

*The Canadian*  
**WATCHMAN**



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**SPEEDING UP -- FOR WHAT?** Page 16

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## *April Days*

When April days go dancing  
Along the road to May,  
With here a flower, and there a shower,  
And never time to stay.  
The brooks are full of little waves  
That race and chase in glee,  
And all the flooding rivers  
Rush on to find the sea.

Then spring the brave green grasses  
On every hill and plain,  
A mighty host in field and coast,  
They laugh in sun and rain.  
The morning wakes in melody,  
And mirth finds time to stay,  
When April days go dancing  
Along the road to May.

—*Selected.*



# Will We Live In the Garden of Eden Again?

*Mr. S. A. Ruskjer answers this interesting Question  
from the Bible*



Most people take more than just a passing interest in reading the detailed description of the beautiful garden of Eden, which God created six thousand years ago. Most of us would count it a real privilege to live in such a garden where plant life will never fade nor decay, where the flowers will never cease to bloom; where

the animal kingdom has lost its ferocious nature, and is characterized by kindness and harmlessness.

The great question which comes to mind sooner or later in the brief journey of life below, is, Shall we ever find the Eden that was lost?

## *Why Lucifer Fell*

It is interesting to notice the record of how and why the human race was deprived of living in the garden of Eden. In the twenty-eighth chapter of Ezekiel, verses 12-15, we have a most striking description of that perfect, and most beautiful angel created by God, who developed self-conceit and a spirit of jealousy, leading finally to open rebellion against his Creator. The being who was once such a wise, perfect, and beautiful angel, is today our chief adversary, the devil.

That text says, "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Notice that Satan was a perfect being, perfect in all of his ways from the day he was created until iniquity was found in him.

The reason for this great fall is brought to view in Isa. 14: 12-16 where we read the question, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground,

which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, and in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

In Ezekiel 28: 17 we are told that "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." The sixteenth verse also states that the reason why God would cast Lucifer out of the mountain of God, is because Lucifer sinned. The verse reads: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore will I cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." Kindly notice the definite statement made by God that He will eventually destroy Lucifer.

## *Rebellion in Heaven*

Not only did Lucifer rebel against the government of God, but he set about to create sympathy for himself among the other angels of heaven, and consequently stirred up a war in heaven against the angels that were loyal and against Christ.

In Rev. 12: 7-9 we have the detailed description, "And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

It will be seen from the record that even though Satan organized a strong warfare against the high and holy principles which the government of God is based upon, he suffered a great defeat — a complete defeat, which resulted in his being cast out of heaven.

In the fourth verse of Revelation 12, we read: "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the



dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Bible scholars understand this verse to indicate that about one-third of the angels of God were deceived by Lucifer and joined him in the warfare against heaven, and consequently were cast out of heaven when Satan was cast out.

### *How Eden Was Lost*

Now transferring the scene from heaven to the earth, we want to notice first of all a description of the beautiful garden of Eden, as created by God; it is found in Gen. 2:8-10, and read also the fifteenth verse: "And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

The reader will kindly notice that everything in the garden of Eden would appeal to the senses of man. The story is well known how Lucifer in the form of a beautiful serpent tempted our first parents to rebel against the government of God and to disregard God's leadership and to question God's authority, and how as a result, our first parents sold out to Satan, and consequently were driven out of the garden of Eden; and then the great controversy between Christ and Satan on this terrestrial globe began in earnest. That conflict has been going on ever since.

The fact that truth and righteousness will get the victory against falsehood and wickedness, is plainly brought to view in the Scriptures. In Gen. 3:15 we read: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is the first promise brought to view in the Bible, assuring us that Christ and His church will ultimately win out in the struggle against the adversary.

### *Paradise Restored*

It is interesting to notice the steps that will be taken by God in restoring Eden. We are not only assured that we shall find the lost Eden again, but we are told just how we are to find it. In II Pet. 3:10, 13 we read: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

In Isa. 65:17 and 18 we have the assurance that "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come to mind. But be ye glad and rejoice for ever

in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." This statement of scripture is in complete harmony with Rev. 21:1 where this beautiful prophecy is given: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

That Eden Restored will be a real place, with real beings dwelling in it, is certified to by Isa. 65:21, 22: "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands."

When Jesus was about to leave the earth, He told His followers that He was going away to prepare a home for them in the New Jerusalem.

In John 14:1,2 He says, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." In Heb. 11:16 He makes it very plain that as our God, He is preparing a city for His people. We read: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

### *Heaven on Earth*

At the end of the millennial period the new Jerusalem which is destined to be the capital city of the new earth, will come down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21:2 reads: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." In Rev. 21:14 and 21, we have this beautiful and literal description of the city of God: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass."

The world of today in which we live is full of sorrow and sighing, much of which is brought about by that grim reaper, Death, but when we again shall have found Eden, our sorrow and sighing will all disappear. In Rev. 21:4 we have the most wonderful assurance, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." In Isa. 51:3, and 11, we are assured that this Edenic condition shall never more cease to exist, for we are told "And the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. . . . Therefore the redeemed of the



Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

In the eleventh chapter of Isaiah and the fifth, sixth, and ninth verses the reign of universal peace and righteousness in Eden Restored is described in the following wonderful language: "And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We know of course that many preachers and doctors will find their way to Eden Restored, but they will never more follow their calling, nor engage in their profession; for in Eden Restored it will not be necessary for the preachers to say, "Know the Lord," and there will be no hurry up calls for the doctors to respond to either by day or by night, for we read in Isa. 33:24, "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

In Isaiah 65 verses 24 and 25 we have a further beautiful description not only of God's care for His people, but of the changed nature of the animal kingdom. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord."

The most beautiful picture that is possible for our mental capacity to visualize, and the most exquisite and beautiful description that it is possible for a human being to portray with a pen, and the highest flights of man's imagination all fall far short when attempting to give a true description of what Eden Restored will be. In 1 Cor. 2:9 we read, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."



"The wolf and the lamb shall feed together." Isa. 65:25.

Dear reader, are you included among those who "love Him?" It is your privilege to love Him. If you are, you belong to that number that have found the trail that takes us through the jungles of sin and disappointment and eventually out into the beautiful valley of Eden Restored. No wonder the poet said:

"Jesus shall reign on Zion's hill,  
And all the earth with glory fill;  
His word shall Paradise restore,  
And sin and death afflict no more.

"Lord, help us by Thy mighty grace  
To keep in view the prize  
Till Thou dost come to take us home  
To that blest Paradise."

May the Lord help us to find the Lost Eden.



# Shall We Change Our Calendar?

*What the change would mean to our Sacred Days*

By C. P. BOLLMAN

WE have all heard or read more or less for several years of a proposed new calendar, to take the place of the Gregorian calendar now in use in practically all the world.

Under the new calendar, instead of having twelve months of unequal length, as at present, it is proposed to have thirteen months all of equal length, namely, twenty-eight days, making a year of 364 days. The new month would be intercalated between June and July and would be named Sol — for the sun.

The extra day required to make the 365 days, as we now have, would occur at the end of the year, and would be known as a blank day, that is, it would not be counted as belonging to any month. An extra blank day once in four years would serve to supply the time required to make the year average the 365¼ days. This extra blank day would be dropped out once in four centuries, just as leap year is omitted once in four hundred years under the Gregorian calendar.

From the business standpoint, it must be admitted that the proposed calendar would have some advantages. Beginning with 1933, at which time it is proposed to inaugurate the new plan, the year, the month, and the week would all begin on the same day, namely, Sunday, which would also be the first of January according to the Gregorian calendar, and the first day of the time-honored weekly cycle, which, as the Encyclopedia Britannica, art. "Calendar," says, "has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."

## *A Wandering Sabbath*

No calendar, whether Jewish or Roman, has ever disrupted or in any way interfered with the time-honored weekly cycle. But the calendar now seriously proposed would, so far as the civil reckoning of time is concerned, abolish the free-running week of seven days, and so make it exceedingly difficult for anybody and everybody who, for any reason, regards as sacred a certain day of the free-running week, as, for instance, Sunday, the first day of the original week on which Christ arose from the dead; the sixth day held sacred by the Mohammedans; or the seventh day, the memorial of the

finished creation and of the Creator's rest, — the Bible Sabbath.

Under the new calendar, while the days of the week would bear the same names now in use—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday—after the first year these days would not be in fact the same. The original first day, the original sixth day, and the original seventh day would all become wandering days, as shown by the accompanying Calendar Chart. Of course the other four days would wander with Sunday, Friday, and Saturday, but as they are not held in sacred regard by anybody, that could not be urged as an objection to the proposed new calendar.

While civil government should not set up nor even become the patron of any religion, it certainly should respect the consciences of its citizens, so far as to refrain from enacting any law that would inflict unnecessary hardship upon any class of citizens in the observance of holy days and forms of worship.

Of the planning of the Gregorian calendar, the "Catholic Encyclopedia," Vol. IX, p. 251, first full paragraph in first column, says that "every imaginable proposition was made; only one idea was never mentioned, viz., the abandonment of the seven-day week."

It may be added that no calendar of the past has interrupted the course of the free-running week, which has come down to us from time immemorial, and which carries two days held sacred by millions of loyal citizens of the several nations taking a leading part in this proposed calendar change, a plan that would make it impossible without great hardship for any person, not having ample means, to still observe as a day of rest and worship either the first day of the original week, in honor of the resurrection of Christ, or the seventh day of that same week, in obedience to the express requirement of the fourth commandment of the decalogue, a day observed not only by orthodox Jews, but by a large number of Christians—mostly Seventh Day Baptists and Seventh-day Adventists, scattered all over the world.

Of course, those who deny creation and the literal resurrection of Christ, and to whom therefore the first day of the week is simply a day of relaxation from the wearisome toil or from the taxing cares of business, and who do not attach any sacredness to any day or other definite period of time, we say that these will find no difficulty in accepting

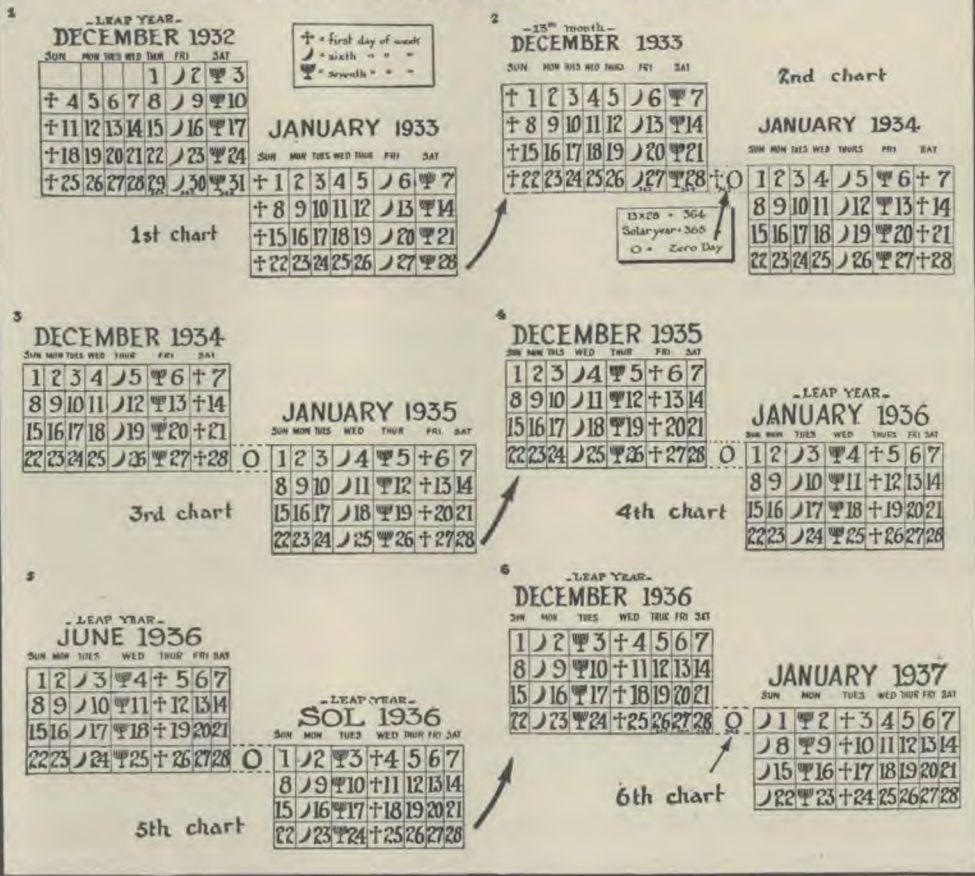
(Continued on page 30)



# CALENDAR CHART SHOWING

- a. The "Wandering Sabbath,"
- b. Accumulation, in six years, of seven "blank-days," equaling one week.

PLANNED & DESIGNED BY SOL BLOOM



## SABBATH AND SUNDAY WOULD WANDER THROUGH THE WEEK

The accompanying article describes a plan for calendar revision that would involve a "blank day" at the end of each year, thus causing the Sabbath of the Jews and Sabbath-keeping Christians, and the Sunday of first-day Christians, to wander backward through the week. By noting the symbols for these days — the seven-branched candlestick for the Sabbath, and the cross for Sunday — the resulting migration of these days may easily be followed through the years.

The proposal is to have the new calendar start the first of 1933, when the year normally begins on Sunday. Thus during that year the true order of the days of the week would be preserved, for Sunday is of course the first day of the week. But 13 months of 28 days each would give us only 364 days, instead of the 365 we need for the year. We would retire Saturday night, Dec. 28, 1933, expecting to wake up to greet a Sunday morning. But no, the new calen-

dar would make this a blank day, not reckoned in the count of the week. We would skip that one day, and start in the second day — known as Sunday, Jan. 1, 1934 — to begin the count of the week again. This results, as the chart indicates, in making the true order of the days drop back one in 1934, Sunday coming on "Saturday," and the Sabbath coming on "Friday."

In leap year an additional blank day is added at the end of June. Thus every leap year the true order of Sunday and Sabbath falls back two days, one day the first half, and another day the second half, of the year. ("Sol," Latin for "sun," is the name proposed for the extra month.) Any plan that incorporates the "blank day" principle would produce the above migratory effect upon the holy days of the various religious bodies. (The Moslem may note the effect upon his holy day by following the path of the crescent symbol through this chart.)

This calendar was designed by Hon. Sol Bloom, member of the American Congress from New York, and also a member of the Committee on Foreign Affairs.



# Satan's Answer to God's Ultimatum

By F. W. STRAY, Moncton, N. B.

**T**HOU art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." Dan. 2: 38-40.

"After thee," "Another kingdom inferior to thee," fell from the lips of the prophet upon the ears of the astonished emperor of the world. Nebuchadnezzar was deeply moved and impressed as the dream was unfolded. There was no mistake about it; memory revived every detail and he knew that Daniel was describing precisely what he had dreamed, and what up to this time he had vainly tried to recall. In an impulse of gratitude, his immediate reaction was to make Daniel his prime minister.

"Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king." Dan. 2: 48, 49.

However, as time went on, and the king began to seriously consider the interpretation of the dream, his mind revolted against the idea of his mighty world empire going down in defeat before an inferior power. He became a willing instrument in Satan's grasp to hurl defiance at the God of heaven. Satan was the "power behind the throne." In Isaiah 14:4-14 Lucifer is identified with the king of Babylon. It is evident from the record in Daniel 2, that the dream with its interpretation had gained the widest publicity in the realm.

Many a Babylonian official in prominent position with the humiliated priests of Belus, pondered and discussed the prediction of the young Jewish prince that Babylon would be conquered by an inferior people. That at last the God of the captive Jews would set up a never-to-be destroyed kingdom. They no doubt reasoned that with the influence of the king backing up Daniel's interpretation, the loyalty of vassal kings and subject peoples would be impaired. The interpretation of the dream could readily be used to encourage rebellion and revolution, in the hope that the time had come for the "inferior" kingdom to overthrow the dynasty. The one thing that would offset the effect of this prediction would be for the king himself to make the most emphatic public repudiation possible.

## *God's Word Defied*

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the

breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

"Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

"Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Dan. 3: 1-6.

"Thou art this head of gold" Daniel had said. The shoulders of the dream image were of silver, representing the "inferior" kingdom, which should succeed Babylon. The thighs of brass, the legs of iron, denoted a continued downward trend of monarchical glory.

Nebuchadnezzar's image was all of gold from head to toe. Babylon should never be succeeded by another kingdom of silver or of brass. This golden image was Satan's answer to, and defiance of the ultimatum of Jehovah. Notice the classes of people who were called to the dedication. Princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all rulers of provinces, evidently including leading government officials serving in both civil and military capacity from every subject nation of the far flung empire. "To you it is commanded, O people, nations, and languages." These were the men of influence, holding their peoples in subjection, who must themselves be made to feel the iron hand of the world monarch in forced acknowledgment of the proud boast that Babylon should stand forever.

It was well known that the religion of the Jews forbade the worship of images, although apostasy from this principle was widespread. In the scheme it was doubtless planned that Daniel should be in some distant part of the realm upon a special mission for the king, as it was not reasonable to expect him to repudiate his own prediction, and his influence



over the king was feared. He is not mentioned in the golden image narrative. Satan is evidently aiming his shaft at Daniel's three companions, rulers in the central province.

The issue then is clear: the prophecy of Daniel is to be repudiated, and the violation of the commandment of God, prohibiting idolatry is to be enforced by the government. It is the very essence of antagonism to God. It is Satan on the throne, defying the God of heaven. Satan is about to demonstrate his power over all the inhabitants of the earth. He has taken the people of God captive and would now compel all to "fall down and worship me."

#### *God's Law Above Man's Laws*

At the sound of the music, a vast multitude bowed upon their faces that day in Dura's plain. Three names stand out in the sacred history of that crisis hour, because they then stood up and did not bow.

"Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at

what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

"Shadrach, Meshach, and Abednego, answered and said unto the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:14-18.

We are apt to lose sight of the fact that for some time these three men had been peers of the realm, in frequent consultation with the king. They were not peasants, or mere slaves. Princes of Judah, highly educated, they had been appointed a triumvirate of rulers over the central province of the empire. In refusing obedience to the royal mandate, they stand forth as champions of the rights



Recent Radio Conference held in Ottawa by representatives from Canada and the United States.





Only the cords that bound the three Hebrews were burned. The furnace of affliction burns only the dross from our lives.

of conscience. They exercised the "divine right of dissent" when the government "invaded the citadel of the conscience, the sanctuary of the soul."

Governments are ordained of God in civil and secular affairs. When a government decrees worship or would enforce an institution of religion under civil penalties, the government itself is, by reason of such legislation in rebellion against God. The "higher power" is lifting its mailed fist against the "highest power" and God absolves His subjects from obedience to such a law, which if obeyed would reduce His subjects to a state of rebellion against Himself.

The men were cast in the furnace, where a heavenly visitant joined them, after which the king called them, and they walked forth, unscathed. Satan lost the day. His effort to nullify the interpretation of the king's dream ended in ignominious

failure. Daniel's prophecy stood, and the golden image lost all its intended meaning. "Who is that God that shall deliver you out of my hands?" the king had cried in the rage of his disappointment.

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach and Abednego, Who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Dan. 3:28.

"Changed the king's word." Kings, governments, may attempt to change God's word, as did Nebuchadnezzar, but they will always fail for ultimately, "the word of our God shall stand forever."

"Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort." Dan. 3:29.

The king now promulgates a decree as ungodly as the preceding one which had condemned the three protestants to the fiery furnace. This decree utterly denied freedom of conscience, and as such was an instrument of persecution. Religion by law and royal edict, with the death penalty for violation, was the order of the day in Babylon.

These three men pinned their faith to Daniel's prophecy of the overthrow of Babylon, and the establishment of God's kingdom as revealed in the God-given image dream. They believed the "gospel of the kingdom" and were saved by their faith in the promises of God. Daniel had closed his interpretation before the king with the words, "The dream is certain and the interpretation thereof sure." Dan. 2:45. Nebuchadnezzar, calling to his aid the vast resources of Babylon, had staged the most imposing and dramatic effort possible to overthrow faith in the prophecy of Daniel. God intervened, and the Satan-inspired defiance of God's revelation ended in dismal failure. The golden image of this world's empty glory henceforth was but a record of the surety of the vision of the composite metal image, representing Satan's ultimate failure, and the final establishment of the kingdom of God upon earth.



# Every Grave Will Be Opened\*

## [ A Message of Hope ]

By Professor W. W. PRESCOTT

I DO not propose to rest my hope of eternal life upon my own philosophy, or upon the philosophy of any other person, or upon a hoary tradition. I demand a more secure foundation than either of these furnishes. I inquire, therefore, whether there is a really satisfactory basis for the assurance that death has been conquered. I have looked upon the faces of my beloved dead, and have seen their lifeless forms consigned to their resting places in the city of the dead, and I have turned away with a biting grief in my heart which refused to be soothed by any theological dogma, no matter how ancient or how beautifully worded.

I looked for something more satisfying, and I found it. Death does not end all. Christianity is the religion of hope, and that hope rests upon facts. Jesus of Nazareth, who is both Son of God and Son of man, died and rose again. These are the greatest facts of history, and these facts constitute an unshakable foundation for an intelligent faith in the life to come. The mystery of death has been solved.

I shall not try to establish the certainty of the resurrection of Jesus by a series of laboured arguments, as I do not think that is necessary, but I will call attention briefly to the ground of my own conviction that He did not remain in Joseph's tomb. We have been at the place called Calvary. We have seen the Man of Galilee hanged upon the tree. There He gave His life for us, and when all was over, His sorrowing followers laid His wounded body in a rich man's sepulcher.

It is now the third day after this, and I invite you to go with me to the tomb. What do we find? The tomb is empty. Those who visited it early in the morning did not find Him, although the grave clothes mutely testified that He had been there; but they were told in simple language, "He is not here, but is risen." Luke 24: 6.

### *Evidences of Christ's Resurrection*

I know that I am treading on controversial ground, and that skepticism has a ready objection to every such statement; but I have found that all such objections can be met in a satisfactory way. The theories of body-snatching, of suspended animation, of vision and of illusion, will not survive candid examination. To account for the facts in the case on either of these theories of the rationalist is as difficult as to disprove the law of gravity while you are sitting under a tree with the apples dropping upon your head.

We ought to note some of the facts. The

former friends and associates of Jesus did not expect His resurrection (John 20:9), and would not believe the first report of it (Mark 16:9-14), but were later convinced by overwhelming testimony, and "were glad, when they saw the Lord." John 20:20. The change in the attitude of these former followers of His was nothing short of marvelous, and cannot be explained on the ground of vision or illusion. When the mob came upon Jesus at night, "then all the disciples left Him, and fled." Matt. 25:56. At His trial Peter, the leader of His followers, most emphatically ignored Him, saying, "I know not the man." Matt. 26:74. They were all sorely disappointed when Jesus did not work some miracle to save Himself from the murderous intent of His enemies; and with Him they buried their hopes in Joseph's tomb, and all decided to return to their former manner of life (John 21:2, 3), hoping doubtless in this way to forget their sad mistake concerning the Galilean and His mission. But the same Jesus who while with them in their boat had miraculously intervened to save them from losing their lives by shipwreck (Matt. 14:24-27), now intervened to save them from making shipwreck of their faith, and as their net held under the strain of 153 fishes (John 21:5, 6), so their faith held, although it embraced Him whom they had taken down from the cross and laid in the tomb. (John 21:7). When he beheld the wounded hands and side, even doubting Thomas was led to exclaim, "My Lord and my God." John 20:28.

Under the guidance and in the power of the risen Jesus these men gave such testimony to the resurrection that thousands were convinced by a single address, and the high priest was constrained to say, "Ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." Acts 5:28. The cowardly deserters had become the courageous defenders of the crucified and risen Jesus. What had wrought such a transformation? The living Christ had revealed Himself to them on ten different occasions, and they knew Him. I have these facts and much more as the ground of my faith in His resurrection, and the theories of unbelieving hearts do not shake it.

### *Death's Power Broken*

Some one has said that the Christian church was built upon the empty tomb, and there is a suggestion of truth in such a statement, but I prefer to declare that the foundation of the church is the God-man who voluntarily permitted Himself to be laid in the



grave, apparently conquered by death, in order that He might break the power of the last enemy, and be acclaimed as the conqueror of death. And the Christian church is the living monument of His victory. One must ignore some of the most significant facts in the history of nineteen centuries in the effort to deny the resurrection.

"No human being that ever trod the earth has left behind a representation of himself more clear and living, and more certain in its truthfulness, than is that which we possess of Him who was known at first as 'the prophet of Nazareth in Galilee,' and no human being has ever exerted such an influence upon humanity and upon human history, and no one has ever left and is still leaving behind him in the annals of history such incontrovertible evidence of his living presence and unconquerable power.

The events of nineteen centuries testify to the truthfulness of the announcement of the ascended Lord to the apostle John on the isle of Patmos: "I am the first and the last, and the Living One; and I became [margin] dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." Rev. 1:17, 18. He was nailed to the cross, but He is still alive. The resurrection makes the connection between these two statements.

It was no mere vision when Stephen saw "Jesus standing on the right hand of God." Acts 7:55. Jesus was really there, having been raised from the dead and having ascended to heaven. The experience of the apostle Paul on the Damascus road cannot be satisfactorily disposed of by labeling it "hallucination;" for not only was there the audible voice declaring, "I am Jesus whom thou persecutest" (Acts 9:5), but the blinded eyes bore convincing testimony to the reality of the divine glory. (Acts 9:8.)

Furthermore, the New Testament documents, written from twenty to sixty years after the crucifixion, deal with the resurrection as an established fact, and interpret its meaning to us. To them Christianity stands or falls with the resurrection, as plainly appears from their own statements:

"If Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God, because we witnessed of God that He raised up Christ: whom He raised not up, if so be that the dead are not

raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:14-17.

### *The Power of an Endless Life*

Every forgiven sinner who knows in his experience "the power of an endless life" (Heb. 7:16), is a living witness to the reality of the resurrection. A dead Christ cannot flood the soul with His own glory, and impart grace for acceptable service. For my own part I am abundantly convinced that the

same Jesus who wrought His divine works of forgiving grace and saving mercy in Judea and Galilee and Samaria, has wrought in resurrection power to deliver me from the thralldom of sin, and to impart a new life of victory. To this I gladly testify.

We must not overlook the most significant fact that He who died as our representative was also raised as our representative, and that His resurrection is the assurance of our resurrection. God "made us alive together with Christ (by grace have ye been saved), and raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus." Eph. 2:5, 6. This is true of every Christian, and will be demonstrated in experience at the last day.

## Too Busy

*Too busy to read the Bible,  
Too busy to wait and pray,  
Too busy to speak out kindly  
To some one by the way!  
Too busy with care and struggle  
To think of the life to come,  
Too busy building mansions  
To plan for a heavenly home.*

*Too busy to help a brother  
Who faces the winter blast,  
Too busy to share his burden  
When self in the balance is cast!  
Too busy for all that is holy,  
On earth beneath the sky,  
Too busy to serve the Master,  
But not too busy to die!*

— Robert Hare

And even as to our present life, "from the great fact that Christ has risen from the dead, proceed all the influences by which Christians are made in life and attainments, here and hereafter, like Him." And so we may each join in the earnest desire of the apostle Paul, "That I may know Him, and the power of His resurrection." Phil. 3:10. In fact, this resurrection power is cited as being the measure of the power to be revealed in the believing Christian to give him the victory. (Eph. 1:19, 20.)

### *Every Grave Will Be Opened*

I must not forget to mention that the death and resurrection of Christ, the last Adam, has changed death into a sleep for all members of the human family, whether they believe on Christ or not. The representative principle still prevails: "As in Adam all die, so also in Christ shall all be made alive." 1 Cor. 15:22. The marked distinction between the righteous and the wicked is not fully manifested until after the resurrection. They all sleep,



but "the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5:28, 29. The death which is our common lot here, is not the penalty for Adam's sin, as has already been pointed out, but it is the consequence, and a universal consequence. The punishment which is meted out in the judgment, is due to the all-inclusive sin of rejecting Christ, who offers Himself as the Saviour, and so rests wholly upon the act of each individual, rather than upon the one act of the generic man, the first Adam.

Christ was raised from the dead. Death has been conquered. The hope of the future life rests upon a solid basis. "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." 1 Thess. 4:14. The resurrection forms the link between our life in this mortal body, subject to temptation and trial, and our life of eternal joy and perfect blessedness in the immediate presence of Him who loved us and gave Himself for us, for "we shall see Him even as He is." 1 John 3:2.

The risen Christ is the holder of the keys of death and of Hades, having gained them through His own death and resurrection. I have surrendered all to Him, and He is the Lord of my life. If it be His will, I will rejoice to be among those who will greet him with exceeding joy when He comes with the clouds; but if not, I shall sleep in confidence of the resurrection, "for I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed



"There was One who was willing to die in my stead,  
That a soul, so unworthy, might live."

unto Him against that day." 2 Tim.1:12. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Thess. 4:16, 17.

\*A chapter from the forthcoming book "The Saviour of the World," soon to be published by the Review & Herald Publishing Association, Takoma Park, D.C., U.S.A.





## Temporal Sovereignty of Papacy Restored Healing the Deadly Wound

**W**ORLD-WIDE interest attended the signing by Cardinal Gasparri and Premier Mussolini of the treaty between the papacy and the Italian Government on February eleven.

By this treaty the pope recognizes the Italian kingdom and on the other hand Italy recognizes the Vatican, St. Peter's, and certain lands surrounding the papal estates together with a summer residence in the hills as a papal state; and the Italian government pays an indemnity of 1,750,000 lire for seizure of papal properties fifty-eight years ago.

By this concordat, peaceful relations are established between the Quirinal and the Vatican; Italy probably supplanting France as the protector and favorite son of the church. When the terms of the treaty are revealed we think it will appear that the Roman Catholic religion will be the state religion.

The temporal sovereignty of the papacy is recovered even though less than five hundred subjects occupy the ceded territory, and diplomatic representatives will be exchanged with other governments. As a temporal power the papacy will be entitled to a seat in the League of Nations, should it so desire.

### *Growing Power of Papacy*

It will be recalled that Mussolini as a Fascist was against the church. For political reasons he was remarried by the church, and political reasons associated with the rivalry of France and Italy and the ambitions for Italian expansion, doubtless dictated the expediency of securing the backing of the papacy by the agreement just concluded.

Every nation in Europe today is courting the favor of the papacy. Every nation is establishing diplomatic representation at the Vatican. Even Premier Briand, largely responsible for the ousting of certain Catholic orders from France and the sequestration of their prosperity some years ago, has completely changed his attitude and sent an ambassador to the Vatican in recognition of the growing power of the papacy.

When the newly organized Latvian government sought to establish relations with the Papal See, it was required to hand over to Rome, the Protestant cathedral at Riga, one of the finest in all Europe.

Nine of the countries of Europe with a population of 178,000,000 are Roman Catholic. Poland, for example, with nearly 30,000,000 Roman Catholics is a by-product of the war.

Powerful Catholic parties exert a strong influence in the Protestant countries of Europe; Bavaria in Germany being almost solidly Catholic.

With the head of the Greek Catholic Church in Eastern Europe stricken by the Soviets, it is claimed that the Eastern Church is seeking a basis of reunion.

On the Western Continent, the South American and Central American countries are overwhelmingly Catholic as is also Quebec.

The growing power of the Catholic church in the United States was demonstrated when Alfred Smith, the first Catholic candidate for the presidency received over 15,000,000 votes.

### *Prophecy Fulfilling*

These facts simply demonstrate the fulfilment of the prophecy: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Rev. 13:3.

This prophecy has undoubted reference to the papal head of Rome. The period of papal supremacy is given in Revelation 13:5, 7.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And it was given unto him to make war with the saints, and to overcome them: And power was given him over all kindreds, and tongues, and nations."

The forty and two months, or 1260 prophetic or symbolic days, refer to the 1260 literal years during which the pope dominated the world.

It began in 538 A.D. when Belisarius, Justinian's general, expelled from Rome the ruling



Ostrogoths, thereby removing the last obstacle to the decree of Justinian, emperor at Constantinople, that the bishop of Rome should be "head of all the bishops and corrector of heretics."

The period ended in 1798 exactly 1260 years afterward when Pope Pius VI was taken prisoner by Berthier, the French general. The pope was carried in exile into France where he died at Valence in 1799. Thus was inflicted the deadly wound. So hopeless appeared the condition of the papacy that no nation lifted a finger in its behalf. The decree had gone forth from Paris that no successor would be allowed to take the place of the dying pope.

But the prophet had foretold that the deadly wound would be healed and, within two years, Napoleon had negotiated a concordat recognizing Pope Pius VII and making the Roman Catholic the established religion of France.

It was in 1870, immediately following the adoption by the Ecumenical Council of the blasphemous decree of papal infallibility, that the blow fell depriving the pope of his temporal power.

Victor Emanuel realized his dream of a united

Italy and seized the papal states, since which time the popes have been styled the prisoners of the Vatican to the present day.

With the restoration of temporal power and the growing prestige of the Papal See, the deadly wound is certainly being healed. Further contributing to the turning to Rome is the fact that Protestantism is sorely divided and that it has lost the virility that gave force to the Reformation. In Protestant countries evolution is undermining faith and materialism is destroying spiritual life.

But the spirit of the Reformation is not dead. In connection with the final conflict described in the thirteenth chapter of Revelation, the prophet saw a faithful company keeping all ten of the commandments of God and the faith of Jesus gathered from every nation, kindred, tongue, and people. (Rev. 14:6-12). And this prophecy is being fulfilled in a mighty movement which is penetrating to every corner of the globe, calling men back to the Bible as the only rule of faith and practice.

W. C. M.



Salvation Army world headquarters in England, where recent interesting deliberations have been in progress regarding the status of General Bramwell Booth.



ONE of the striking characteristics of our day is the ever-increasing pace of the times. The affairs of our world are moving with an unprecedented rush. During the last twenty years there has come a marked speeding-up process in the earthly affairs. Epochal events and decisive changes pass before us with startling rapidity.

Mr. Franklin Hooper, American editor of the Encyclopedia Britannica, in a brochure entitled "The Great Decade" declares that, during the ten years of 1911 to 1921 the world has "witnessed an acceleration of events and changes, a kind of 'speeding up' of history, that has been absolutely without parallel in the history of the world."

This day might well be called the age of acceleration. A day may now be cram-



A new oil-electric locomotive



Our grandfathers traveled by oxmobile and entleace. It is true we are traveling more rapidly, but are we making any more progress?

med with events which, a century ago, would have taken years for achievement. Every passing year life moves more swiftly

Mr. Lloyd George has well expressed it thus: "There are times in history when the world spins so leisurely along its destined course that it seems for centuries to be at a standstill. There are also times when it runs along at a giddy pace, covering the track of centuries in a year. These are the times we are living in now."

The world is forging ahead at a pace never before known. We are advancing from one stage to another with a rapidity that leaves even thoughtful students of history dazed. More history is being made in a few days than our grandfathers could have made in as many years. A United States senator expressed the same thought in this language: "Ten years of ordinary time in the life

# SPEEDI For

By J. L.

of a nation is longer, as events now happen, than a century would have been under the conditions of two centuries ago."

We can go as far in one day as our grandfathers could go in three months by stage team. Men travel now through the air faster than the rifle bullets that their fathers shot in the Civil War of 1860-65. Months have been cut to days, and days to hours, in the transport of man and things; and it seems that we are on the edge of further unbelievable cuts in time.

The *Literary Digest* for June 9, 1928, said: "A bullet from a service rifle fired at a receding airplane, moving at record speed, would never overtake it; for the plane would gain about seventy-five feet per second on the bullet. This surprising result is deduced by Lieut.-Col. Norvelle W. Sharpe, of St. Louis, from a recent study of the relative speeds attained by a plane and a rifle bullet." "Assuredly only a daring prophet would have ventured the statement, in 1918, that within ten years planes would exceed the speed of a rifle bullet propelled by current service ammunition."

On August 19 and 20, 1928, Col. Arthur Goebel and Harry Tucker crossed







the Canadian National Railways.

(Courtesy Canadian National Railways)

The modern press of 1929 will run off more newspaper pages in five seconds than Franklin's press of 1799 could have done in a whole day.

The iron furnace of 1929 will turn out as much pig iron in forty-five minutes, as the furnace of 1799 could produce in a whole week.

The farmer of 1929 with his modern reaper and binder can reap more grain in ten minutes than the farmer of 1799 with his scythe could reap in a whole day.

The cotton-mill worker of 1929 with his machine can produce more gingham cloth in one hour than the hand weaver of 1799 could turn out in a whole week.

The sending of a message over the ocean which in 1799 required six weeks, is sent across in 1929 by cable at the rate of 2500 letters a min-

# NG UP What?

## HULER

the United States from West to East in a non-stop flight of eighteen hours and fifty-eight minutes, at an average speed of one hundred forty-two miles per hour. One hundred years ago such a trip would have required from three to six months. So it is literally true that men can now go as far in one day, as our grandfathers could go in three months by horseback or stage.

In 1872, when Jules Verne wrote his famous story, "Around the World in Eighty Days," he was laughed at. At that time it was a fiction ranking with his other works such as "Twenty Thousand Leagues Under the Sea," and "A Journey to the Moon." It seemed just as impossible then to make a globe-circling trip in fourscore days as to make a trip to the moon.

But around the world in a little over twenty-three and one-half days, (or to be exact twenty-three days, fifteen hours, twenty-one minutes and three seconds) became an accomplished fact on July 22, 1928, when John Henry Nears and B. D. Collyer finished a globe-girdling trip at New York City, and further cuts in that record are in sight.



Four young men were in this automobile when it was hit by the train. Fortunately none of them were killed.



ute, or 200 words a minute by beam wireless, or spoken directly into the ear by the wireless telephone.

We can send a message around the earth in 1929 in less time than men could send a message five city blocks in 1799.

A modern orator in 1929 can speak to more people by radio in one single night, than the orator of 1799 could address in a whole life-time of fourscore. Arctic explorers in the ice-bound polar regions now hear the words of New York's preachers sooner than the members of the congregation who sit in the rear seats before the preacher.

When an important event happens anywhere in the world, the newsboys in every large city are shouting the headlines of the story in a few minutes. The world is moving with such lightning-like rapidity, that progress



now is measured in hours, minutes, and seconds.

In times past the march of events was extremely slow, and no man living in former centuries could expect to see many changes of importance during his own lifetime. Now men see the whole face of the world changed in less than a decade. A few tremendous years have —

"Cast the kingdoms old  
Into another mold."

Our day finds no counterpart in all the history of the world in the swift march of events, and in the forces that make for great and speedy changes. What does all this mean? The answer may be found in the sure word of prophecy.

In Dan. 12:4 we learn that in the closing years of this age, beginning with the ushering in of "the time of the end" in 1798, there would come a speeding-up process in worldly affairs, in direct contrast to other centuries in the past. The comparisons cited above demonstrate that this is exactly what has taken place in these nineteenth and twentieth centuries in harmony with Dan. 12:4. In Nah. 2:4 we learn that in the day of God's preparation, the chariots of men will run like lightning.

When we look over the history of the Christian age we find, that it was the close of that notable 1,260 year-day period of Daniel in 1798, as the beginning of the time of the end, that marked a great turning point toward a swifter pace in earth's affairs. Every step toward this remarkable acceleration in transportation, communication, and manufacture, which has distinguished our day from every other time in history, has come within that final period of time known in Scripture as the time of the end, when according to Dan. 12:4 a new era of increased knowledge and travel, and a quickening of pace was to take hold of things.

This is the true explanation of why the world

ran along in its slow, dreamy and ancient ways until the past century and a quarter, and then suddenly increased its pace during the nineteenth and twentieth centuries beyond all past centuries. It means that we are living in the closing days of this present age. It means that we are now witnessing the final movements in earth's drama.

This speeding-up process in the affairs of earth has been especially marked since the Great War of 1914-18. Everybody knows that things are moving with increased speed and rapidity above former decades. Every person has noted this change. So all may know that the closing days of the time of the end are passing swiftly in review.

Bible prophecy clearly indicates that when the world's stage is being set for the final conflict of Armageddon, things will move with startling rapidity. The final moves on the checker-board of history will be rapid ones. (Isa. 17:13). Great nations will act quickly, and the final line-up of earth's forces will come with the rush of a tornado.

The unparalleled suddenness with which the world was plunged into the most terrible war of history in 1914, is an object lesson of the rapid manner in which the final war of Armageddon will come upon the world. It should stand as a solemn warning how suddenly and unexpectedly this present world order will be overturned in that approaching conflict at the end of the age.

The spirit of intensity which has gripped the affairs of our world, and the ever-increasing pace in the trend of events from day to day, indicates most surely, that the world today is already in the sweep of the swift-moving events of the end of this age. It gives us sure evidence that we are living in the closing days of this age, and that we soon shall see the ushering in of the glad day of our Lord's return. May God help both reader and writer to be ready for the coming of that great day.



The new Montreal-South Shore bridge which spans the St. Lawrence at Montreal, between Quebec province and the United States, thus speeding up traffic. The bridge will be more than a mile and a half long when the central span is lifted into place.



# Somebody Changed the Sabbath, Who Was It?

By CHARLES THOMPSON

RECOGNIZING that the custom and practice of the people have largely been changed regarding the observance of the Sabbath from the seventh day to the first day of the week, and finding no scriptural authority for such change, many persons naturally ask, Who is responsible for this change? Oftentimes the process of elimination is used in fixing responsibility; that is, find out who didn't do it, and that leads to who did. Therefore we proceed first to ascertain who is not guilty. Those who observe the first day tell us that Christ changed the day. If so, the Scriptures ought to tell us, for "they are they which testify" of Him. (John 5:39). What do they say concerning Christ's attitude toward the Sabbath?

We have already given Christ's teaching concerning the law, the fourth precept of which commands the observance of the seventh-day Sabbath. Here is one statement by way of recapitulation. Jesus' own words from the Sermon on the Mount are: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

## *"As His Custom Was"*

Concerning His custom, we read, "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. "His custom was." Webster defines custom as a "long-established practice," or a "frequent repetition of the same act." So we find it the practice of Jesus to keep the Sabbath and to worship upon that day. We like the words of the well-known preacher of England, G. Campbell Morgan, who says: "Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that by words He uttered and by deeds He did He released the binding nature of the old command. This view, however, is to absolutely misunderstand the doing and teaching of Jesus." — "The Ten Commandments," page 50.

Some claim that the apostles changed the day of worship. Again we inquire, What saith the Scriptures? The apostle James says, "There is one Lawgiver, who is able to save and to destroy." James 4:12. Had the apostles been given power

to change the law of God and the practices of the people, we would have twelve lawgivers instead of one. But James, one of the twelve, says "one Lawgiver." Who is He?—He "who is able to save and to destroy." And Peter, speaking regarding Jesus of Nazareth, says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Here we find but one Being who has power to save, and James says He is the "one Lawgiver." It was this apostle James who affirmed the binding claims of the "whole law," referring to the Ten Commandments. (James 2:10, 11).

The apostle Paul's testimony is: "I had not known sin, but by the law." Romans 7:7. "The law is holy, and the commandment holy, and just, and good." Verse 12. "I delight in the law of God after the inward man." Verse 22. And the evangelist Luke, who recorded the custom of Jesus regarding Sabbath observance, testifies of Paul as follows: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. Thus we find that instead of Paul's changing the practices concerning Sabbath observance, it was "his manner" to follow "the custom" of the Saviour.

The apostle Peter safeguarded himself from being unjustly accused of having changed the customs or practices of the church after he was gone, by saying: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Peter 3:1, 2. Peter's burden was that the people should be mindful of the things spoken before by the holy prophets, and not of some new custom or practice he had introduced.

## *Not Christ or the Apostles*

So we believe with Bishop Grimelund, "Not the apostles, not the first Christians, nor the councils of the ancient church, have stamped Sunday with the name and seal of the Sabbath, but the church of the Middle Ages and the schoolmen."—History of Sunday, page 46.

Thus we find that neither Jesus nor the apostles are responsible for the change, for both their teach-



ing and practice confirm the keeping of the original seventh day. Again we ask, "Who is the guilty one?" Can we tell? I think we can. Let us proceed with direct testimony.

In the vision recorded in Daniel 7 the prophet brings to view, under symbols of beasts and horns, certain world powers that were to arise upon the earth. Among these symbols was one which attracted the special attention of the prophet. It was a notable "little horn" that was to arise and do wonderful things, the most astonishing of which was that he would "think to change times and laws" (Daniel 7:25), or, as the American Revised Version renders it, "He shall think to change the times and the law." The times and the law that he was to think to change, were the times and the law of the Most High, for it is against Him that the horn is to speak.

Here we have a power charged with doing the very thing that seems to have been done, — changing not only the law of the Most High, but the times. When we carefully read the decalogue, the

law of the Most High, we find the only time in it that any power could think to change is the time in the fourth commandment, which requires the observance of the seventh day for the Sabbath. Consequently, the language in Daniel 7:25 practically charges the power brought to view with thinking to change the Sabbath of the fourth commandment.

What power has arisen upon the earth that meets the specifications of this symbol? There are many marks of identity, but this article will deal with only one. John in his vision upon Patmos evidently saw in the first beast described in Revelation 13 the same power that Daniel saw symbolized by the "little horn." The chief characteristic given by John is that of blasphemy, which is mentioned four times in the first six verses. These and other similar allusions are in harmony with the statement of Daniel regarding the "little horn," when he said, "He shall speak great words against the Most High." Daniel 7:25. And again, "Behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.



TRANSFORMATION OF DOWN-TOWN TORONTO

Man is ever changing, but God is the same "yesterday, today, and forever."

In the center is the new Union Station and beyond it in the background the new Canadian Pacific hotel, the Royal York.



We are therefore ready to proceed to identify this power from the mark of blasphemy. In the tenth chapter of John we find that after Jesus had made the declaration to the Jews that He and His Father are one, and had cited the works He did in His Father's name to prove it, the Jews took up stones to stone Him, and Jesus asked, "For which of those works do ye stone Me?" The Jews answered, "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." Verses 31-33.

From this interesting dialogue, it is clear that the Jews understood or interpreted it to be blasphemy for a man to make the claim of being God. Again, in Luke 5 we have the record of the bringing of a man afflicted with palsy to Jesus, that he might be healed.

"When He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Verses 20, 21. Here we find that the scribes and Pharisees of Jesus' day understood that for a man to claim power to forgive sins was blasphemy. Hence, drawing a conclusion from these statements regarding blasphemy, we understand as a definition of the term, a man's claiming to be God and to have power to forgive sin. Does history record that a power, or person representing a power, has arisen upon earth claiming such presumptuous prerogatives?

#### *Pope and Divine Law*

We believe these specifications are fully met in the claims of the papal hierarchy and the assumptions of those who have been called to head this great religio-political power upon earth. Note a few of these claims: "The pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep. Whatever the Lord God himself, and the Redeemer, is said to do, that His vicar does, provided that he does nothing contrary to the faith."—Ferraris' *Ecclesiastical Dictionary* (R.C.), article on the Pope.

"Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth."—From the Oration of Christopher Marcellus (R.C.) in the fourth session of the Fifth Lateran Council 1512 (an address to the Pope); "History of the Councils," Labbe and Cossart, Vol. XIV, col. 109.

Pope Leo XIII, in an encyclical letter dated June 20, 1894, said, "We hold upon this earth the place of God Almighty."—"The Great Encyclical Letters of Leo XIII," page 304.

Here, then, is a man upon earth claiming to be God. Elsewhere we discover that this same man who claims to be God upon earth also claims to forgive sins: "The pope is the vicar of Christ, or the visible head of the church on earth. The claims of the pope are the same as the claims of Christ.

Christ wanted all souls saved, so does the pope. Christ can forgive all sin, so can the pope. The pope is the only man who claims the vicarage of Christ. His claim is not seriously opposed, and this establishes his authority."—Extract from a sermon by Rev. Jeremiah Prendergast, S. J. (R. C.), preached in the Church of St. John the Baptist, Syracuse, N. Y., Wednesday evening, March 13, 1912.

"Peter and his successors have power to impose laws both preceptive and prohibitive, power likewise to grant dispensation from these laws, and, when needful, to annul them. It is theirs to judge offenses against the laws, to impose and to remit penalties. This judicial authority will even include the power to pardon sin. For sin is a breach of the laws of the supernatural kingdom, and falls under the cognizance of its constituted judges." — *The Catholic Encyclopedia*, Vol. XII, art. "Pope," page 265.

We believe these quotations sufficiently accurate to identify the blasphemous power the prophet of God saw upon earth under the symbol of the "little horn" that was to change "the times and the law." Is the power thus pointed out and described guilty of having done this? "Guilty" or "Not guilty," that is the question which we shall consider in our article next month.

### *Glorious Advent*

By CAROLINE LANG

When the bright morning stars in accord sang together,

And the glad sons of God all shouted for joy,  
Earth was new from the hand of our God, the Creator,  
Then were love, joy and peace pure and free from alloy.

Once again in a chorus of voices exultant  
Shall the welkin re-echo with shout and with song  
More joyous, elated, victorious, triumphant,  
For to these shall be added a numerous throng.  
God is calling you now dearest sinner repentant  
For to this happy gathering, you too may belong.

Earthly eyes have ne'er seen such grandeur resplendent,  
Nor the heart entertained an impression e'en dim,  
Mortal ears never heard of such beauty transcendent  
As our God hath preparéd for those that love Him.

The loud sound of the trumpet shall signal the coming,

All the saints shall rise quickly from sea and from land,

Mounting up with the living to join with their Saviour  
The great hosts of the Lord in that heavenly band.

Then the sadness of sin and the sorrow of suffering,  
All the sighing and tears, all the moaning and pain  
Shall be wiped from the mem'ry in one single moment,  
When redeemed from the service of Satan's long reign.



# How to Support the Preacher

## Without Using a Penny of Your Own Cash

ONE of the most tormenting problems of the day among church folks is that of the support of the preacher. The notably low average of salaries of men engaged in church work has brought about two conditions; either a concentration of energy and the consolidation of churches to form large congregations and thus find an enlarged supporting element, or the hiring of men of lesser caliber who are willing to work for less and whose net results are in proportion to their reduced stipends. Both of these conditions are deplorable.

In the first place we find men relying upon strength of numbers rather than upon strength of spirituality; we find them ready to relinquish standards of faith, long considered essential to salvation; they are willing to compromise in matters of faith to secure the support of a larger constituency. They therefore are forced to open the doors of the sanctuary to all sorts of extraneous forces and they bring into the churches much that through the past has been considered as not only wearing the livery of hell, but of being the very means used by the enemy of souls to lead man astray.

In the second place we find altogether too many who, because they still have the small congregation and the corresponding small salary, are not equipped to carry forward the banner of Christ in a successful way. Because of their lack they are unable to withstand the inroads made by the enemies of the church and oftimes their inability results in their losing their hold on the rising generation.

The elders in the church can rely upon their former spiritual experiences but the youth fall before the attacks of these pseudo-scientists, when, if their leaders had been equipped, they would have been saved to their churches.

We are therefore forced to consider the question of the support of the preacher. God forbid that we should let go the high ideals of the gospel and depend on the revenue raised by all sorts of amusements instituted to hold the larger membership. But to the title of this article. Can we support the preacher without paying from that which we have a right to call our own?

### *The Tithe Belongs to God*

The answer is positive. We surely can. The whole difficulty arises from a misconception of what

Mr. W. A. Westworth the writer of this article has had years of experience as a pastor and conference executive in the Seventh-day Adventist denomination which supports its ministry entirely by tithe and freewill offerings, with no resort to amusements and social affairs in the house of God. An average per member of \$73.00 is raised in North America for gospel work at home and abroad.

is really our own. We are just as prone to think that what we have is just as much our own as we are to think that we are our own "boss." But we are not our own master for we are "bought with a price" and we have no right to even claim control of all our income for neither is that "our own."

First we must understand that even the power to get wealth is a gift from God. (Deut. 8: 17, 18). If we study God's plan we find that He has agreed to work on a small margin. While it is in Him that "we live and move and have our being" (Acts 17: 28) He does not even ask a fifty-fifty division, but He is willing to settle on a basis of ten per cent. In Lev. 27: 30-33 is a plain statement of the plan upon which God expects His people to work and the payment of tithes is substantiated and reiterated all through the Bible.

### *New Testament Teaching*

Even when Christ condemned those leaders of the church in His day, because they were very scrupulous in tithing, down to the smallest seeds, and yet were careless about mercy and judgment, He said of their tithing activities, "These ought ye to have done, and not to have left the other undone." Matt. 23: 23.

And lest it be argued that this was all under the old dispensation, and is not applicable to the Christian church, we refer the reader to 1 Cor. 9: 13, 14, where the apostle Paul recalls the ministry of the temple and the fact that they which served in the temple were partakers of the things of the temple. Then, meeting the very objection which is oftimes raised with reference to a change of dispensation Paul adds, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Here then we have, added to the admonition of Christ to which we have referred, the plain statement that "even as" the temple supported its ministry, in the same way and ostensibly by the same means, the gospel would and should support those who serve in its work.

Following this line of argument we must therefore conclude that God reserves one tenth of our income for the support of His work and the tithe is never conceded by God to belong to His children. That much He claims as His own and in Mal. 3: 8-11 He charges those who withhold the tithe with out and out robbery. He does not allow man



the right to decide about the matter. He claims the tithe as His own and demands an accounting on that basis. And then if we bring His share to Him, not as an offering but as an acknowledgment of His ownership, He then provides that those who work in His service directly can have a support commensurate with their needs.

Following God's plan, all the inequalities in salary indicated too often even between ministers of the same communion will disappear. Men of super ability will not then be asked to serve the most affluent supporters but the best man will be detailed for the greatest need. After all God's way is best and thus the query raised at the beginning of this article will be answered.

## Question Corner

This column will be devoted to answering such questions on Bible topics as our readers may send in provided that the editors consider them of general interest.

*G. W. of Tilt Cove, Notre Dame Bay, Newfoundland, inquires:*

*"Is water baptism necessary now in cold climates or only during the apostolic commission?"*

The apostolic commission reads, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:15, 16. All the world takes in every climate, tropical, temperate, and frigid. The promise with which the gospel commission ends, "Lo, I am with you always, even unto the end of the world," indicates that the commission is still in force. No man has any authority to nullify or modify the plain command of Christ. Gospel workers are today obeying the command of Jesus by baptizing believers in all parts of the world, even within the Arctic Circle, and we have never heard of a single instance where any harm came to candidates.

*"Does anyone get healed by faith now?"*

There are well authenticated instances of Divine healing where physicians have given up all hope.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:14-16.

*"Where is Paradise?"*

The Garden of Eden was the original paradise. When Adam and Eve sinned they were ban-

ished from it, and it would appear to have been taken to the third heaven before the flood as Paul speaks of being transported in vision to paradise in the third heaven (2 Cor. 12:2, 3) and it is further identified by the presence of "the tree of life, which is in the midst of the paradise of God." Rev. 2:7.

*"If none go immediately to heaven explain Rev. 22:9."*

The angel referred to in this is simply one of a higher order of created beings than man. Ps. 8:5 says of man, "Thou hast made him a little lower than the angels." The angels were in existence before the creation of man. "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy."

Jesus says of those who come up from their graves in the resurrection day that they will be equal in power to the angels, but never does the Bible say that good people become angels, either at death or in the resurrection. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36.

*"In 2 Kings 2:11 we read that Elijah was taken up into heaven but in John 3:13 that no man hath ascended up into heaven."*

John 3:12, 13 reads: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."

Christ was pointing out to His Jewish critics that He alone who had come down from heaven could tell of heavenly things. No one on earth had ever been to heaven and returned to tell of what he had seen. Elijah taken to heaven without dying encouraged Christ in the mount of transfiguration but has never returned to tell men of what he has seen on the other side.

*"The seventh day is the Sabbath according to the Bible. May not the day have been lost when the Roman power changed the calendar? How about the effect of beginning the year in Bible time with a new moon in the month Abib?"*

Neither the new moon nor the change of calendar in any way affected the order of the days of the week. Russia, for centuries operating on old calendar time, counted the days of the week exactly as the nations that first adopted the Gregorian calendar. Neither did the beginning of the month and the year with a new moon affect the days of the week. The marked irregularity of our method of reckoning the months does not affect the days of the week.





## The HOME

*"There's a wide-eyed little fellow who believes you're always right, And his ears are always open and he watches day and night; You are setting an example every day in all you do For the little boy who's waiting to grow up to be like you."*



# Fathers Classified

## In Which Class Are You?

By VESTA J. FARNSWORTH

IN an old book written in 1565, the author, Roger Ascham, complains that the men of that time were willing to pay much more to care for their horses than for their children. "But God rewards them as He should," says grim old Roger, "for He suffereth them to have tame and well-ordered horses, but wild and unfortunate children; and therefore in the end they find more pleasure in their horses than comfort in their children."

Some fathers treat their children more harshly than they would treat an animal. "One afternoon," writes Martha Warner, "as I was reading, I heard some one howl out, 'Here you; drop that!' Looking out of the window, I saw by the roadside an automobile, with a grimy man crawling out from under it, and a baby girl toddling in the direction of a woman who was walking down the street.

"The man went after the child, took something away from her, spanked her soundly, and called to the woman: 'Come back here, and take care of this blamed young one! If a few things more get lost, we will be stalled here all night.'

"I turned to my reading, which was about the training a pup received in the school where he was sent to learn the trade of war dog. Only the most skilful men were employed as trainers. The article went on to say: 'Never once did the trainer lose his temper. And that was well, for once you lose your patience with a learning dog and howl at him and beat him, you lose forever your mysterious power over him.'

"My thought wandered back to the baby girl and the lesson which her trainer — her father —

had given her. . . .

"Somehow I feel sorry for the baby girls — and the baby boys — whose fathers, when they lose their tempers, lose sight of their exalted position, that of fatherhood. And I feel sorry for the fathers; for I know they love their baby girls. Yet they will continue to howl at them and beat them, unless they seek help from the great Ruler of us all, in whose sight a baby girl is infinitely more precious than a baby dog."

Occasionally when a father reaches home and is greeted with the family clamor, he exclaims to the weary mother, who has endured the noise all day, "Can't you keep those children quiet?" Are they not his children as much as hers? It will be a blessing to him, and a relief to the mother, if he will help in their training, teach and correct them, and share the burdens as well as the joys of the family.

Some fathers find it difficult to win the love of their children on account of their own lack of kindly manners. They are reserved by nature, and though they love their children, they do not know how to tell them so; hence a wall of reserve comes between father and children.

But all this can be overcome if taken in time. Father can play a game with the children, tell them a story, let them comb his hair, ask them what they have done during the day. He can be polite to his little girls, and a kiss now and then will be prized.

"Why did you hold the door open till mamma went into the house?" a very little boy was asked.

At first he could not answer; then he said brightly, "Why, 'cause daddy does."



*"Fathers, Provoke Not Your Children  
to Wrath"*

The father may be a tyrant or an adored sovereign. He may lead his children to heaven or drive them to perdition. The children in any home have the right to fair and courteous treatment. They may be helpless before the temper and surly disposition of their father, but they suffer more than he can know; and he who fails to control his irritation and anger, even when the child has done wrong, suffers a great loss. He plants thorns for his own feet. In the brief biographies of the Bible we obtain glimpses of the training different fathers gave their children. Read the life of Abraham, Isaac, Jacob, Eli, David. Much good instruction on both sides of the question is given in the experiences of these men.

*"He Gave Himself"*

The greatest gift any father can bestow upon his children is to give them himself, give them his love, his interest, his time, his companionship.

Children love sociability. If they do not find it at home, they will seek it elsewhere.

"No, I cannot go with you after dinner tonight, because that is father's time and we always have so much fun then." That was what a girl was heard to say when invited to go with a friend.

"What does 'father's time' mean?" I inquired.

"Oh," said she, "father's time is right after dinner at night, an hour or so before we go to bed. Father makes lots of pleasure for us then, and that is the only time we have with him except a little while in the morning. Father never goes away then, neither do we; we give that hour to him, and he gives it to us. It is our 'together hour.' Oh, he is such a good, dear father!"

Other fathers may receive such commendation. Loving companionship is the price. This father was away at work all day, with no time for the children except this one hour.

A little son was given me,  
A child to train up for the Lord;  
To lead by waters pure and free,  
To feed in pastures of His Word.

The gleam of gold was in my eyes;  
The call of pleasure lured me still;  
Fame seemed a fair and goodly prize,  
And touched me with a feverish thrill.  
My heart was overcharged with care;  
I labored hard, at dusk or dawn;  
While I was busy here and there,  
My son was gone.

—Elizabeth Rosser.

A father's part in the upbringing of children is not less important than the mother's. His noble, manlike goodness should be to them a type of the Father in heaven. He is the one to protect and shield his children from the snares of evil, especially as they reach the teen age.

*"This Is My Father"*

It is well for fathers to remember that their children will not always remain young. Your boy thinks you a wonderful man now. You mend his toys, tell him stories, walk and talk with him.

By and by he will leave the home school for college. The friends of his boyhood days—some of them—will also be there. Perhaps their fathers will visit them. The doctor's son, the boy whose father is in Congress, will go there. Perhaps you will go. Your son will lead the way to the president's office, and will say, "This is my father, Mr. Wheeler."

How will your boy feel as he says it? Will

your girl dread the ordeal, or will there be satisfaction and pride that they have such a father to present to their friends and teachers? Remember, the boys and girls of today will be the men and women of tomorrow, and they reach manhood and womanhood in an amazingly short space.

It is a man's privilege to be such a father that his children will have no cause to be ashamed of him.

Until children reach the age of from seven to ten years, they are usually more under the influence of the mother; but after that the boy needs true manliness to bear the sneer, "Tied to his mother's apron strings." If he can only say with satisfaction to himself, "Father says this," and if father

(Continued on page 30)

*No Hills Like the Home Hills*


*There are no hills like the home hills,  
The hills our childhood knew,  
There are no trees like the old trees  
That by the dooryard grew,  
And reaching out protecting arms  
Above us, seem to say:  
"Oh, you are safe, my little one,  
For we are here to stay."*

*There are no rocks like the old rocks  
Beside the pasture bars,  
With moss of green and moss of grey  
All dotted red with stars.  
There is no brook like the old brook  
That tumbled down the hill,  
And met the river just below,  
And turned the water mill.*

*There are no days like the old days,  
The days when we were young.  
There are no songs like the old songs  
By trusting mothers sung.  
There is no book like the old Book,  
Baptized with father's tears,  
There is no God like the Eternal God,  
Unchanged by passing years.*

Raymond Huse





## Your Health

# CHILD NUTRITION

Dr. S. W. LEISKE, Asst Supt., Rest Haven Sanitarium, Sidney, B. C.

THE other day I read the statement, "Don't be so sour, cheer up, there are lots of people in the graveyard that would like to take your place." Then the thought occurred to me that the graveyard claims the individuals who get there, not on account of anything they have done, but on account of their neglect or because of the things that were left undone by someone else.

We are told that one-fourth of the civilized race die during the first year of life. Sixty per cent of these deaths are due to nutritional diseases, and the other forty per cent due to improper feeding.

Knowing that the children of today will be the fathers and mothers of tomorrow, and that nutrition plays such an important part in their physical welfare, I would like to study with you the subject of child nutrition, and for convenience I am taking it up under two headings: First, Growth and Development; Second, Infant Feeding.

### *Growth and Development*

The average full term baby born today weighs from seven to seven and one-half pounds. Girls are likely to weigh a few ounces less than boys. During the first few days after birth there is always a loss of from five to twelve ounces, which is usually regained within the next ten to fourteen days. The average baby doubles its weight in five months and trebles it at a year, which would approximate six to eight ounces a week for the first five months and four to six ounces the rest of the year. The gain each week is hardly ever the same, especially in artificially fed babies. A small gain or lack of gain for one week need not cause worry. If it continues for several weeks, however, there is something wrong. A baby almost never makes a large gain regularly each week.

Growth in length is also very rapid during the first two years. The average increase in length during the first year is eight inches and during the second year four inches.

Growth in both height and weight is less rapid after the third year, and is almost uniform from that time until puberty, which comes in girls at about the age of eleven and in boys at the age of thirteen. This period usually lasts several years and is characterized by marked physical development. Roughly, children gain about two inches in height and from five to seven pounds in weight annually after the third year until puberty.

The head at birth is relatively large in circumference, being greater than that of the chest. It increases in size very rapidly during the first year. The rate of growth then becomes gradually slower and is very slow after five years of age. Babies are usually able to hold up the head alone, if the back is supported, when they are eight to ten weeks old.

The fontanelles, which are two soft pulsating areas on top of the baby's head, close after a certain length of time, the one located farthest back usually closes six weeks after birth, while the foremost fontanelle, the larger of the two, closes about eighteen weeks after birth.

Separation of the cranial bones is not normal, except gaping between the bones of the forehead (centrally, near the top) which may be open for days or weeks. Mobility of the cranial bones may persist for six to nine months. Over-lapping of the bones of the head at their junction with the neighboring bones is very common in early infancy as the result of malnutrition.

The first hair is sooner or later replaced by new growth. It sometimes begins to come out in the first few weeks and sometimes is retained for several months.



The face is relatively small and the cranium relatively large at birth. The relation at that time being about one to eight, while at five years of age it is one to four, and in the adult it is one to two.

Sometimes infants are born with teeth. The first tooth usually appears at the age of six or seven months. The teeth usually erupt in groups with considerable regularity. There are so many normal variations, however, that it is difficult to lay down any hard and fast rules. In a general way the first or temporary teeth erupt as follows:

Two middle lower incisors, 6-8 months; 4 upper incisors, 8-10 months; 2 lateral lower incisors, 12-15 months; 4 front molars, 12-15 months; 4 canine (eye teeth), 18-20 months; 4 back molars, 24-30 months, making a total of twenty teeth in the temporary set.

The first of the second or permanent teeth are the so-called six-year-old molars, which appear at this time behind the last molars of the temporary set. The permanent teeth then begin to replace the temporary, and erupt in a general way as follows:

Four first molars, 6 years; 4 middle incisors, 7 years; 4 lateral incisors, 8 years; 4 first bicuspids, 9 years; 4 second bicuspids, 10 years; 4 canine (eye teeth), 12-13 years; 4 second molars, 12-15 years; 4 third molars, 17-25 years; making a total of thirty-two teeth in the permanent set. It is important to remember that the permanent teeth often show in the same way as the temporary set an imperfect development of the enamel and a tendency to early decay.

The neck appears short, due to the large size of the head and its tendency to fall forward, the height, position of breast bone and the large amount of fat.

The spine is largely composed of cartilage or gristle at birth. The cartilage is gradually changed to bone. This process of replacing the cartilage by bone is completed in about the thirteenth year. The spine is, therefore, extremely flexible during infancy and childhood.

In concluding the first part of our subject I will mention some of the faculties of the child and its developments.

1 Smell—is usually present in a rudimentary condition in the newly born. It develops slowly, however, and the ability to de-

tect fine differences in odors is not acquired until late in childhood.

2. Taste — is well developed at birth.

3. Hearing — infants hear little or nothing at birth, but it rapidly improves and in a short time becomes quite acute.

4. Vision or sight — very feeble at birth. A strong light causes discomfort during first few weeks. They begin to fix their eyes on objects at about the age of six weeks, but do not recognize them until they are about three months old or later.

5. Smiling and noticing — In a general way the baby smiles at from four to five weeks and laughs at from five to six months. It begins to notice objects at from six to eight weeks and probably knows its mother or nurse from other people when about three months old. It shows signs of fear at six



H. Armstrong Roberts, Photo.  
Give the baby a good start in life's race. The children of today will be the fathers and mothers of tomorrow.



months or even younger, and shows plainly its likes and dislikes at a year.

6. Talking — The average baby starts to speak words at from ten to twelve months and forms sentences by the middle or end of the second year, and makes purposeful gestures at eighteen months.

7. Control of sphincters—Ordinarily the baby should control its sphincters at end of second year. This depends, however, on the training of the child.

8. Sitting and walking — The average normal baby holds up its head alone at three months. It is usually able to sit up without support when it is seven to eight months old. The average baby can stand with support at about a year and without support at fourteen months. It walks alone a month later. Some babies stand and walk earlier, however, and others that are apparently normal in every way do not until some months later. Some babies go through the creeping stage before they begin to walk or stand, some do not. Some babies never creep, but get about by very peculiar methods of their own.

In the next number Doctor Lelske will continue this subject under the title "Infant Feeding."—Editor.

### Questions and Answers

Readers of the Watchman are invited to send questions on health topics.

Consulting physicians  
D. H. Kress, M.D. H. G. Burden, M.D.

*My stomach turns sour after nearly every meal. This starts about an hour after eating and lasts for two or three hours. What can I do to cure this?*

The stomach is always sour. It could not digest any food if it were not. Hydrochloric acid is a normal secretion of the stomach. Your trouble is not in the stomach's being sour but because the contents of your stomach return up the throat and enable you to taste it. This is not normal and may be due to a number of causes, most of which are not in the stomach but below it. Among these causes are constipation, chronic appendicitis and a diseased gall bladder. These tend to cause the material in the stomach to back up. Overeating, especially of rich and fried foods, pastry and puddings is a frequent cause. Then there is loss of sleep and worry, both almost sure to cause "sour stomach" at times. The best cure would be to prevent the trouble by proper habits of eating, using abundance of tender green vegetables, entire wheat bread at least one day old, other whole-grain cereals with milk and cream, avoiding all fried foods, jams, marmalades and rich desserts. Also avoid meat, tea, coffee and all spices, condiments and alcohol, even an excess of salt, for they tend to increase your trouble. You should not eat raw sugar of any kind. Never combine sugar with milk or cream as on your cereals. Mild fruits such as pears, peaches, prunes and figs can be eaten fresh or cooked with a little sugar, but would be best not eaten at the same meal with vegetables. Eat

slowly, chewing your food well. Be cheerful.

This diet will also improve the bowel action provided one obtains sufficient outdoor exercise. Walking is very good. It is most important to have a regular hour for emptying the bowel, just as it is important to have meals at regular hours. If these measures fail to give relief, there is probably something definitely wrong some place and you should have a thorough examination, including stomach tests and X-ray.

*We know that ordinary coffee contains caffeine and should not be used, but what do you think about Kaffee Hag?*

There has come to my desk a report given by the Chemical Laboratories of the American Medical Association in their journal dated September 22, 1928, which I think will give us clear and first class information on the subject.

It is generally accepted in scientific literature that an ordinary cup of coffee contains approximately  $1\frac{3}{4}$  grains of caffeine.

"The laboratory found as a result of its work that in the case of Blake's Refined Health Coffee, supposed to have 90 per cent of caffeine removed, a cup of coffee made from this product according to directions would contain approximately one grain of caffeine. It found, also, that a cup of Kaffee Hag made from the specimen examined, a product for which it was claimed that 97 per cent of the caffeine was removed contained close to one grain of caffeine, while a cup of Sanka, also claimed to have 97 per cent of the caffeine removed, contained about one-half grain of caffeine."

So if you follow the instructions on the container, "You may take it as strong as you wish and drink as much as you like without harm" you will not fall far short of getting as much caffeine as if drinking an ordinary cup of Java coffee.

*Why do we have tonsils?*

It has been said that the appendix and tonsils are for the doctor's revenue only.

There is no question but that they do help to pay for his bread and butter sometimes, but they have a more important function than that.

The duty of the tonsils and adenoids is to stop the invasion of the infective germs of disease from entering into our systems. These germs become lodged in grooves and small holes, where they are kept until the poisonous material contained in the germs is destroyed. The dead material is discharged from these holes and grooves from time to time. Sometimes the tonsils become overloaded, either due to lowered resistance to fight disease or due to an overdose of highly poisonous germs. Just as soon as the tonsillar tissue is unable to neutralize the poisons of the invading germs, they are attacked by the infective agents. The result is the tonsils begin to enlarge and may or may not become painful. As they enlarge, instead of throwing off the engulfed material, it is retained, thereby letting the poisons into the system and other tonsillar tissue.



## As Others See It

### Nations Sharpening Swords

"The nations of the world are sharpening their swords on the very stones of the Temple of Peace.

"Our European relations are better than ever. I wish I could say the same about America. I am alarmed about the situation there.

"As our relations get better, our armaments get bigger. The mailed fist is of no use for a hand-shake. Whenever we decide to make peace, the rasping note of sharpening steel gets worse.

"Would Europe's statesmen, with great armies behind them, take the risk of stuffy jurists' decisions on a vital question, when they could get their way by exclaiming, 'Quick march'? It is useless to outlaw war when we are building cruisers, heavy guns, and bombing machines, and are devising the most poisonous gases.

"All Europe is engaged in this work. Even President Coolidge is participating. We disarmed Germany as the first step toward general disarmament, but the armaments today are more powerful than ever."—*David Lloyd George in address at the Oxford Luncheon Club.*

### What Is Sin?

A smart writer in one of our popular magazines has recently announced his ukase that there is no such thing as sin. Men of science, he said, had generally discarded it as a worn-out conception of human thought.

Whereupon the editor of a secular daily sets out to correct him. "Oh, yes," says the editor, "the sense of sin persists and is certain to continue to persist." That sounds good, and you hope the editor is really going to add something worthwhile, till you read in the next sentence that "the sense of sin is an aid to and a condition of social progress."

Where, in common sense, did the editor get that idea and what does he mean by it?

This is what he means, namely, that sin is merely "the consciousness of a regrettable departure from a desirable standard, a violation of one's duty to his own worthier self. One is ashamed of sin," he says, "because he feels that he has wronged himself!"

Which of these two utterances is the worse and calculated to do the more harm, that of the magazine writer or that of the editor? Is one indeed, any farther from the truth than the other?

What is sin?

John the evangelist tells us by inspiration of

the Holy Spirit, that "sin is the transgression of the law," 1 John 3:4, and he does not mean that human standard of which the secular editor speaks, but the law of God. "Against Thee, Thee only, have I sinned and done this evil in Thy sight," is the heart-wrung cry of the penitent David. Ps. 51:4. "How can I do this great wickedness and sin against God?" is Joseph's rebuke to Potiphar's wife. It was not the woman he was first thinking of, or her husband, or his own "worthier self." Each had its place in his thought no doubt, but the horri-fying thing was the temptation to violate God's law, to fall from His standard, to wrong Him.

Oh, if our secular editors only had the knowledge and the power to bring their millions of readers face to face with the true God, what a different world this might become! But what can we expect of them when so many preachers are as far away from the truth as they?

O God, be pleased still to have compassion on the sheep that have no shepherds!—*Moody Monthly*, February, 1929.

### Man and Monkey

A dispatch from Washington the other day states on the authority of an eminent scientist of the Smithsonian Institute, that there is no connection between the origin of man and monkeys. The theory coming from a man of repute as a biologist is expected to create a furore in scientific circles. "There is no evidence which would show man developing step by step from lower forms of life," he said. "There is nothing to show that man was in any way connected with monkeys."

The only reason for making reference to the matter in this column is to emphasize once again that scientific men are not the unit in accepting the evolutionary theory of man's monkey origin they are too often said to be. The Bible declares man to have been the special creation of God, made in His image, and the statement of Dr. Clark, the scientist referred to, agrees with that of the Scriptures. "He appeared suddenly," he says, "and in substantially the same form as he is in today." That is the position we are convinced that all true scientists will one day come to with respect to the origin of man. It is not the Christian who is behind the times in accepting the Genesis account of man's origin. It is the unbeliever, who is deluded by science falsely so called. God's Word is as true when it speaks on science as it is when it speaks on sin and salvation.—*Toronto Globe*, February 2.



### Fathers Classified

(Continued from page 25)

commands his respect, much is gained.

When girls reach the age of fourteen and upward, the companionship and influence of their father will prove a great power in their lives. If he walks, talks, and reads with them, discusses their studies, their amusements, their future prospects; if he advises them with reference to their friendships, especially those with young men, he can forestall much evil, and prove a lifelong blessing.

The father may be the comrade and best friend of his children. He may enrich his own soul by love, toil, and self-denial. He may learn to live for others instead of self. Who will debase his manhood by being an unworthy father? Who can consent to be impure, untrue, dishonest, brutal, and face the consequences he will reap in his own children? Can you?

### Shall We Change Our Calendar?

(Continued from page 6)

the proposed calendar. And that there are many such cannot be denied.

But the question arises, Are the various governments of earth, and especially the more liberal and humane governments of the English-speaking world, Great Britain and her sisterhood of independent but confederated nations, and the American States,—long the hope and the refuge of the oppressed millions from less favored lands,—are these nations now to adopt a calendar which will leave to multitudes of conscientious people, Christians and Jews, only the choice between serious loss and great hardship, or the abandonment of the observance of days long regarded by them as sacred?

The British empire, though dominantly and even officially Christian, is careful not to offend needlessly the religious convictions of any of its subjects. In the Great War of 1914-18 every reasonable facility was afforded their Indian troops to maintain their forms of worship. And only a few weeks ago Premier Baldwin strongly emphasized the importance of the spiritual element in stabilizing and thus rendering effective the efforts of the government to improve conditions, political, industrial, social, and domestic.

In a hearing held in January by a committee of the Congress of the United States on the proposed calendar change the vital principle was truly stated:

"Economy and commercial advantage are important elements in the business life of a nation, but mercenary gain and progress are not the most important considerations that enter into life. The claims of God upon the soul, and the ancient customs and sanctions of religion which were divinely ordained for all time to come, hold a far more sacred sway over the consciences of God's faithful children than any commercial consideration of the highest value can possibly hold whenever the spiritual and temporal come into open conflict."

## CURRENT COMMENT

A bill is before the Quebec Legislature to provide that land sold by a Catholic to a non-Catholic shall carry with it any property assessment made for the erection or repair of Catholic church properties, said assessment having the first charge. When this becomes law non-Catholics purchasing such property will be paying taxes to support the Catholic church.

Following the example of the United church representatives of the Methodist Episcopal and Presbyterian churches in the United States in a joint session at Pittsburg agreed upon a program looking to the uniting of the two organizations in 1932, the year of the Methodists' General Conference.

Canada leads the world in newsprint production, with an output of 10,000 tons daily, valued at \$235,000,000 yearly. Eighty-two per cent was used in the States. Canada has 132 pulp mills in operation.

With diphtheria rampant at Fort Vermilion, five hundred trackless miles beyond Edmonton, and the thermometer at 45 degrees below zero, two intrepid Canadian airmen, Captain May and Lieutenant Horner of the Edmonton Flying Club, carried a supply of antitoxine for the relief of the sufferers, making the trip through the numbing air at the rate of one hundred miles an hour.

Last year, for the first time in its history, Canada's wheat crop exceeded the half billion bushel mark, the latest government report placing it at 533,571,700 bushels.

The stonework of the new Canadian Pacific hotel, the Royal York, of Toronto, is now completed, and rapid progress is being made in the partitioning, plastering, wiring and general interior finishing. The hotel will open on June 1. It will be the largest in the British Empire and will have especially fine accommodation for conventions and other large gatherings. There will also be such conveniences as a roof garden, a kindergarten, and a five-manual organ in the big hall.

In his review of the year 1928, as Minister of Trade and Commerce, Hon. James Malcolm says that while the year of the Diamond Jubilee of Confederation (1927), created new peaks of progress, the year 1928 went even beyond those records. He points out that while Canada ranks only 28th in population, it comes fifth among the nations in the volume of its exports; third in its trade balance; second in its per capita exports and first in its per capita trade balance.



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## In This Issue

	Page
Will We Live in the Garden of Eden Again?— S. A. Ruskjer .....	3
Shall We Change Our Calendar?— C. P. Bollman .....	6
Satan's Answer to God's Ultimatum— F. W. Stray .....	8
Every Grave Will Be Opened— W. W. Prescott .....	11
Editorial Comment— Temporal Sovereignty of Papacy Restored 14, 15	
Speeding Up — For What? — J. L. Shuler .....	16
Somebody Changed the Sabbath, Who Was It? Charles Thompson .....	19
How to Support the Preacher Without Using a Penny of Your Own Cash— W. A. Westworth .....	22
The Home .....	24
Your Health .....	26
As Others See It .....	29
Current Comment .....	30

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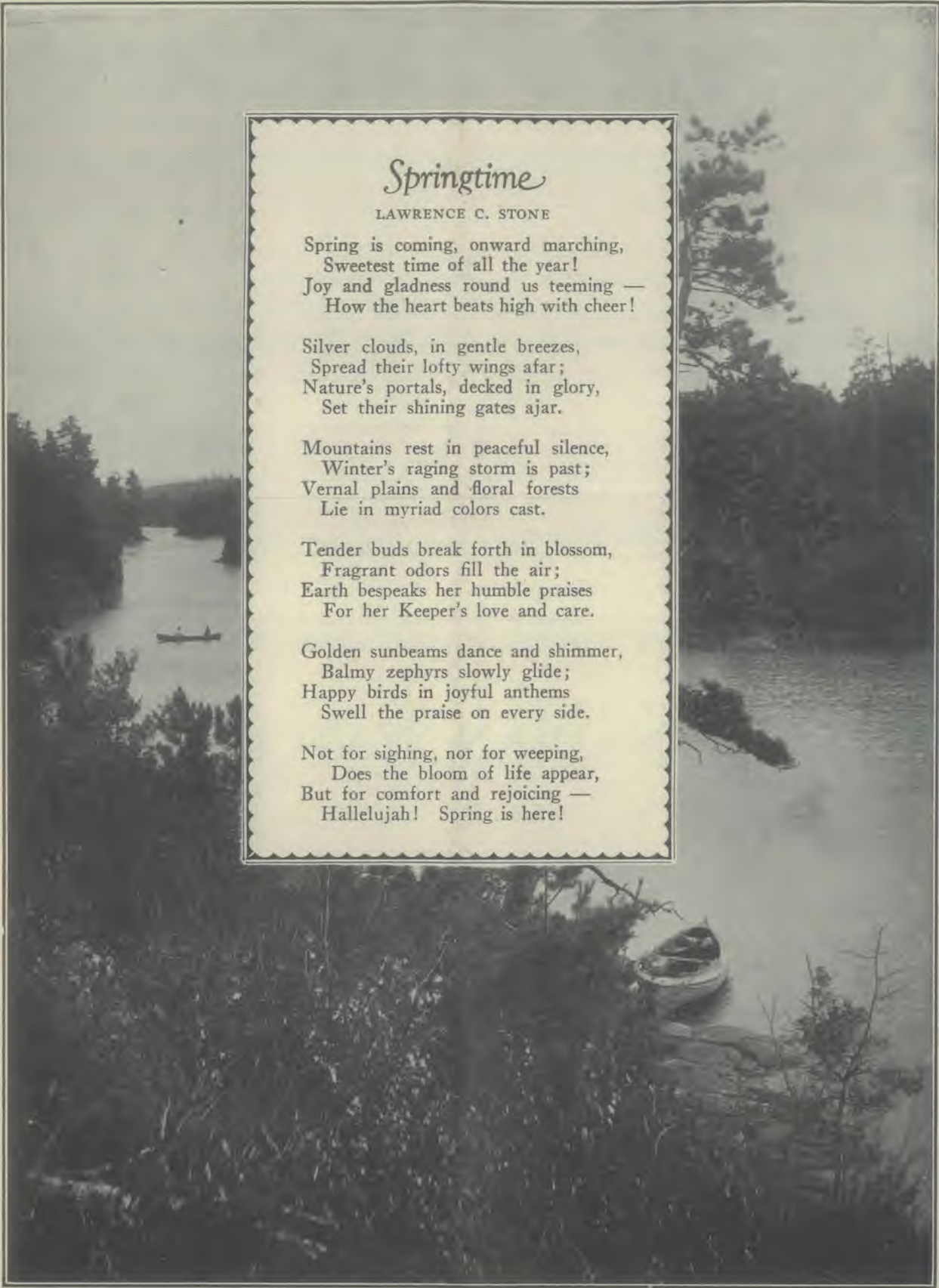
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## Springtime

LAWRENCE C. STONE

Spring is coming, onward marching,  
Sweetest time of all the year!  
Joy and gladness round us teeming —  
How the heart beats high with cheer!

Silver clouds, in gentle breezes,  
Spread their lofty wings afar;  
Nature's portals, decked in glory,  
Set their shining gates ajar.

Mountains rest in peaceful silence,  
Winter's raging storm is past;  
Vernal plains and floral forests  
Lie in myriad colors cast.

Tender buds break forth in blossom,  
Fragrant odors fill the air;  
Earth bespeaks her humble praises  
For her Keeper's love and care.

Golden sunbeams dance and shimmer,  
Balmy zephyrs slowly glide;  
Happy birds in joyful anthems  
Swell the praise on every side.

Not for sighing, nor for weeping,  
Does the bloom of life appear,  
But for comfort and rejoicing —  
Hallelujah! Spring is here!