

Canadian

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SIGNS OF TIMES



WILLIAM EWART GLADSTONE

"Wherever the British rule exists, the same respect which we claim for the exercise of our own conscientious convictions is yielded to the professors of every other faith on the surface of the globe."

No Silencer on Free Speech

By O. B. GERHART

THE wind was blowing softly from the south-west one December day. A cold snap had ended a few days before, and this day the sun had the warmth of May. Flies that had hidden away for the winter were busily buzzing about, the dry leaves in the woods were a-rustle with unseen insect life, and here and there a butterfly could be seen daintily lifting and dropping its wings as it basked on the sunny side of a tree. Apparently the insect world believed winter at an end and was coming forth to enjoy a long spring.

But these creatures did not know what I had read in the paper that morning. A winter storm was on its way, so the weatherman said, and would strike by night-fall. There would be rising gales and zero weather before another day. And so it was.

That rare winter's day will serve as a parable of this generation. We came into the world on a day of unseasonable liberty and prosperity. Freedom of religion, freedom of speech, freedom of the press,—these are the freedoms to which this generation has long been accustomed. But they are unseasonable freedoms. History records nothing like them on so universal a scale and for so long a time.

The unthinking multitudes who know and care little about either man's history or God's prophecies, may regard the encroachments of the present as emergency measures and as temporary as a passing cloud. They may look for the prosperity of the 'twenties to return and the liberties to which they have been accustomed to be restored as soon as this present war is won.

The sober facts are that this is no passing cloud. The weather of history is changing and changing fast. The winds of popular opinion have shifted and are beginning to blow once more from that direction that once froze every human feeling and made even professed Christians unbelievably hard and cruel towards their fellows. There is yet time to save those who will hear, from the guilt of persecution and the stain of martyrs' blood, but they will have to fly against a rising wind to reach that shelter. We thank God that there are statesmen who are flying against this wind; we know of many citizens who are flying with them.

But the ominous fact is that the wind is blowing, and blowing from the very direction that once brought the Dark Ages.

It is not that the desire to think and speak and write as we think proper is fading; not that! But another desire is eclipsing it.

Our generation is being swept by destruction after destruction. While not every nation has been struck alike, neither has one been missed. The first desolating blow was the Great War of 1914-18. The spirit of this generation had not recovered from that before the Great Depression set in. And then, close on the heels of that, came this, the worst blow of all. This is the blow that threatens above all others to destroy everything of which we think when we speak of "Civilization". Famine, disease, revolution, anarchy, atheism,—these are the spectres that are frightening men until they are ready to trade liberty for security, if they cannot have both.

Individual freedom, we are told, has failed to provide for the emergencies of this awful hour. Therefore individual freedom must go. Since the individual has demonstrated that he is unable to always provide for his children, the government is being called upon to do so. Since the individual has too generally neglected to teach his child religion, the government is expected now to do so. Since the individual has sometimes exercised his personal freedom to speak disparagingly against his fellow's race or creed, the government is requested to pass legislation forbidding that.

The student of history is reminded of the centuries when every government of earth considered it proper to dictate what its citizens might not write nor speak nor even believe. Our country is at war with certain nations to-day that have revived this concept; and we have just cause to take alarm lest our own country fall into the same pit. The universal trend is away from individual liberty.

Let it be repeated that the liberties our world has enjoyed for the last one hundred and fifty years are as unseasonable as a May day in December. The world has never granted them to its citizens at any time before. We enjoy them only because unnumbered millions preferred death to slavery, and the world grew weary at last of shedding their blood and

capitulated to the demand for individual freedom. But the forces that forged their chains have never departed from the earth. Let some universal emergency arise, let the defenders of individual rights be induced by it to temporarily abandon their post, and all is lost. We have enough contemporary examples of this truth to excuse us from enlarging on it further.

The forces that have revived tyranny in lands across the sea are at work among us. The weapon so successfully employed against individual rights in other lands and in past ages has been laid on the table at Ottawa by some secret hand. And the fact that we have legislators who are looking at it favourably ought to arouse every champion of individual freedom. We refer to the proposed amendment to the Criminal Code, known as "318A" which reads as follows:

"Everyone who prints, publishes, issues, circulates, distributes, or otherwise disseminates any book, newspaper, periodical, pamphlet, picture, paper, circular, card, letter, writing, print, publication or document, or who gives utterance in public to, or permits to be published, broadcast, or otherwise disseminated, statements or words containing any material or report or statement of a nature intended or likely to expose any person or body of persons belonging to a certain race or creed to ridicule, thereby intending to create disharmony, unrest or disorder among the people or to incite a breach of the peace, is guilty of an offence and shall be liable, on summary conviction for a first offence, to a penalty not exceeding two hundred dollars and not less than fifty dollars, and in default of payment of such penalty, to a term of imprisonment with hard labour not exceeding six months and not less than two months."

It may be said, in passing, that a bill of identical intent and similar wording, was placed on the table of the Congress of the United States, at about the same time. The significance of this will be apparent to every thoughtful reader.

And should any think that there is no real danger of such a bill becoming law, we would answer that one Canadian province (Ontario) placed such a law on its books last spring.

The words "or creed" in this proposed



The Parliament of Canada in Session at Ottawa.

amendment to the Criminal Code of Canada may cause the reader to raise his brows. Since the Criminal Code already provides protection against slander, libel, and defamation of character, this additional legislation would prohibit the utterance of any true charges that might be brought against any creed. But why? Is there a religion in our Dominion that cannot bear to have the truth circulated about it? If so, should such a religion be thus sheltered? And if there is no such religion, then certainly there is no need for the words "or creed" in this proposed amendment.

Such legislation would have jailed our Lord for publicly saying, "Woe unto you, scribes and Pharisees, hypocrites!" It would have imprisoned St. Peter for writing of certain religious teachers of his day: "Spots are they and blemishes

... having eyes full of adultery ... cursed children." (II Peter 2:13, 14.) It would surely have condemned "Jude, the servant of Jesus Christ" to six months hard labour for writing what he did. (See Jude, verses 4 to 19.) We would add that such an amendment prohibiting free speech, would put many a modern "servant of Jesus Christ" behind the bars, too. Therefore to every legislator who would keep his garments free from the smell of persecution, we would say, "Lay not your hands on the mouths of your citizens; put no silencer on free speech."

It is true that the average individual has failed to use his freedom as he should have done, and this failure has reacted on the home and the church, rendering them largely impotent. The rising tide of juvenile delinquency, social unrest, and paganism are therefore presenting

problems that make the statesman's task most difficult. But if he is tempted to think that he can remedy matters by taking away the individual's freedom to think and speak and write as he considers proper, let him look to those countries where it is now being tried. Let him remember how this earth was soaked with innocent blood in ages past, in the effort to rule by holding down the individual conscience. And let him know that he will but blacken his own name and stain his garments with martyrs' blood, if he were to try such a remedy.

Let us pray that God will give our rulers that faith and wisdom they need, that they may perform the difficult duties of state in a way that He can approve, and may the King of kings not long delay His advent to take over the affairs of earth.



LIBERTY

sors or non-professors of religion, it is highly improper for the state to teach religion at public expense, or to treat the various religious sects and non-professors on an unequal basis.

In a government that does not separate the church and the state but upholds the principles of essential justice and of fair-play and the equality of all citizens before the law, it is likewise inconsistent to attempt to teach religion at public expense without doing violence to these principles. If the state attempted to teach a religion that would be unobjectionable to any sect, it would have to eliminate so much of the real essence of true religion that there would be very little of religion left. In fact, there is hardly a religious doctrine of fundamental value in the Bible upon which the various sects do not disagree.

Nothing should be taught in the public schools which are supported by the taxes of all the people, that is opposed to

Let the CHURCH and the HOME

Teach Them Religion

the religious faith of any of the people. Certainly no Protestant or Jewish citizen would want to be taxed to pay for the teaching of Catholic doctrines that are diametrically opposed to his religious faith, nor would a Catholic citizen want to be compelled to pay for the teaching of Protestant or Jewish doctrines that are in conflict with his beliefs.

The teaching of religion in the public schools supported by the general tax funds involves many intricate problems. For instance, which Bible should be chosen as the standard Bible for teaching religion: the Catholic, the Protestant or the Jewish? There are many versions of the Bible. The one used among Catholics is known as the Douay version, and contains entire books which are not acceptable to either Protestants or Jews. The Jews accept only the Old Testament, but not the additional books the Catholic church admits. The Protestants generally use the version known as the authorized King James Version. The Catholic version and the Protestant version of both the Old and the New Testament differ very fundamentally in many particulars.

The Catholic church has just recently issued a new version of the New Testament for Catholic soldiers in the service of the various armies that read the Eng-

THE *Sudbury Daily Star*, of Sudbury, Ontario, September 27, 1944, states that "an official of the Ontario Department of Education says that there are more than 6,000 public schools in the province and in some the attendance is predominately of children of the Roman Catholic faith and in these cases the schools may be controlled by Roman Catholics but they are still public schools."

The Rev. W. A. Townsend made a statement before the London Ministerial Association of Protestant ministers that "91 of our public schools in Ontario have become Roman Catholic but they are still public schools in getting public tax money," and "receive the usual public school grants," and are in some places "administered by a board made up of Roman Catholics."

The *Canadian School Journal* issued by the Canadian Department of Education has outlined a detailed curriculum for the public schools "to introduce religious education into the regular programme of studies." This *School Journal* admits frankly:

"It will be conceded by all that the church and the home are the best avenues to teach Bible truths, but if these agencies are not reaching the people, some other agency must accept the task in the interests of good citizenship."

In justification that the Government ought to do the work that properly belongs to the church, but which the church fails to do, it further says:

"Our governments recognize the Bible by beginning all sessions with prayer to Almighty God, by designating a day of Thanksgiving to God, by retaining and protecting the Sabbath, and by occasionally proclaiming a day of prayer in difficult times."

We believe most sincerely in the Bible, in prayer when sincerely offered, and in giving thanks to God for our many blessings received. But there is a right way and a wrong way to pray and a right way and a wrong way to propagate religion and religious instruction. In a government where the church and state are completely separated, and where religious freedom is guaranteed to all its citizens alike, whether they are profes-



lish language. If this version of the New Testament were chosen for the schools, and probably it is chosen where the Catholics teach their religion in the public schools as is alleged in the newspaper article, how would a Protestant or a Jewish citizen enjoy paying out his good money for the teaching of such doctrines as are set forth in this Catholic version of the New Testament. Here are a few samples of many that could be given. On page 132 of this version we find these words:

"Abraham your father rejoiced that he was to see my day. He saw it and was glad."

A note at the bottom of this page has this Catholic comment:

"Abraham can be said to have seen Christ's day either in faith and prophetic vision, or from his place in Limbo when Christ was born."

According to the teaching of the Catholic church as set forth in their com-

ment in this New Testament just recently issued and now circulated by the millions of copies at government expense among the Catholic soldiers, the father of the Jewish race was still in Limbo or purgatory about 1800 years after he died. What an insult and slam that is upon the Jewish race and religion! If Abraham, to whom the promises of God were made "that he should be heir of the world," and of whom the apostle Paul says, he is "the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also," we say, if Abraham were still in Limbo or purgatory 1800 years after his death, certainly the rest of us have very little hope of ever getting out of purgatory, if the Catholic view is correct.

But Protestants do not believe that the Bible teaches that people go to Limbo or purgatory when they die, and they have a right to object to being taxed to support such unscriptural teaching.

On page 307, a footnote at the bottom of the page says: "The distinction made by the Mosaic Law between clean and unclean food is no longer to hold good." The Jews, and many Protestants, believe that the swine and buzzards and snakes are just as unclean now as they were in the days when God made the distinction between clean and unclean foods, and that the vision that was given to Peter was not given to teach Peter to eat unclean animals but, as Peter himself said: "God has shown me that I should not call any man common or unclean."

Why should Protestants or Jewish citizens of the state be taxed by the state to support such teaching which is contrary to their beliefs and practices? On page 398 is found a foot note which comments upon the texts in I Peter 3:18-20 as follows: "The gospel preached even to the dead: a reference to the good tidings Christ brought to the souls in Limbo," or purgatory. Protestants as a rule do



Teaching religion in public schools will not cure juvenile delinquency.

not believe there is any such place as Limbo, or purgatory, to which souls go when people die, and why should they be taxed to teach such doctrines?

On page 506 the following comments are made on I Corinthians 3:15: "The teaching of this verse implies the teaching of Christian tradition on purgatory." This is a tacit admission that the Bible does not teach the doctrine of purgatory but that such a doctrine is based solely on "Christian tradition." Why should Protestants be taxed to support the teachings of Catholic "traditions" in which they have no faith? A tax payer has a right to go into court and object to being forced to pay for the teaching of such unscriptural doctrines contrary to his beliefs.

On page 559, the following comment is made on Revelation 2:9. "The Jews are the synagogue of Satan." Why should a Jew be taxed by the state and compelled to support the teaching of a doctrine that brands every Jew as belonging to "the synagogue of Satan"?

There are foot notes in this New Testament which teach "The Primacy of Peter" and "the Mass" as taught and be-

lieved by Catholics, which neither Protestants nor Jews accept as a part of their religious beliefs, and there is no justification on the part of the state to compel dissenters to support such a programme in the public school system.

The plan of having the state teach religion in the public schools has been tried in many countries and everywhere it has provoked dissensions and resulted in riots and even massacres in certain localities. Where religious bigotry and hatred run high, it is a well-known practice for the Jews to be accused as "Christ-killers." Even in the United States, where religion is taught on school time outside of the public schools, there are frequent outbreaks between the school children when little Protestant and Catholic children drive Jewish children from school, shouting, "You killed Jesus Christ." Of course, the Jewish children in school resent the reading of such passages from the New Testament where it says the Jews "denied the Holy One and the Just, and desired a murderer," and "Him ye have taken, and by wicked hands have crucified and slain," and "The God of our fathers

raised up Jesus, whom ye slew and hanged on a tree."

In religious matters the majority do not control. Religion is a personal matter between the individual and his God, or there is no such thing as the right of conscience at all. The teaching of religion by the state at public expense is an invasion of an inalienable right of man. No free government that believes in the equal rights of all men before the law and in religious freedom, can possibly undertake the teaching of religion at public expense without doing violence to its fundamental principles of government and to essential justice.

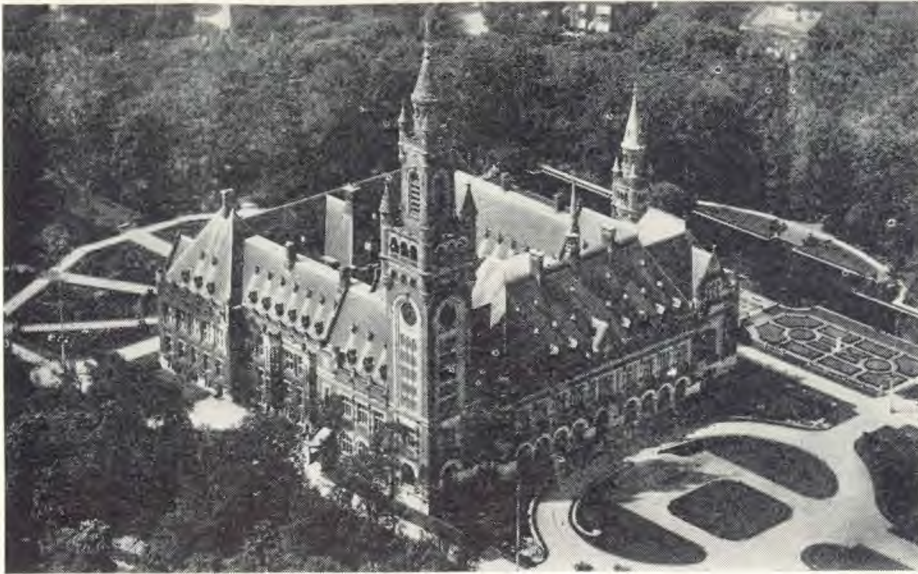
To compel the dissenting minorities to submit to injustice is the very essence of tyranny. The minorities may submit in silence and endure embarrassing situations, hoping for the day when minorities may become the majority. Such vying and waiting to square accounts ultimately does not make for good and stable governments, but fosters the spirit of religious intolerance. There can be no religious freedom in any government unless all citizens are equally protected under our laws, and there can be no surety of peace and tranquillity among all the people unless all men are accorded the privilege of supporting their own religion without being compelled to support another in which they have no faith.

Religious instruction is vital and so is religious faith. But force cannot be applied in either without doing violence to religion and frustrating its objectives. Any government that tramples upon the rights of the individual and forces his conscience in religious matters is sowing the seeds of despotism and some day will have to reap the consequences. All history teaches the unerring lesson that like causes produce like results. Canada is no exception to the rule.

At first Canada permitted only the reading of the Protestant Bible without comment. Then the reading of the Bible with comment. Now it advocates the teaching of religion, and gives the Catholics the privilege to teach the Catholic Bible and Catholic religion at public expense in public schools. Just as soon as the Catholics gain the majority control, as they stated in the *Catholic Digest* of January, 1944, they plan to put a stop to Protestant propaganda, because in that magazine they say:

"If the country is distinctly Catholic, if the population is almost entirely Catholic, and the national life and institutions are permeated with the spirit of Catholicity, the civil rulers can consider themselves justified in restricting or preventing any denominational activity hostile to that religion."

That is exactly what the Catholic church has done in the past where it was the predominating power. Let us watch our steps. A step in the wrong direction sets a precedent for another step in the same direction. The final step may be fatal to all free institutions and disastrous rather than helpful to the cause of religion. Liberty once lost is difficult to regain. The proposed plan of teaching religion at public expense has a veritable inferno couched in it.



Switzerland headquarters of the League of Nations, that was to insure peace—but forgotten in war.

The Best in *Post-War Security*

By C. A. EDWARDS

TWO men were watching a dog chase a rabbit. It soon became apparent that the dog was slowing his pace, while the rabbit continued unflagging until he found shelter under a pile of brush. Remarked one observer, "I wonder why that dog failed to catch up with the rabbit?" Replied his companion, "I think it was largely a question of motive. You see, the dog was running for his dinner, while the rabbit was running for his life."

To every animate being, life is a most precious possession. While at times we meet persons who express the wish that they might die, we also observe that these same persons are loathe to surrender this precious gift when they find themselves face to face with the Grim Reaper. Even in this hour of unprecedented sorrow and suffering, men seem generally inclined to postpone that last hour. The individual who finds himself in the throes of starvation will make superhuman efforts to find some kind of nourishment with which to prolong his period of earthly existence.

In our daily routine of carrying out the edict, "In the sweat of thy face shalt thou eat bread," we are apt to forget the possibilities of an eternal existence, assured in the Bible to those who comply with certain conditions. Precious as is the present life with fixed limitations, how much more precious must be life without end in an atmosphere conducive to man's highest and fullest development! This life is definitely promised to those who are willing to fulfil certain requirements.

When the Saviour spent a period of time upon this earth, His divinity was clothed with humanity. He was born as a babe in Bethlehem, and His fruitful life was cut short on Calvary when He was about thirty-three years of age. He saw death, was buried, but unlike other persons who have entered the tomb, He took up His life again after three days, and lives to-day as He died—for others. Although His life in human flesh was comparatively brief, He fulfilled His mission and climaxed the chapter of His earthly sojourn by the memorable words of the cross, "It is finished."

His purpose in coming to this earth for a time was beautifully expressed by Him when He said, "I am come that they might have life, and that they might have it more abundantly." John 10:10. The fuller and more abundant life should be prayed for, sought for, and laboured for by everyone. We may enter upon this life even now as we follow the directions of Him "Whom to know is life eternal," and we continue beyond the grave into which our earthly bodies will some day be lowered.

Altogether too many to-day are satisfied with a goal of a full dinner pail, rather than a full and fertile life. In the plans for a post-war world, more emphasis should be given to the principles of enriched living, which the Son of man enunciated nearly two thousand years ago. Neglect of these principles has been responsible for all wars, and will continue

to lead to increasing difficulties. Life in a post-war world will only be worth while to the extent that the teachings of The Master Teacher are incorporated in human hearts. Man's inhumanity to man will then give way to a programme of man's humanity to man, and reforms will be genuine and lasting.

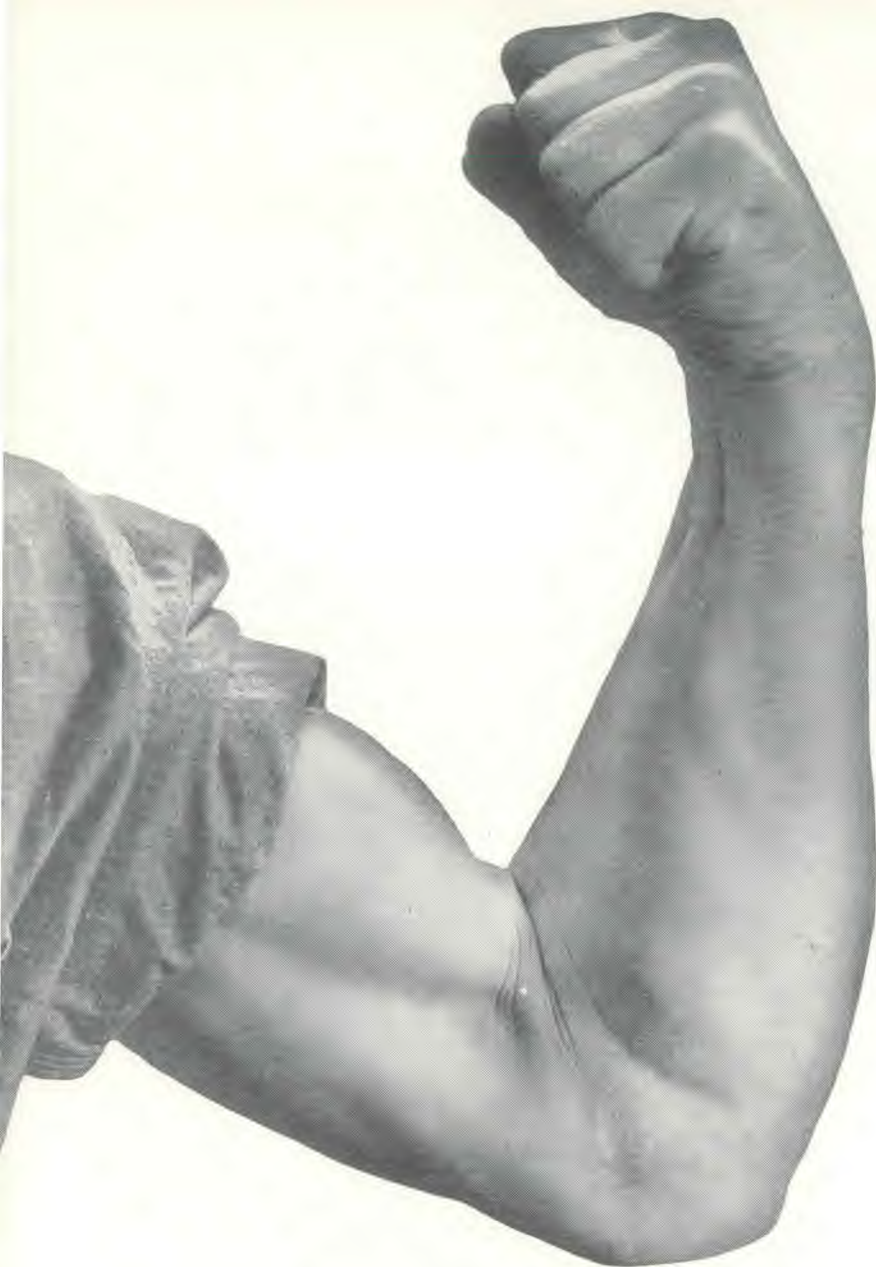
Yes, to know Him is life eternal. And how may we know Him? The answer is found in the significant words of the beloved apostle as recorded in I John 2:3, 4: "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." Heart service is more acceptable to God than lip service. The latter is acceptable only in combination with the former.

Because of repeated failures in their attempts to keep God's commandments, many have, as far as they are concerned, set aside certain precepts of the Decalogue, if not all of them. They have forgotten that the same God who wrote the Ten Commandments is both able and willing to help us keep them. We must not allow occasional or even frequent falls to discourage us from obeying the Father's will. What would we think of a child who would say to his father, "From now on, I am not even going to try to do what you ask me to do, because I am convinced that when you outline a programme for me to follow, you are asking the impossible, and don't know what you are doing." Like an earthly father leading his stumbling and faltering child by the hand to a desired place, so our heavenly Father leads us onward in the pathway of obedience to a place prepared for all who are willing to follow the Divine Guide.

That place is not mystical far-off, unknown, where spirits fly about in flowing robes, playing harps. The Bible tells us that we will continue the fuller and more abundant life on this earth, after it has been renewed and purified by fire. The forces of wickedness and darkness will then have been annihilated, and "they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . Mine elect shall long enjoy the work of their hands. . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65: 21-25. Here is post-war security open for all who heed the admonition, "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job 22:21. The more abundant life will be continued here in an atmosphere of exhilarating reality, and the noblest aspiration of all whose consciences have been enlightened by a study of His Word will be realized.

The way of the cross leads to that blessed abode. The Guide who gave Himself even to the death of Calvary summons, "Follow Me." The law of living is the law of giving, and those who eventually find themselves sheltered in that Land of Peace will have learned the sublime truth: We gain by losing; we live by dying.

RELIG



FOR more than thirty years believers in civil and religious liberty in Canada have been calling for the repeal of Canada's antiquated blue law—"The Lord's Day Act". Epidemics of prosecutions have aroused indignation from time to time, and we may hope that in the not far distant future the law will either be repealed or drastically revised.

As it stands, The Lord's Day Act is unquestionably "religious" legislation, and, as such, should never have been enacted in the first place. Religion is outside the scope of civil government. When governments neglect their civic responsibilities to order the religious affairs of the nation, trouble inevitably ensues. It is the worst service any government could render the cause of religion. Unfortunately for the church, many zealous churchgoers in Canada do not realize this.

Just what does this so-called Lord's Day Act demand of Canadian citizens? With certain grudging exceptions, it forbids all sales and business on the day arbitrarily designated by the Government to be "The Lord's Day". Contrary to the command of Holy Scripture in Leviticus 23:32, (with which compare Genesis 1:31,

Mark 1:32, and Luke 23: 54, 56) but in harmony with Papal decree, "The Lord's Day" is defined in the Act as that period of time between "12 A.M. Saturday and 12 A.M. Sunday". It forbids, besides business, all games, performances, or public meetings elsewhere than in a church; all pleasure excursions by road, rail, or steamer; the sale of foreign newspapers, etc., etc. The idea, of course, is to make Sunday so lacking in interest to the non-church-goer that he will go to church out of sheer boredom, whether the service is religious or in the nature of a political harangue, a pantomime, or a more or less respectable concert!

We read in I Kings 13:1-5 how the King Dictator, Jeroboam of Israel usurped the function of priest, and sought to officiate before the altar of God. His arm withered, the altar was rent, and civil war ensued.

When a dictator in Europe declares, "Religion needs that support which comes from us alone", and orders all young people to attend mass, we profess indignation; but when a small coterie of churchmen in Canada prevail upon the House of Commons to discuss gaol penalties for

the irreligious, we hear many crying "Amen!" Instead, everyone should cry, "Shame!"

We are shocked when we read of King Jeroboam neglecting the civil affairs of the Kingdom of Israel to dabble in ecclesiastical affairs; but why were not more of us shocked when, in 1938, the Canadian House of Commons, by a unanimous vote, (frustrated only by a wide-awake Senate,) called for terms of imprisonment ranging up to six months "with or without hard labour" for "any person, being a director, an officer, a superintendent, or an employee . . ." who authorized, directed, or permitted any kind of work to be done on Sunday?

If ecclesiastics after the war succeed in switching the attention of Canada's lawmakers from such important problems as post-war employment, housing, and national health, to the fining and gaoling of Sunday violators, the arm of the law will wither in Canada, and every altar will be thrown down in a tidal wave of Bolshevism.

Thanks to the safeguards of the Senate, Sunday Law enforcement advocates in the House of Commons were frustrated in 1938 and 1939, and their bills, Numbers 13 and 7, called, "Acts To Amend The Lord's Day Act," died a natural death; but the issue of religious persecution is kept perennially alive by the very existence of The Lord's Day Act on our statute books. Gaol terms for non-churchgoers is still a possibility, and conscientious Sabbath-keepers are not immune from the penalties of The Lord's Day Act as it stands.

Perhaps it would be well for all Canadians to recall some of the arguments used in favour of Sunday legislation, back in 1938, and be familiar with the reasons why the Canadian Senate threw out the "Brunelle Bill."

When the Honourable Mr. Brunelle of Champlain, Quebec, presented Bill No. 13, "An Act To Amend The Lord's Day Act," before the House Of Commons, he did not reveal the source of the pressure which led him to propose such severe penalties for Sunday-law violators. The origin of the support accorded the Bill by one or two zealots in the Senate was equally obscure.

On April 6th., 1938, in the Senate, the Honourable C. C. Ballentine endeavoured, without success, to secure some information as to the source of the complaints leading up to the Bill. "In the Committee," he protested, "we were not told by those supporting this Bill where the complaints originated. Are such complaints general?" he asked. "Do they come from every province? . . . Will the

ION *by* FORCE

By ERIC A. BEAVON

honourable gentleman inform this House how many large corporations are so eager to break The Lord's Day Act? Perhaps he will also give their names."

No names were given. The Honourable Charles Bourgeois, sponsoring the proposed legislation, suggested that the questioner refer to the Brief submitted by the Honourable Mr. Justice Surveyor. Mr. Ballentine answered that, as far as he knew, "not a date was given, nor a firm mentioned". (The writer has perused the Brief in question, and can state that Mr. Ballentine's contention was true.)

In moving the second reading of The bill to amend the Lord's Day Act by including heavier penalties, the Honourable James Murdock argued that "the proposed amendment would, in his judgment, make the Act much *less* drastic!" Naively enough, he admitted that The Lord's Day Act was really very much "out of date." Referring to the list of twenty-three exceptions to the Act, in Section II, he confessed: "Last Sunday I unwittingly violated one of its provisions when I drove my auto up the Gatineau to watch the skiers, for there is no exception which would permit me to do that. Neither is there any exception which would permit a trucking company to transport a load of goods from Toronto to Ottawa, or from Ottawa to Montreal. I think some changes might be made in the statute in view of present day conditions. . . . But surely," he added persuasively, "we can adopt the principle of the Bill, which is that there shall be reasonable and proper observance of the Lord's Day."

Students of Holy Scripture may well be amazed at the readiness with which their elected representatives quoted Scripture in defence of their misguided attacks on the principles of civil and religious liberty. Mr. H. E. Brunelle, in the Commons, based his whole argument for the Bill on the wording of the Fourth Commandment.

Addressing Canada's Senate on April 6th., 1938, the Honourable Charles Bourgeois asserted:—"A most important duty has been imposed on all Christians to forbear, on the Lord's Day, from executing or performing any servile work which can be postponed to another day. . . . Catholics and Protestants," said he, "acknowledged the necessity of a law to *compel workers . . . to observe this commandment*, which according to Holy Scriptures, God gave to man, namely to abstain from work on The Lord's Day!"

Holy Scripture plainly states that the *seventh* day—not Sunday—is "The Sabbath of the Lord." (See Exodus 20:10;

Deuteronomy 5:14; Hebrews 4:4.) "The Son of Man," said Jesus, "is Lord even of the *Sabbath* Day." (Matthew 12:8.) The Sabbath of the Commandment is the only true Lord's Day. No government is justified in stipulating which day is to be observed as the Lord's Day though they may set aside one, or even two days of the week as holidays, or rest days.

Jesus Christ has said: "As ye would that men should do to you, do ye also to them likewise." (Luke 6:31.) The great majority of those who observe the first day of the week (Sunday), in preference to what they are pleased to regard as a "Jewish" Sabbath, have no desire at all to compel non-Christians and observers of the Bible Sabbath (Saturday) to worship on Sunday. Why, then, make a law for which there is little public demand?

Answering Mr. Murdock, the Honourable E. D. Smith said he objected to the principle of the Bill "most strongly", on the grounds that in industries requiring constant operation employees might refuse to work Sundays for fear of gaol sentences. He cited such industries as canning, the manufacture of raw products, soup factories, etc. "I think," said Mr. Smith, "it is the *most unjustifiable* Bill that has come before this house for many seasons. *It is pernicious and mischievous. It would create trouble and be disastrous.*"

At this point in the debate, the Honourable Raoul Dandurand recalled that he was in the Senate in 1906 when The Lord's Day Act was passed by Parliament. "It created considerable excitement in various parts of Canada," he said. "The measure passed the House of Commons without much difficulty, but when it came to the Senate many amendments were made to it . . . The Senate worked on the Bill for two or three days, and finally passed it . . . *at 3 o'clock in the morning!*"

This controversial Bill intended to put more teeth in The Lord's Day Act was sent by the Senate to the Committee on Banking and Commerce, who eliminated all the gaol provisions, and modified the Bill in other ways.

When the Bill came back to the Senate, those Senators who had hoped to see all Sunday violators put behind bars were acutely disappointed. Mr. Murdock expressed the feeling of Sunday law sympathizers when he described the revised amendment as "merely a wooden gun with which to do some shooting", but "absolutely useless for the purpose of accomplishing what all the honourable members desire, that is, to prevent unnecessary work on Sunday." Visualizing

wealthy corporations "sitting back smiling and entirely ignoring The Lord's Day Act, he made an impassioned plea for the better enforcement of laws in general." "Violations of the law in this Canada of ours," he declared, "are responsible for the death or disablement of hundreds, yes, thousands of Canadian people!" In support of this true, but rather irrelevant contention he instanced a certain "automobile law which one and all, possibly even honourable members of this House" were guilty of skimming by at times.

One can agree with one statement made by the Honourable Charles Bourgeois. It is true, as he remarked, that "*the worst kind of bad legislation* is that which, because of lack of sanction, results in bringing ridicule upon legislation and contempt upon the law. It is far better not to adopt a law at all than to accept it without proper provision for its enforcement." The Lord's Day Act falls into this category. It cannot be enforced without injustice to Jews, Sabbath-keeping Christians, and a multitude of honest people who do not feel attracted to the churches. It is high time it was repealed. It is turning men against religion.

On June 14th, when the Honourable F. B. Black moved concurrence in the report of the Standing Committee on Banking and Commerce, refusing to increase the penalties for violations of The Lord's Day Act, the Honourable Charles Bourgeois made another attempt to defend the Bill. He argued that the position taken by the House of Commons was "the only logical one." The Lord's Day Act said he, "has either been complied with or it has not. If it has been complied with, it is useless to amend it; but if there has not been compliance, because the penalties for infringement are not sufficiently severe, let us make them more severe."

The Senate's reaction to Mr. Bourgeois' speech was to adopt the report of the Standing Committee on Banking and Commerce, insisting upon their former amendments to Bill No. 13. Since these amendments deleted the gaol terms, and made no increase in the minimum fines allowable in respect to violations of the Lord's Day Act, the sponsor of the Bill in the House of Commons refused to accept the revised legislation, and it failed to become law, for which a host of thinking Canadians were duly grateful.

The Honourable Mr. Brunelle brought a new Bill (No. 7) before the House Of Commons in 1939. The House of Commons passed it, and the Senate turned it down. Like its predecessor, Bill No. 7 endeavoured to "put teeth" into The Lord's Day Act. The debates on these two bills served a useful purpose in demonstrating that Canada has on its Statute Books an Act which the Government is not prepared to enforce, an Act certain to breed increasing disrespect for law in the post-war years.

The Constitution of Canada is clearly due for revision, and when that takes place the Dominion's law, which made possible the "Brunelle Bills" and the foregoing debate, should be repealed.

A NEW DANGER TO FREEDOM OF RELIGION

By FRANK H. YOST, Ph.D.

THERE is a menace to liberty in proposed reforms of the calendar. The menace lies in the "blank" or "skipped" day feature, whereby the number of counted days each year would be arbitrarily reduced to 364. This feature throws completely out of order the normal and historic sequence of weeks, and for trivial reasons sacrifices the days of worship which have for ages marked the week.

The danger herein to the liberties of conscientious Christians is reminiscent of the threat to the people of God in the days of Queen Esther, and during the bloody times of the medieval Inquisition. It can jeopardize the economic opportunities and the standing in society of every faithful and consecrated Sabbath- or Sunday-keeper in the world, as well as impose the most serious interference with freedom of worship.

The week of seven days is as old as the earth. God made the world in six days and rested the seventh. Genesis 2:1-3. The week thus first marked out was divinely originated without reference to the motions of the sun, moon or stars, and without connection with the month or year. Every seventh day marked the passing of a week, and these weeks have continued month in and month out, year by year, century after century, without any interruption, and without reference to or modification by eclipses, wars, migrations, previous calendar adjustments, or any other circumstances in human history.

The story of the Deluge furnishes several indications of seven-day periods. (Genesis 7:4, 10; 8:10, 12.) In the 16th chapter of Exodus we are told that by a weekly arrangement God fed the Israelites "manna" from heaven. On Mt. Sinai God repeated in person for mankind the perpetual moral law of Ten Commandments, and gave them this law in tables of stone. The fourth commandment called for the faithful observance of the seventh-day Sabbath and again marked off the week very clearly.

Because of their observance of the seventh-day Sabbath, the Hebrews never lost the tally of the week. Again and again they were reminded of their Sabbath privilege. Again and again they were rebuked for neglecting it. But never once do we find the Hebrews in perplexity as to which day of the week was the Sabbath, nor concerning the orderly sequence of the days. The continuity of the seventh-day Sabbath, and therefore of the week, is unmistakable.

The Saviour Himself knew the days of the week. He attended public worship on the Sabbath. (Luke 4:16-30.) On numerous occasions He healed on the Sabbath Day. The sacred record marks especially

the closing week of His earthly ministry. He was crucified on the sixth day of the week. While He was resting in the grave on the next day, the seventh, his followers "rested the Sabbath day according to the commandment." Jesus rose from the grave on the first day of the succeeding week. (Luke 23:44 to 24:1.) Both the seventh day and the first day of the week were identified by Paul. (Acts 13:14-16, 42-44; 16:11-14; 17:1-3; 18:1-4; 20:6, 7; I Corinthians 16:1, 2.)

The week was not and could not have been lost sight of during the Christian era. The rulings of popes and the canons of church councils, which during many centuries regulated repeatedly worship in the churches on both the seventh-day Sabbath and the Sunday, distinguish plainly the days of the week, and are ample testimony both of the continuity of the week and of the preservation of the seventh-day Sabbath.

The bishop of Rome, Pope Sylvester I (314-325 A.D.), ordered that the days of the week, then named after pagan gods: the sun, the moon, Mars, Mercury, Jove, Venus, and Saturn, should instead be called the Lord's day, the second day, the third day, etc., and the Sabbath day. The week was clearly recognized then, as now, although the pope's titles for the days found little acceptance.

During succeeding centuries civil and ecclesiastical laws mention specifically both the Sabbath and the Sunday, until by the time of Charlemagne numerous Sunday laws had been passed. Through all the confusion of the infiltration of Germanic tribes into the western empire, and the attendant disturbances of wars and of settlement, the week, with its significant days, was not lost sight of nor was it lost throughout the middle ages.

The Roman Catholic bishops who sat in the epochal Council of Trent which closed in 1563, were also in no doubt as to the week and the days comprising it. In the records of the council we find the days of the week used as Pope Sylvester had forbidden them to be named: the day of the moon, the day of Mars, the day of Mercury, the day of Jove, and the day of Venus. The council used only two of the names the pope had ordered: the "Lord's day" for the first day of the week, and the Sabbath for the seventh. These records of the council show the week preserved in the sixteenth century.

This council was held only a little before Pope Gregory XIII promulgated in the spring of 1582 a changed calendar. The so-called Julian calendar had been in use since before the birth of Christ, but it measured the length of the solar year at 365 $\frac{1}{4}$ days, which in a four-year period was 44 minutes and 56 seconds too long. By 1582 the Julian year had over-

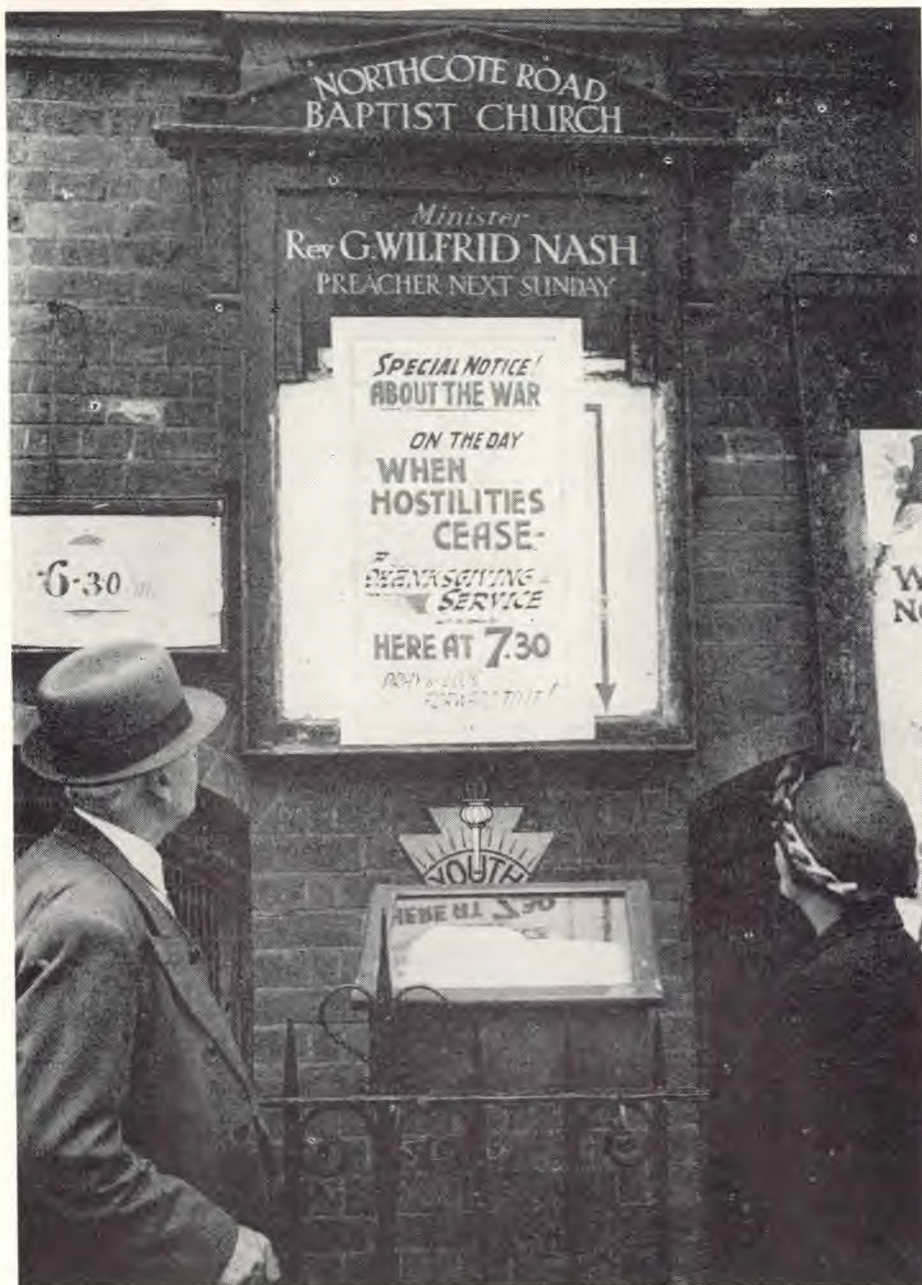
reached the true solar year by ten days. Men skilled in astronomical lore had for some centuries been pointing out the growing discrepancy, and at last the pope consented to issue a bull rectifying the calendar. It was decreed that each year should be counted 365 days long; each ordinary year divisible by four should be a leap year of 366 days; only those centenary years divisible by 400 should be leap years. This brought the average length of each year to almost exactly the true solar length of 365 days, 5 hours, 48 minutes and 46 seconds. To compensate for the accumulated difference of ten days, it was decreed that the first Friday in October, 1582, should be dated, not the fifth, but the fifteenth of the month. This was put into effect in virtually all of western Europe except England, but there was of course no interruption in the sequence of days. Thursday, the fourth of October, was followed in that year by Friday, the fifteenth, and the days went on just the same. Jewish and Christian Sabbath-keepers knew exactly in that very week when Saturday the seventh-day Sabbath, October 16th, came, just as the millions of Sunday observers knew exactly in that very week when Sunday, October 17th, arrived. The Gregorian calendar reform had nothing to do with the week.

All through this period the venerable Parliament of England used in designating its sessions the same names for the days that the Council of Trent did. Although the English did not adopt the Gregorian calendar officially until 1752, they were maintaining the same week as were the people on the continent of Europe.

Obviously the week has never been lost. It has been perpetual in human history and experience. The week is essentially a product of the worship of the true God. Hence a disturbance of the week infringes upon the duty of worship, and any effort to change the order of the days must be appraised in terms of religious values.

What are the implications of the calendar changes now contemplated?

Among the array of plans is one which is now receiving active support. It provides a 364-day year. Since the solar calendar requires 365 days, with an additional day in leap year, the proposed calendar would arrange for one uncounted day each year, and two uncounted days in each leap year. These orphaned days would be called "holidays". It does not matter to the planners that on these days the sun will rise and set, and the dear Lord reckon our virtues and sins, just the same as on the other 364 days which the calendar changers would choose to count. These days, they say, must not be counted. But their omission from the tally would completely destroy the se-



When hostilities cease will we have the liberties for which we sacrificed so much? Not if governments tamper with religious institutions.

quence of both the Sunday, honoured by Christians for the last eighteen hundred years, and the Sabbath, which has been kept sacred without interruption since creation. Because of the uncounted days, the actual Sunday would move backward over the years through the man-made week. For instance, it might fall in one year on the new Saturday, on so-called Friday the next, and so on. In leap year it would change twice, coming on one day of the changed week during the first part of the year, and on another day of the week the last part.

There are conscientious Sunday-keepers who believe sincerely that they should observe the particular Sunday which is traceable back week by week to the exact day of Christ's resurrection. Among these are many who believe they are doing this in compliance with the commandments of God, and of the church, and that no other day will serve.

There are, too, an increasing number of observers of the seventh-day Sabbath. They keep this day because the fourth commandment of the Decalogue says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." (Exodus 20:8-11). They believe too that in doing this they are following the explicit example of Jesus Christ and the apostles.

These Christians are already making, and gladly, for the sake of sacred days, definite personal sacrifices for their faith. This accentuates in them an invaluable honesty of purpose and stability of character. They are led into habits of industry, and efficiency in living, by the very economic handicaps they experience. In meeting other responsibilities in life they manifest these same worthwhile characteristics.

Let us suggest that there is none too much worship, none too much conscience,

none too much dutifulness. Can there be too many people of a meaningful faith and a guiding conscience? Are these to be subjected to increasingly difficult conditions of livelihood by a whim of calendar "reform"?

The honest Sunday-keeping baker, the conscientious Sabbath-keeping carpenter, the lawyer, the school-teacher, the day labourer, who seeks first "the kingdom of God, and His righteousness" (Matthew 6:33) would, under the proposed calendar experiment, be completely out of harmony with the days of a man-made week which an unnecessary innovation threatens to force upon him. Would the baker keep his trade, the lawyer his clientele, the school-teacher his appointment, if forced by the calendar change to observe his real day of worship on a different day of the changed week in each succeeding year? He could hardly do so. The economic threat is obvious.

Supposing he change his occupation? Is he of more benefit to society in his new situation? Can one change his life work so readily? Are there not already enough economic misfits?

Supposing he sacrifices his conscience? Aside from his responsibility to God, what of the effect of this upon his own character? In terms of fundamental values, of what use in society is the man who lives day after day in hypocrisy, suppressing a troubled conscience? Yet such a dilemma must result to many should society, which ought to encourage every manifestation of conscience and integrity, thoughtlessly exert the pressures involved in unnecessary calendar changes.

Wherein does this situation differ in principle and in the refined cruelty of its effects, from earlier persecutions? No less a philosopher than Lecky holds that agnosticism and atheism flourished as a result of the destruction of faith and suppression of conscience under the medieval Inquisition, and persecution by both Catholics and Protestants in the Reformation period. The Huguenots of France were severely persecuted. Many of those who remained in France did so at the cost of faith and conscience. Their children, forced into nominal Catholicism, proved ready converts to infidelity. Because many Huguenots preferred exile from their beloved France rather than surrender their belief, France suffered serious economic loss, for the exiles enriched other lands with their industrial skill and sturdiness and force of character.

But where shall dissidents flee to-day from an international calendar change which would force the conscience of many? Where is religious liberty to be enjoyed if all the world, Christian, pagan and unbelieving, should unite to deny this dearest of freedoms?

There is talk of freedom to-day. It is held before us as a premium, a compensation for the bloody toll being paid in these hard years. Then let not liberty be needlessly trampled upon. May there be instead a determination to perpetuate freedom of worship. Let this freedom be not only for the majority. May there be freedom for all.

FROM this point we are treading on prophetic ground. From being researchers of the past we become seers of the future. And the Bible is still our un-failing guide. It is a "lamp to our feet", and its prophecies are a "light to our pathway" ahead. Prophecy is a "light that shineth in a dark place"—the future.

Standing with God on the citadel of Palestine, we have seen the storm raging on every side. And tremendous forces are gathering for a greater storm. If ever the world "sowed the wind", it is doing so now. According to the proverb, will it "reap the whirlwind?" A whirlwind has destructive force multiplied, as compared with the wind. The figure is strikingly carried out in a Biblical forecast of our times:

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25:32-33.

The following facts may be deduced from this prophecy: that it predicts a catastrophic end to this present world, with not a man left to lament, or gather, or bury the dead; that God Himself will do the final slaying of the wicked; that the cataclysmic struggle will start (still considering Palestine as the centre of the earth) on the "coasts of the earth" ("earth's far ends," *Moffatt*), which would indicate the Americas, Japan and China, Western Europe, Australia, and distant islands.

As the reader observes the location of the main theatres in the present war, his mind is intrigued with the exactness of the prophecy as applying in its beginning to the international combat now in progress. We shall leave it to him to work out the details, while we go on to another compelling forecast which must also apply to the immediate future.

"Blow the bugle-blast in Sion, sound the alarum on My sacred hill, till the citizens all tremble! For [the Eternal's day is coming—here it is! near it is!— a dark day in a shroud, a day of fog and cloud] here comes a huge host in power, blackening the hills; the like of it never has been, the like of it never shall be, for years upon years to come; before them fire devouring, behind them flames a-blazing; before them the land lies like an Eden paradise, behind them it is a desolate desert—for nothing escapes them.

"They look like horses, they run like war-horses as chariots rattle, they leap on the hill-tops, like flames that crackle, consuming the straw, like a vast army in battle-array.

"Hearts are in anguish before them, all faces turn pale. They charge like warriors, they advance like fighters, each on his own track—no tangling of paths—none pushes his fellow, each follows his own line; they burst through weapons unbroken, they rush on the city, run over the walls, climb into the houses and enter the windows like thieves.

REAPING *the*

Seventh Editorial on "THE CENTRE OF THE EARTH"

"At their advance the land is quaking, the heavens are shaking, sun and moon are dark, the stars have ceased to shine, and the Eternal thunders in front of His army [a mighty host is His, and strong are they who execute His orders. For the Eternal's day is great and awful: who can face it?]" Joel 2:1-11, *Moffatt*.

"Proclaim this to the nations: 'Let it be war! Rouse up your warriors, muster your fighting men, march! Hammer your plowshares into swords, your pruning-hooks into lances. Let your weaklings think them warriors, let your cowards think them heroes!' Let the nations rouse themselves and march to Judgment Valley, for I will sit in judgment there on all the nations round.

"In with the sickle!—the harvest is ripe! Come, tread the winepress, tread it, it is full; the troughs are overflowing with their wickedness.

"What a din of hordes, what a din within the valley of the Verdict! For the Eternal's day is near, within the valley of the Verdict. Dark the sun and moon, the stars have ceased to shine, and

the Eternal thunders out of Sion, loudly from Jerusalem; heaven and earth are shaking, but the Eternal is a refuge for His own folk, a stronghold for the sons of Israel." Joel 3:9-16, *Moffatt*.

With the illustrations and descriptive words then available, no more vivid narrative could be given of the present methods, strategy, and effects of war. The transformation of industrial instruments into weapons, the nations being roused and rousing themselves (by propaganda, publicity, posters, parades), weak nations (so-thought) boasting strength and demonstrating it, the light obscured by smoke, street fighting, rattling tanks, spread-out attack, earth-shaking bombs, terrific fear, devastating destruction.

That this scripture depicts the last of earth's wars is evident from the words, "The Eternal's day is coming—here it is," and, "The Eternal's day is near, within the valley of the Verdict [judgment]." "The harvest is ripe," portrays the end, for "the harvest is the end of the world." Matthew 13:39. Judgment is at hand when the trumpet of war is blown in



Ancient and modern in Palestine.

Left: The Garden of Gethsemane preserved as far as possible as it was when it witnessed Christ's agony.

Right: A modernistic home in the Palestine of to-day.

WHIRLWIND

Zion, one of the hills on which Jerusalem stands.

One more prophecy, among many others, which touches on the closing scenes of history, is found in the last book of the Bible,—The Revelation, that group of divine forecasts which gathers into its vast scope the prophetic history of the world from the beginning of the Christian era to the infinite reaches of eternity. Writing of the seven last plagues, the Revealers says:

"And the sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." ("All is over." Moffatt) "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, . . . and the cities of the nations fell, . . . and every island fled away, and the mountains were not found." Revelation 16:12-21.

That the foregoing dramatic recital refers to the very last events of earth's history is very clear from the setting and references. When these tragic events occur, "all is over"; the curtain is rung down on things as they are. Without presuming to indulge in any "private interpretation," we shall now sum up what the prophetic Scriptures say as to the final scenes of earth:

Whether this war will cease, a time of peace ensue, and another war follow in due course, we do not know. Any peace will be but an armistice. The nations of the earth will continue to fight to gain world supremacy or to prevent some other nation from gaining it. Finally, when His purpose is served, and individuals from every nation who have accepted His salvation are ready, then God will command the angels to let go the "four winds" of strife, that the nations may reap the harvest of war that they have been sowing for so long.

The armies of the whole world will converge on Palestine, the centre of the earth, for strategically it is the only spot from which total world power can emanate and hold its own. Racial, cultural, economic, social, political, and religious differences and antagonisms will be the incentive to exterminate the enemy. Cultural superiorities, economic resources, class privileges, political supremacy, and religious freedoms will be the prizes. Men will fight for homelands, for shrines, for rights, for liberty, for peace.

A pitched battle of gigantic proportions, beside which all wars before it sink to insignificance, will be staged in the Near East, with the Holy Land as the pivotal point. The peoples of the Far

East will take a prominent part. We may imagine Asiatics struggling to expel every last vestige of Westernism from their soil; Christians and Moslems battling for the suzerainty of the "Holy Places"; "Aryans" striving to drive out the Jews; "capital" contending with the labouring classes for control of commodities; and so on through all the warring forces that plague mankind.

Then, at long last, and before the battle comes to an issue, Almighty God intervenes, and, reaching down to His footstool, He settles the affairs of the world; but in a way that the selfish contenders least expect. Jesus Christ, His Son, comes in glory to set up His Kingdom that "shall stand forever." This is the man on the white horse, who rides down the flaming sky and takes everlasting possession of the earth. (Revelation 19:11-21.) And in order to do so, He sits in final executive judgment upon wicked and warring men, and "out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God."

The only way to "no more war" is to destroy the warriors, which means all those whose lives are not totally infused with the love of God. It is an inevitable and ghastly retribution—but we turn from the picture.

Those who are keeping all the commandments of God need not fear the calamity ahead. In each of the prophecies quoted in this chapter, there is a glimpse, amid the outpouring of God's judgments on men, of what He will do for those who serve Him and have accepted the salvation He has offered through Christ, His Son. He puts only the wicked to the sword (Jeremiah 25:31).

In the midst of Joel's rousing shout of war, he interposes, "The Eternal is a refuge for His own folk." Joel 3:16. Moffatt.

In the Revelator's proclamation of Armageddon, just when our hearts begin to melt at the prospect of the awful carnage ahead, the Lord inserts a parenthesis, which promises hearteningly, "Behold, I come, . . . blessed is he that watcheth and keepeth his garments." Revelation 16:15.

Happy assurances! Not all will be "destroyed by the brightness of His coming." "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 Thessalonians 4:16, 17.



Read

"DOMINION FROM THE
CENTRE OF THE EARTH"

in the
March Issue

"FORTY-four years ago Albert A. Hyde, to-day the richest man in his home city, found himself without money, and \$50,000 in debt. But with high courage he again started business, and opening his Bible at the twenty-eighth chapter of Genesis, he made a ring around the last part of the twenty-second verse. ("Of all that Thou shalt give me I will surely give the tenth unto Thee.") A doctor who had known Mr. Hyde for some time gave him a prescription for an ointment he had used in his private practice, and suggested that he put it on the market as a commercial commodity. This ointment was the Mentholatum now sold everywhere in the United States. Mr. Hyde has kept his promise, and his giving is very much in excess of the tithe. It supports a mission school in India. It contributes largely to the Y.M.C.A. in his town. It maintains a missionary steamboat in Africa, supports in full three missionaries in China, one in Japan, one in India, and seven in the United States, besides numerous private charities which few besides Mr. Hyde himself know about." *Sunday School Times.*

Will God bless a man materially if he is faithful in paying his tithe and liberal in his offerings; and, will He do it now in the Twentieth Century? Yes, indeed, God will to-day "open the windows of heaven" and pour out a blessing upon the individual who faithfully and honestly carries out the command of God, and brings his tithe into the Lord's treasury. The Lord does not change. He will reward and bless the true hearted and liberal person as He always has. The promises of God are like a blank check signed by the owner of the universe, and payable at the bank of heaven. You fill in the amount—"according to your faith be it unto you." Matt. 9:29. And when you have filled in the amount according to the limit of your faith, then present it to the bank of heaven; and God, the President of the bank, will cash your check. True, it may not be in the exact currency you expect; but He will cash it nevertheless, and give you good measure, heaped up, pressed down, shaken together and running over.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Malachi 3:8-10.

The Lord's words are clear. He declares that a failure to bring the tithe, or tenth, into the storehouse of the Lord constitutes robbery of God. It is a serious offense for one man to rob another. There are many in penal institutions at this moment who have robbed stores and banks and individuals. This is a crime punishable with many years of imprisonment. But think how much greater must be the offense of robbing God!

It was on this point that Adam and



"The earth is the Lord's, and the fullness thereof."

Will God Bless **HONESTY** and **LIBERALITY** To-day?

By **DALLAS YOUNGS**

Eve fell into sin. God planted in Eden a garden, beautiful and with luxuriant vegetation. In the garden was every tree bearing fruit that was good for food, and God told the happy pair that they might eat of every tree in the garden except one, and that one stood in the midst of the garden. And that tree, said the Lord, is Mine. Don't eat of it, for in the day you do you will surely die. Now it came to pass that some time later Satan came along in the garden and pointed out to Eve that the fruit of the Lord's tree was good for food, pleasant to the sight and desirable to make one wise. And so Eve disregarded the fact that the tree belonged to the Lord and took of the fruit and gave to Adam and they both ate of it. This was a violation of the commandment which says: "Thou shalt not steal." And it is no different to-day. The tithe is the Lord's, and for man to take of that which belongs to the Lord, and use it for himself, is stealing from the Lord; and stealing from the Lord is sin; and the wages of sin is death. (I John 3:4; Rom. 6:23.)

The earth is the Lord's because He made it. He declares that the gold and silver are His, and the cattle on a thousand hills. And not only that, but man himself is the Lord's because of both creation and redemption. Now what position does man have in relation to his possessions? The Bible says that man is a steward; that is, he is entrusted with that which belongs to the Lord, and is responsible to the Lord for the use he makes of it. The Lord is very liberal. It is exceedingly unwise to be stingy with God. We owe it to ourselves to study this subject, and see just what God requires of us in this vital matter.

Is the Lord really willing to bless those who pay their tithe and offerings as the Bible says, or is this promise obsolete? Here is a quotation from a leaflet entitled "God's Truth, about William Colgate:" "Many years ago a lad of sixteen left home to seek his fortune. As he trudged along he met an old man, a captain of a canal boat, and the following conversation took place: 'Well, William, where are you going?' 'I don't know,' he answered, 'I must make a living for myself.' 'There is no trouble about that,' said the captain. 'Be sure you start right, and you'll get along fine.' William told his friend that the only trade he knew anything about was soap and candle making. 'Well,' said the old man, 'let me pray with you once more, and give you a little advice, and then I will let you go.' They kneeled down upon the tow path and prayed, and then the old captain gave him this advice: 'Someone will soon be the leading soap maker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound; and I am certain that you will be a prosperous and rich man!'

"The boy arrived in the city. Lonesome and far from home, he remembered his mother's words and the last words of the canal boat captain. He was led to seek first 'the kingdom of God, and His righteousness,' and united with the church. The first dollar he earned brought up the question of the Lord's part. In the Bible he found the Jews were commanded to give one tenth. So he said, 'If the Lord will take one tenth,

I will give that,' and so he did; ten cents out of every dollar were sacred to the Lord. He engaged in the soap business, made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with his Lord, and carry one tenth of all his income to that account. He prospered, and grew rich faster than he had ever hoped. He then gave two tenths, and prospered more than ever. Then he gave three tenths, then four tenths, then five tenths. This is the story of William Colgate, who gave millions of dollars to the Lord's cause, and left a name that will never die."

This is but one of thousands of similar experiences. Of course the motive of tithe paying should not be to get rich on the Lord's blessings. We should bring our tithe to the Lord because it is His, and because we love Him. When we pay God the tithe we are recognizing Him as the owner; and likewise, we are recognizing our office of stewardship. God owns the earth and all that is in it, due to the fact that He made everything in the beginning. In other words, He is Landlord of the earth. And because He is, He claims a very nominal rent. Only one tenth. He provides everything, the soil, the seed, the rain, the sunshine, and all He asks as His part is one tenth of the increase. What could be fairer than that? God is much more liberal than human landlords. If we rent a farm on shares we will have to give the landlord one third, or one half, or perhaps even two thirds. But God asks only one tenth, and then He promises to give that all back in blessings.

When we rent a dwelling house and the rent comes due we take the proper amount of money in our hand and go and give it to the landlord. Why do we do this? Simply because we recognize the landlord's ownership. And just so it is when we pay our tithe—we recognize the Divine ownership of all.

Christ endorsed the payment of tithe. On one occasion He said to the Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23. In other words they should have had judgment, mercy and faith; and also have paid the tithe. They should have done both.

God declares that He "will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11. God has a thousand ways and means of blessing us that we know nothing about.

The paying of the tithe in response to the requirements of God is a test of faith. I have had people say to me when the obligation of tithe-paying was presented, "I can't afford to pay tithes." The truth is, you can't afford *not* to pay your tithe. How dare you risk the displeasure and ill will of the Divine Landlord. Far

better to have nine dollars with the Lord's blessing upon it than to have the whole ten with His curse upon it. Tens of thousands of people will testify that nine dollars with God's blessing will go farther than ten without it.

It is as certain as the sun shines that a person can't go wrong in being honest and even liberal with the Divine Landlord. (Mal. 3:8-10). It can't be a mistake to follow the instructions of Jesus. (Matt. 23:23). You can't be in error when you follow the example of Abraham, the Father of the Faithful (Gen. 14:20). And certainly it is the part of wisdom to

heed the testimony of the multiplied thousands now living who have tested the Lord's promises in respect to the tithe and found them to be one hundred per cent.

The old adage that "honesty is the best policy" is never more true than when applied to man's stewardship and God's ownership. Liberality to God pays big dividends. And the Lord invites you to claim the promise of Malachi 3:10: "Prove Me NOW," He says, if I will not open *you* the windows of heaven and pour *you* out a blessing, that there shall not be room enough to receive it."



BIBLE MYSTERIES I

Our mental reaction to the word mystery is stimulating. Curiosity is aroused, imagination intrigued. The sound and alert mind likes mysteries. Partly, our liking for them is due to the prospect of their being solved by diligent effort. But unsolved and unsolvable mysteries also excite our wonder and admiration—like the definition of electricity, or the other side of the moon.

Mysteries are so absorbing. An effort for their solution takes the mind off everything else as nothing else can. Hence the turning to the reading of mystery stories by those who seek relief and change from routine and wearisome thinking on the affairs of state, business, or the professions. The search for hidden things is an aid toward that forgetting which is a virtue.

There is nothing to condemn in the desire to throw the light on dark secrets. It is God-implanted in the human heart, and quite wholesome. It contributes toward character-building, in that it promises all the interest and profit that go with getting a glimpse of the unattained and then striving for it.

As to profit, however, much depends on the sort of mysteries which we attempt to solve. Every book and magazine sales counter has racks and stacks of mystery thrillers. They come pocket-size by the hundreds of titles, and sell by the millions of copies. Almost invariably they are murder mysteries; as if someone has to be mysteriously killed in order to make a mystery worth reading. Such gruesome tales are taking the place of the pocket Bibles that Christians used to carry round with them.

These gory tales usually accomplish the purpose for which they are published, that of diverting and absorbing the mind. They appeal strongly to a certain type of mind; and we would not say that that type of mind is depraved, at least if it resorts only occasionally to such literature. There

are other types of mind, however,—the nervous, fearful, imaginative types—on which such reading has a tragic effect.

"Detective stories" are simply poor counterfeits. There is a much higher and more wholesome class of mystery stories which have all the absorbing interest of the darkest and most impenetrable mysteries, without the devastating elements of murder, deception, intrigue and every other crime known to criminologists.

It is said that of all the thousands of stories that have been written, only a comparative few plots (seventeen, I believe) are used in them. And some of these are far from being mystery plots, as the term is commonly used. There seems to be a definite limit to the life and death situations which the human mind can conceive.

The Bible contains many original and genuine mystery stories in full, and the plots of many more. All man-authored mysteries are based on them, with much that is unbiblical thrown in. In fact, the very essence of the Bible narrative from Genesis to the Revelation (the names of these first and last books of the Bible suggest the beginning and end of a mystery story) is based on a most remarkable mystery, the "mystery of godliness," and also deals with its antithesis, the "mystery of iniquity." But more of this mystery-of-all-mysteries later.

In this series, we will first study the parables of Jesus as mystery stories of the choicest kind. He is the hero of the all-absorbing and central mystery story of the Bible. He knows mysteries—and the solution of them. Let the reader be assured that this is no child's play.

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A heavy responsibility rests upon our national leaders to maintain the rights of minorities.

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND UNTO ALL THE INHABITANTS THEREOF." — LEVITICUS 25 : 10.

Macaulay: "Have not almost all the governments in the world always been in the wrong on religious subjects?" — *Essay on Gladstone on Church and State.*

"The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition." — *Essay on Southey's Colloquies.*

"The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into few words, and stripped of rhetorical disguise, is simply this: I am in the right, and you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error." — *Essay on Sir James Mackintosh.*

Spurgeon: "I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! leave us alone!' Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favour, and our faith has no cause to fear. Christ wants no help from Caesar."

Alexander Campbell: "To compel men destitute of faith to observe any Christian institution such as the Lord's day, is commanding duty to be performed without faith in God. Therefore to command unbelievers or natural men to observe, in any sense, the Lord's day, is anti-evangelical or contrary to the gospel." — *Memoirs of Alexander Campbell, Vol. 1, p. 528.*

John Stuart Mill: "If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind." — *Essay on Liberty.*

Gibbon: "It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the continuance, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment." — *Decline and Fall, chap. 37, par. 23.*

John Wesley: "Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all."

Dr. Adam Clarke: "No other kind of constraint (than prayers, counsels, entreaties, etc.) is ever recommended in the gospel of Christ. Every other kind of compulsion is anti-Christian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites. . . . The church which tolerates, encourages, and practices persecution, under the pretence of concern for the purity of the faith and zeal for God's glory, is not the church of Christ, and no man can be of such church without endangering his salvation." — *Notes on Luke 14:23.*