

The Canadian
WATCHMAN



Read "CANKERED GOLD" Page 11

What Have We Done Today?

*WE shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak today?*

*We shall be so kind in the after while,
But what have we been today?
We shall bring each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungry sons of earth;
But whom have we fed today?*

*We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have we done today?"*

—Nixon Waterman.



The Power That Subdues Bandits

By FREDERICK LEE, Missionary to China

I HAD been in Central China only a few days when I was asked to conduct a service in the city of Wuchang, that hotbed of Chinese revolutions. The Chinese policeman at the city gate insisted that he accompany us through the streets to our chapel, since the recent disturbances in China had rather unsettled the people in their treatment of foreigners. As we were arguing the matter, a soldier just then passing spat on the ground in front of me, and rudely said, "We do not want you in this city." The policeman turned and mildly rebuked the soldier, and then insisted that he join me in my journey down the crowded streets.

We Meet Again

We had a good meeting. Immediately at the close, the evangelist brought a man to me and said,

"Do you remember this man, Pastor Li?" I looked at the familiar face, and then exclaimed, "Why, yes, it's Mr. Hsu whom I knew in Peking." We greeted each other heartily after Chinese fashion, and then sat down to chat. I inquired concerning his health, his home, and his present business. He replied, "I am a farmer now. I live just thirty li from the city, but I come in to church every week."

That was good news to me. How often I had thought of the man since he left Peking a number of years ago! Well I remembered my last conversation with him after he told me that he must return to his native province. Sitting in a monastery room in the city of Peking, where he was then residing, he told me about his life, and how the power of the Gospel and the inspiring message of a soon-coming Christ had influenced and changed it.



(Photo by W. G. Lendrum, Toronto.)

ANCIENT METHODS OF TRANSPORTATION STILL IN VOGUE

An Indian Trevoy, on which children and effects are conveyed when a family decides to move. The picture was taken on the Blackfoot Reserve, near Cluny, Alberta.

We had just begun to conduct meetings in Peking on a larger scale than before. We began to reach out after a different class of people. A large guild hall had been rented, the meetings advertised widely, and on the day of the first service we had an attendance of about one thousand, men from every walk of life in Peking, clerks in government employ, petty officials, school teachers and merchants. Little did we realize that there was one man in that mass of listeners whose influence was far-reaching.

Mr. Hsu listened to the message that day, and his heart was stirred. When the cards were passed around for the interested to sign, he reached out eagerly for one and signed it. He wanted to learn more of the things he had heard presented that day. The subject had been on "A United World, or a World at Peace." He had been working for this very thing but in a very strange way. His great hope was for a day of peace in China and all the world, but strange to say he was numbered among those who were the greatest disturbers of China's peace.

Still Waters Run Deep

It was hard to become acquainted with the quiet little man who attended our Bible class in the West City chapel. Week after week he came faithfully. Soon he began coming to Sabbath school, and none knew his lessons better.

Months went by, and memory verses were filling the mind of this thoughtful man. Often after the Bible study we sat around the table and listened to the life story of some member of the class. It was all very interesting, and some of the lives would read like fiction. But this man, Mr. Hsu, would always quietly walk out and return to his lodgings without a familiar word.

I had visited him on one or two occasions, but as there was no privacy he had not become confidential with me. But I desired to know something of his life, and with this determination in my heart, I started out to visit him at his lodgings in the West City. At that time he was residing in a Buddhist monastery that is one of the ancient landmarks of the city of Peking.

Descending from my rickshaw, which had stopped suddenly in front of a great gate, I entered the silent courts. Passing beneath the sombre cypress trees that stood watch over the ancient temples surrounding the courts, I was led by a servant to the back of the monastery, where I was greeted by my friend.



Monument and tablet in the military cemetery at Ploegsteert, Belgium, where many war heroes sleep peacefully waiting the call of God that will raise the dead.

His manner was most pleasing, and his etiquette was perfect. Little would one suspect that this quiet, unassuming man was used to consort with uncouth and cruel men.

An Amazing Revelation

After the monastery servant had brought in refreshments, and I had been served with a hot towel with which to refresh myself, my friend looked up with a smile on his face and said, "I am very glad you came today. I have been very much perturbed this day, and want to talk things over with you. I have an important decision to make, and I need counsel."

I could see he was anxious to tell me something, so I sat quietly and listened. Continuing he said, "You know nothing of my life, except that I have attended your meetings now for several months. You will be surprised, no doubt, when you hear what I have to tell you."

His Hankow colloquial reminded me that this man was a native of a very unruly province, a



General John Pershing who was a guest at Quebec during the Confederation Diamond Jubilee celebration.

province that had provided many a zealous revolutionist. I was much interested in what he would have to say. "My ancestral home is in the province of Hupeh. It was there I grew up to manhood. I often heard of the awful corruption of the public officials, and my heart was stirred within me to do something for my country. When the revolution broke out, I quickly joined the revolutionary army. I helped to overthrow the Manchu emperor, and I looked for better times for China. But I found that the officials of the republic could be as corrupt as those of the empire, and I have been working against certain cliques who have been in control of government affairs ever since.

"Pastor Li, you cannot imagine what my business has been in recent years. I have been an organizer of bandit raids. I have become familiar with many of the bandit leaders in North China, and I help them organize their hordes of bandits into some semblance of an army.

"When I attended your guild-hall meeting for the first time, I had just come up from the province of Shantung, where I had assisted in a bandit raid. I had always felt that I was doing right, and that in some indirect way I was helping to oust the corrupt officials. But after I began attending your meetings it did not seem right to slay innocent people and raid their homes in order to bring embarrassment upon the officials of certain districts. It then seemed all wrong to me, and during these months I have been spending all my time studying the Bible with you.

"Now I have to decide what I am going to do. I have just received a letter asking me to return to my native province and stir up the bandits there against the government. I belong to a certain political clique, and I must obey their orders if I am to remain with them. But I hesitate to go, pastor. What shall I tell them?"

"Your words are a great surprise to me," I replied, "but they bring joy to my heart. I believe that God will help you to make a true decision now. After studying the Word of God you know that it is not right to kill. You also know that there will be much more corruption in governments, and unrest until Christ, the Prince of Peace, comes and makes a new earth. Do you not desire to have a home in that kingdom of God? Give your heart to Him, and you will find peace."

"Your words are good, pastor," he earnestly replied. "I want to be a citizen of the heavenly kingdom. That will make me a better citizen of my native country."

"Let us pray God to help you in your decision," I said. There in that monastery room I knelt alone with the bandit insurrectionist while he surrendered his life to God. Arising, I took him by the hand and told him that I knew that God would help him at all times. With wet eyes, he said, "Pastor, I am determined to leave my old associates. Always pray for me."

With a happy heart I parted with him at the door of his lodgings. A few days later he left the city. Often I had thought of him. Had he again gone with his bandit friends? I was happy to find him now among God's friends and continuing joyfully in service for God and his fellow men.



Mgr. Adrea Cassulo, the new apostolic delegate, representing the Pope in Ottawa, Canada.

NEWTON ---

Giant of Science, and a Christian

By GEORGE MCCREADY PRICE, M.A.

THE English scientists are becoming very fond of observing saints' days; I mean, fond of observing the anniversary dates of the great men of science of other times. This year there are a good many such days, the most notable being March 20, 1927, which was the two hundredth anniversary of the death of Sir Isaac Newton, and which was observed with suitable speeches and papers at his birthplace, Grantham, Lincolnshire. In a small manor house some six miles out of this quaint old market town, Newton first saw the light on Christmas Day, 1642 as a wee delicate infant so small that he might have been put into a quart mug. Yet in spite of his unpromising beginning, which if the extreme eugenists had had their way would not have encouraged his survival, he lived until almost eighty-five; and is quite generally acknowledged to have been absolutely the greatest scientific discoverer and quite the most profound mind of all the ages.

Dr. J. H. Jeans, the secretary of the Royal Society, said at this anniversary celebration that Newton was "certainly the greatest man of science, and perhaps the greatest intellect, that the human race has seen." Many similar declarations of modern scholars might be given, and they would but confirm the opinions formed by Newton's contemporaries. Even Voltaire, though prone to disparage the great scientist's addiction to Bible study and especially to the study of the prophecies, wrote of him: "If all the geniuses of the universe were assembled, he should lead the band." Some misleading reports have made it appear that Newton's discoveries in connection with gravitation and other physical and mathematical principles have been quite superseded by Einstein and his theories of relativity. But not so thought the eminent group of English astronomers, physicists, and mathematicians that gathered in this Lincolnshire village to do honour to the memory of one whom all acknowledged to have accomplished a work that seems ever more amazingly modern the more we discover of the secrets of nature,—a work which seemingly will stand secure for all time.

All this modern homage is, in spite of the very natural tendency on the part of these modern men, with so different an outlook on man and the universe, to think slightly of one who was always devotedly religious, and who probably spent more time in studying the prophecies of Daniel than in working out his "Principia," the masterpiece on which his fame chiefly rests.

It may be worth our while to consider briefly some interesting phases of his career, as a mathemati-

cian, a physicist-astronomer, and as a Christian.

How He Came To Master Mathematics

It seems surprising that he gave no early evidence of an especial aptitude for mathematics. When he went to Cambridge, at the age of nineteen, he does not seem to have had any training whatever in mathematics. About this time, however, he happened to pick up a book on astrology at Stourbridge Fair. When he found he could not understand a certain diagram in this book without a knowledge of trigonometry, he purchased an English Euclid and went over it by himself. He found it so easy that he soon threw it aside as "a trifling book," and went on to master all that was then known of higher mathematics. So well did he progress that early in 1665, when he took his B.A. degree, at the age of twenty-three, he had discovered the binomial theorem and had invented the differential calculus, or the infinitesimal calculus, which has become a wonderfully useful tool for scientific investigation. As he was very reluctant to publish the results of his work, not seeing "what there is desirable in public esteem," as he quaintly expressed it, we are not certain just when some of his mathematical discoveries were made. This uncertainty gave rise even in his own day to some discussion as to whether Leibnitz had not anticipated him in some things; but it is now generally conceded that in these respects Leibnitz and Newton were independent discoverers.

In physics he was a most ingenious experimenter, and was very proficient in making and using apparatus. He made the first reflecting telescope with his own hands; he was the first to display and work out the analysis of white light into the varied colours of the spectrum, which he also combined together again into ordinary light. As another has expressed it, he "untwisted the shining robe of day" and then recombined the separate strands into the original garment. In short, he worked out almost all that modern science now knows regarding the subject of optics; and if his corpuscular theory of light was for a century or more quite discarded, the modern quantum theory is practically a return to the principles laid down by Newton before the fantastic theories of the ether led physicists on a wild goose chase. In passing, it is interesting to note that Professor E. S. Eddington is now telling us that these new views in physics have taken all the *determinism* out of physical science, and that whatever views we may hold regarding human free will on philoso-

phical grounds, we can no longer appeal to physics (and the law of the conservation of energy) against this idea of human freedom.

When the modern textbooks tell us that Newton discovered or formulated the law of universal gravitation, they give us no proper conception of the immense amount of astronomical work that was involved in this discovery. I have not the space to go into the matter in detail. Suffice it to say that Galileo, Kepler, and Descartes had done something in the way of preparation for such a discovery, that Newton had to master all that was then known regarding astronomical physics, and had then to bring order out of chaos and work out mathematical problems regarding the movements of the planets and the moon which had been the despair of all preceding investigators. He had to invent his own mathematics in order to solve some of these problems. Even then some of them were so complicated in nature that he had to leave them unsolved, a condition in which they still remain. He has told us that he had to give up thinking about the moon, for the problems involved in trying to account for its complicated motions made his head ache.

But in all this discussion we must not lose sight of Newton's deeply religious nature, nor of the way in which he always made provision in his thinking for the Creator and for the continual activity of the Creator in upholding the things He has made. The theory of universal gravitation seemed to reduce the universe to inevitable law, and seemed to give a purely mechanical explanation of the phenomena of nature. The deists of the seventeenth and eighteenth centuries were very fond of quoting Newton's discoveries in favour of their creed. But not so with the great mind of the master scientist himself. As the *London Times* expresses it:

To What He Ascribed Gravitation

"Newton insisted that all theories must be based upon the observation of phenomena, and consist in deductions from the phenomena. And he objected to his contemporaries' predilection for filling space with all kinds of ethers and fluids for which there was no evidence. His own theory of gravitation was not, in his mind, an hypothesis. He did not present it as explaining the mutual attraction of bodies for one another. He did not see that he was required to give

such an explanation. What he had given was a mathematical description of the way bodies actually behaved. He did not profess to say *why* they behaved in that way. As a matter of fact, he did not think that science could give an answer to that question, since he thought gravitational action due to the direct activity of God"—*The Times Literary Supplement*, March 17, 1927, p. 168."

And I am sure that in this respect Newton was right and most of his contemporaries were wrong,—yes, and most modern men of science are also wrong. True, they almost universally acknowledge that all these manifestations of "action at a distance" (like gravitation) are quite unexplainable in a mechanical way. So eminent an authority as the late E. P. Lewis, of the University of California, admitted: "We do not know, nor can we ever expect to know, the mechanism of gravitation." *Science*, Nov. 23, 1923. But very few among men of science, either ancient or modern, are willing to acknowledge that



Rt. Rev. Dr. Manning, bishop of New York, who was a guest of honour at a Pilgrims' dinner in London.

we see in these things a direct manifestation of the power of Him in whom "we live and move and have our being."

We can never divorce Newton the humble Christian believer from Newton the intellectual giant and star-measuring genius. As F. S. Marvin tells us in "Nature," Newton is the noblest example of a mind that can work out profound discoveries in the laboratory, and can then come out and shut the door and leave all these instruments and results behind and intact, "while it proceeds in its oratory to speculate about the Unknown and write numerous works on divinity and prophecy." "Supplement, March 26, 1927, p. 27."

And the reason for this ability to keep scientific study and religious ideas in their proper relationship toward one another was due to his profound faith in the Creator's direct control of all the phenomena of nature, and to a conviction that in studying nature he himself was but thinking over God's thoughts after Him. It has been said of Newton that no man ever lived whose mind was less confused, and I am sure that this clearness of mental outlook was conspicuously shown in his resolute determination to keep facts and theories everlastingly separate and distinct. If our modern students of geology and biology would only follow the example of Newton, we would soon be relieved of the vast conglomeration of facts and fantastic speculations that now pass under the name of modern evolutionary science.

Voltaire's Warning

Just one more word in closing. I have already mentioned that Newton was much interested in the study of the prophetic parts of the Bible. His "Observations on the Prophecies of Daniel and the Apocalypse of St. John," as might be expected, is eminently sane and reverent, showing how these predictions have many of them already been fulfilled in the history and rise and fall of empires since Daniel's day. In his comment on Daniel 12: 4, where it is stated that in the time of the end "many shall run to and fro, and knowledge shall be increased," he stated that he had no doubt that much swifter means

of travel would yet be found; he would not be surprised if people some day would be travelling at the rate of fifty miles an hour. When this suggestion was made, some two hundred years ago, the mere mention of such incredible speed almost took people's breath away. Voltaire, who was fond of quoting Newton's law of gravitation in support of his own deism, could refer to this comment on the prophecy of Daniel only as an awful warning against the idea of taking the Bible literally. In his view it was a sad example of how the study of the prophecies had led a wonderfully wise man to make an utter fool of himself. In our day we are better prepared to consider who it was that made a fool of himself, the clever skeptic or the reverent believer in the Bible. And if we are acquainted with the heated discussions of about a hundred years later than Newton, when Stephenson was first proposing to travel at a rate of twenty or thirty miles an hour, and note how such "terrific" speed was declared unsafe and really suicidal, we can better appreciate Newton's clearness of thinking and his calm confidence in the predictions of Holy Writ, when he declared, simply on his understanding of Daniel's prophecy, that people would before the end of the age be travelling at what was then a wholly incredible rate of speed.

Surely the study of the life of such a man as Sir Isaac Newton, "that prince of philosophers," ought to inspire us to greater faith in God's Word, and greater assurance that all the noisy babble of the camp followers of modern science can never disturb the realities of that revelation which the God of Heaven has given to be forever the guide of mankind.

Forever stand the bulwarks of God's truth,
While ages roll and kingdoms rise and fall;
Within its towers the Church of God uprears,
And angel watchmen ever guard its walls.

Unswerved, undaunted, and unmoved fore'er,
God's Word withstands the ravages of time,
And all assaults of earthly power and might
Are vanquished by its glorious truth sublime.



Henry Ford's new tri-motored air transport.

How the Bible Came to Men

By G. W. RADER

IT is obvious from the first three chapters in the Bible that while man retained his innocence and purity, God met and communed with him face to face. But after the entrance of sin man could no longer look upon the glory of God and exist. (Ex. 33:18-20.) So in order not to completely sever his connection with heaven God must devise some other means of communication.

At Sundry Times and in Divers Manners, God Spoke

Oftentimes the Lord would speak to the patriarchs in dreams as He did to Abraham, Jacob, Joseph and others. For many years after the sanctuary was erected in the wilderness and the Levitical priesthood established He communed with Israel by the use of the Urim and the Thummim, two stones which were set in the breastplate of the high priest. But man did not always retain the position of righteousness that God could speak to him in this way. We find in the experience of king Saul where his sin had so separated him from the Lord that He would no longer answer him. (1 Sam. 28:6.)

The Lord wanted a definite and substantial way of communicating to the people, one that would be authentic and permanent to stand for a witness. So according to St. Paul in his opening remarks in his letter to the Hebrews God did establish a method of speaking through the prophets. God would find some one on whom He could trust His Spirit and would speak through him to the people. (2 Peter 1:21.) The person through whom the Spirit would speak would write the vision, it then became a prophecy or some times a warning. Man could read the future through the prophets. Thus a substantial method of communication was established between heaven and earth and God could always speak to man through His written Word.

Inspiration of God

The great evangelist in his second letter to Timothy, chapter 3, verse 16, tells us that "all Scripture is given by inspiration of God." The word *inspiration* is derived from the two Latin words *in* and *spire*. The

word *in* is synonymous with the same word in English and *spire* means to breathe. Hence the word *inspiration* means to breathe in. So all scripture was given by God breathing into the prophets the message that He would have them bear. And as it was thus communicated to man he received the Word of God which came by His own breath. In 2 Peter 1:21, the apostle tells us that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." From Ps. 33:6-9 we find that the heavens and the earth were formed by the breath of His mouth. Thus the same being used the same power to establish communication with man that He did in creation. Certainly nothing but Omniscience could never-faillingly foretell the future.

Human reason dictates, if a supreme being acts it will be entirely different from the actions of hu-

manity; the words spoken will be of different and supreme character. What are the supernaturals of the Bible? There are many but we will enumerate but one or two in our limited space. First, there is not a time prophecy within the Bible that

has reached its limitation that has fallen short a day. The prophet Micah in the fifth chapter and second verse tells us



"The missionary whose lifeblood has flowed from the translator's pen, merits inexpressible gratitude; for no mission can have permanence unless it is founded upon the Gibraltar of truth—the infallible Word of God."

that Jesus was to be born in Bethlehem. And Matt. 2:1 records the event of the birth of Jesus in Bethlehem in the days of Herod the king. Paul emphasizing the accuracy of the plan of salvation to the Galatians in the fourth chapter and the fourth verse tells us that He was born at the appointed time.

The second, the Scriptures themselves. The penmen number more than a score. Men of different standing in life, men of different dispositions and men of different walks have been employed to write. Part of the Bible was written by Amos the herdsman; part of it written by Moses the great philanthropist; part of it by David the great king; part of it by Solomon, wisdom personified; part of it by Daniel the prime minister, part of it by the great intellectual giant Saul of Tarsus who was brought up at the feet of Gamaliel the greatest educator of his day; part of it written by the humble fisherman Peter and some of it by John the beloved. Men of different degrees in life, men holding different interests in the affairs of life. But notice the different environments under which the Bible was given, the different positions in which the writers were placed. Some of it was written among the vales and hills of the Holy Land; some of it in Jerusalem the city of the great king; part of it in Persia's royal garden and part of it on the ocean-bound and rock-ribbed coast of the isle of Patmos.

Written by all these different men, under so many different circumstances, yet the same sweet harmony pervades it all. Each one points out the same disease, sin; they all point you to the only cure, the blood of Christ.

The Book That Endures

The Bible is the only book that has stood the test of the ages. No other work has stood so long without changing much of its subject matter. Books on science, history and even philosophy are continually changing. An author may give us the best that he can produce, he may draw on his mental faculties to their limit, he may search and research the pages of others to find co-operation then place before the public that which is considered a masterpiece. But in the course of a few years if he wants to keep his work before the people he must revise it, reform it: sometimes leaving out whole pages, other times inserting pages. But the Bible has never been changed nor has it ever needed revision except in

translation. It stands just the same today as it did two thousand years ago. It sounds the same note of warning against sin, it tells of the same eternal home and the same plan to obtain it. The plan has never been changed nor its purpose revised.

Peter, in his second general epistle, chapter 1 and verses 16-19, while speaking of our two senses our sight and our hearing adds, "We have also a more sure word of prophecy." He then admonishes us to take heed as unto a light that shineth in a dark place. The darkest thing known to humanity is the future. What is prophecy? Pre-written history. So in our hands is placed the prophecy of God, breathed into humanity by His own breath which illuminates the dark and dismal future.

God has shown great care for His word.

Hundreds of years ago during the time of the Ptolemys they were trying to produce a library containing a copy of every book in the world. When after about forty-seven years of collection the librarian reported that they did not have a copy of the Jews' scripture, it was decided to obtain it. After finding it to be written in Hebrew seventy learned Jews were employed to translate it into the Greek the modern language of that day. This Septuagint translation, says Funk and Wagnall's encyclopaedia, was used by Christ and the apostles.

Years afterward when all the Bibles obtainable were destroyed this old translation was found and

from it our King James or our Authorized Version was translated.

Instead of the Bible growing old, passing out of date and becoming extinct it is becoming more popular continually and according to the latest authentic reports there are far more Bibles printed and distributed today than ever before. Though many times it has been exploded by unbelievers it still bears its same comforting message and stands as the Word of God. Today as in all ages past the Bible stands preeminent and as one writer has said: "There is no substitute for the Bible as an infallible guide to the nation and the individual. There are books and books, but the Bible is the Book; the only safe and sure 'guide to our feet and the light to our pathway.' A careful reading of the Bible and practising of its precepts, together with a wise application of the principles therein given, will unerringly point the way to the proper solution of all the troubles of a disturbed world."

The Anvil of God's Word

*Last eve I stood before a blacksmith's door,
And heard the anvil ring its vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.*

*"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then, with twinkling eye,
"The anvil wears the hammers out, you know."*

*And so the Bible, anvil of God's Word,
For ages skeptic blows have beat upon;
And though the noise of Paine, Voltaire, was heard,
The anvil is unsworn—the hammers gone.*

*Apprentice blows of ignorance, forsooth,
May awe with sound, and blinding sparks,
death-whirled;
The Master holds and turns the iron, His truth,
And shapes it as He wills, to bless the world.*

—L. B. Calk.

CANKERED GOLD

By CARLYLE B. HAYNES

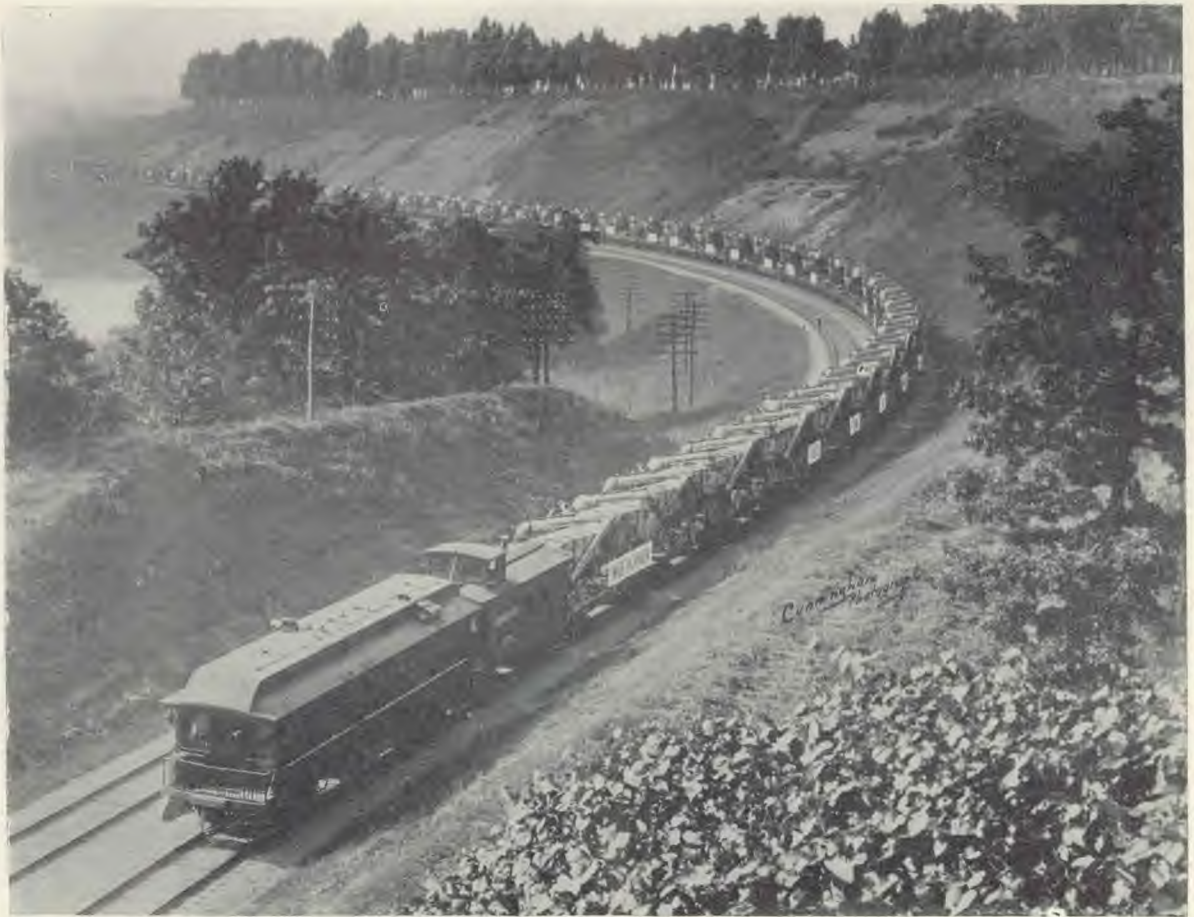
THE condition of deepening belligerency between the world of capital and the world of labour is also noted in the Scriptures of Truth as a sign of the last days. This condition gives prospect for additional trouble to the inhabitants of the world. The Bible prophecy which foretells the difficulties between capital and labour as a sign of the times is as follows:

"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 labourers 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." James 5: 1-6.

Nothing to Equal It

According to this prophecy, "the last days" are to be especially marked by an unparalleled heaping together of wealth and riches. In these "last days" it is foretold that men will amass wealth as never before in the history of the race. This wealth is in some part to be gained unjustly and unfairly by defrauding "the labourers who have reaped down



WEST PREPARING TO HANDLE BIG CROPS

Above is seen a Canadian National train of forty cars loaded with 120 McCormick-Deering threshers en route to the West from the International Harvester Company's plant at Hamilton, Ontario. A Canadian Pacific train of forty-three cars carrying 106 of these machines left about the same time in August.

your fields," those who are producing the wealth of the world. The toilers are not to share as they should in the wealth that they produce. The labourers are to be treated wrongfully. "Ye have condemned and killed the just." The wealth gathered in this unjust and unfair way is to be used for "pleasure," and "wantonness." And, in fulfillment of prophecy, all this is to take place in "the last days."

Paul's prophecy in 2 Timothy 3:1, 2, that, "in the last days perilous times shall come. For men shall be . . . covetous," agrees with this.

A discontented, unsatisfied, grasping desire for the good things of this world is to especially mark these days in fulfillment of this prophecy that "men shall be . . . covetous." This will especially characterize "the last days." It will lead men to practise all manner of injustice in order to heap up the gains of dishonesty.

The outlines of this prophecy-picture are being filled in today. The records of human history do not contain any account of such vast accumulations of wealth as are known today. There is a mad rush to make money and to make it quickly. Much in evidence are the millionaire and the multi-millionaire, some colossal fortunes reaching the billion mark. There is an unprecedented hoarding of treasure. There are unparalleled accumulations of combinations and of capital.

On the other hand there is a widespread increase in poverty. It is impossible, of course, to have the wealth of the world gathered into the hands of a few without producing want, suffering, and misery among the many. Those who are hoarding wealth are, in many cases, indifferent to the sufferings of the poor. "Ye have lived in pleasure on the earth, and been wanton," Living only for the good time they can obtain, many give no thought of their responsibilities to their fellow men. Nothing is quite so rapacious and heartless as greed and covetousness. Disregarding the rights of others, giving no consideration to the welfare and sometimes not even to the lives of men, many force through their merciless schemes and intrigues with an eye single to the large profits that these schemes produce.

As a consequence, the labouring men, in order to obtain rights which are not voluntarily granted them, and also in order to secure an adequate return for their labour, feel themselves compelled to organize for their protection. This they do by creating labour unions; and when these unions clash with combinations of capital, strikes, boycotts, and lockouts result. Labour is organized. Capital is organized. These two are locked in a titanic

struggle for the supremacy. Labour has never been so powerful as it is today. Capital has never been so gigantic as it is today. And daily it grows stronger. Surely this is one of the factors that, together with international, interracial, and inter-religious hatred, will bring all the world ultimately—and before long—to Armageddon.

Protection Afforded

The people of the Lord, to whom all these developments constitute a sign of the times, do not share in all this maneuvering for place in the on-rushing Armageddon. They take no part in these combinations and federations. Rather do they heed the counsel of God to them. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isaiah 8:12.

In the place of being afraid of man, or of the strength of man, God says to His people: "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Verse 13.

The people of God have no need to share the fear of the world at this time even though they be ground between the upper and nether millstones of capital and labour. Their refuge is in God himself; and for such a time as this He gives this word of counsel and encouragement: "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 5:7, 8. The time of the deliverance of God's people is nearly here.



(Photo by Rossie, Regina.)

ABORIGINES CELEBRATE CONFEDERATION'S JUBILEE

A feature of Canada's Diamond Jubilee at Regina, Saskatchewan, was the presence of three wagon loads of Indian men and women who were present at the signing of the Indian treaties there in 1874. Some of them claimed to be over 100 years old.

The GOVERNMENT:

Civil or Religious

By W. F. MARTIN

I HAVE just finished reading an article entitled, "State Religion." The writer of the above-named article argues with all his ingenuity that the government, or state, should not only have a definite religion, but should govern its subjects by instructing them in the theories of this accepted religion.

The writer of the above article is a believer in Christianity, and of course believes that the Christian religion should be taught and enforced by the state. It is not necessary to comment at any length upon this, as all past history testifies that, once a religion is adopted by the state, the power of the state will be used to enforce that religion. This is as inevitable as fate.

The one and the only reason why it is desired that the state adopt a religion is that the form of religion thus adopted may be enforced by the state. This means coercion in religion. It means prosecution, yes, persecution, of those who dissent from the state's accepted and state-established religion. All history attests the truth of this. Think of this: if the power of the government is not to be used to enforce religion upon the citizens and inhabitants of a country, why in the name of all reason is it that a governmental recognition of religion is sought?

Take as an example a Sunday law. Any one has a right to keep Sunday. Also one has a right to keep Saturday, as many are doing. If the Sunday keeper seeks a law from the government compelling the keeping of Sunday, it is for only one reason, and that is that he may use the power of the government to punish those who refuse to desist from labour or common pleasure on that day. It is all to enforce religion upon the people, no matter whether they have a regard for it or not.

How good it would be if the adherents of religion would trust in the one great motive power of Christianity, the power of the gospel, and not seek through the power of the state to enforce its dogmas! Christianity has suffered more from an alliance with civil government than from its opposition. The weapons of the church are not carnal; nevertheless they are mighty. When the evil one tempted the Author of religion with the kingdoms of this world, He would not receive them, but said, "Get thee hence, Satan." Governmental power has always proved a satanic gift to the church. This has been manifested in the persecution of dissenters from the state religion. Fires and imprisonment and death have ever followed the enactment of religious laws.

Church and state must be kept separate. Both demand it. The state is a civil institution. It enforces its rules by fines and imprisonment, and in extreme cases by death. If laws relating to Christianity are on the statute books, the government must of necessity follow its usual method of enforcement. The recognized facts are that religion and its enforcement are not within the realm of the civil government. The two spheres are separate. No one has ever stated this more plainly than the Author of Christianity when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Let all Christians and all good citizens try at all times to maintain this divinely ordained plan.



Notre Dame de Victoire in quaint old Quebec.

Editorial

Increasing Lawlessness

The London, England, *Times* recently published a long article from the pen of Lord Montagu dealing with "noise" and "other tendencies of modern times" which lordship designates as a survival of barbarism; but even he is tempted to ask if people are not becoming more barbarian than they were in bygone days. There is no real uplift in optimism that leaves God out of the reckoning. It is foolish to let the evolutionary theory of steady, upward, development blind our eyes to facts. The apostle Peter in his second general epistle to the church says "Beware lest ye also, being led away with the error

of the wicked, (lawless) fall from your own steadfastness." 2 Peter 3:17.

The spirit of lawlessness is not monopolized by the underworld of large cities. Recently the newspapers told of startling conditions uncovered by the provincial police in the rural community of Beeton, Simcoe County, in staid old Ontario. Alex. Hodge, a bachelor farmer, sold cattle to a drover for \$600 and was paid in cash. That night he was attacked in his home by an armed robber. But the sturdy Scott grappled with the intruder and they struggled in the darkness for nearly an hour. When it was over, help called, and a light brought, the robber was found dead on the floor in the midst of

the wreckage of kitchen furniture. The robber was later identified as Dan. Forsythe, a former resident of Simcoe County and further investigation by the police resulted in the arrest of nearly a dozen persons implicated in the operation of a gang of criminals whose doings read like the stories in a wild west dime novel. And these lawless characters are not foreigners or newcomers but natives of an old settled community in one of the best parts of Ontario. Some of them are descendants of the most respectable pioneer families of the county.

What is the meaning of such evolution downward morally of a gang of criminals from good families, native Canadians of British stock? It means that under the strain of modern conditions the moral fibre of humanity is weakening under assaults of the Godless philosophies that are encroaching year by year more and more upon faith in the gospel. The present generation of Canadians owes, we believe, much more than is generally realized to our God-fearing, Bible-reading and believing parents and grandparents. The inborn restraint of their active faith in Christ and belief in future judgment still influences in a degree the conscience of their descendants.

But what of the generations now growing up, bent upon pleasure and indulgence? The conscience



Sir Thomas and Lady Esmonde, who came to Canada to enjoy a fishing and hunting vacation. Sir Esmonde is a senator for life in the Irish Free State.

is lulled to sleep by modernist philosophy which scoffs at the ten commandments and future accountability at the judgment bar of God and which seeks to adjust its code of ethics not by the unchanging standards laid down by Inspiration, but by the development of human thought and fashion. We contend that it is not possible to build a secure foundation of peace and equity upon an entirely human foundation. Something has gone wrong. The restraints of religion are losing hold upon the minds of professed Christians and so far nothing in the way of a good substitute has come to take its place. The church has compromised with unbelief under the guise of science (falsely so called) until evidence of a change of heart and life is no longer looked for or considered essential to church membership. What seems to be most urgently needed is a revival of preaching the ten commandments in a way to give the Holy Spirit a chance to bring home to wrongdoers a conviction of sin together with a convincing promise of forgiveness and salvation through our crucified and risen Lord.

Reputation and Character

These terms are not synonymous, although they are sometimes carelessly used interchangeably. Men frequently deceive their fellowmen. They may even deceive themselves but no one ever deceives God. Reputation is what people think of us. Character is what we are; what God knows of us. Canadians have always had a good reputation as a law-abiding people. Perhaps at times we have been too much inclined to boast of our national capacity for law enforcement and civic righteousness. Invidious comparisons are never good form. Canada has just been elected as a member of the council of the League of Nations. How will our reputation stand the test of the limelight of world citizenship?

Time tests both reputation and character. It must be confessed that some disquieting symptoms have developed which were at first thought to be only natural and transient results of the war. Among these might be mentioned increase of the proportion of divorces, increase of crimes of violence, disregard of any weekly rest day, and apparent inability to solve the problem of intemperance and curb the appalling toll of slaughter upon the public highways. These symptoms have continued with us so long that they threaten to become a permanent part of our national life. The remedy is certainly not in a return to pre war conditions. That can never be. Pessimistic criticism will have no more effect in staying the flood of crime and folly than it would in staying the Mississippi flood. But that we are facing a very serious popular drift away from God and ten commandment morality cannot be ignored. This is not Canada's problem alone; it is a world condition and must remind readers of the New Testament of two outstanding scriptures. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.



Hortense Cartier is the last surviving daughter of Sir George Etienne Cartier and a descendant of the great explorer Jacques Cartier. She visited Canada for the Jubilee celebration coming from France at the invitation of the White Star Line Canadian service.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

We are living in a time that tests men's souls. The second coming of Christ is not only drawing near but it is becoming more and more evident that it is the most hopeful remedy for a world in perplexity.



Upper left: **Mr. J. M. Macdonald**, Liverpool. Councillor of Liverpool, now serving a year of confinement in the United Kingdom for his part in the Liverpool dock strikes.

Above: **Mr. J. M. Macdonald**, Liverpool. Councillor of Liverpool, now serving a year of confinement in the United Kingdom for his part in the Liverpool dock strikes.

Upper right: **Kevin O'Connell**, Ireland. A member of the Irish Republican Army, assassinated in 1922 for his part in the Irish War of Independence.

Lower left: **Healey**, veteran of the Boer War, and **Mr. J. M. Macdonald**, Liverpool. They are in company with other members of the United Kingdom.

Lower right: **Mr. J. M. Macdonald**, Liverpool. He is laying the foundation stone for the new government building in Ottawa.



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IMMORTALITY

Man's Opinions versus God's Revelation

By WALTER C. MOFFETT

A RECENT issue of *McCall's Magazine* carried an interesting symposium of answers by thirty-three distinguished authors, scientists, university professors, jurists, and clergymen to the question, "Do you believe in immortality?" Some of these distinguished moulders of modern thought deny that any evidence has ever been produced to prove that there is an immortal soul; while those who believe in immortality admit the impossibility of demonstrating scientifically the existence of an immortal soul.

Although twenty-two contributors to the symposium expressed belief in immortality it is a conspicuous fact that only once was the Scripture quoted as proof, and in that lone instance a portion of the text is mutilated to maintain the point.

The reason for this omission is that there is not a single text in all the Bible that states that man possesses a never-dying spirit, or an immortal soul, though the words translated soul and spirit occur some seventeen hundred times, in Holy Writ. On the contrary, the Bible definitely affirms that man is mortal—subject to death. "Shall mortal man be more just than God?" Job 4:17. It further teaches that God only is immortal. "Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting." 1 Tim 6:15, 16.

And so far from our possessing immortality, it is plainly stated that it is the gift of God through Jesus Christ and that it is a thing to be sought after. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Rom. 2:6, 7.

The question as to what becomes of man at death is one that has exercised the minds of men from the earliest times. The patriarch Job raised the question: "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job 14:10. And the answer follows: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O, that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Job 14:11-13.

"Yet shall he be brought to the grave, and shall remain in the tomb." Job 21:32.

In the answer to Job's question just quoted it will be observed that death is referred to as a sleep. With this agree the words of Jesus referring to the death of Lazarus, "Lazarus sleepeth." John 11:11, 14. The psalmist informs us that that portion of man which does the thinking ceases to function at death. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. The inspired writer of Ecclesiastes is very specific: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 6, 10.

A Dreamless Sleep

Here again the emotions and faculties attributed by popular theology to the soul—love, hatred, envy, knowledge, wisdom—all perish with man at death. Therefore Job tells us: "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. And the psalmist declared: "The dead praise not the Lord, neither any that go down into silence. . . . For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 115:17 and Ps. 6:5.

We turn to another Bible question: "If a man die, shall he live again?" Job 14:14. And the Bible answers this all-important question with the positive declaration: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:14, 15. "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

Listen also to the words of Jesus: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Ezekiel in connection with his vision of the valley of dry bones gives a vivid description of the resurrection day: "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. . . . So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. . . . Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Eze. 37: 7, 8, 10, 12.

The gift of immortality will be bestowed upon His faithful people at the second coming of Jesus. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at His coming. . . . Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 22, 23, 51-53. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

The child of God sleeping that last sleep has no consciousness of the passing of time. One moment falling asleep in Jesus, the next moment of consciousness awakened by the voice of the Life-giver, the people of God come forth immortal to behold the Lord coming with all the angelic host to gather His people together in a glad reunion that will know no parting through a blessed eternity.

It was that blessed hope that buoyed up the heart of the patriarch Job,—bereft in one day of his ten children, all his property, the savings of a lifetime swept away in old age, his friends turning against him, himself afflicted beyond endurance—when he said: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25-27.



Mr. and Mrs. John Fisher of Thorold, Ontario, from a picture taken on their sixtieth wedding anniversary, July 28, 1927. Mr. Fisher is in his 92nd year and is wonderfully well for his age. He cuts and trims his lawn every week. Mrs. Fisher is 82, and both take a pride in their beautiful garden.

It was that blessed hope that inspired the last words of Paul as he calmly laid his gray head on the executioner's block, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 6-8.

At the close of an address by a noted infidel lecturer that seemed to sweep away the very foundations of the Christian's hope, as opportunity was given for questions, an old lady arose and said, "Sir, I have followed one by one my husband and my two sons—all I had in this world—to the grave. I have been sustained by the hope of meeting them on the morning of the resurrection. You have taken away my hope. What do you offer in its place?" The infidel had no answer.

Without that hope, as those who are dearest to us are snatched away by the icy hand of death, life would not be worth the living to many a lonely soul.

Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings, of which he himself is as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move over dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.

—Henry Ward Beecher.

That Sabbath Question Again!

By H. F. DE'ATH

THEY who watch present-day developments in the religious world can hardly fail to notice that the Sabbath question is being forced more and more to the front. The time is obviously coming when the Protestant churches will have to face up definitely to this great question. We venture to state that very few questions have a more important bearing on the continued existence and influence of the reformed churches. We would therefore invite the reader to a brief comprehensive survey of this most important subject.

The Sabbath command is the longest and most explicit of the ten precepts of the moral law. No

less than ninety-five words are used to express it. In it, we are first urged to "keep holy the Sabbath day." Next, we are enjoined to work six days, and in them to complete all *our* work—that is, of course, work of a purely secular character, unassociated with immediate necessity or mercy. Hence the command is a command to work as well as a command to rest. Work and rest are both essential to man's mental, physical and moral well-being, and therefore contribute largely to the happiness of mankind. Only he who works can appreciate rest. And only he who rests is fit for work.

The remaining portion of the commandment is explanatory. The actual day upon which we are to rest is clearly specified. It is the seventh day, and is called "the Sabbath of the Lord thy God." Then follows general instructions as to the manner of its observance. Sabbath-keeping employers are to see that their employees are also free from their regular daily toil, that they too may engage in the spiritual exercise of God's holy day. The concluding section of the Sabbath precept gives us the specific basic reason for its observance. In six days God created all things. Then, after He had rested on the seventh, He blessed and hallowed that day, and so laid the foundation of Sabbath observance for all mankind. Exodus 20: 8-11; Gen. 1: 31-2: 3; Mark 2: 27. That day, of course, in common with the rest of the days of the first week, and of every week since, was composed of an "evening" and a "morning." When the sun sinks below the horizon on the sixth day of the week, commonly called Friday, "the Sabbath of the Lord begins, and it ends with the going down of the sun the following evening which we call Saturday." So we read, "from even unto even, shall ye celebrate your Sabbath." Lev. 23: 32. The days of the week are marked off naturally, by the sun; but the Sabbath alone is responsible for the division of time into weeks.

Some time after the giving of the law from Sinai, Moses, in urging obedience to it, emphasized to Israel of the Exodus an additional



THE MENIN GATE

This memorial in Flanders, erected to the memory of 58,000 missing soldiers, was recently opened by the famous British general, Lord Plumer, with impressive ceremonies.

an additional reason for the sacred observance of the Sabbath. "And remember," he said, "that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore, the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. We say purposely that Moses *emphasized* this additional reason, because it had already been implied in the introductory declaration to the law. (Exodus 20:1, 2.) So the Sabbath was urged upon ancient Israel as a recognition that they belonged to God by the dual right of creation and redemption. So far, therefore, from being a yoke of bondage, it was the very sign and seal of their deliverance from bondage. While in bondage, the Israelites were not free to keep God's commandments. This is evident from the repeated divine appeals made to Pharaoh through Moses.

"Let My people go that they may serve Me." That the welfare of Israel was closely associated with a glad and willing observance of the Sabbath is evident by the rapid moral and spiritual declension that invariably accompanied carelessness and indifference to the claims of the fourth commandment. Reformers, like Isaiah, Jeremiah, and Nehemiah, made a return to a due and proper observance of the Sabbath a prominent feature of their appeals to backslidden Israel.

When Jesus came, Sabbath observance had degenerated into a lifeless legal observance of burdensome traditional restrictions. Even works of necessity and mercy were condemned as a violation of the Sabbath law. So that Jesus, by precept and by example, was called constantly to correct the cruel and fanatical rigour of Pharisaical traditions which had been heaped round the blessed Sabbath. But while He calmly swept aside these irksome and empty human restrictions, never did Jesus, by word or deed, belittle the Sabbath. On the contrary, He magnified it by rescuing it from the distortions of a lifeless legalism, and by setting it forth as a beneficent institution, designed by His Father for the temporal and spiritual blessing of mankind. He attended from His youth up the Sabbath services of the synagogue. (Luke 4:16.) So did the apostles after Him, as the book of Acts clearly shows. That they recognized its claims is abundantly evident by the simple, natural way in which they refer to it in their writings.

The Change of the Sabbath

Not until we leave the New Testament and strike out into profane history, do we discover the



Iranstan, the private dwelling of the famous showman P. T. Barnum. It was built for himself at Bridgeport, Connecticut.

slightest suggestion of what amounts to a virtual abolition of the fourth commandment. We do read, however, in both the Old and New Testaments, sundry predictions of lawlessness on the part of those who outwardly profess the true faith. The prophet Daniel describes an obviously religious power, rising on the ruins of the Roman Empire, which should presume to change the laws of the Most High. (Dan. 7:25.) This leaven of lawlessness and spiritual declension was already working secretly but surely in the days of the apostle Paul; and he warned the church against it. Now history reveals two main influences, both contrary to the spirit and teaching of Christ, at work in the church in the early centuries of the Christian era. One was a bitter hatred against the Jews on the part of professing Christians; the other, a spirit of compromise with the surrounding pagan world. So far as the Sabbath is concerned, it is evident from the book of Acts that both Jewish and Gentile converts to Christianity observed the sacred day, "according to the commandment." Acts 13:42-44; 16:11-13; 17:1-4; etc. Meetings for worship may have been, and probably were, more or less, held on the first day, as they were on other days of the week; but that day was never regarded as a rest day, or in any wise sacred. The pagans kept it as a festival in honour of the sun, which was one of their principal objects of worship. Fostered by an unreasoning obsession against the Jews and everything Jewish, along with a desire to lessen the gap between themselves and the pagans, with the hope of winning them to their side, the Christians became involved in a gradual and insidious process of merging their religion into that of the pagans. Christ was the Sun

of righteousness; He rose from the dead on the first day of the week, the day on which light was created. (Gen. 1:1-3.) And just as the sun is the source of light in the physical world, so Christ, in a spiritual sense, is the light of the world. The religious observance of that day, therefore, gave the Christians some common ground at least with the Pagans, although the motive would be quite different. By this compromise it was confidently hoped to win the Pagans for Christ. The result was that more Paganism was introduced into Christianity than Christianity into Paganism. This development seems to have reached a climax when Constantine the Great, who ultimately became the supreme head of both the Eastern and Western empire of Rome, professed conversion to Christianity. Even

granting that so far as it went his conversion was genuine, which appears doubtful, it was certainly only a partial conversion. However, his professed and proclaimed adherence to the once despised faith laid the foundation of a popular Christianity, which was more than half pagan. Pagan philosophies, ceremonies, and observances, which had been gradually absorbing themselves into the Christian church, now became strongly entrenched therein. Among these was Sunday observance, which became general, following on the decrees of the emperor in A.D. 321 and A.D. 323, that all his subjects should rest on "the venerable day of the sun." So Sunday veneration completely superseded the observance of the Sabbath, as did also a whole host of mystical, spectacular, and pompous heathen rites, such as are seen



THE PURPLE BULK OF BLOMIDON

Cape Blomidon seen from the Kipano crossing the Minas Basin on the way to Parrsboro.

today in the Roman, Greek, and many Anglican churches, taking the place of the pure and simple worship of the primitive church. Although the reformed Christian churches are not generally involved in these pagan practices, they all more or less cling to the Sunday institution.

Apologies for Sunday Observance

On the question of Sunday observance, the avowed traditionalists, comprising mainly the Roman Catholic, Greek, and Anglo-Catholic churches, occupy a much more consistent position than the churches of the Reformation. These frankly acknowledge that Sunday observance rests purely on the tradition and authority of the ancient Catholic church. They are sufficiently wise and well informed not to attempt to justify it from Holy

Scripture. But they hold the authority of the ancient Catholic Church to be above the authority of Scripture. Protestants, however, while repudiating the supreme authority of the church and claiming the Scriptures to be their chief guide in matters of faith and practice, can find nothing but church tradition in support of Sunday sacredness. And when this fact is pressed home upon them, they fall back on the assumption that the Holy Spirit must have guided the early church in effecting the change from the observance of the seventh day to that of the first day of the week. But to say that the Holy Spirit approved in the church what is admittedly contrary to Scripture, is not only inconsistent with Protestant principle, but is a virtual en-



Parrsboro dock which stands on dry land when the tide is out in the Bay of Fundy.

dorsement of the fundamental attitude of the papacy.

This inconsistency, of late years has become more and more apparent to thinking minds, so that the number of those who attempt to defend Sunday observance on Scriptural grounds grows less and less. At the recent Anglican Church Congress, the Dean of Exeter seems to have startled and shocked his hearers, when he boldly declared that "Sunday is not the Sabbath, and is not governed by the fourth commandment." Yet the fact remains that no precept of Scripture bids us do this or not do that on Sunday. We are absolutely free as far as God's law goes. This is one of the reasons why a certain section of religious reformers are sacrilegiously clamouring for a revision of the fourth commandment. As it reads in Scripture and is written up within church edifices, it distinctly enjoins the observance of the seventh day. And to suggest that it may be applied to any other day is an insult to the Most High, and a violation of all the accepted laws of language.

The Issue

Events in the religious world are surely heading toward a climax. The issue is becoming increasingly clear and well defined. One of the greatest living Free Church preachers said not long ago that in his judgment, the general trend in the churches was toward the ultimate formation of two sections: those who rejected and those who accepted the supreme authority of Scripture. Everything certainly tends to confirm his judgment. And the Sabbath question must necessarily figure prominently in this final issue.

It has often been charged against the advocates of the true Sabbath of the fourth commandment that their work leads, in the main, to negative results; that for every one who is thereby led to observe the seventh day, hundreds who were once actively connected with the Christian worship and service drift away from the churches and pay no practical religious regard to any particular day. That this is substantially true cannot be denied. But who is responsible? Can it be truly said that the advocates of the true Sabbath are at fault? Are they not doing their duty in making known to their fellows the true Sabbath of the Commandment? If, through lack of faith in God, or of moral courage or love of the world, those who are convinced of truth, drift into indifference and irreligion, surely no one else is responsible but themselves. Up and down this land of ours, there must be hundreds, yea, thousands, matter of His Sabbath, yet have turned their backs who are convinced of their duty to obey God in this

upon it. The writer alone has met scores such, who sorrowfully confess that they are stifling conviction, yet who continue to this day in miserable moral and spiritual bondage. To forbear to disseminate light because so many choose darkness, would be as woe-ful, in its consequences to all concerned, as to cease to preach Christ because He becomes "a rock of offence" to the vast majority who reject Him. Personally speaking, the truth brings peace or a sword, according as men accept or reject it. The command is, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." And the exhortation is, "Receive with meekness the engrafted Word, which is able to save your souls."

Simply Trusting

A pleasing instance of a child's trust in its father and one that gives Christians an impressive picture of how they should cast all their cares upon God, occurred among the Alps.

A party, while searching these rugged mountains for wild flowers, discovered a very desirable specimen growing at the base of a precipice five hundred feet below the place where they stood. They had no means at their command by which they could get possession of the flower, though they coveted it very much.

Upon looking around they discovered a small boy, a shepherd's son, not far away. They approached the child, and offered to give him five shillings if he would permit himself to be let down by a rope over the precipice, to procure the flower. They promised that he should be safely lowered, and then returned to the mountain top, by their own hands.

But the boy refused. They then offered him half a sovereign, and said they would make the rope perfectly secure, and that, as they were strong and able to assure his safety, he could receive no injury in doing the

service. Still he refused. They offered him fifteen shillings, but without avail. Then they raised the bid to a sovereign.

The thoughtful little fellow then requested them to wait until he could see his father about the matter. The father came, and with his own hands made the rope secure about the body of his son. When the travellers wished to assist the father in his hazardous task, the boy refused their help—he wanted only his father's hands to hold the rope.

When he returned in safety with the beautiful flower, and had received the money promised, the

(Continued on page 30)

THE COMING WORLD POWER

By WM. BRANSON
of Cape Town, South Africa

In this article the author very vividly describes the nature of the next universal power. Read it in the December Watchman.

Why Do Men Reject the Bible?

By W. J. ERVINE, London, England

OF many admirable addresses I have heard on the subject of "Higher Criticism and the Bible," I do not remember one which attempted to give reasons for the tendency of the human mind to reject divine revelation.

That such a tendency exists and has existed in every age, the Bible itself declares. Human documents, such as Acts of Parliament, both ancient and modern, have from time to time furnished great lawyers matter for dissension, but this usually arose from want of clearness of language in expressing the objects or intention of the legislating body. The language used lacked lucidity. But no moral or mental barrier stood in the way of an honest interpretation and elucidation of the difficulty. I submit that the attitude of the natural man toward the Holy Scriptures of Truth is altogether different. It is not the language used, but the subject matter contained in it that raises the difficulty and rouses opposition.

Distinction Between Receiving and Understanding

One might ask at this point if the revelation of God contains matter beyond the power of man to receive. I do not say to understand, for surely the Infinite, who created all things, must, in revealing Himself to His finite creatures, expose purposes, powers and methods far beyond the comprehension of the greatest intellects. But power to receive does not involve or imply full understanding, as might be illustrated by natural forces which baffle man's highest skill to grasp and explain. Yet he receives the fact of them and harnesses them to and for his use in spite of their mysteries.

I am of the belief that that portion of divine revelation which deals with what we term natural things, can be received and partially understood by man, even in his fallen state. Indeed, the Mosaic account of creation puts less strain upon faith and intellect than do many theories advanced by so-called scientists. Therefore, that being so, we must look for some reason other than what lies in the intellectual sphere, for the explanation of the tendency to reject the record of Genesis.

In pursuance of this enquiry we gain help from a reference to Romans 1:19-21:

"Because that which may be known of God is manifest in (or to) them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified Him not as God, neither

were thankful; but became vain in their imaginations, and their foolish heart was darkened."

Here we have the plain statement that something of God and His character as Creator was within the comprehension of man by the evidences afforded in the "clearly seen" things, such as the sun, moon and stars, that day and night showed His knowledge.

But man did not follow the light he had. An element other than mental inability intervened. It was spiritual and moral in its nature. Thanklessness and vanity of mind led to a darkened heart, and a supposed possession of wisdom made them fools. Their downgrades brought them to the immoral and shameless conditions described in our chapter. As the testimony of creation was rejected because of vain thinking on man's part, so the revelation contained in the Holy Scriptures is refused by men whose attitude toward God is unfriendly. Their estimation of their own unaided wisdom is a false one.



An interesting view of the Chateau Frontenac from a drawing.

It must not be forgotten that the fall has left man at enmity with God. It predisposes him to resent anything which injures his pride or proves to him his helpless dependency. Further, it incapacitates his pristine faculties and, with the indulgence of conceit and rebellion, a judicial blindness falls upon him, which is a punishment for rejecting light. Though "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," I believe the preparation for that power to receive the spiritual lies in the meek acceptance of that portion of revelation which belongs to the natural.

As a lad I never had the least difficulty in receiving Genesis as a proper account of God's creation. I had not sufficient pride of intellect to reject it. And so it is with thousands and millions. And it is something foreign that comes in that makes them reject it.

As an unconverted person you can receive the account of the first chapter of Genesis. I believe the preparation for the power to receive the spiritual lies in the application of that power which we have of receiving the natural. "Through faith we understand that the worlds were framed by the word of God." Heb. 11:3. What hinders any man from obtaining that knowledge? Only mental pride. On what other principle could it be proved? No man saw it done. It is its own demonstration. Proud intellect is up against a barrier over which faith alone can lift it. Pride outrages logic and risks damnation rather than surrender. This brings us to consider the solemn words of Christ which may have a wider application and a deeper meaning than we have been wont to perceive:

"Do not think that I will accuse you to the Father: There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:45-47.

Does this mean anything less than that man's attitude toward the five books of Moses determines his attitude toward Christ? Unregenerate men who had not the knowledge of God were openly condemned for not having believed Moses, whose writings contained so much of what they could believe without the new birth. It is analagous to the word spoken by Christ to Nicodemus: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?"

It is a logical deduction that the acceptance of the divine record containing earthly and typical things is a step toward receiving the power to become the sons of God by faith in Christ. It is equally logical that pride of heart leaves a man without the power to exercise faith in the larger spiritual revelation which has Christ for its centre. In view of this, the evolutionist to whom the Scriptures are known stands on a spot where the rumblings of wrath might be heard, were he not so deaf.

With these thoughts before us, what can be said of the man who declares that he is incapable of believing the Bible? We must think that his inca-

capacity to receive the New Testament is the result of offering insult to the Old which he could believe. His impotence comes from the indulgence of ideas which are not indulged by all others of his fellow creatures and in the nature of things need not compel his subjection. "God be merciful to me a sinner," was called forth from a man whose vices were appalling, but his conceits and vanities were gone.

I feel quite sure that the Lord who said: "If any man will do His will, he shall know of the doctrine," never hid Himself from any one but those who did not want Him.

Golgotha was the place of a skull and thither we thankfully go when we are assured that His thoughts and His ways are not like ours. Better the empty skull and the new birth, better the honest confession that our thoughts are vain but that Christ is the wisdom of God made over to us.

There is a plane of thought above the head and heart of the critics, a plane on resurrection ground. There the perfections of Christ and the perfections of the Word which proclaim Him, fill the vision and satisfy the heart.

Specks in the Porridge

The critic is comparable to a sickly child who sits looking for specks in its porridge instead of eating it. He may be compared to the leper whose bald forehead proclaims him utterly unclean and condemned to a place outside the camp.

There are things hidden from all but priestly eyes. In handling the sacred vessels of the tabernacle, the Kohathites were to content themselves with bearing the covered holy things. Prying into the secret covered things of God would have meant death to them. "Aaron and his sons shall go in, and appoint them every one to his service and to his burden. But they shall not go in to see when the holy things are covered, lest they die." Num. 4:19, 20.

It is well to remember that at a critical moment in the testimony of our Lord, when beset by critics, He uttered the words:

"I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight. . . . No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." The knowledge of God is not the heritage of intellect nor of learning, but a revelation to babes. There is a sphere where only Spirit-born eyes can see—a spiritual sphere. But that was not first which was spiritual, but that which was natural.

I declare it to be my belief that any natural man may honestly and sincerely receive the Mosaic account of creation, may receive the facts historically and otherwise recorded in the Old Testament Scriptures, and that the man who does not and will not receive it is never likely to receive spiritual vision and is likely to go down to hell as a proud, obstinate sinner who knew better than his God.—*Moody Bible Monthly, June, 1926.*

ALCOHOL AND HEALTH

Authoritative Statements

DR. EUGENE L. FISK, formerly medical director in a prominent life insurance company, and now heading the Life Extension Institute, after giving the findings of the leading life insurance companies regarding the effect of alcohol in shortening life, continued:

"Experimental laboratory work has kept pace with statistical investigation, and the knowledge gained from the laboratory, not only in experiments on animals, but on man himself, shows that a higher death rate among alcohol users is what we would naturally expect to find, in the light of what we know regarding its effects on the body.

"One half to one quart of beer is sufficient to distinctly impair memory, lower intellectual power, and retard simple mental processes, such as the addi-

tion of simple figures. This narcotic or deadening influence is first exerted on the higher reasoning powers that control conduct, so that the lower activities of the mind and nervous system are for a time released. The everyday, well-poised, self-controlled man goes to sleep, as it were, and the primitive man temporarily wakes up.

"Eventually, the nervous system is narcotized, and the drinker becomes sleepy. Muscular efficiency is at first increased a little, and then lowered, the total effect being a loss of working power.

"For many years alcohol was used as a heart stimulant in acute and chronic diseases. Only in rare instances is it now so used, and chiefly in subjects who are accustomed to its use, who must be treated as drug habitués and not deprived of the



(Photo by W. G. Lendrum, Toronto.)

PREHISTORIC "HOO-DOOS" AT CANMORE, FOOTHILLS OF ALBERTA

These structures are of mustard coloured concrete and stone. They guard an old Indian cemetery at the foot of the hill on which they stand. They are about eight miles from the Stony Indian Reserve.

drug influence to which the body has become adjusted. Alcohol, in the amounts formerly used as a heart stimulant, is undoubtedly a heart depressant.

"Such a benefit as alcohol has conferred in acute disease has been due largely to its rapid utilization as a temporary food. It can be burned in the body as a fuel, and thus spare the tissues. For a brief time it can take the place of energy foods, such as fats and sugars. But there is a grave risk in using it for such purposes, in view of its effect on the heart, nervous system, and blood elements. While it makes body heat, it also causes a loss of body heat through its action on the blood vessels. There are other ways to nourish and support the acutely ill without these attendant risks.

"Alcohol is essentially a drug, and not a food. There are many poisonous substances formed in the body, some of which, like alcohol, must be destroyed by the liver, or carried off by the kidneys. But that is no reason why we should eat these poisons and impose a further burden on our organs.

"It is claimed that alcohol in moderation 'compensates' for life strain, worry, and care. The idea that the human race must find relaxation or compensation in some form of injurious indulgence has no ground in common sense and is without any supporting scientific evidence.

"Alcohol is a handicap for a nation at war. It is a handicap for an individual in the struggle for an existence. This is not the judgment of scientists alone, nor of weaklings and faddists, but of the big-brained, strong-fibred men upon whom has fallen the tremendous burden of guiding great nations through the greatest crises in history."

Before publishing this statement, Dr. Fisk submitted it to the Hygiene Reference Board, consisting of ninety-four eminent Americans, mostly physicians, or professors in universities or medical schools. Not one of these objected to the statements.

Other striking statements by eminent men, regarding the effect of alcohol on the health, follow.

Dr. Haven Emerson, health commissioner of New York City, made this statement before the Conference of Charities and Corrections:

"It is no use for us to go on fighting disease and crime if we do not do something to abolish the chief factor in causation."

Declaring that alcohol is a protoplasmic poison like ether and chloroform, and slower but even more enduring in effect, he continued:

"Alcohol, a consistently depressing, habit-forming drug, causes characteristic, easily recognized disease of the brain, nerves, and special senses. Alcohol causes definite damage to the heart, kidneys, blood vessels, and organs of digestion, especially the stomach and liver.

"When alcohol is used so moderately as to cause none of the special diseases due solely to its effects, it is known to damage the unborn babe, the nursing child, the grown man and woman in such ways as to render them peculiarly susceptible to the infections and communicable diseases to which all are exposed.

"Permanent damage to mentality and various psychical disorders are accepted results of the use of alcohol in parents.

"Alcohol has the physiological effect of gradual anesthesia, acting upon the powers of perception, judgment, self-control, reasoning, and intelligence, until the human being is gradually stripped of all capacity for conscious direction, and becomes a reflex animal, responding automatically and without choice to gross external physical stimuli."

Professor Irving Fisher, of Yale University, in the "Ely Spring Book" May, 1915, said:

"Whatever degree of power alcohol still possesses is kept alive chiefly by the force of inertia of old traditions, by the assumption that so prevalent a

practice must have virtues, by the fear of individuals to break away from custom, and by the well-known difficulty of emancipating oneself from any drug habit. If we look at the alcohol habit squarely, we see that it is merely one of the harmful drug habits, like opium in China, hashish in Turkey, cocaine, etc. Alcohol is a poison, and its evil effects are so great that every courageous man should help to eliminate them."

Dr. W. A. Evans, formerly commissioner of health in Chicago, and now medical editor of the Chicago Tribune, said:

"No health authority any-

where advocates the use of alcohol as a medicine, food, or beverage. Until a few years ago health departments were silent on the subject. At the present time a considerable minority of the health departments are actively campaigning against drinking. Among this minority are some of the best in the country."

Dr. Harvey W. Wiley, who carried the fight for the pure food and drugs law against heavy odds, said:

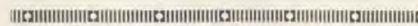
"At least 75 per cent of the whisky, beer, and gin now sold in New York would be eliminated if the adulterated beverages alone were banished. The people must be educated up to an understanding of the harm which intoxicants inflict upon them; they must be shown clearly the ravages of alcohol upon the masses of those who use it, and they must be given definite proof of the effect upon the individual. This done, the path toward temperance and prohibition is well cleared."

This was in the time when the open saloon was in full blast, and when the liquor propagandist would have us believe the liquor was purer than now.

BREAKERS AHEAD!

PROTESTANTISM ADRIFT

The author, George McCready Price, M.A., clearly outlines the present condition of the Protestant world. Be sure you get a copy of the December Watchman.



As Others See It

Efficiencygrams

Selection plays an important part in life,—selection of the work to do, the place to put the emphasis, the time to speak, the words to say.

You can't shirk life: you must live it through; it behooves you to make it profitable and make it pleasant.

Be conscious that whatever befalls you is a consequence of some cause which you have set in motion; and be careful of the causes you start.

Cultivate a sense of proportion; then put your strength on what is most important.

Love! There is something lovable in every person, something likable in everything.

Thank God for work. It is the balance wheel for life's inequalities.

Be a good mixer; don't live to yourself.

Do it now — the good deed, the helpful action.

Every night go through the happenings of the day, and be grateful for the good that has come to you.

Earnestness bears conviction with it. Be earnest and you will convince others as others have convinced you.

Make use of such routine as will simplify the doing of your work, but do not let routine be all. Beware of ruts.

Be cheerful: it is a duty you owe to others and to yourself.

Hunt for the lesson that adversity teaches, and when you have found it, study it.

If a painful experience returns, it is because you have not learned its full lesson. Master it this time, and it will stay away forever.

It is the crystallization of small happenings into experience that influences character and conduct.

Interest,— desire and will,— that is the ladder that climbs to success.

—*The Chautauqua.*

Man's Darkest Hour

The darkest hour that can come to any man will be when God leaves him forever. And the Word assures us that a time will come when God will no more pursue, either in blessing, or in chastisement that might draw men to Him. Picturing the time when the Son of man shall sit as King "upon the throne of His glory" and shall judge the nations, the Lord uttered the solemn words: "Then shall He say also unto them on the left hand, depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." However men may interpret this

scripture, it is plain that it is a prediction that some, by their own choice, will be forever separated from God. Futile fleeing from His presence is infinitely better than to have His presence forever withdrawn.

The presence of God, if yielded to and welcomed, means such blessing as the mind of man cannot yet conceive. It means eternal life, and joy, and peace, and blessing that can never be taken away. It means sharing in the experience that is covenanted to God's people in one of the closing messages of His Word as He describes the new heaven and the new earth that He will create: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—*Toronto Globe.*

The Corrosion of the Conscience

Every surrender to an immoral compromise means a loss of moral discernment. When I violate my conscience, I do violence to it, and the instrument itself is injured. It loses its power of exquisite judgment. It is like a razor which has been carelessly left in damp exposure. The sensitive edge of the razor is corroded, and its acute power is gone. Conscience is an organ of the most sensitive delicacy. Compared with it, the finest chronometer is crude and clumsy. Even the heart itself is obtuse when set by the side of a scrupulous conscience. And conscience is easily injured. I have heard of persons putting a pillow over an alarm clock in order to subdue its sound. The pillow smothered the attack of the clock, and the morning clarion had a drowsiness added to its call. Well, that is a risky thing to do if you wish to wake and get up early.

But to put a pillow on an alarm clock does not injure the clock. All you have to do is to take the pillow away, and the rousing minister is as clamorous as ever. But it is not so with conscience. Put a pillow over the conscience and subdue its voice, and conscience itself is affected. Take the pillow away, and you will find the voice is permanently injured. A prolonged smothering of the conscience can afflict it with chronic drowsiness, and even expose it to the peril of death. And so do I say that one of the sure issues of moral compromise is a weakened conscience, a shrinking of our sovereign powers.—*John Henry Jowett.*

An Intelligent Cat

Baron Von Gleichen, a German diplomat, used to tell a story of a favourite cat as a proof that the feline race can think and draw practical conclusions. The cat was very fond of looking in mirrors hung against the walls, and would gnaw at the frames, as if longing to know what was inside. She had, however, never seen the back of a mirror. One day the baron placed a cheval-glass in the middle of the room, and the cat instantly took in the novelty of the situation.

Placing herself in front and seeing a second cat, she began to run round the mirror in search of her companion. After running round one way several times, she began to run the other, until fully satisfied that there was no cat beside herself outside of the glass. But where was the second cat? She sat down in front of the glass to meditate on the problem. Evidently inside, as she had often before imagined. Suddenly a new thought occurred to her. Rising deliberately, she put her paws on the glass in front and then behind, walked round to the other side, and measured the thickness in the same way. Then she sat down again to think. There might be a cavity inside, but it was not large enough to hold a cat. She seemed to come to the deliberate conclusion that there was a mystery here, but no cat, and it wasn't worth while to bother about it. From that time the baron said she lost all curiosity about looking-glasses.—*Selected.*

Matthew 15: 1-9 Modernized

1. Then came to Jesus certain Free Churchmen and High Churchmen which were of London city, saying,

2. Why do Thy disciples transgress the tradition of the elders? for they do not attend church on Sunday morning.

3. But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4. For God commanded, saying, Remember the Sabbath day, to keep it holy: and, the seventh day is the Sabbath of the Lord thy God.

5. But ye say, Whosoever shall keep one day in seven, and let that day be the first instead of the seventh, he shall be free.

6. Thus have ye made the commandment of God of none effect by your tradition.

7. Ye hypocrites, well did Isaiah prophesy of you, saying:

8. This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me.

9. But in vain they do worship Me, teaching for

doctrines the commandments of men. — *Present Truth, London, England, March 12, 1925.*

White Supremacy Doomed

The political domination of the white race in the Far East is doomed. The mastery of the white man in Asia is breaking. Its end, a considerable way off yet, but short as time counts in the Orient, is in sight. With it, by progressive stages, the very supremacy of the Western races in the world may be drawn into question unless those races succeed in finding a common basis of solidarity for their mutual interests and Western culture.

It is difficult to escape this conviction after traveling, as I have recently, from Morocco to Egypt, Palestine, Syria, Turkey, from Moscow to Manchuria and Harbin, Mukden, Peking to Shanghai, studying conditions, talking with representatives of every race and colour, hearing what they have to say, what they think today of the white man, and what their aspirations are.

Nowhere have I been more impressed with this than in China, and particularly here in Shanghai. Something like one hundred war craft of one kind or other, of the different powers, great and small, are concentrated in Chinese waters. — *Karl Von Weigand, noted world observer, in San Francisco Examiner, June 12, 1927.*

The Movie Industry

A billion-and-a-half-dollar business in a decade and a half! This is the financial record of the motion picture industry from the time it started in a Hollywood barn until now, when it operates huge mills with highly systematized departments headed by shrewd business men, and has become the world's fourth greatest industry.

Fifteen years ago the Horsley Brothers from New Jersey established the first motion-picture studio in a barn on Sunset Avenue, Hollywood, where later the Lasky Studios were built. Their total capital was \$2,500. Today the capital producing eighty-five per cent of the pictures made has 205 companies working in scientifically built laboratories, with power plants sufficient to light a city. Among the big financial backers are the Morgan interests, the Kuhn, Loeb Company, the Du Pont de Nemours fortune, and William Randolph Hearst. Annual production costs amount to \$150,000,000; studio salaries to \$60,000,000. On the pay roll are 235,000 permanent employees, besides thousands of "extras" used as "atmosphere."

Some 25,000 miles of film, including news reels depicting current events, are shown every day in the United States in 20,233 picture theatres. Ninety million persons average the weekly attendance. In 1925 American "movie fans" spent approximately \$1,000,000,000 in admission fees!—*Current History Magazine, April, 1927.*

News Notes

—War between Sweden and Denmark is definitely outlawed by an unlimited arbitration treaty signed by the two nations.

—Belgium has recently passed a law providing for compulsory insurance of workers against old age and premature death.

—A field ant has been known to hold in its jaws a weight 3,000 times heavier than itself.

—The amount of life found to exist in a quarter of a square mile of tropical jungle in British Guiana is almost incredible. In a square yard of soil, 1,000 different forms of insect life were found.

—The narrower a bird's wing is in comparison to its length, the better is the ability to fly. Also, the shorter the body is in comparison to the length of the outstretched wing, the greater is the flying power.

—Carrots eaten raw will benefit the complexion and the hair, a fact long known to countrymen in certain parts of England who give this vegetable to horses to improve their coats.

—A French court in 1926 settled a suit concerning ownership of 12,000 acres of land filed in the year 1372. It is estimated that lawyers' fees during this period were sufficient to have bought the property twenty-one times over.

—Dr. W. T. Grenfell, of Labrador, in a lecture in Glasgow, said that in recent years he had crossed the United States from New York to San Francisco three times, and from what he had seen and heard of the benefits of prohibition he had no hesitation in saying that he was a more ardent supporter than ever of that beneficent law.

—Maps which picture the interior of Australia as a desert are incorrect, according to Michael Terry, who has completed a survey of that country. The interior, he says, is a black soil plateau from 700 to 1,600 feet above sea level, containing many hundred square miles of well-grassed downs.

—Palestine's exports set a new high record last year, exceeding £8,000,000, according to recently published government figures. Oranges were the principal products exported. American automobiles, valued at £100,000, made up a large part of the country's imports during 1926.

—A wonderful new steel alloy has lately been developed by the famous Sheffield steel company of Hadfields, which will make gas turbines and turbo compressors capable of running at an enormously

higher speed, and which may also be used for the manufacture of machines to operate at a red heat.—*Popular Science.*

—Persia of today has a population of 9,500,000, and in area is larger than that part of Europe embracing Spain, Portugal, Switzerland, France, Belgium, and Holland. It is a land without railroads, outside of a sixty-mile branch that crosses the Transcaucasian border and penetrates Tabriz.

—That television is now an accomplished fact, is declared by J. L. Baird, a young Scottish inventor who has perfected a machine whereby persons moving about in a darkened room can be seen by spectators in another darkened room through intervening walls. Television was first demonstrated by Mr. Baird a year ago. Then it was necessary for the person being "televised" to sit under a powerful light, which proved harmful. Since then the inventor has perfected a sensitive cell, so that instead of using the ultra-violet ray, he is able to employ infra-red rays, invisible to the human eye.

—A map of the world, covering several acres, with real water for rivers and seas, miniature railroads and smoking volcanoes, is being laid out at a boys' school for Americans twenty miles west of Paris along the Seine. The cost is estimated at 1,500,000 francs. This visualization of geography is intended to make study a pleasure, and it is on a par with other features of the institution, housed in a chateau built for one of Napoleon's paymasters. The continents are laid out in concrete with the topography indicated. The seas are deep enough for the pupils to ride by boat from one port to another. The railroad trains are drawn by steam engines.

Simply Trusting

(Continued from page 23)

men asked why he was afraid to risk himself with the rope in the hands of three men, when he showed no fear while it was held by only one.

He replied that his *father* had held the rope, and him he knew; but they, the travellers, were strangers to him, and he knew not how much they would expose themselves to save him, if in the event he had been in danger. "But," said he, "I knew my father would have gone over the rock with me, and been killed, rather than let go his hold on the rope."

Whoever knows Jesus as fully as this little boy knew his father, will not be afraid to trust Him. They only want to be conscious of the fact that His hand holds the rope upon which hangs their destiny. They, too, like the shepherd's son, will be afraid to trust strangers; but in the hand of Jesus they will fear no evil. With His strength upholding, they can procure the most precious treasures, or even go down into the dark valley; for He will surely bring them up again.—*Selected.*

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C. F. McVagh, *Editor*

Contributing Editors

C. L. PADDOCK

S. A. RUSKJER

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On the Fringe of the Pacific

*Scene along the inside passage on the scenic seas route between Prince
Rupert and Vancouver, British Columbia*