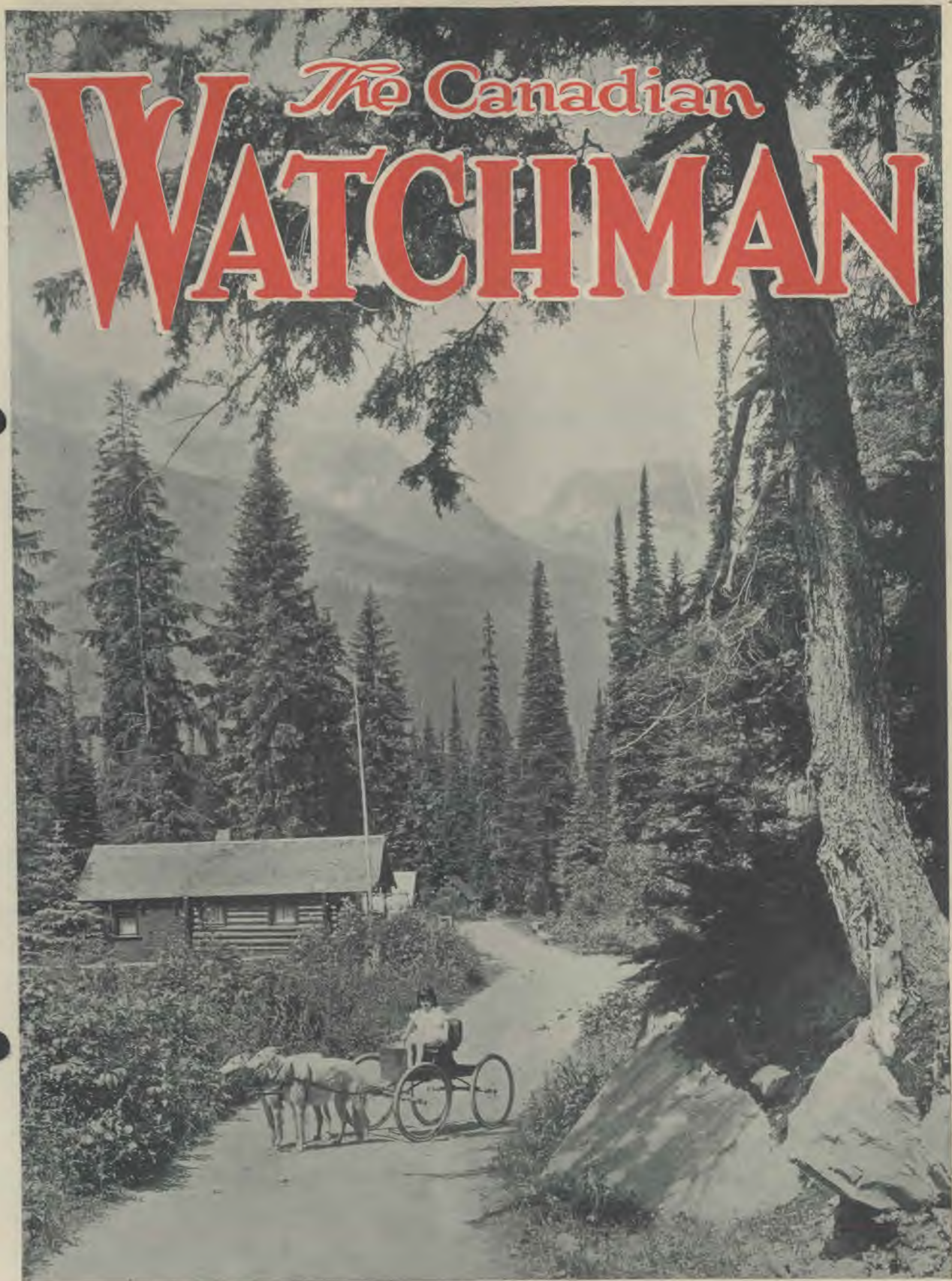


The Canadian **WATCHMAN**



LEST WE FORGET MOTHER PAGE 24

Oshawa, Ontario, May, 25c



Mother's Day

*Let every day be Mother's Day!
Make roses grow along her way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow or regret,
And never cease to care!
Come, grown-up children, and rejoice
That you can hear your mother's voice!*

*A day for her! For you she gave
Long years of love and service brave;
For you her youth was spent.
There was no weight of hurt or care
Too heavy for her strength to bear;
She followed where you went;
Her courage and her love sublime
You could depend on all the time.*

*No day or night she set apart
On which to open wide her heart
And welcome you within;
There was no hour you would not be
First in her thought and memory,
Though you were black as sin!
Though skies were gray or skies were blue
Not once has she forgotten you.*

*Let every day be Mother's Day!
With love and roses strew her way,
And smiles of joy and pride!
Come, grown-up children, to the knee
Where long ago you used to be
And never turn aside;
Oh, never let her eyes grow wet
With tears, because her babes forget.*

Edgar A. Guest.



The Pope Is King Again

By our London correspondent, A. S. MAXWELL

SO the pope is a king again. The prisoner of the Vatican has been liberated. Once more, after the lapse of nearly sixty years, the "successor of Peter" is to be recognized as a temporal sovereign, with certain territory under his absolute sway and freedom to wander where he will among the nations. He is to have his own aircraft, broadcasting apparatus, railway station, post office, and mint.

It is an epoch-making event without parallel in modern times.

The Whole World Stirred

Roman Catholics are jubilant. Cardinal Du-bois, Archbishop of Paris, declares:

"It is the most important event registered by the church for half a century, and its consequences will influence the future of the world and the relations of the nations."

The *Universe* of February 15 stated that it was with "inexpressible thankfulness and gratification" that it announced the settlement.

"The Vatican ceases," it is said, "to be the prison of a pope whose rights have been violated. It resumes its full glories as the palace of the vicar of Christ."

Protestants are alarmed. They cannot forget the past, and the Scottish *Observer* says:

"The Protestant States will need all their diplomacy to counter what is the most serious step towards domination since the declaration of infallibility."

Worldly statesmen are concerned. A new king to deal with at such a time is no light matter. What will be his policy? Why does a religious leader want temporal power? Will he use it as did his predecessors? What if he seeks membership of the League of Nations?

On all sides there is deep interest and not a little anxiety. There is a feeling abroad that all is not well, that the papal plotters are at work again. Everywhere men and women are asking, What does it mean? and, What will follow next?

Back to the Dark Ages

First let us consider the effect of the settlement upon Italy. The eleventh of February will be a black Monday indeed in her history! Our daily press talks glowingly of the statesmanship of Mussolini. The agreement with the Vatican is described as the crowning glory of his brilliant career.

Statesmanship! He has merely handed over

his country, body and soul, to the papal party.

He has agreed to seventeen million pounds being paid into the papal coffers.

He has agreed that Canon Law shall be the law of Italy and that all marriages must be by a priest in a Roman Catholic Church. Other marriages, therefore, will be illegal, and the offspring outside the law!

He has agreed that the Roman Catholic religion shall be taught in all places of education, from primary schools to the universities.

He could not more completely have played into the hands of the Vatican. The Concordat is the pope's master-stroke to crush the remnants of Protestantism throughout the kingdom. Thus has Italy become once more the "most Catholic country" in the world.

But the papal ambitions are not limited by the boundaries of Italy. Anyone who reads Catholic literature knows that the Vatican has but one ab-



Herbert Photo
Pope Pius XI in papal robes and sitting on the throne
in the Vatican.

sorbing passion — world dominion. Nothing else but absolute supremacy over every nation — and denomination — will satisfy it. To the accomplishment of this purpose all its forces, all its diplomacy, all its resources, are being concentrated.

The settlement with Italy is but another stepping stone to this end. The widespread publicity given to this event as an historical phenomenon has been of incalculable value. Twenty-one million pounds will be extremely useful for propaganda purposes. A powerful wireless station will bring the world within sound of the pope's voice. Freedom to travel will bring the pope himself to the capitals of all the great powers.

And the result? Roman Catholicism will become a popular religion. Dazzled by its pomp and splendor, its lavish display and its claims to large-hearted tolerance, the populace will turn to it *en masse*. Forgetting its blood-stained history, oblivious of the divine warnings concerning its future, they will turn their backs upon Protestantism and even cheer the papal monarch in the streets.

The Consequences

But will it matter? Matter? Have we no respect for those who died to purchase our liberties? Do we set no value upon our precious heritage? Have we no care for our children? Have we no knowledge of the Word of God? Would it matter if Canon Law became the law of England or any section of the Empire as in Italy today. Would it matter if all marriages were illegal unless celebrated by a Roman Catholic priest?

Would it matter if state supported schools were permeated with Roman Catholic teachings?

But there is much more at stake.

Roman Catholicism is dependent for power upon autocracy. It is the inveterate enemy of the parliamentary system of government.

Look at Europe. Every important Roman Catholic country is now ruled by a dictator. Italy has Mussolini. Spain has Primo de Rivera. Poland has General Zeligowski. Jugo-Slavia has King Alexander. In all these countries parliaments have been displaced by dictators, spies and informers abound, and freedom of speech and freedom of the press have been abolished.

The words of Cardinal Manning to the Roman Catholic priests in England in 1863 come to us today with new force and meaning:

"It is yours, right reverend fathers, to subjugate

and subdue, to bend and to break, the will of an imperial race. . . . You have a great commission to fulfil, and great is the prize for which you strive. . . . England is the head of Protestantism, the center of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the church's will. It is the key of the whole position of modern error. England, once restored to the faith, becomes the evangelist of the world."—*Sermons on Ecclesiastical Subjects*, 1863, pp. 160-167.

To subjugate and subdue! That is the supreme ambition of Rome. Let us never forget it. But what next? Will Rome reconquer England and dominate the world?

Stirring Times Ahead

Listen to the words of the inspired book:

"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."

Healed! Could words be more plain? Surely here we have a prophetic picture of the revival of the papal fortunes. A hundred years ago, when Pius VI was taken prisoner by the French armies under General Berthier, "all Europe thought that, with the pope, the papacy was dead." But not so. Another pope was soon set upon "Peter's chair." With vacil-

lating fortunes the papacy continued till 1871, when again the Vatican precincts were invaded and the "deadly wound" re-opened. Some doubted whether it could ever recover.

But today the wound is healed. Again the pope is king. Fulfilling the prophecy of Revelation 18, where this power is represented as a fallen woman, it can say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. "All the world wonders" after him. He is the center of the thought of five continents. Soon he may speak to them over the ether waves. It is a wonderful hour to which we have come. Events are moving fast. The final scenes in the world's history are approaching. The judgment of Babylon draws on apace. We have now passed one of the last milestones on the highroad to the kingdom.

Already the writing is on the wall; and no Daniel is required to interpret it. To all who can

(Continued on page 30)

MAY

*I've never wished for withered leaves
Or broken poplars burning
When roses mocked the May-time rain
And song-filled nests are turning.
I've never wished for skies of death
Or sharpened steel-blades reaping
When May gave birth to asking eyes
And meadow throats were peeping.*

*And yet, I've wished for yesterdays
And spent some hours repining,
I've wished for wave-marks on the sand
And missed the stars' clear shining.
I've wished for gold I might have had
And lost a wealth of living,
I've laughed with May and missed the while
The mirth and joy of living.*

—Theo. G. Weis

Daniel Rescued from the Critics' Den

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

SIR ISAAC NEWTON has been called "the glory of the race." Not alone did he devote his intellectual genius to the realm of natural science. He was keenly interested in the study of the scriptures, especially the prophetic portion. The following quotation from his pen, is found in his book, "Observation on the Prophecies of Daniel and the Apocalypse of St. John."

"Among the old prophecies, Daniel is most distinct in order of time and easiest to be understood, and therefore in those things which relate to the last times, he must be made the key to the rest."

As between the endorsement of Daniel by Newton, and his rejection by the modernist, we will leave the reader to choose after consideration of the prophecy.

Four World Empires

Daniel twice predicts four predominant world monarchies, in chapters two and seven. In chapter two, it is the interpretation of Nebuchadnezzar's dream image. About a half century later, as recorded in chapter seven, Daniel himself is given a divinely inspired dream of world dominion, symbolized by four beasts, a lion, a bear, a leopard, and a dragonic creature, with special additional features. Beast symbols have always been selected and adapted by the nations of the world. Note the British lion, Russian bear, American eagle, etc. However, in this case the lion represents Babylon and the bear Medo-Persia.

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Dan. 7:23. This fourth beast of Daniel seven represents the same world monarchy as the legs of iron in Nebuchadnezzar's dream image, namely: the Roman Empire. "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Daniel 7:24. This would indicate a division of this empire into ten parts. Reverting to the gold, silver, brass and iron image of Daniel two, we read:

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." Dan. 2:40, 41. This is the prophecy, now listen to the historian.

"The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the Ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome." "Gibbon's Rome," Ch. 38, p. 634.

Now then, it is a fact that Daniel twice over predicted four predominant world monarchies. It is a fact that historians of the world, looking back over twenty-five centuries, since the exile of the Jews in Babylon, record just four and no more, namely: Babylon, Persia, Greece, and Rome.

Rome Divided

It is a fact that Daniel predicted that the fourth, Rome, should be divided into ten parts. It is a fact that in the fourth and fifth centuries A.D. Rome was conquered and overthrown by the invasion of the barbarian hordes of Northern Europe and Asia, and when finally composed was found to consist of ten distinct kingdoms. "All historians agree in this, that out of the territory of Western Rome, ten separate kingdoms were ultimately established."

Therefore the modernist who rejects Daniel as spurious on the ground that the book is so true in detail to facts of history that it could not have been written before those events, must give Daniel a mighty lift forward. The earlier critics placed him up to at least 500 A.D. under the ten divisions of Rome, to fit his theory of the book's being written after the events recorded therein.

This of course, would rule Daniel out of Matt. 24:15, for thus Matthew would be placing the Saviour in the attitude of endorsing a prophecy which would not be written until several centuries later. The matter would be further complicated by the expression which Jesus attributes to Daniel. "The abomination of desolation," which is common in Daniel. See Dan. 12:11, Dan. 8:13, etc.

But the modernist theory that Daniel was written after the events is due for another solar plexus blow by Daniel. Interpreting the dream image reference to the fourth monarchy, the Roman Empire, Daniel said:

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And

whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:41-43.

These words clearly indicate that efforts would be made to re-unite divided Rome, without success. The glamour of world empire has persisted in Europe, and more than one ambitious ruler has coveted and fought for the reestablishment of the throne of the Caesars. Kaiser and Czar are but the German and Russianized forms of Caesar. Men who have tried and failed are Charlemagne in the eighth century, Charles the Fifth in the sixteenth century, and Napoleon Bonaparte in the first part of the nineteenth century. "The stars in their courses fought against them."

A Family Quarrel

After Bonaparte, a new method was devised. Instead of the war tocsin, wedding bells were sounded through the length and breadth of Europe. Marriage union instead of military conquest was the order of the day. Christian IX of Denmark came to be known as the grandfather of Europe, and Queen Victoria of England as its grandmother. All the reigning houses of Europe became branches of one family. The king of England, and the rulers of Russia and Greece were first cousins of the kings of Norway and Denmark, and also first cousins of each other, all five being grandsons of Christian IX of Denmark. The oldest daughter of Queen Victoria of England married Emperor Frederick of Germany and became the mother of Emperor William of Germany. Thus the King of England and the former Emperor of Germany are both grandchildren of Queen Victoria. Haakon VII of Norway married princess Maude of England,

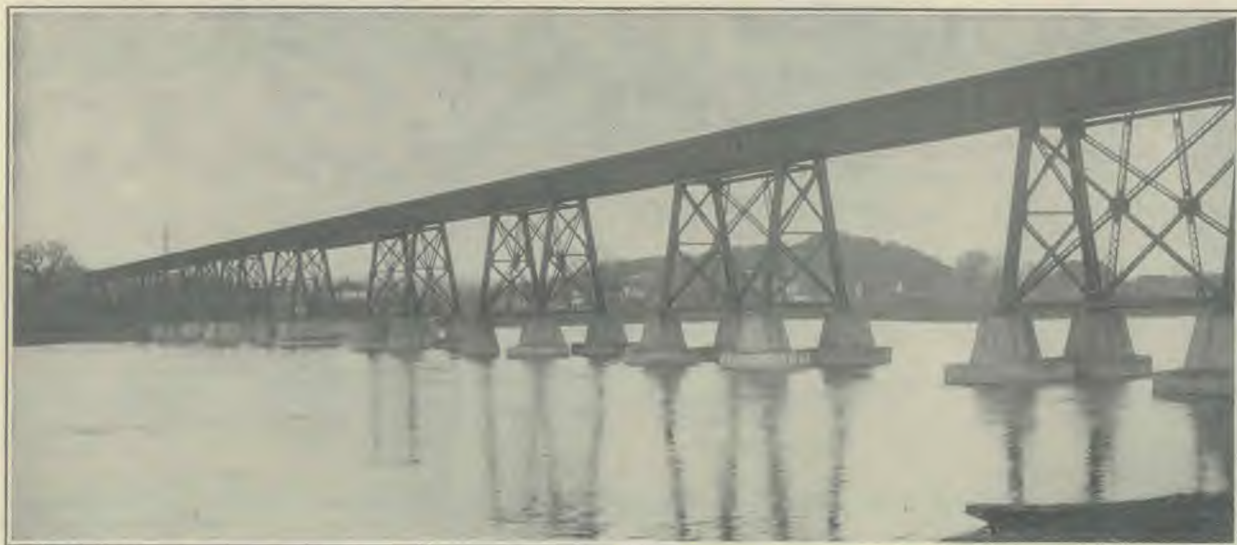
sister of King George. Czar Nicholas II married princess Alix of Germany, a grandchild of Queen Victoria. Thus the Czarina of Russia, the Queen of Norway and Queen of Greece, were all first cousins, grandchildren of Queen Victoria. The queen of Norway and king of England were brother and sister, as were also the emperor of Germany and the queen of Greece.

This is but a partial list of the most outstanding family relationships of the reigning houses of Europe at the outbreak of hostilities in 1914. The world war in its heart geographically was a "family quarrel" and like most family quarrels, others were drawn into it, and became involved.

Thus was fulfilled in the twentieth century Daniel's prediction that the nations of divided Rome should "mingle themselves with the seed of men." So the critics must move Daniel forward again to fit their theory. He should have lived in the days of Queen Victoria. But wait, what was to follow the inter-marriage effort? "They shall not cleave one to another." The world war demonstrated the failure of the marriage plan. If the nations of Europe today did not have 10,000,000 missing warriors less than fifteen years dead; if Flanders fields had not become a shambles and a cemetery, and its poppies an emblem of supreme sacrifice, earth's people might still be building its hope of lasting peace on the church altars, where the nuptial vows of royal couples were solemnized.

The prophet used the most striking simile to describe the marriage plan failure. The cause of failure is deep rooted. Iron represents the monarchial imperialism of old Rome. Rigid, unyielding, dominating. Clay, moulded by the hand of the potter, pliant, yielding, representing the more demo-

(Continued on page 23)



(Courtesy Canadian Pacific Railway)

Canadian Pacific Railway Bridge over the Trent River and Trent Valley Canal at Trenton, Ontario. A faith such as Daniel's will bridge over our trials and troubles today.

How Will You Vote on Election Day?

By DAVID GULBRANDSON, Winnipeg, Man.

TRUE Christianity has never been popular. Present truth has always met with opposition and persecution in this world. Those who have stood for the true God have been the minority in all ages.

In the days of Noah the world was given an opportunity to vote. During one hundred and twenty long years "the preacher of righteousness" went about trying to persuade the world to obey the Creator of the Universe.

But they were indeed few, who wanted to hear of the great reward for obedience to His "right judgments, good statutes, and commandments." They shouted, "Depart from us." When the flood finally came, only eight persons voted for God and were saved while the remainder of the world's population followed the great deceiver and all without exception were destroyed.

In the days of Christ the Jewish nation was given the same opportunity as the antedeluvian world. There stood the famous rebel and robber, Barabbas, to represent the government of the prince of darkness. Beside him stood the meek and lowly Nazarene, Jesus, the true witness and representative of the government of God. The attention of the vast multitude was called to these two men. The contrast was great. The hour of decision had struck.

Agitation started. Those who claimed to be servants of God, loyal subjects to His government, and expounders of His law, spoke to the multitude.

To the astonishment of the heavenly host and to the surprise of a heathen governor they all voted in favor of the government of the prince of darkness. They were so angry with the representative of the government of righteousness, justice, and peace that they incited the whole multitude to shout, "Away with this man!" "Crucify Him, Crucify Him!" They persuaded the people to renounce all allegiance to the great Lifegiver and urged them to cast their votes for the relentless murderer. The vote was unanimous. The Jewish nation chose to be subjects of the prince of destruction and death. Christ did not receive a single vote.

In order to make plain how great their sincerity in the service of king Abaddon—the destroyer—was, they went to work at once and shed the precious blood of the Saviour of men. Some forty years later, when the city of Jerusalem was destroyed, they received the penalty for their foolish choice.

No Neutral Ground

Today the whole world is given another opportunity. On the one hand is the government of
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The new British Columbia Cabinet recently voted in by the people of that province.

WE CAN NOT Work Our Way Into Heaven

By PROFESSOR W. W. PRESCOTT

SIN shall not have dominion over you: for ye are not under law, but under grace." Rom. 6:14. This great message is embedded in what may well be regarded as the most logical and the most complete exposition of the gospel of the grace of God to be found in the Scriptures, and it should be studied in its proper connection.

The main theme is righteousness imputed and imparted as a free gift, rather than attained by human effort. The central truth advocated is that the grace of God is the sole ground for our hope of salvation, and that acceptable obedience must be the outgrowth of that grace revealed in the person and work of Christ and accepted by faith as a gift, rather than an attempt to purchase pardon at a stipulated price. Let us note some of the leading facts in this exposition.

The law of God, through which comes the knowledge of sin, speaks to all within its sphere (better "in the law" than "under the law"), "that all the world may be brought under the judgment of God." Rom. 3:19. No one can be reckoned righteous "by the works of the law." Rom. 3:20. Entirely apart from the law there has been manifested "the righteousness of God through faith in Jesus Christ unto all them that believe." Rom. 3:22.

God has set forth Christ Jesus "to be a propitiation, through faith, in His blood, to show His righteousness because of the passing over of the sins done aforetime." Rom. 3:25. This is done "that He might Himself be just, and the justifier of him that hath faith in Jesus." Rom. 3:26. The conclusion is that a man is accounted righteous "by faith apart from the works of the law." Rom. 3:28.

As if anticipating the inference that such a method of justification would be tantamount to abolishing the law, a question and its answer then follow, which ought to close the mouth of every antinomian, since it shows the true relation between justification and the law which convicts of sin and demands obedience. "Do we then make the law of none effect through faith? God forbid; nay, we establish the law." Rom. 3:31.

Justified by Faith

The experience of Abraham, who, "when he was called, obeyed to go out" (Heb. 11:8), is next introduced as a concrete illustration of the faith which justifies. The meaning of justification by

faith is further developed, and then the representative character of the work of Christ in behalf of sinners is quite fully set forth, leading to the conclusion that "as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life." Rom. 5:18.

The true relation between law, sin, and grace is then clearly made known: "The law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." Rom. 5:20, 21.

How easy it is to find a false excuse for sin when one is looking for it, while at the same time appearing to magnify the grace of God! If sin opens the



Hon. Frank Anglin, Chief Justice of the Supreme Court of Canada.
Each individual's destiny will be decided in the court of heaven and we may rest assured that the great Judge of the universe will be fair in His decision.

way for grace to abound "more exceedingly," let us give grace the fullest opportunity to reveal itself. But such reasoning exhibits a painful lack of understanding of what is involved in grace dealing with sin.

Grace erected the cross upon which Jesus of Nazareth paid the penalty for our sin by giving "His life a ransom for many." Matt. 20:28. Then Christ died both "for our sins" and "unto sin." In His atoning death for sin we have no share, but we can accept His death in our behalf only by joining with Him in His death unto sin, by really accepting His death as our death, not as contributing anything to His work of atonement for sin, but as the only way by which it is possible to accept forgiveness of sin as an actual experience rather than as a mere theological figment.

Dead to Sin

The clear exposition of this matter by the apostle Paul, an exposition which is really in the nature of a personal testimony, is worthy of close study: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we might walk in newness of life." Rom. 6:1-4.

The cross is the characteristic mark of genuine Christianity. It proclaims the death of our Representative, whose death was reckoned as our death, and the religion of the cross calls for such a spiritual union with the crucified and risen Christ, signified by the scriptural method of baptism by immersion, as involves the giving up of the old nature, the sinful self, to death ("knowing this, that our old man was crucified with Him," Rom. 6:6), and the acceptance of a new life, the risen Christ becoming the very life of our life.

Through this experience the apostle Paul had himself passed, and he could therefore say in very truth: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." Gal. 2:20. "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." Gal. 6:14.

The old self, "our old man," is the instrument for the manifestation of wilful sin; and when our old self has been given over to death, the instrument is lacking. Very pertinent, then, is the inquiry, "We who died to sin, how shall we any longer live therein?" In other words, How shall a man continue to live in that to which he died? But the death of the old man is the necessary step to the manifestation of the new man, and the ultimate purpose of abounding grace is that we may "walk in newness of life."

Christ is not divided, and we cannot take Him in His death for the forgiveness of sin without taking Him in His life as our power for victory over sin in the daily experience. To claim forgiveness of sin through the abounding grace of God, and yet argue for continuance in sin, is to display a lamentable ignorance of the operation of saving grace. "Grace is no lawbreaker." Grace is not a slave for sin, but the conqueror of sin. It is worse than a travesty to bury the old man alive.

In view of such a union with the Christ who died and rose again, and our walk in the newness of life, we are now prepared to apply more intelligently the instruction which follows: "For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Rom. 6:10, 11.

But some one may ask, "Is there not a real difference between reckoning a thing to be true, and the thing being actually true?" In this particular case that depends upon whether or not you take Christ into account. If you really take Christ into your reckoning, He will make your reckoning a reality in your experience. It is foolish to leave Christ out of the account when we reckon in spiritual things, and it will lead to bitter disappointment.

The Vital Question

Now comes the exhortation based upon the previous instruction: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof." Rom. 6:12. The great question is, Shall sin sit as king upon the throne of our hearts, or shall the Sinless One have His rightful place? Sin rules with an iron hand, and as a merciless tyrant he makes us the slaves of his bidding and overrides all our aspirations for better things. Christ invites us to sit on the throne with Him, leaves us absolutely free from any arbitrary constraint, and encourages the co-operation of all our faculties. His service is perfect freedom. His lordship is our glory.

I have tried to sketch briefly the instruction given to us through the apostle Paul as it relates to the law, sin, and grace, with the hope that we shall thus be prepared to interpret correctly the conclusion at which he arrives. Here it is: "Sin shall not have dominion over you: for ye are not under law, but under grace. What then? shall we sin, because we are not under law, but under grace? God forbid." Rom. 6:14, 15. Sin has dominion over us, although we may acknowledge that "the law is holy, and the commandment holy, and righteous, and good" (Rom. 7:12); and that we have transgressed this law and are condemned by it if we yet seek to deserve pardon by our own efforts to obey the law.

One who is ignorant of God's righteousness, and seeks to establish his own righteousness by obedience to the righteous law, is "under law."



(Courtesy Canadian National Railways)

Oil wells and a pool of crude oil near Wainwright, Alberta. There is water for all at the well of salvation. "Whosoever drinketh of the water that I shall give him shall never thirst." John 4: 14.

To attempt to make the law, through which comes the knowledge of sin, a means of righteousness, is to ignore the grace of God and to pervert the purpose of the law. The law sets up the standard of righteousness, and is the test of acceptable righteousness, but does not provide the power for meeting the standard. One who chooses to be "under law" will, even after his most earnest efforts to acquire righteousness apart from the grace of God, be compelled to say, "The good which I would I do not; but the evil which I would not, that I practise. . . . Wretched man that I am!" Rom. 7:19-24. Ah, but there is a better way.

The one who recognizes the claims of the law; who acknowledges his sin and his utter inability to secure forgiveness by his own weak endeavors to obey the law; and who rests upon the atoning work of Christ is "not under law, but under grace." His plea is, "Being justified [accounted righteous] freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24. His confession is, "Not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." Phil. 3:9.

Man sins, God condemns, Christ dies; man believes, God absolves, man is justified [accounted righteous], and his standing before God is changed.

As the result, sin does not have dominion over him, because he is "not under law [he is not seeking salvation on a legal basis], but under grace."

Faith Establishes Law

But we must not forget the final inquiry: "What then? shall we sin, because we are not under law, but under grace?" Rom. 6:15. "Sin is lawlessness" (1 John 3:4), acting as if there were no law. The question is really this: Because we do not attempt to present a claim for forgiveness of sin on the basis of our own meritorious conduct, in obedience to the law, and therefore are not "under law," shall we therefore act as if there were no law? In other words, Are the claims of the law set aside when we accept in Christ the righteousness which the law demanded but could not bestow? God Himself cannot abolish the moral law, the expression of His own holy nature, and still remain God;



Memorial to Hon. William Hamilton Merritt, one of the pioneers of transportation in Canada. The memorial is at St. Catharines, Ontario.

and can we think that through faith in Christ man can do what it is impossible for God to do? Note again the words of our epistle: "Do we then make the law of none effect through faith? God forbid: nay, we establish the law." Rom. 3:31.

"He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do apart from Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy. The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. . . . Obedience — the service and allegiance of love — is the true sign of discipleship." "The grace of God in Christ is the foundation of the Christian's hope, and that grace will be manifested in obedience."

Spirits of Devils WORKING MIRACLES

By PROF. J. A. L. DERBY

IN the last Lamaite monastery on the road from Mongolia to Tibet lived, at the time of the Bolshevik revolution in Russia, the Buddhist monk Jelyb Djamsrap Hutuktu, esteemed not only in all Mongolia, but in Tibet and the Lamaite world of Asia. By the peoples of these regions, numbering of course hundreds of millions, he was called (and is yet unless he is dead) the Holy Hutuktu, the Incarnate Buddha, and was greatly venerated.

"Give me your hatyk,*" he said to Dr. Ossendowski the scientist; "I have a feeling that you are troubled about those whom you love" — Dr. Ossendowski's family was then in Russia and likely to be shot as aristocrats. "I will pray for them. You must pray also and importune God, and direct the sight of your soul to the King of the World, who was here and sanctified this place."

In this speech is contained reference to an Oriental superstition of great prophetic significance. The King of the World here referred to is not the God of the Christians. He is a being about whom the Buddhists are very reticent. Even the living Buddha, His Holiness Djebsung Damba Hutuktu Khan, Pontiff of Ta Kure, looked troubled when the king was mentioned in his presence. The Lamas cut out the tongue (so runs the popular legend) of a Soyot who having returned from a visit to the King's country began to tell what he had seen there. This kingdom extends throughout all the subterranean passages of the world. Its name is Agharti. The people living there are governed by rulers owing allegiance to the King of the World. These peoples are the descendants of the nations that inhabited the two great continents which once existed in the Atlantic and Pacific Oceans, but which have now disappeared.

At times the King of the World puts himself into contact with the thoughts of all the men who influence the lot and life of humanity. These men whose thoughts are pleasing before God, the King of the World helps. Others he brings to destruction. Sometimes, as mentioned in the monk's speech given above, the King visits this upper world and reveals himself. One night in the winter of 1890 several horsemen rode into the monastery. One who seemed to be the chief of the troop ordered the leading personages of the monastery to assemble. The chief then mounted the throne and took off his head-covering. Before the Buddhist priests and

monks stood the king of Agharti—the King of the World! After a short prayer he blessed the hearers, and then unveiled the future for the next fifty years. Turning then to pray at a shrine in an adjoining room, the door opened of itself, the candles and lamps before the altar lighted of their own accord, the sacred braziers without coals gave forth great streams of incense. Without warning, the King of the World and his companions disappeared. The silken folds of the throne smoothed themselves out and left the throne as if no one had sat upon it. Such was the story told by the Hutuktu to Dr. Ossendowski, when the latter, in his flight from the Bolsheviks, found himself in contact with the magic and mysticism of Mongolia.

A Mysterious Influence

The monk himself knelt to pray. "I looked at the calm, indifferent face of the golden Buddha," says the doctor, "over which the flickering lamps threw changing shadows, and then turned my eyes to the side of the throne. It was wonderful, and difficult to believe, but I really saw there the strong muscular figure of a man with a swarthy face of stern and fixed expression about the mouth and jaws, thrown into high relief by the brightness of the eyes. Through his transparent body draped in white raiment I saw the Tibetan inscription on the back of the throne. I closed my eyes and opened them again. No one was there, but the silk throne-covering seemed to be moving."

It was then that the Hutuktu spoke the words at the beginning of this article. The doctor handed the monk the hatyk. Placing this sacred symbol on the shoulder of the image of Buddha, the monk prostrated himself before the icon and began to pray. Then raising his head he directed the doctor to look at the dark space behind the statue. The doctor did so; and soon there began to appear what seemed to be streams of smoke or transparent threads. Gradually they formed themselves into the bodies of human beings and various objects. "I saw a room," says the doctor, "that was strange to me with my family there, surrounded by some whom I knew and others whom I did not know. I recognized even the dress my wife wore. Every line of her dear face was clearly visible. Gradually the vision became too dark, dissipated itself into streams of smoke and transparent threads, and disappeared. . . . I was greatly astonished to find that my companions had also seen my vision, and to hear them

* "The hatyk is an oblong piece of blue or yellow silk cloth, presented to honored guests, chiefs, Lamas and gods."

describe to me in minute detail the appearance and the clothes of the persons whom I had seen in the dark niche behind the head of Buddha."

One night in the hut of a Mongolian shepherd, Dr. Ossendowski was thrown unexpectedly into the company of the famous Mongol patriot, lama, and thaumaturgist, Tushegoun Lama. This man claims to be the only living person who has been to Agharti, and who knows the name of the King of the World. "This," said he, "is why the Most Holy Dalai Lama [the pope of Buddhism, who lives at Lhasa in Tibet] has honored me, and why the Living Buddha in Urga [spiritual descendant of Ghingis Khan] fears me."

In the course of the evening referred to, the thoughts of the doctor turned in contemplation to the mysticism which pervades the whole spiritual life of the Orient. As if reading the doctor's thought, Tushegoun turned to him and said:

"There is very much unknown in nature, and the skill of using the unknown produces the miracles; but the power is given to few. I want to prove it to you, and you may tell me afterwards whether you have seen it before or not."

He drew from his belt a long knife, strode across the room to where the shepherd lay asleep, and commanded:

"Michik, stand up."

Baring the shepherd's breast, he plunged the knife into it. The shepherd fell covered with blood. With a few rapid strokes the magician cut open the Mongol's chest, exposing the heart and lungs. He touched the organs with his finger. The blood ceased flowing. He proceeded to open the abdomen. The sight was too horrible, —the doctor closed his eyes. When he opened them, the lama sat quietly smoking his pipe and gazing into the coals in the brazier. The shepherd lay peacefully sleeping. The whole had been but a hypnotic vision. The doctor confessed that he had never seen anything like it.

"But what you should see," exclaimed the lama, "if you could only see the miracles and power of the Most Holy Tashi Lama, when at his command the lamps and candles before the ancient statue of Buddha light themselves and when the icons of the gods begin to speak and prophesy!" (Quoted from the book, *Beasts, Men, and Gods* by Dr. Ossendowski).

This, then, is a glimpse of the spiritistic maze in which the Orient is entangled. But what

chains the belief of those lands is not rational faith or moral ideals. The Christian idea of holiness is a thing utterly unknown to heathen religions. One of the chief influences, if not the chief, which holds Asia in slavery to superstition, is miracles — miracles of the black art.

And out of this tissue of prodigy, prediction, and myth is gradually shaping itself a pan-Asiatic ideal of great moment to the world. And what is it? It is that the yellow race is destined to conquer the world. In India this may come to formulation in one way; in China, another; in Japan, another; in Mongolia, another. But in all, the vision of a united Orient dominating the world and giving to it both religion and law, is the outcome.

This is the vision as it was unveiled to the spirit of the Lamaite monk Jelyb Djamsrap Hutuktu:

"I see the huge, multi-colored camps, the herds of horses and cattle, and the blue yurtas of the leaders. Above them I see the old banners of Zenghis Khan, of the kings of Tibet, Siam, Afghanistan, and of Indian princes; the sacred signs of the Lamaite pontiffs; the coats of arms of the khans of the Olets; and the simple signs of the north Mongolian tribes. . . As far as eye can see the sky is red with flame; there is the roar and crackling of fire and the ferocious sound of battle." And then he adds this

(Continued on page 30)



An unusual rural scene in Quebec. (Courtesy Canadian National Railways)



Editorial

Trifles

A large number of children from the east end of London had been privileged to spend a day at the seaside, and at the end of the day were returning home by train. It was a jolly, happy crowd. It had been a good day and the children were all in the best of spirits. Within the day each had found some treasure along the seashore, shells, rocks, etc. One little fellow had been more fortunate than the rest, and had captured a live crab which he was taking home as a trophy.

The crab grew restless in captivity and as the train sped on, crawled from the little fellow's grasp and fell from the car window. What could he do? He had seen the conductor stop the train by pulling the cord overhead, and since it was just within his reach, he stood on tiptoe, stretched his arm above his head and gave the cord a quick vigorous tug, and soon the train was at a standstill. The trainman came running through the coaches to find the trouble. As soon as the children saw him they called out, "'Ere y'are, Mister. It's 'Erbert wot did it—'cos 'e's lorst 'is crab yer see!" What the trainman said we hardly dare to print.

It seems to us a foolish thing that he should stop the train because his crab fell from the train window. He was only a boy and knew no better. We have been separated by a good many years from childhood's glorious days, but even yet you and I are ready to pull the rope and stop the train now and then over some trifle. We have not dropped all our childish ways. But suppose we have dropped our crab, why stop the train?

Maybe we have had our eyes on some coveted position, and we think of it by day and dream of it by night. Then the news comes to us that some one whom we think less worthy has been given the place. We have lost our prize — our longed-for place. What shall we do? Quit in discouragement, stop the train?

I remember shedding tears as a boy because some one tore down a little castle I had fashioned in the sand. It was such a serious matter to me then, but seems such a trifle to me now. People are still tearing down my air castles today, and I

still have not entirely learned my lesson. When the things which vex and try us have passed and we look at them in retrospect they seem so trifling, so unimportant, so childish.

Perchance some one has said some evil thing about us, painted our character black, ruined our reputation, branded us as untrue. Shall we get out our books of ancestry and prove to the world that we are above reproach? Shall we dig down to the bottom of the matter and make this some one prove what he has said? Shall we stir and agitate the matter until the whole neighborhood is upset? Shall we stop the train? What people may say about us is a mere trifle and is not worthy of notice.

The little lassie who has broken her doll feels life is hardly worth living. Things will never be the same again.

Maybe hail has ruined our crop. Floods may have swept our treasures away. Investments may have proved unsound. Shall we pull the rope?

Friends or loved ones may have been snatched from us. Life's dearest treasures may take wings and fly away. Hopes may be blasted, and dreams may never come true. At a time like this it is better to count our mercies than to dwell on our misfortunes.

The mountains of difficulty of today will have dwindled to mere hills with the passing of time. Tomorrow we will be laughing about many of the things which we cried about today. We may fret



A mere trifle will often stop the game and start a discussion on the ball grounds. But in the game of life grown men and women should overlook trifles.

and fume and worry about the smallest trifles, robbing our own lives of blessing, but we are foolish if we do.

If things go wrong, in the home, why stop the home train. Suppose the bread does get burnt, or the chickens get into the garden, or the fire won't burn. What if the clothesline breaks, or supper is late? Don't stop the home train.

What if the minister should preach a dry sermon now and then, or the church board make some mistake. Let's not pull the rope, but let's push all the harder. Don't stop the church train.

Most of us can cope with the larger trials and difficulties, but it is the trifles that rob our lives of sweetness. C. L. P.

The Curse of Drink

A grim and ghastly tragedy was enacted at Trout Creek, Ontario, just a few days ago when a thirteen-year-old lad shot and killed his father. The drunken man made temporarily insane by the influence of liquor, on returning home attacked his wife. When sober he was a good husband and provider, but under the influence of liquor his manhood left him and he became a demon in human form. In this pitiable condition he attacked the one he had sworn to "love, cherish and protect."

A thirteen-year-old son was attracted by the cries of his defenseless mother, and to protect her he secured a gun and shot his father. Cold type cannot picture the heartache and misery which have come into that home because of drink. Twelve children have been robbed of a father's love and care, a wife is left a widow to fight life's battles for herself and fatherless children, and a thirteen-year-old boy has become the murderer of his dad, and has been turned over to the strong arm of the law.

The dying man regained his senses for a time before he died and realizing the situation to some extent he said to his son, "You did just the right thing son. You tried to protect your mother and a good boy should always do that. It was all my fault, and I deserve just what I got. You look after your

ma now, son, and don't ever feel sorry for me. It was drink did it. I never would have hit your ma if it hadn't been for that whiskey." What stronger testimony could be borne against the liquor business than this?

This gruesome tragedy may soon fade from our memories, but while life shall last this sorrowing mother and twelve innocent children must suffer. One life was snuffed out, and twelve others blighted. Until his dying day the son must be haunted by the scene and by his father's last words. Who shall bear the blame? We feel sure in the great day of reckoning that the guilt will be placed just where it should be.

Only a couple of weeks ago an innocent young lad of thirteen was run down and killed just a few rods from where this magazine is printed, by a motor car in the hands of a drunken driver. He was one of a large family, and a bright, industrious and obedient boy. On the evening of the fatality he had delivered his papers and was returning home. When within sight of his own home as he walked near the highway a car driven by a drunken driver struck him and he fell unconscious by the roadside.

Another man had been made a demon by drink and so heartless that he did not even stop to give assistance. Passing motorists saw the boy lying by the highway and carried him into a nearby house where he died a few minutes later. Fortunately the drunken driver had a young man with him who was sober, and who

reported the accident. The driver was arrested and will probably suffer for his wrong. But that does not restore life to the innocent.

Just recently a telegram came to our office saying that one of our valued workers had been killed by an automobile in the hands of a man made temporarily insane by drink.

Many are the tragedies which can be traced back to this identical source, but there are few instances more heart rending than this one at Trout Creek. No man ever preached a more biting, stinging, poignant temperance sermon than this dying father who exonerated his son of all blame and said, "Drink did it." The sad and unfortunate fact is that the innocent are usually the ones who suffer. C.L.P.

Life's Little Things

*The cooing of the baby,
The perfume of the flowers,
The song of happy birds that sing,
Within their shady bowers;
The tinting of the daisies,
The twilight's purple glow —
We deem them little things indeed
In life's great onward flow!*

*The whispered word of courage,
The grip of friendship's hand,
The smile that casts its kindly light
Across life's desert sand,
The hope that cheers the spirit,
When sorrow spreads its wings—
Ah, yes, how sadly often here,
We deem them little things!*

*But if they passed for ever,
From out the school of life,
And if they left no gleam to cheer
Amid the darkened strife,
The bitter loss would stun us,
And poison joy's sweet springs,
O careless heart, remember then,
And prize life's little things!*

THE MOTHER

*She never closed her eyes in sleep till we were all in bed;
On party nights till we came home she often sat and read.
We little thought about it then, when we were young and gay,
How much the mother worried when we children were away.
We only knew she never slept when we were out at night,
And that she waited just to know that we'd come home all right.*

*Why, sometimes when we'd stayed away till one or two or three,
It seemed to us that mother heard the turning of the key;
For always when we stepped inside she'd call and we'd reply,
But we were all too young back then to understand just why.
Until the last one had returned she always kept a light,
For mother couldn't sleep until she'd kissed us all good night.*



In her play she is a real mother with a real baby in her arms.



Queen Victoria was perhaps

Earth's Gr

*God made the streams that gu
He made the gorgeous coloring
He made the hills and covered
The sparkle on the dewdrops
Then, knowing all earth neede
He made a little woman with*

*He made the arching rain
He made the blessed flowers th
He made the gladsome beaut
But, sweetest of them all, He m
That bends above a baby, war
That dainty little woman with*

*A soft pink wrap, embellished
A filmy snow-white cap upon a
A dress, 'twould make the win
Two cheeks, with pure rose-pe
And, bending o'er, that mother f
God bless the little woman wit*

ER WATCH



the best-loved mother the Empire
known.

atest Charms

down the purple mountain side;
with which the sunset's dyed.
with glory; and He made
the flecks of light and shade.
was a climax for her charms,
by in her arms.

is thrown across the sky;
nod and smile as we go by;
she bows with queenly grace;
the love-light in the face
off the world's alarms —
baby in her arms.

th a vine in silken thread;
awny little head;
drift look dusty by its side;
tint, two blue eyes wonder-wide;
embued with heaven's own charms—
er baby in her arms!

—Anonymous

*She had to know that we were safe before she went to rest;
She seemed to fear the world might harm the ones she loved the best.
And once she said: "When you are grown to women and to men,
Perhaps I'll sleep the whole night through; I may be different then."
And so it seemed that night and day we knew a mother's care —
That always when we got back home we'd find her waiting there.*

*Then came the night that we were called to gather round her bed:
"The children all are with you now," the kindly doctor said.
And in her eyes there gleamed again the old-time tender light
That told she had been waiting just to know we were all right.
She smiled the old-familiar smile, and prayed to God to keep
Us safe from harm throughout the years, and then she went to sleep.*

—Edgar A. Guest



"Only one mother the wide world over."

Guilty or Not Guilty?

Who Changed the Sabbath from Saturday to Sunday?

By CHARLES THOMPSON

WE understand it to be a principle of law recognized by all courts, that the strongest testimony that can be brought against one charged with a crime, aside from a confession of guilt by the person himself, is that adduced from his personal friends. Let us therefore notice some statements from eminent men who themselves observed the first day of the week instead of the seventh as a day of rest and worship.

Reputable Witnesses Testify

We quote from Dr. Alexander Campbell: "It is clearly proved that the pastors of the church have struck out one of God's ten words, which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality."—*Debate with Purcell*, page 214.

"It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio* — I think his name is Dr. Anti-christ."—*The Christian Baptist*, Vol. 1, page 44.

"It [the Roman Catholic Church] has reversed the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day."—N. Summerbell, President of Antioch College, in "History of the Christians," page 418.

From a noted Baptist teacher and writer we take the following:

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

"I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussions is because the Christian world has settled down content on the conviction that somehow a transfer-

ence has taken place at the beginning of Christian history

"To me it seems unaccountable that Jesus, during three years' intercourse with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses, never alluded to any transference of the day; also, that during forty days of his resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counselling and instructing those founded, discuss or approach this subject.

"Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers, and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!"—Dr. Edward T. Hiscox, Author of the Baptist Manual, in a paper read before a New York Ministers' Conference, held November 13, 1893.

Accused Confesses

Having heard the testimony of these witnesses regarding the authority for Sunday observance, we now turn to the power indicted by the prophet and witnessed against by the above and many other first-day observers whom we might quote had we the space at our command, and see what position it takes upon the question:

"*Ques.* — Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.* — Had she not such power, she could not have done that in which all modern religionists agree with her, — she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*"A Doctrinal Catechism,"* Rev. Stephen Keenan, page 174.

Again:

"*Ques.* — By whom was it [the Sabbath] changed?

"*Ans.* — By the governors of the church, the



Coffin of the late Lord Lambourne being borne on a farm cart to the funeral. While men may think to change God's laws the penalty for transgression is always the same—death.

apostles, who also kept it; for St. John was in Spirit on the Lord's day (which was Sunday). Apoc. 1:10.

Ques. — How prove you that the church hath power to command feasts and holy days?

Ans. — By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Ques. — How prove you that?

Ans. — Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power." — "An Abridgement of the Christian Doctrine," Rev. Henry Tuberville, D.D., page 58.

Following these most direct questions and unequivocal answers it seems fitting to quote a brief statement or two from leading and eminent teachers of the church:

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church." — "Plain Talk About the Protestantism

of Today," by Mgr. Segur, page 213.

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the Ten Commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered." — "Library of Christian Doctrine: 'Why Don't You Keep Holy the Sabbath Day?'" pages 3, 4. (Catholic.)

(Continued on page 23)

Are You Watching the Signs on Life's Highway?

By W. E. BEMENT

1. What is said of a certain class of people?

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5.

2. How have these people been enlightened?

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

In the Physical World

3. What did Christ say would take place in the world prior to His coming?

"There shall be famines and pestilences." Matt. 24:7.

Note — The recent S. O. S. calls from the famine-stricken areas of China with the agonizing cries of starving Russia still ringing in our ears remind us once more that the coming of the Lord draweth nigh. Pestilence stalks in the train of

famine as usual. Every reader remembers the pestilence known as influenza which, it is estimated, took 25,000,000 lives. This epidemic is again making its ravages. News of this order becomes so commonplace that little notice is given to it.

4. What other indication in the physical realm was foretold by the Master?

"And there shall be earthquakes in divers places." Mark 13:8.

Note.—Heaven and earth are both in marked manner to bear testimony to the fact that the second coming of the Lord is imminent. The British Association for the Advancement of Science have issued statistics which show a remarkable increase in the number of earthquakes from century to century. Not counting small quakes, but only those where the destruction of life and property was involved, it lists the number from the first to the twentieth centuries. There were fifteen in the first century the number gradually increasing each century to 115 in the



An all-metal flying boat taking on passengers on the English Channel. We marvel at the progress made in aviation in the past two decades.



(Courtesy Canadian National Railways)

This new all-electric locomotive, the latest offering of the Canadian National Railways, is designed for heavy passenger service, and will keep their long, heavy passenger trains on time. The public demands speed, and the railroads are trying to comply. Reading from left to right, Sir Henry Thornton, Hon. Mr. Dunning, Minister of Railways and C. E. Brooks, Chief of Motive Power for C. N. R.

thirteenth. From then on the list is as follows;

Fourteenth century	137	Seventeenth	"	378
Fifteenth	"	Eighteenth	"	640
Sixteenth	"	Nineteenth	"	2119

A glance will show that there were as many in the nineteenth century as in the previous eighteen combined. Add to this the frightfully destructive earthquakes of this century such as those of San Francisco and Japan and what do we have? — a

remarkable fulfillment of the Lord's prophecy.

In the Political World

5. How did the Saviour further depict the world that would witness His coming?

"But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end is not by and by. Then said He unto them, Nation shall rise against nation, and kingdom against kingdom." Luke 21:9, 10.

Note: None of us have forgotten the great four-year conflict beginning in 1914 which involved the whole world and wrought effects that will not soon be removed. Nation has risen against nation since that time. Even today the parents of war, hatred and fear, are moving among the nations in an effort to stir up another conflict more deadly than any yet waged.

6. What words will people be using to characterize the time just before Christ comes, and what will happen contrary to their expectations?

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3.

Note — Special efforts have been put forth by the nations since the world war to effect permanent peace among the nations of the world. Several disarmament and peace conferences have convened and the League of Nations has been formed. But the outlook for world peace is dark and foreboding. On Armistice Day an editorial appeared in the Sunday Express of London, as follows: "Europe is stumbling toward a war that will be more bestial than the war that was to end war." A. Hamilton Gibbs, distinguished writer and veteran of the World War, says: "In all reason, November 11, 1918, should have been the end, or, at least, the beginning of the end, of all war. Instead, the nations are going merrily ahead, building battleships and submarines, making guns and shells and ammunition, developing fouler and deadlier poison gases in preparation for another war."

In the Intellectual World

7. How does the prophet Daniel picture conditions in the time of the end?

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Never was there a time when people were running to and fro more than now. Passenger ships, both summer and winter, are crossing and recrossing the ocean filled with tourists and immigrants. People are encircling the globe and going the length and breadth of our planet. Facilities for travel have increased remarkably in the past few years. Everyone is on the go.

And as for the increase of knowledge, one needs but to compare our day with a century back to see progress in every line. One hundred years ago there were no telephones, telegraph lines, radios, electric lights, automobiles, modern machinery, phonographs, photographs, and a thousand and one other things we see now in constant use every day. Scientific knowledge has increased by leaps and bounds in the last score of years. Knowledge concerning the Bible has also wonderfully increased and millions are being enlightened and comforted. We live in a new world intellectually today.

8. In spite of all the enlightenment and in-

crease of knowledge, what ignorance will still exist?

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." II Peter 3:3-7.

In the Social and Economic World

9. Will the social condition of the world grow better before Christ comes?

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." 2 Tim. 3:13; Luke 17:26-30. Compare Gen. 6:5 and 18:20.

10. What is said of capital and labour?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:1-8.

Note — Strikes and labor problems are common in the world today.

In the Religious World

11. What catalog of sins of professing Christians indicates a religious decline in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their

own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

12. What world-wide proclamation goes forth just before the end?

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Note — The gospel is encircling the globe. Missionaries are going everywhere proclaiming good tidings of the kingdom. Truly this is the missionary century, and this generation is doing the work Christ said must be done before the end can come. Says one writer: "Every page of the thrilling story of modern missions bears witness to the fact that God's providence has been definitely shaping human history and guiding in the development of missionary activity to meet the specifications of prophecy. One continuous purpose is unfolded in the development of His work in the earth. Watching the growth and progress of missions from the point of view of the prophetic Scripture is like watching the progress of an express train with the railway time table in hand. The sure word of prophecy is God's time table for this world's history. And the mighty hand of Providence has moved the train of world events to fit the great time table of divine prophecy."

Were the King of England to contemplate a sudden visit to the Dominion, the news would soon be heralded throughout the realm. The papers would be filled with the good news, bulletin boards would display the latest reports of the event, telephones and telegraphs would be kept busy, and the proposed visit would be the talk of every individual the country over. Plans would be made for his reception and preparation for his entertainment, so that everything would be in readiness to give him a royal welcome when he came.

The Lord of Glory expects soon to visit this earth. News of the proposed visit appears on the bulletin boards of the heavens, the earth, and the sea. Let us pause for a moment to read the announcements aright, prepare for the great event, and with a loud voice proclaim the glad tidings of the coming of the King of kings and Lord of lords.

DANIEL RESCUED FROM THE CRITICS' DEN

(Continued from page 6)

cratic minded peoples, and yet, — the soft earthen mold is the one material that will stop the molten flow of the hot metal and will not mix or flux as the iron is cast. Imperialism and democracy, as representing two forms of government in Europe and in the world cannot continue without conflict.

Therefore, if the modernist view is to obtain that the book of Daniel was not written until after the events, they would need to have Daniel living during the world war, at least in 1914. "That which proves too much proves nothing," is a rule of logic. The modernist will need to shift his ground on Daniel and find some more plausible excuse for his unbelief.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

GUILTY OR NOT GUILTY?

(Continued from page 19)

Now just a paragraph or two in summing up. We find that the practice of many Christian people is to rest and worship on Sunday, the first day of the week, instead of on the seventh day as commanded by Jehovah in the decalogue and throughout the Word of God. We have found that there exists no scriptural ground for such a change: that neither Christ nor the apostles, either by precept or example, gave sanction to any change, but that "His custom" and their "manner" was to observe, and to teach and worship upon, the Sabbath day.

But we find that the prophet of God charged that when a certain earthly power should arise, he should think himself able to change "the times and the law." Daniel 7: 25. We have found that such a power arose; that his claims meet the specifications of the prophet; that leading first-day observers and religious teachers, not identified with this power, from the honesty of their hearts testify that he did institute the change; and that the power thus charged by the prophet and witnessed to by these religious teachers, pleads guilty before the world and flings his challenge into the face of those who observe the first day at his command and reject other ordinances and feasts commanded by him.

What Is the Verdict?

Now, you who read this may be honestly observing the first day of the week. But in the face of the facts and the arguments advanced, and in view of such scriptural statements as Matthew 15: 9, "In vain they do worship Me, teaching for doctrines the commandments of men," what should be your decision regarding your future course and religious practice? I believe that the statement of the apostle Peter, "We ought to obey God rather than men," should be your decision.

The Home

*For mother in lowly cabin, or mother in palace hall,
Is ever the truest and dearest, and ever the best of all.
Mother with hands toil-hardened, mother in pearls and lace,
The light of heavenly beauty shines in her tender face.*

—Margaret E. Sangster



Lest We Forget Mother

By VIOLET E. MORGAN, Oshawa, Ontario

AND why write about Mother's Day when all the world recognizes it as a fitting reminder of its "uncrowned Queen"? May I ask why celebrate Christmas, Thanksgiving, or Memorial Day? Immediately comes the response, "Christmas helps me to let my friends know that I think of them in a definite way. True I have thought of them all year but my office or business has obscured my social obligations. Christmas gives me a chance to share its spirit of warmth and good will everywhere present. From this I cannot afford to deprive myself."

"With Thanksgiving it is practically the same. All year I have been thinking, planning and working for a better farm and more up-to-date equipments. Thanksgiving comes, and reminds me of my apparent neglect, and as I gather with my friends in the little white church across the field, my heart whispers its grateful song,

"Dear God, how kind you are to me,
To give me all earth's beauty free,
The birds to sing through all my life,
The flowers to bloom on roads of strife,
The mountain side where I may roam,
A lovely path that leads me home
A sky of every shade and hue,
And then, dear God, to give me you."

But how about Memorial or Decoration Day? That day when all the banks close, and the old soldier again puts on his uniform, moth-eaten perhaps, and with some of the buttons gone. Go on, good friend!

Ah, one has only to join the procession as it wends its way to "God's Own Acre." Just listen as the band plays, "Abide with me, fast falls the eventide." Watch the old soldier as he stands with bowed, uncovered head. In his trembling hand is a simple floral tribute, for the grave of some old comrade, while in his wistful eyes one sees a readiness to respond when the "Last Taps" sound.

As the observance of these days awakens in us the finer impulses of our natures, that feeling in the heart which cannot be expressed, or wholly concealed, so the approach of Mother's Day brings with it everything that is good, and true, and noble.

As a child I was much attracted to the picture of a young woman having large brown eyes and black hair. Upon being told that this was my mother when only a girl, I took great pleasure not only in looking at it myself, but also in showing it to every one that called at our home. One day I opened the cardboard frame, and found one line of poetry printed inside. At the time the words meant nothing to me, but as the years rolled by, I saw their full meaning, and today I understand their message. The line went like this, — "All others are but vanity."

Think it over, and I believe you too, will agree with its author. Is it not vain for anyone, at any time, to try to substitute for mother? In childhood, youth, and middle age, we want her with us always. The following poem will doubtless recall to your mind similar experiences of days now passed.

"Bursting in from school or play
This is what the children say,
Trooping, crowding, big and small,
On the threshold, in the hall,
Joining in the constant cry,
Ever as the days go by,
Where's Mother?"

Just Like Mother

There is an interesting story related about Johnny, whose teacher was endeavoring to help him with fractions. The little boy seemed rather backward, so the teacher thought of this concrete example.

"Suppose Johnnie, that you had a cherry pie for dinner, and there were ten of you in the family, what part would you get?"

"One ninth," was the ready reply.

The teacher thinking Johnnie didn't understand, again presented her problem. The answer was again given, "One ninth," but with the following explanation; — "You see teacher, mother would say she didn't want any." Wasn't your mother just like that?

Take Johnnie, for instance, as he leaves home to enter college. Will his mother's influence be needed there? The story is told of a boy who upon leaving home requested the picture of his mother that hung in the living room. Upon being asked his reasons for wanting it, he replied, "I feel that I cannot go far astray, when I know mother is watching me." The poet certainly expressed the same idea, when he wrote, "That He might be everywhere present, God made mothers."

Mother Fights Our Battles

Many things that are held dear in childhood and youth, loose their attractions as we grow older, but not so with mother. George Fetter expressed the thought of many hearts when he wrote:

"The noblest thoughts my mind can claim,
The holiest words my tongue can frame,
Unworthy are to praise the name,
More sacred than all other.
An infant, when her love first came,
A man, I find it just the same;
Reverently I breathe the name,
The blessed name of mother."

So we see that in all periods of life, the influence of a good mother is ever present, and all great men, who by their lives, have educated, enlightened, and inspired humanity, invariably trace the source of their success to the training received in childhood from their mothers. Though they may hold high positions in the educational, political, social, and spiritual affairs in their country, they all realize:

"The greatest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you will find it not,
It was fought by the mothers of men."

Before closing, may I relate one more instance that comes to my mind whenever I think of mothers and their influence.

He was a middle-aged man and the idol of his party. At the pinnacle of his fame as a political leader, he slipped off to visit his dear old mother, who still lived in the little thatched cottage.

His object in going home just then, was to re-live his boyhood days as nearly as possible. In confidence he told a friend, "I want mother to make the same little gingerbread men for me. I want to sit at her knee and hear her tell the same Bible stories as of yore. I want her to tuck me in bed at night, and I want to hear her call me, when morning comes."

We are told that his visit was all he had anticipated, and he came back to his work much better equipped to grapple with life and its problems.



Herbert Photo

This twenty-ton statue of solid rock, called the "Madonna of the Trail," commemorates the courage, fortitude, and bravery of the pioneer mothers who helped in settling the West. The elderly lady is Mrs. Carol Cook, now 87, one of the mothers who went West by the covered-wagon route.

At first thought this story may seem overdrawn, but as the years bring their moments of triumph, and days of disappointment, the longing to run away to home and mother is only strengthened. Then we understand the same one,

"Who ran to help us when we fell
And would some pretty story tell,
Or kiss the place to make it well,"

stands ready to see the wistful look shine out through grown-up eyes, and still knows how to encourage and inspire.

So as we welcome this second Sunday in May as Mother's Day, let's plan to make it the best ever. As we present our flowers, cards, or mottos, in a definite way, let's try to make her know that the gift is accompanied by the giver's love, appreciation, and loyal devotion, for:

"There are lines in her forehead, and gray in her hair,
That the cares of a lifetime of love have put there,
There were roses, now faded, that left her dear cheeks
To blossom for loved ones, whose welfare she seeks,
But all the beauty of living for others,
Shines in her face, — and the face of *all mothers*."



Your Health

How to Feed the Baby

By S. W. LEISKE, M.D., Sidney, B. C.

THIS subject is most important. First, because of the many formulas and infant foods at the disposal of the mother, and second, because we know that the development of the child depends definitely upon the food it receives.

We know that digestion is somewhat different in the infant than in the adult. That is, salivary digestion is of very little importance in the infant and gastric digestion, or digestion in the stomach, is of much less importance than intestinal digestion. In fact it is possible for a considerable proportion of the food to reach the intestines without having been acted upon at all by the saliva and gastric secretion.

Duration of stomach digestion varies considerably. In general, however, it is safe to say that the duration of stomach digestion in the breast fed baby is between one to two hours, while in the artificially fed, about three hours. These figures depend on the amount and character of food ingested.

The required food elements, that is, protein, carbohydrate, fats, vitamins, salts and water for the infant are the same as for the adult. The food which contains all these food elements in required percentage and form is milk.

The character of the stools depends primarily on the composition of the food. It is very difficult and often impossible to draw a definite conclusion from the examination of the stools and to know just what is going on in the intestines. It is usually possible, however, to determine whether any given food element is properly digested and absorbed or not, and in many of the disturbances of digestion to tell what element is at fault. The presence of any improperly digested food element does not necessarily show that this is the element primarily at fault, although it usually is. An excess of fat in the stool may, for example, simply mean that there is

more fat in the food than can be taken care of and that it has just passed through undigested and unabsorbed. An excess of fat in the stools may also be due to the fact that the fat has simply passed through the intestines before it had time to be absorbed, because of excessive fermentations and peristalsis resulting from an excess of sugar. An excess of any or all of the food elements in the stools may be due to excessive peristalsis from causes entirely outside of the digestive tract preventing proper digestion and absorption.

It is not advisable to pay much attention to abnormal movements in a breast fed baby, if it is thriving and appears well, because many breast fed babies often go weeks and months without having a normal stool. If a breast fed baby is doing well in other ways *it should never be weaned simply because the stools are abnormal.*

The characteristics of the stools of infants fed on cows milk mixtures prepared with milk sugar are in general the same as those of the stools of breast fed babies. They are likely, however, if thriving, to have fewer stools in the twenty-four hours. They are firmer in consistency. In fact slight constipation is not uncommon for the first few months.

Abnormal Indications

The most common abnormal color in the stool is green. In a general way the darker the shade of green the greater is its significance. It is of no importance when a stool is otherwise normal if it is light grass green in color. It is not abnormal for a stool to change from yellow to light green after it is passed. The green stool is not characteristic of any special type of disease, but of excessive fermentation going on in the intestinal tract. The gray stool is usually due to a combination of the absence

of bile and the presence of fat, which is generally in the form of soap.

I shall now briefly mention some of the things that might be found in an abnormal stool:

(1) Curds are the most common of abnormal constituents. There are two different kinds of curds. The casein curds are usually from peanut to pecannut in size, firm, tough and difficult to break up. They are light yellow in color and when placed in water will sink. The fat curds are small, and vary in size from that of a pinhead to a pea. They are usually white but may be stained either yellow or green. They are soft, easily broken up and tend to float when placed in water.

(2) Mucus — or soft stringy material, which gives a slimy appearance to the stool. It cannot be detected unless present in large quantities. Its presence always signifies considerable irritation of the intestinal tract.

When the mucus is mixed with the stool the irritation is in the small intestine. When the stool is composed of entire mucus and blood the lesion is in the large intestine, and when the mucus is on the outside of the stool it comes from the rectum.

(3) Blood — blood on the outside of a constipated stool indicates a fissure or crack in the anus. Blood mixed with mucus means severe inflammation of the large bowel. In infants blood almost never comes from hemorrhoids.

(4) Pus — usually means a severe inflammation of the large intestines, but it may also come from an abscess which has broken into the bowel.

(5) Membranes always mean severe inflammation of the intestinal tract and are always of great importance and mean immediate professional care.

As I have already mentioned the best food for the child is milk. In addition I would like to emphasize that the best food for the infant or suckling is mother's milk. Cow's milk is very good and we certainly would be at a loss to know what to do without it, but it was not intended for babies, that is, without modification. Some babies are strong enough to take it unmodified and seem to

thrive, others do not. Some of those that do thrive are among the ones who in later years come among those who have high acidity and ulcers of the stomach.

The Best Food

If a mother wants her child to have the best, and it is hard for me to think otherwise, she will give her child breast or mother's milk. There are but few contra-indications to breast feeding. Some of the important ones are active tuberculosis, insanity, epilepsy, serious heart and kidney disease, puerperal infection and severe post-partum hemorrhage. The mother should not think that because she does not have enough milk to satisfy the child, that she must wean it and put it on the bottle. In a condition of this kind breast feeding should be continued and the deficiency made up with an artificial food.

Nursing is often not attempted because the nipples are retracted, and unsatisfactory. It is also often discontinued because of poor nipples or cracked nipples. Nursing should not be given up for these reasons because the nipples can usually be drawn out or the baby can be taught to nurse with the nipple shield. Not infrequently nursing is not attempted because it is feared that the strain of nursing will be too much for the mother's health. It is true that in rare instances nursing is too great a strain and that it does pull

some women down considerably. Even if it does, a mother ought to be not only willing, but glad to sacrifice herself for a time in order to give her baby a good start.

Many women either think themselves, or are made to think by their friends, that they are too nervous to nurse their babies. If they really are, they are also too nervous to have babies or to bring them up after the nursing period is over. No woman would like to admit this, therefore, no woman should give up nursing her child because she thinks she is nervous. It is often said that milk from a nervous woman is not good for her child. Sometimes it is,



A good many dogs are fed scientifically these days. Should we be less careful about food for our children?

and sometimes it is not, at any rate it should be tried.

In breast feeding regularity is very important. The interval between nursing should be about three hours and the nursing period from 15 - 20 minutes. After the child has finished nursing it should be held over the mother's left shoulder and gently patted on the back to expel any gas the child may have swallowed during the nursing period.

The Time to Wean

Now with reference to the time to stop breast feeding. Pregnancy is always an indication to stop nursing a child. Acute diseases and considerable loss of weight on the part of the mother are other reasons. The child should never be nursed over a year. On the other hand weaning should be started gradually at about ten months and never, if possible, during the hot summer months.

It is unfortunate but nevertheless true that a large proportion of babies born must be artificially fed, and for these a large number of preparatory foods are on the market, some of them good and some of them not so good. All mothers want their babies to grow, gain, and develop in every way that a normal baby should. Therefore, proper food is essential. It has been stated that it is with difficulty that many mothers are made to understand that sick infants need properly balanced food and not drugs to restore their health. Too much, too little, or a wrong kind of food often results in colic, eczema, constipation, overweight, diarrhea, susceptibility to infectious diseases and malnutrition. On the other hand in a properly balanced diet the following may be expected. Sound musculature, good color, strong bones, proper teeth, less vomiting, absence of fat indigestion, little diarrhea, fewer digestive upsets, sound sleep, good appetite, steady growth, increased weight and a proud mother.

There are a few fundamental principles that must be adhered to in artificial feeding.

1. The food must contain the different food elements.
2. There must be a sufficient amount of food.
3. There must be a sufficient amount of protein.
4. The protein must be in a form so that it can easily be digested and utilized.
5. Sufficient salts and vitamins.
6. Sufficient amount of water.

Composition of mother's milk: fat 4, protein 7, Carbohydrates 1.5.

Composition of cow's milk: fat 4, protein 4.75, Carbohydrates 5.5.

The closer the percentage in the artificial food to mother's milk the better.

The fats in artificial food should not be more than from 3 to 3½ per

cent. It should be remembered that fat in excessive amounts is *not fattening but constipating*.

The carbohydrates or sugars should not be more than seven per cent. Cane sugar is not good to use to increase the sugar percentage. It is definitely constipating. Either use dextro-maltose, honey or Karo syrup.

There are several ways to prevent casein or cheesy curds. The most common is by diluting the milk with either water, whey mixtures or cereal water.

The vitamin is best supplied in the form of cod-liver oil, orange juice or tomato juice. It is always best to consult your attending physician in connection with giving any of the vitamin containing foods, especially so during the first few months. Later they can be given quite freely. If cod-liver oil is used a teaspoonful twice daily is sufficient, and when orange juice is used one orange a day is sufficient.

In a general way it is easy to remember the amount of food in ounces for each feeding, namely, by adding the figure 2 to the age of the child in months, so during the first month the child would get two ounces at a feeding and after the child is one month of age three ounces at a feeding. This rule holds good until the child is six months old, for we never give more than eight ounces at a feeding. The interval between feedings being the same as in breast fed babies and that is every three hours.

"Cow's milk has been found the food that most nearly approaches mother's milk for feeding the baby. However, not all babies are alike, and what agrees with one may not be suitable for another.

"Observe scrupulous cleanliness in the care of all utensils used. Wash feeding bottles as soon as emptied; and before using, cleanse with a solution of hot water and borax, one teaspoonful of borax to a pint of water.

"Where milk is used, take pains to get it from a reliable source, guaranteed for cleanliness. What is known as 'certified' milk may be had in most cities, and is worth the small extra price."



The mother who wants her child to have the best will give the baby breast milk if possible.

As Others See It

Government Liquor Control

Not long ago the Hon. Howard Ferguson, Minister of Education for Ontario, issued a letter to the teachers in our public schools in which he reminded them especially of their duty to teach their pupils temperance and sobriety, and he declared that the public welfare demanded, "that this instruction should be diligently and systematically given in the class rooms of all schools." And just about the same time the government of which the same Hon. Howard Ferguson is premier was publishing the fact that as a provincial bar-tender the province had made a record sale of intoxicants, most of them government liquors, sold by government employees, and all purchasable only by those holding government permits, to the extent of \$48,995,591. We are teaching the children to be sober; we are selling their parents permits to purchase that which will make them drunk. This is politics—mingled with booze.

What effect has this drinking on the homes from which these children come? It is a familiar but very sordid story. In most cases it means that more beer spells less beef; more whiskey less milk; more wine less clothes. And when we gather these children into our schools we tell them that they had better let liquor alone, but at the same time we sell to the father and mother permits to buy all they want. Of course we cancelled about 5,118 permits last year, but there were still 371,721 resident permits in force.

In the public school textbook we point out that alcohol, even in small quantities, slows the mental mechanism, and that to a dangerous degree, so that men are less able to avoid automobile and railway accidents. There is no disputing this fact. Not many months ago a man told the writer of taking just one glass of wine and when a few minutes later he stepped into his car to drive his wife and daughter home he suddenly became aware that his brain was not functioning normally. And if one glass of wine spells danger, what about the sale of nearly fifty million dollars' worth of intoxicating liquor?

We teach the children to be careful, and then we sell to the auto driver the government-endorsed stuff which will make him a dangerous driver, and we pocket a net profit of \$7,225,000 a year. What matters a few dead children or adults? Of course we shall be told the government is not responsible. Possibly it may not be, but it cannot be denied that it pockets the profits.

Then, the Minister of Education urges the teachers to teach the textbook which tells us that alcohol means a weakening of the moral sense, and this means crime. We are told in this textbook that from 1887-1897 in 17,374 convictions in Sweden 71 per cent of the crimes were due to drink. This also is an old story, and according to the Honorable Minister of Education's own textbook it would appear that the more liquor is sold the more crime we may expect. When the "strong man" first took hold of the provincial traffic in intoxicants he was reported to have told the salesman that it was their business to keep down their sales, and the man who increased his sales would be regarded by him as a failure. But that was before our profits reached \$7,225,000. Just think! Over seven million dollars from the sale of stuff which every one knows to be a maker of crime! Surely this is politics gone mad!

But our textbook does not stop here. We are assured that alcohol lessens business ability, and its user earns less money than if he abstained, so that the family have less to live on, and the children are all too often the chief sufferers. Where does the \$7,225,000 come from? We fear that all too much comes from the homes which can least afford it. Alcohol and business prosperity do not agree. The dry community, other things being equal, will be more prosperous than the wet one. But what matter so long as the province makes a neat profit of \$7,225,000 and the brewers and distillers probably much more!

Again the textbook tells us that drink means more accidents and more sickness. There seems to be no disputing this either and yet the sale of liquor is allowed to increase; the last five months of 1928 being 34.5 per cent higher than the corresponding period in 1927, and we are very careful to see there are no dry areas where the permit holder cannot easily get what he needs to increase the liability to accident and disease. If this is the way to prosperity it is surely a rough road.

But the textbook goes farther than this. It tells us that liquor shortens life. And so we sell our people some \$48,995,591 of this life-shortening material, pocket our profit of \$7,225,000 and think we have done remarkably well. For you see, if we had not shortened the lives of our fellows, those miserable bootleggers would have done it—and the province would have missed its \$7,225,000.

If this is our highest statesmanship, God have mercy on our benighted people!—*The New Outlook.*

THE POPE IS KING AGAIN

(Continued from page 4)

discern the signs of the times the words glow upon the palaces of modern Babylon, "Thou art weighed in the balances and art found wanting." Dan. 5:7.

Soon the word will go forth, "Her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire." Rev. 18:5-8.

All of which should solemnize our hearts. There are stirring times ahead. Those who would stand firmly for the truth will need much courage, wisdom, and grace. So while there is yet time, let us fortify our souls with prayer and the study of the Word, and learn to utter with a loud cry the final message to the perishing world, "Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

HOW WILL YOU VOTE ON ELECTION DAY?

(Continued from page 7)

righteousness where King Jesus will rule. On the other hand is the kingdom of the prince of darkness doomed to destruction and the second death.

Agitation is now in progress all over the world. Everybody must vote. No one can be neutral.

The true servants of God are lifting up the banner of His righteous government — the good and holy law of the Creator of heaven and earth — as a standard for the nations to go by. At the same time religious teachers, who claim to be in the service of heaven, are defying the government of God by trampling His law under foot and preaching the doctrines of men. All their service is in vain. Indeed they are flaunting the banner of the enemy. They are trying to make people believe that the law of God is abolished. Can there be such a thing as a government without a law? What do they really teach when they claim that the law of God — the ten commandments — is done away with?

The wise man says: "They that forsake the law praise the wicked: but such as keep the law contend with them." Prov. 28:4. Dear reader, for whom are you going to vote? Your vote means no less than everlasting destruction from the presence of the Lord if it is cast for the one who rebelled against the law and government of God in heaven, and on the other hand it means everlasting life if it is cast in favor of Him who died on Calvary's cross to vindicate the law of God — the ten commandments. If your love for God is genuine, you will keep His commandments. "For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

CURRENT COMMENT

—Canadian National Railways net earnings last year were \$58,383,000. A few years ago when the roads making up this system were under private management they were hopelessly insolvent. The Canadian Pacific also showed a good gain. Canada is justly proud of her two railway systems with their progressive management which means so much for the upbuilding of the country.

—Farm land values in Canada last year were unchanged from 1927, according to a report from the Dominion Bureau of Statistics. The average value of the occupied farm lands of Canada as a whole, both improved and unimproved land, as well as dwelling houses, barns, stables and other farm buildings, is returned at \$38 per acre. By provinces, the average prices (with figures for 1927 in brackets), are as follows: Prince Edward Island \$44 (\$41), Nova Scotia \$34 (\$37), New Brunswick \$31 (\$30), Quebec \$54 (\$57), Ontario \$62 (\$65), Manitoba \$27 (\$27), Saskatchewan \$27 (\$26), Alberta \$28 (\$28) and British Columbia \$90 (\$89).

SPIRITS OF DEVILS WORKING MIRACLES

(Continued from page 13)

pertinent query: "Who is leading these warriors who there beneath the reddened sky are shedding their own and others' blood?"

To this question many a seer of Asia will answer:

"It is the King of the World!"

Aye, it is indeed the god of this world. "And then," answers the apostle Paul, "shall that Wicked [one] be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: whose coming is after the working of Satan with all power and signs and lying wonders." II Thess. 2:8. But John the revelator goes back of this world drama, to show us what is the source and meaning of this seething activity in the spirit realm:

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16:14.

"Behold, I come," warns the voice of Christ.

Reader, are you prepared for that event?

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—The new Welland Canal with locks capable of handling four ships simultaneously is expected to be ready for the opening of navigation in 1930, at a cost of \$115,000,000. This will greatly speed up shipping.

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