the importance of life in itself to the neglect of its



Playfellows. One is the son of Tom Montgomery, prospector, and the other is one of the two bear cubs captured on the Waite —Montgomery claims.



In the land of Evangeline. The quaint little village



This cow, in the act of pumping water, was photographed by a local church elder of Tekamah, Nebraska. She was observed to do this whenever she was thirsty, forcing the pump handle up and down with her head.



M. Krassin, Soviet Emissary to  
in charge of trade relations





Bear River, Nova Scotia. (Photo Canadian Pacific Railway.)



The Bastion at Nanaimo, relic of an old trading post of the Hudson's Bay Company.



Great Britain, and for some years between the two countries.



The picture shows the young Russian sculptor, Nison Tregor, at work on a bust of Sir William Mulock, Chief Justice of Ontario. Mr. Tregor has also made portrait busts of several other eminent Canadians.

means of support has brought about a condition of affairs where population has outgrown production, and poverty, misery, and degradation have overtaken them unawares. Yet it is to the lasting credit of the patient masses of the Orient that for them the supreme business of life is to be found in being, and not in doing. We, of the West, who are obsessed with frantic eagerness to be up and doing, are losing in our haste those very energies of the soul without which we can do nothing.

Without further labouring the point, or prolonging invidious comparisons, it is plain enough that both of us, Asiatic and European, having undertaken from opposite directions to solve the riddle of life, have both alike failed. And our failure in both cases is due to the fact that each of us has neglected one of the two factors which the other has over-emphasized to his ruin. Asia has been lost in contemplation of the soul of man, and left him starving in an empty world. Europe has multiplied achievements, and cluttered up life with an impossible tangle of useless impedimenta.

#### The Only Saviour from Sin

There is one Supreme Personality, and only one, under whose leadership men of all races can unite in the certain hope of rescuing civilization from its dilemma, and securing for man the abiding satisfactions of life. That personality is Jesus, truest son of the Orient, with a heart capacious enough to understand our Occidental temper, and a mind that sees with crystal clearness all those hidden realities that lie beneath the confusing superficialities of life. To start with, Jesus was an uncompromising idealist. His fundamental axiom is that a man's life consisteth not in the abundance of the things which he possesseth. But with all His idealism, Jesus was not a visionary. He did not go about with his head in the clouds, like Buddha, seeking to dispose of evil by the short and easy way of ignoring it—as do those simple-minded folk of our day who call themselves Christian Scientists. Nor did He go about with His nose in the air, like Plato, dreaming of impossible Utopias, but deaf to the clamour of the world's appealing need. No: having once made sure that our life does not consist in things; He then added, "Your Heavenly Father knoweth that ye have need of all these things." And further to avoid any possible misunderstanding, "Seek first His Kingdom, and His righteousness, and all these things will be added unto you." In other words, while the Asiatic is right in insist-

ing that a man's life does not consist in what he has, but in what he is; the European is also right in recognizing that life must find some way to relieve its helplessness. Our fault is not in the possession of things; but that we have let the things possess us. We cannot scrap our machinery and seek an elusive happiness in savage simplicity. Ghandi has no better cure for life's ills than has Henry Ford—which is saying considerable for Henry. But it is conceivable that we should come to realize that machinery was made for man, and not man for machinery. It is surely possible that the inventor should be capable of driving his own machine, and not of being driven by it. We are still capable of asserting that the human soul is the only thing of supreme value in the world, and that everything else must fall into its proper place.

#### Practical Christianity

The way of Jesus is to fill our lives so full of the fundamental simplicities of life that there is no room left for the degenerate artificialities. And He does it by calling us back to look at life again with the eager vision of an unspoiled soul fresh from eternity: "Except ye turn about, and become as little children, ye shall not enter into the Kingdom of Heaven." Mencius had dimly understood this when he said, "The great man is he who has not lost his childhood's heart." It means that we should recapture the thrill of wonder that quivers in the heart of every child: the wonder that is the key to knowledge and the soul of worship, which reveals to man at once his greatness and his littleness, and saves him from the snares of an ignorant self-conceit. Only so shall we be delivered from the vulgar folly of imagining that we understand a mystery when we have found a scientific name for it, only so will life be delivered from the deadly dulness of the commonplace, and glow with ever new beauty and thrill with inexhaustible delights. The taste of wholesome food; the riotous gaiety of flowers, and the lilting songs of birds; the splendour of sunset, and the mystery of starlight; the joys of human comradeship and love; and best of all the rapturous sense of God's pervading presence—who that has once known such delights could ever endure the banal extravagances of commercialized "amusement?" If we will learn to live as Jesus did, we too may come to know that life is supremely good—good enough, if the test should come, to stake against all the empty mockeries of the world, even as He did,



Banff National Park, showing Mt. Niblock and Pope's Peak.

snatching a fierce joy from the very heart of pain.

It is only upon these foundations, the foundations which Jesus laid, that we can ever hope to erect any enduring structure of human society. It is only by keeping to His scale of values that we can expect to utilize all our inventions for the good of humanity, and not for its destruction. With Him as the Lord of Life we may find that even machinery can be controlled for spiritual uses, and that material wealth can be used for the ennobling of the soul quite as well as for its debauching. And we may rediscover the secret that Paul first learned from Jesus, that one who knows this new freedom can go through life as having nothing and yet possessing all things. Let us quit trifling with eternal issues, and become seized with the boundless significance of the Christian task. The task of making Jesus Christ supreme in the world is the only really constructive work in civilization. Commerce and industry, laws and

governments, education and religion—all depend upon fixing the proper values of life. And there is no one but Jesus who can give the world that saving sense of proportion by which alone we can grow in the strength of balanced symmetry—body, mind, and spirit, fused into an organic unity of life. This is the challenge, this is the opportunity of our age: that we who call ourselves Christian should take Jesus at His word and rally to the crusade of redirecting civilization upwards along the path that leads to that fulness of life whose issues are eternal. In the amazing glory of such high and holy adventure, we may yet recapture the lost zest of life.



“To do God’s will brings peace and harmony into the most troubled soul. To trust God’s word calms every fear and heals every sorrow of the most afflicted heart.”

# Does Prayer Count?

By S. D. GORDON

**P**RAYER changes things. It changes things at the other end. It changes things at this end. When prayer can make any change it likes at this end, the praying end, it will make any change you like at the other end.

When God can reach in and do as He likes in you, you can reach out your hand and do as you like with God, and among men, and in the circumstances of life.

And you think that's getting it too strong; that seems irreverent? Well, if so, you get off in a quiet corner, and look at the first half of that sentence. If you stand the tug of the first half, you'll have no bother with the second half.

Without doubt, when the God-man can reach in His pierced hand and do as He likes with us, we can reach out eager, longing hands, and do as we like with Him. The last part of the sentence is under the hard thumb of the first part.

This is a simple story out of life that I know personally; so I speak with positiveness. It came to me direct from the man himself. He was born in Maine, college bred, trained in the law, a big man in physique and in leadership among his fellows, and a confirmed sceptic.

He moved to the Middle West, and later represented his district in the Lower House at Washington. One day, listening to an unusually exciting Congressional debate, the impression came to him, very quietly but quite distinctly, that God was right there. (He could prove logically that there was no God!) God was looking at him, thinking about him,

and was displeased with his attitude, and so on.

And he said to himself, "I guess I've been working too hard. I am getting morbid. I'll have a long walk and a good meal, and get rid of this absurd impression."

He had his long walk down by the Potomac, and his well-ordered meal, and came back to his seat the next noon in Congress. And so did the impression come back, quiet, distinct, clear. He was greatly shaken; but nothing more took place at that time.

Then he returned home in the Middle West, for personal and political matters. He was planning to secure the nomination of his party for the governorship. His party was dominant. The nomination was practically an election; and he was in the line of such action.

When he reached home, his wife tactfully told him that two of them had made a covenant of prayer that he might decide to be a Christian. Instantly, he thought of that strange Washington experience. But he didn't want her to know how interested he

was; so he asked in a careless tone when this praying began. He did some quick thinking back, and he knew that she had named the very day when that strange impression first came.

He was greatly shaken. He was honest. He really believed there was no God; but he was a lawyer, used to sifting evidence. When these two women did something they called praying out by the Mississippi, something akin, of an unprecedented sort, happened to him down by the Potomac.



Prayer is the opening of the heart to God as to a friend. . . . Prayer does not bring God down to us, but brings us up to Him.—"Steps to Christ."

After a day of intense inner conflict, the next night he surrendered his strong will to the higher will. Then an old boy-time conviction from the early Maine days came back, and from that hour he gave his trained powers to pleading the cause of a new Client, and with marked power and results.

Then I got his wife's story: She had had a fresh touch with the Man who died. There had been a readjustment in her life. Some things, not wrong, but not best, went out, and others came in. The old-time desire for her husband took on a new life. A covenant of prayer was made with an intimate friend.

That night, kneeling, a quiet inner voice seemed to say distinctly, "Are you willing for the results?" A second time and a third time the question came. Then she seemed to understand, and said, "I am willing for anything you think good to have come, if only Henry may be out and out for Thee."

What were the results for her?—Well, she was the wife of a lawyer with large practice and large income. She was the wife of the Congressman of that district. She would likely have been, so far as things political can be judged ahead, the wife of the governor, and the first lady socially of the state and capital. She became a Methodist preacher's wife, with a very different income and social status. Yet I have never met a woman with more of that fine beauty in the face that comes only when the heart is at rest.

Prayer changes things. It changes things at the other end. It changes things at this end. When prayer can make any change it chooses at the starting end, it will make any change you choose at the other end.

I told the story one morning to two thousand business and professional men in Cincinnati, at a laymen's missionary convention. As I finished the talk, the song leader was asked to sing a solo, but declined; and I wondered why. Then we were dismissed.

As I turned to go, I found myself facing the song leader. Then I knew why he hadn't sung. With a fine control over the emotions stirring him, he said, "Was that — — — you were talking about?"

I said, "Yes." Gripping my hand hard, he said, "The other woman in that covenant of prayer was — my mother!"

And that close personal touch brought close home the reality of the unseen and of the power of prayer.

"O may I with myself agree,  
And never covet what I see;  
Content me with a humble shade,  
My passions tamed, my wishes laid;  
For while our wishes wildly roll  
We banish quiet from the soul.  
'Tis thus the busy beat the air,  
And misers gather wealth and care."



King Albert of Belgium, laying a wreath at the base of the monument at Zebrugge, erected to commemorate one of the most daring feats of the British navy during the World War.

# The King in the Cradle

By D. A. R. AUFRANG, M.R.C.S., L.R.C.P. (London)

**T**HOUGHT for the care and welfare of a child should begin from the time of conception. This naturally involves the care of the mother during the period of gestation. It should be fully realized and borne in mind that the condition of the mother during this important time, as regards both her health and her mental outlook, will largely be reflected in the characteristics of the future child.

The life of the expectant mother must be a healthy and a happy one, as free as possible from worry and care. The extremes of luxury and idleness on the one hand, and of overwork and poverty on the other, are especially to be deplored at this period; while worry and excessive mental exertion of any kind, including anger, are decidedly harmful. Moderate, gentle exercise, with plenty of fresh air and good, nourishing food, is essential. Alcohol, meat, rich foods, and all forms of excitement should be avoided. Clothing is also important, and should be light, loose, and ample. All preparations for the baby's arrival, especially as regards doctor and nurse, should be made as early as possible. Everything for the confinement should be ready by the seventh month.

## The Ideal Infant's Food

What are the chief requisites for building a bonny baby? The answer is, Suitable food, fresh air, exercise, proper clothing, abundant sleep, and perfect cleanliness.

The question of the best food for an infant is one of the most vital problems connected

with infant welfare, and one which frequently causes considerable anxiety to parents. Beyond all question there is only one ideal food for infants, and that is the one which nature has provided; namely, mother's milk. This is nature's specialty for the human offspring. Nothing is there which is superfluous, and nothing need be added. It is the complete, ideal body-builder for the first nine months of life. Not only does human milk contain all the elements necessary for growth and development, but it varies in composition from day to day to meet the ever-varying needs of the growing child. It is also sterile—a great advantage.

Unfortunately, in this degenerate age, a large number of mothers are unable, and a considerable proportion are unwilling, to feed their infants in this way. This, we believe, is largely due to indifference and lack of knowledge. With education and a proper mode of living, this class of mothers no doubt would be reduced to a negligible number. Any departure, however necessary, from the natural method of feeding must be regarded as a misfortune for the mother and a grave peril and serious handicap for the child.

Of artificial foods, cow's milk is the best, but it needs to be modified. This is done by diluting with water to lessen the protein content, and adding milk sugar (lactose) and a little cream. At birth, feeding should begin with one part milk to three of water, the milk being gradually increased until equal parts are used at three months, and whole milk at about



A CHARMING FAMILY GROUP

The Viscountess Boyne, formerly Margaret Lascelles, and her two younger children. She is Princess Mary's sister-in-law, and daughter of the Earl of Harewood.

nine months of age. Diluting milk with plain water produces a very heavy curd in the stomach which is indigestible to many infants. Barley-water will be found to answer the purpose much better in most cases.

The greatest care should be used in selecting the milk, to see that it is clean and free from adulteration. Even when the greatest precautions have been taken, the risk of tuberculosis and other diseases is so great that all milk must be boiled or scalded before being used. This precaution should never be neglected. It may be argued that the essential properties of the milk and the vitamins are destroyed by this process, but this loss may be easily made up by the daily administration of fresh fruit juices or a little mashed banana and olive oil, as soon as the child can take it. This guards against rickets and kindred diseases.

#### Weaning the Baby

However perfect a food milk may be, it has its limitations, and it ceases to be suitable as the sole article of diet when the child develops a set of teeth. If the child is not provided with suitable food it will form the habit of bolting everything taken into its mouth.

The proper time for weaning a healthy infant is from the ninth to the twelfth month. If nursing is unduly prolonged, it is detrimental both to mother and to child. The process of weaning should be conducted gradually and may begin about the ninth month by substituting bread and milk or oatmeal porridge once a day for mother's milk. Simple soups, baked potatoes, ripe fruits, and similar simple articles may be added gradually. In this way, nursing may be discontinued by the end of the first year without the child's suffering in consequence. A wheat preparation, such as grano-se, will often be found most useful, and frequently children thrive on this when all else has failed.

Sleep is a very vital factor in the maintenance of health, not only of children, but also of grown-ups. It is most important, therefore,



#### A PRIZE BABY

This five-months-old baby won the prize which was awarded by Queen Mary at the annual championship baby show held at Islington, England.

that all babies should get sufficient quiet, peaceful, undisturbed sleep.

The proper place for a child to sleep is in his cot, never in mother's bed. A child sleeping with his mother is open to several dangers. Its lungs may be contaminated by breathing poisonous air from the parent or the stagnant air under the bedclothes. It may also be overlaid, or may become too hot and perspire, thereby being rendered more susceptible to cold.

The advantages of teaching baby to sleep in his cot are many. A child so trained will not only sleep in his cot during the day, but will frequently lie there awake for a considerable period. A child who has to be continually amused when he is awake is a great nuisance to busy parents.

#### Early Training in Right Habits

During the first two weeks of the baby's life, he will sleep most of the time, but do not be afraid to wake him at regular intervals for his feedings, and to give him his bath. Toward the end of the first month it is advisable to keep the little one awake an hour or so before bedtime, to ensure a good night's rest. During the second month he will want to be awake for an hour at a time several times during the day. From six months to one year, baby should go to bed about six o'clock, and sleep until the same hour in the morning. This time should be gradually shortened as the child gets older.

Sunshine and Exercise

Not only is a baby nourished by the food which he takes, but by the air which he breathes. This, therefore, should be as fresh and as free from impurities as possible. Crowded and badly ventilated rooms and places where people congregate are best avoided. At home, the windows should be open day and night, but the baby must be protected from dampness and cold drafts.

Germ of disease cannot live in direct sunshine, therefore the most suitable room for baby is a well-ventilated one with a sunny south aspect. Protection from the direct rays of the sun, however, is desirable. Do not keep baby in a hot, steamy kitchen, or in the "best room," where light and fresh air are too frequently only occasional visitors.

Exercise plays an important part in rearing a healthy infant. Fortunately the little one most frequently secures this for himself by indulging in movements of the arms and legs. A blanket or mattress spread on the floor is quite convenient for the child to roll and kick about on.

See that baby is taken out toward the end of the first month—or sooner in the summer time—for at least an hour a day. Keep his back as flat as possible, and on no account attempt to prop him up until the fourth or fifth month.

*Fasting for Health*

THE fast, as a means to health, is coming into its own again. It has, of course, been practised since times immemorable. It is one of the finest methods of overcoming a number of ailments that there is.

Fifty years ago, physicians felt that in every case the prescription of drugs was part and parcel of the cure. Belief in drugs for many ailments has passed. Gradually medical science is going back to nature for its cures. We tend to become less and less artificial in our methods.

For many troubles of the digestive tract, for dyspepsia, indigestion, flatulence, and so on, people try to rid themselves of their ills by the use of drugs. Nothing could be more stupid. The intestinal tract is probably clogged with poisons of which it cannot and will not rid itself, while food and yet more food, with strong-action drugs, are thrown into it.

Logic indicates the obvious remedy—the

fast. Go back far enough and one finds that the religious fasts originated in laws, primarily laws of health. Moses, of course, was the great giver of sane and wise laws, and he was a great physician.

But before a fast is undertaken, certain things should be considered. If the heart is diseased, a fast is very dangerous. But manual workers, however robust, take grave risks if they fast and continue their work.

It is best to decide the period of the fast, and for a man of average robustness, a period of one week is ample to rid the system of the poisons which are retarding digestion and poisoning the general blood stream.

Water should be taken in large quantities. No violent effort should be made, such as running upstairs, etc. Life should be taken smoothly, with body spared and mind kept free as possible from worry.

Fasting affects people differently. In my own case, I have found after the habit of meal-time is broken, a sense of comfort, a growing clarity of mind and a feeling of exultation.

What is happening? The body is living on its fat, while the digestive apparatus rests, cleanses itself of poisons and becomes clean and healthy.

At the end of the first fast, great care is necessary. For, while the craving for food may have abated, the first taste will start the salivary juices and bring with it a raving appetite.

This appetite must be curbed. A good starter is a cupful of orange juice, followed, an hour or so later, by milk. Milk should form the first day's food with citrus fruits. Thereafter, with great care and moderation the normal diet can be resumed.

One faster I know extended his fasts in the end to over a month. He then decided that he would rebuild his body with a new diet, and for the last twenty years has been a fruitarian! At seventy he has the appearance of a young man and can lift three hundred pounds dead weight!

So much for those who speak of the folly of fasting.—*Saturday Night, Dec. 19, 1925.*

"The shortest, surest way to enjoy life is this: try to make it a habit to thank God for everything that happens to you. For it is certain that whatever calamity seems to come your way, if you get down and thank God for it, you turn it into a blessing."



# The Sabbath in Earth's Three Great Periods

By MRS. M. E. STEWARD

**A**T the very beginning of the first, or patriarchal age, the Sabbath was made of the seventh day of the week, and all seventh days were sanctified, "set apart to a holy use."—*Webster*. Near the close of this period, the Lord reprimanded the Israelites for not having observed the Sabbath, which proves that it had been in existence. In the midst of this age, the week is mentioned familiarly. The Sabbath was then in existence, for there is nothing to make the week but the Sabbath.

"Sin is the transgression of the law." 1 John 3:4. "The wages of sin is death"; "death reigned from Adam to Moses," hence the law of God was in force. The Sabbath is a part of that law, and was binding throughout the first period of earth.

The Sabbath was in man's keeping, during the second or Mosaic period, having been written in the midst of God's great moral law, by His own finger, on stone. It reads as follows:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

The Sabbath is in the last or Christian dispensation. In the beginning of this period, Christ and His disciples kept the seventh day

Sabbath, for the people of God knew of no other one at that time. Jesus did not change the Sabbath; for the holy women kept the one that "was according to the commandment," when the Saviour was resting in the tomb. Early the next morning, which was Sunday, they went to work again. Luke 23:56; 24:1. The apostles did not change the day. As the apostle to the Gentiles, Paul would have been

the one to do it but he testified, near the time of his death: "I have committed nothing against the people or customs of our fathers." Acts 28:17. In holy vision, the last writer in the Bible saw the remnant church of God, the last of His people who should live on the earth: they were keeping the commandments of God. Rev. 12:17. The last promise in the Bible is for them. Rev. 22:14.

They could not have been called commandment keepers, unless they kept them all, including the fourth.

## The Scope and Meaning of the Sabbath

"The Sabbath was made for man." Mark 2:27. Without a modifier, "man" includes the entire human family, from Adam to the last man who lives.

The fourth commandment is pre-eminent. It gives help and strength to all the rest of the law; this is very apparent. A man cannot approach an open fire, without receiving heat; when a person keeps the Sabbath as directed in the commandment and in Isaiah 58:13, he approaches God, and necessarily receives of His



BLACK MONK AND CHABA PEAK FROM ATHABASCA  
Photograph by L. R. Freeman, and one of the illustrations in his book, "On the Roof of the Rockies."

excellencies. This gives him increased ability to meet the far-reaching, spiritual claims of the holy law of God (See Christ's sermon on the Mount, Matt. 5-7.)

**The Sabbath a Memorial, Seal and Sign**

"Remember," the first word of the Sabbath commandment, makes or recognizes the Sabbath as a memorial. A memorial is expected to correspond in dignity and importance to that which it commemorates. He who is infinite in wisdom and "terrible in majesty," honours His Sabbath by making it a memorial of His overwhelming miracle of creation; and man honours God when he keeps His Sabbath holy. Isa. 58:13. "The seventh day is the Sabbath of the Lord thy God."

A seal is placed on things of value for their safe-keeping. The observance of the Sabbath makes sure the covenant between the Lord and His loyal children. The Sabbath commandment contains the seal of the law of God; it is the only one which has His signature as Lawgiver, and His ownership as Creator, hence His right to rule. The Sabbath commandment gives authority to all the other commandments, for without the signature of the Creator, they have no legal force, and any other god might claim God's law as his.

The observance is not only a duty; it is a privilege. It is encouraging, inspiring, to realize that He in Whom we trust for salvation, is the omnipotent Creator of the world, a loving Father, the all-sufficient Saviour. A most precious Rock is He, an immovable foundation. The Bible Sabbath sanctifies fallible mortals to their Creator.

■ ■

**The Physical and Spiritual Natures**

**C**HRISTIANS live in human bodies, just as other people do. They live in the same bodies they had before they were converted. Their bodies have a way of functioning after conversion pretty much as if no change of heart had taken place. If those who are new in the Christian way keep this fact in mind, they may be spared the discouragement that sometimes comes to those who expect the physical being to be miraculously changed when the new birth is consummated.

The fact of the matter is that the physical life and the spiritual life are wholly different kinds of existence. The body is a chemical

laboratory, in which certain mysterious reactions are taking place in harmony with specific laws which govern them. If something goes amiss in this laboratory, unpleasantness of some sort will result, and when this happens, the sufferer may find himself in a state of nervous depression which he mistakes for a low state of spirituality, or a condition of irritability, and ill humour which makes him distrust his conversion. His condition is neither spiritual nor unspiritual, any more than the disturbances in a test-tube are spiritual or unspiritual. His nerves are registering the reaction to be expected under the circumstances. If this reaction should constitute an urge toward some evil thought or deed, the mind would be confronted by a question of morality. And if the impulse were yielded to, even in thought, the spiritual life would suffer. But the spiritual life itself is something wholly apart from the physical processes of living tissue and the incitement toward evil which grows out of these processes.

It is something other, too, than the emotional states which constitute a large part of conscious life. Sometimes we hear people speak of being moved to tears by sweet music, or pathetic stories, or solemn eloquence, as if the experience were a distinct spiritual uplift. If that sort of thing were spiritual uplift, the theatre and the undertaking parlour would be the greatest spiritual uplifters in existence. There is no more spirituality in tears than there is in laughter or dyspeptic blues. Both tears and laughter take their place in the life of a thoroughly spiritual man, but he is just as spiritual in one emotional state as the other. What people experience when they are moved to tears is an emotional condition. It is a function of the physical organism as natural to the unregenerate as to the truly converted, as unrelated to spirituality as is hunger or thirst or fatigue or lameness of muscle after unusual exercise.

If one remembers that he is living in the same kind of body he had before he was converted, he will not be led to distrust his experience when his emotional states are not what he would like them, neither will he deceive himself into thinking that his spiritual life is vigorous and flourishing when his emotional states are of the order he approves. He will recognize the difference between the physical processes taking place within him as a part of his physical life, and the spiritual activities which constitute genuine spiritual vitality.

*The Biggest Hoax*

He will take into account also the fact that in the present order of nature, the physical life is frequently in conflict with the spiritual. We live in dying physical organisms. Their functions are abnormal, fitful, and their hungers and desires, originally serving the ends of life temperately and with their own safeguards against excess, burn spasmodically in our dying frames like wavering flames above embers. Unexpectedly they start up in hot impulses and beat against our spiritual resistance. Constantly they urge us toward this or that fleshly indulgence. Momentarily they encompass us to turn away our hearts from the desires of the spiritual life to those of the physical. They are not sin, but they are the law of sin in our members—the law of sin and death. They are the characteristics of the tabernacles of dying flesh in which we live, and it was because of them that Paul cried out, "O wretched man that I am! who shall deliver me?" All our life long we are besieged in our own bodies. And understanding this, we need not lose confidence in our Christian experience when the impulses of the physical life thrust themselves upon us.

Paul spoke of the law of his members as a "body of death" to which he was chained. He indicated that there were two inharmonious lives being lived in him simultaneously. He testified also that in Christ the spiritual life is capable of asserting the mastery. But he did not say that in this mastery the chains were broken, setting him free from his fleshly burden. His deliverance was not that of release, but of superior strength. He kept his body under. It was with him clamorous, desirous for the mastery, but kept in subordination. While his flesh continued to obey the law of sin and laid siege to the citadel of his soul, with the spirit he served the law of life and righteousness. His blood and nerves and muscles were not set in order by his conversion so that they ceased to rebel against the precepts of the Most High. That change will not come to living man until the restoration of the body at the second coming of Christ. But with the spirit, Paul disavowed the law of the flesh, and lived in triumph over it.

Victory over the flesh in this sense is possible to every Christian. The clamours of the flesh will lose power as they are denied, but more than this is not to be expected. Conversion is not a change of flesh but of heart, and the victorious life is attained when the law of the flesh is held in subjection to the law of the spirit of life in Christ Jesus.—*C. A. Holt.*

WHEN I was a boy I did not believe in ghosts. And I was so bold as to tell my companions so; whereupon they suggested a tryout. I accepted their challenge to go to our village graveyard sometime after dark; and bravely whistling, I went. But the combination I met of white sheet, phosphoric eyes, and sepulchral voice, was altogether convincing and dismaying, and I made a record run back to the ribald but comforting presence of my friends. Not long after, my shaken faith was steadied by the discovery that they had provided the demonstration.

Strange that the human race remains so childish! God says, in His infallible Word, "The dead know not anything." Eccl. 9:5. The devil says, "The dead are alive. I challenge you to a trial." And with apparitions and spirit messages, with seances and ouija boards, with photographs and ectoplasm he "proves" the ghost. Sometime the hoaxed world will discover that he provided the demonstration.

But the devil has as much more sinister a purpose in his hoax, as he is more devilish than my village friends. He is not fooling away his time in this matter. Men, believing these devil demonstrators to be in truth their dead friends, are listening to their counsel; and the whole deluded world is headed straight toward perdition because of it. The last great war will come as in some degree the latest great war came, as the result of spirit instigation. For as the Word says: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. . . . And He gathered them together into a place called in the Hebrew tongue, Armageddon." Rev. 16:14-16.—*Arthur W. Spalding.*

*To Music*

Music! thy soft enchantments lure my thoughts away  
From sordid, mean, and irksome things of toilsome day  
To realms wherein the soul holds undisputed sway,  
And Fancy and Imagination dwell.  
There with concordant sounds vibrating on the air,  
In glorious harmonies, elusive, subtle, rare,  
Oblivious I become of grief and carking care,  
And all is peace under thy magic spell.

—*Bernard Ledington.*

# Seen Through Others' Eyes

## Jesus and I

"I CANNOT do it alone;  
The waves run fast and high,  
And the fogs close chill around,  
And the light goes out in the sky;  
But I know that *we two*  
Shall win in the end—  
Jesus and I.

"Coward and wayward and weak,  
I change with the changing sky,  
Today so eager and bright,  
Tomorrow too weak to try;  
But He never gives in,  
So we two shall win—  
Jesus and I."

## Worship and Reverence Lost

WORSHIP and reverence seem to have become largely lost arts in modern Christianity. Most churches are far more concerned over the platform ability of the preacher and the reputation of the choir than they are over the real worship of God, though the term may recur frequently in the service. As to reverence, many people show by their conduct in church that they make no distinction between that place and any other. The churches should make their services true places of worship. As W. J. Dawson says in the *Century*:

"I plead for spirituality, the return of awe, the sense of contact with God and the invisible world we worship. I do not mean by this the pomp of Catholic worship nor the silence of the Quaker meetinghouse; these are extremes. But I ask, Is there no midway point between these opposite poles? Can not we make a fuller use of beauty in our forms of worship? Can not we make more of silent communion with God and less of public exhortation? Can not we do much more than we do to cultivate the spirit of reverence in worship? There are many immediate directions in which this reform might begin. We can organize ourselves as channels of divine grace rather than spend all our time and urgency in organizing our churches into superb machines for the getting and dispensing of money. We can dethrone the forum and rebuild the altar. We set ourselves against all those cheap and vulgar methods of success which do little more than bring together a

casual and capricious audience, who in their hearts despise the very methods by which they are attracted. Let us rely on spiritual dynamics, and let us once more write over our churches the ancient words, which are the invocation of all true worship: God is in this place. This is none other than the house of God and the gate of heaven."—*Biblical Review, April, 1925.*

## Will Civilization Survive?

FIVE of Great Britain's leading historians have been put on the witness stand in the major case of the world's docket, the investigation into the question, "Will Civilization Survive?" The men who gave their answers to this question are Dr. Ernest Barker, principal of King's College, London; Sir W. M. Flinders Petrie, professor in University College, London, a leading Egyptologist; Professor J. Holland Rose of Cambridge, the great historian of Napoleonic times; G. M. Trevelyan of Oxford, and Professor Alfred E. Zimmern, author of the *Greek Commonwealth*, well known in America, as a lecturer.

The replies varied in detail, but the five historians who answered are unanimous in their conviction that "the greatest danger menacing our civilization is the abuse of the achievements of science. Mastery over the forces of nature has endowed the twentieth century man with a power which he is not fit to exercise. Unless the development of morality catches up with the development of technique, humanity is bound to destroy itself." In that word "*unless*," the world's future lies in the balance. Throughout all these answers there runs the insistence that the salvation of the world must come from spiritual forces.

When the Abbé de Saint Pierre's "Project for Perpetual Peace" was submitted to Cardinal Fleury, the latter remarked: "Admirable, save for one omission: I find no provision for sending missionaries to convert the hearts of princes."

It is a bleak future to which the world looks forward without some provision for transforming the hearts of men. One of the most encouraging aspects of our time is this wide

and growing acknowledgment on the part of the most thoughtful men living, that the world can not lift itself out of its present conditions by its own boot straps; that it can not be raised by any mechanical or scientific derrick; that its sole hope is in so strengthening the spiritual understanding and powers of men that they will, in the providence of God, overtake science.

This recognition makes the time in which we live, in spite of all its liabilities, a supremely favourable one for proclaiming, concerning Christ, that "there is none other name under heaven given among men, whereby we must be saved."—*Editorial in the Christian Advocate, June, 25, 1925.*

### French Canadians as Settlers

THERE are always some people trying to throw a scare into Protestant, English Ontario over the fact that the northern section of that province is being peopled largely by French Canadians. It is pointed out that between 1911 and 1921, Northern Ontario's population of French origin grew from 45,000 to 63,000, out of a total population of 267,000.

There is nothing surprising and nothing perilous, as some would like us to believe, in this migration of French Canadians to the "back of the beyond." The French Canadian is an ideal pioneer. Simple in tastes, industrious, ready and willing to put up with what we would consider considerable hardship, he is the man that fits naturally into our open spaces. And lastly, he is a good citizen. He minds his business, does not join any Bolsheviki clubs, behaves himself, and brings up a large family, all good Canadians, who are in future generations likely to stick to the land, in place of decamping to the United States or gathering in our cities.

From much of the loose talk on this subject, one would imagine that English Canadians had some special rights in respect to land settlement in the province of Ontario. Their rights and privileges are in no way dissimilar to those of French blood. The country is open to all alike, the difference being that the French Canadians take naturally to this life, and English Canadians as a rule do not. As for the religious beliefs of the French Canadians, that is their own business, and it ill becomes Protestants who are spending a goodly share of their time squabbling with their fellow men over points of dogma and the general conduct of

church affairs to criticize the beliefs of any sect.—*Saturday Night, Sept. 19, 1925.*

### Are They a Menace?

BOTH in Canada and the United States there is a tendency at present, stringently to limit, if not to prohibit immigration from the countries in the south and east of Europe. *The United Presbyterian*, in a recent issue, discourses on this subject. Two men, says our contemporary, were watching an immigrant ship discharge its cargo at Ellis Island. "Look at those Dagoes and Wops and Hunkies and Chinks!" exclaimed one. "They are a menace to the country; no civilization can stand an inflow of such people." "See those big muscles, those sinewy arms!" exclaimed the other. "Those are the men who will reap our harvests and mine our coal, dig our canals, and build our railroads." Pointing to a group of boys, he said, "Some of them will be great musicians and some will be artists. Those people are from the race which produced Moses, Dante, Raphael, Kosciusko." The United States' reports show us that these immigrants manufacture ninety-five per cent of our clothing, ninety-five per cent of our cotton goods, eighty-five per cent of our furniture and leather goods, refine ninety-five per cent of our sugar, do eighty-five per cent of the work in our meat-packing industries, and seventy per cent of our coal mining. A step upwards leads us to Leopold Damrosch and Theodore Thomas in music, Jacob Riis and Edward Steiner in Americanization work, and Governor Johnson, of Minnesota, and Mayor Hansen, of Seattle, in governmental affairs.—*New Outlook, Sept. 23, 1925.*

### God's Word an Enriching Well

"Why," asked a boy, "is that willow tree there so much bigger than the others?" The farmer took the boy to a near-by well. "Look down, and tell me what you see," he said. "I see something long, like a snake." "Yes" said the farmer, "that is the roots of the willow tree. No matter how dry the summer, this tree never lacks water. Its roots are in the well." The life that has its roots in the deep well of the Word of God can never grow parched.—*The Expositor, February, 1924.*

## NEWS NOTES

—Almost eight hundred earthquakes were recorded in California in less than forty years of last century.

—No. 10 Downing Street has been the official residence of British prime ministers for nearly 200 years.

—An oak cross, made from a beam of Nelson's flagship, *Victory*, has been placed on the grave of Admiral Sir Doveton Sturdee in Frimley churchyard, England.

—Seventh-day Adventists are neither Rus-selites, Christadelphians, Mormons or Chris-tian Scientists. They believe in the divine origin of the Holy Scriptures. Their standard of living is the ten commandments as exemplified in the life of Jesus. In modern parlance they would be described as "evangelical" and "fundamentalist."

—How did the word "Canada" originate? There seem to be several answers to this query but one of the most plausible is that when the Spaniards sailed up the Gulf of St. Lawrence in search of gold, they found none. They did not see the golden opportunities in timber, fur, and the productive lands beyond. Disap-pointed, they therefore wrote back to their principals, "Aca nada," two words which, translated, mean, "Nothing here." The first letter of the adverb of place "aca," meaning "here," was dropped, and thus we have the name "Canada."

—The search for the fountain of eternal youth did not begin with the old Spaniard Ponce de Leon. A chapter on "How to change an old man into a young man of twenty" has been found in a treatise on medical science and surgery written 1600 B.C. The papyrus on which it is written, says Professor James Breasted, is "incomparably the most important body of medical knowledge which has survived to us from ancient Egypt, or, for that matter, from the Orient anywhere." In this treatise is a passage which shows that the writer knew that paralysis of one side of the body is caused by a brain affection on the other side. This fact was lost for more than three thousand years and rediscovered in modern times.

—The Spitzbergen Islands, discovered by the Vikings in 1194, and awarded to Norway by the Allied Supreme Council in 1920, were re-cently annexed by that country.

## A Pleasure-Crazed Generation

(Continued from page 13)

ence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thess. 1: 7-10.

### Fire Instead of Water

The apostle Peter, making a direct compari-son between the last judgment by the flood and the future judgment by fire, says:

"The world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 6, 7.

So once again the Bible throws light upon our pathway. It makes very clear to us all whither the world is hastening. It tells us the end of the story. But having revealed the sin and its judgment, it adds this exhortation, to which we would all do well to take heed:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?..... Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3: 11-14.

## Robin Hood

(Continued from page 5)

poor, but they are always careful to get a liberal share for themselves first. Judas Iscariot on a certain occasion manifested great concern for the poor, not that he cared for the poor, (John 12: 6) but because he was a thief who carried the bag for the company of the apostles, and he saw means being used in a way that he could not get his hands on and control.

Hypocrite though Judas was, he still had grace enough to go and hang himself, when his selfishness brought disaster to his friend, which is more consideration for humanity than some instruments of Satan have shown.

Robin Hoods thrive amid unrest and dis-content. They often make a strong appeal to sentiment and passion, but their lawless, intolerant methods produce no permanent good results.

THE  
Canadian Watchman Magazine

Vol. VI Oshawa, Ontario, April, 1926 No. 4  
Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS  
Oshawa, Ontario, Canada  
C. F. McVAGH, Editor

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

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

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

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

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

Table of Contents

	Page
Editorial Comment—	
The Teeth of Time	
Canadians and Florida Real Estate	
Robin Hood	3-5
King Saul and the Witch of Endor—	
P. C. Poley	6
If You Want to Pick Roses Tomorrow—	
Plant Rosebushes Today—	
C. L. Paddock	9
A Pleasure-Crazed Generation—	
A. S. Maxwell	11
To the Rescue of Civilization—	
Egerton R. M. Brecken	14
Does Prayer Count?—	
S. D. Gordon	20
The King in the Cradle—	
D. A. R. Aufranc, M.R.C.S., L.R.C.P.	22
Fasting for Health—	
Selected	24
The Sabbath in Earth's Three Great Periods—	
Mrs. M. E. Steward	25
The Physical and Spiritual Natures—	
C. A. Holt	26
The Biggest Hoax—	
Arthur W. Spalding	27
Seen Through Others' Eyes	28
News Notes	30

TO THE "CANADIAN WATCHMAN"  
OSHAWA, ONT.

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

Check here	Rates	
.....Yearly subscription	\$2.00	
.....Six-months trial subscription	1.00	
Name .....		
Address .....		

How to Get Your  
Subscription

**F R E E**

Every Reader of the "Watchman" a  
Booster for new Subscribers



The Plan Open to All Readers

What to do: Take a copy of the Watchman and call on two of your neighbours, asking them to subscribe for one year. Your recommendation of the magazine will count with them, and you should quickly secure the two subscriptions at \$2.00 each.

Send in the \$4.00 together with the names and addresses of the two new subscribers. The order should be placed with our representative in your province, or if not known, address the publishers.

Give your own complete address and the Watchman will be sent to you free. The subscription to you may be either new or a renewal.

The plan is simple, the reward attractive. Help boost for subscribers.

BEGIN TODAY

Canadian Watchman  
Press

OSHAWA

ONTARIO



#### WILL LONDON BE LIKE THIS A HUNDRED YEARS HENCE?

According to a painted prophecy by a noted Russian artist, Wassilief-Borotinsky, the London of the twenty-first century will be somewhat like New York is today, in the matter of towering buildings. Transportation will, he thinks, be mainly by air, but with pneumatic subway transportation, too, for long trips; and the use of speed for all purposes will be reduced to an exact Science. Huge amplifiers will impart the news of the day to the populace. Radio will supply light, heat, and power; and the mechanics who will have charge of distributing the serving radio waves will wear protecting insulated hoods and body coverings. London's comment on the illustration is, "Save us from this!" and "It is to be hoped that the painter is not a true prophet."