

The Canadian WATCHMAN



Landing of the Scots in Canada

(Courtesy C. P. R.)

This interesting old picture is quite appropriate as a cover page for our issue on the sixtieth anniversary of Confederation. Scotland is a comparatively small country, but from her glens and heather-covered mountains she has sent out to all parts of the globe a constant stream of hardy pioneers and empire builders. Canada is a melting pot of races, and no honest Canadian citizen need be ashamed either of his country or his racial descent. Without in any way disparaging our compatriots of French, English, Irish or other extraction, it is certainly true that Canada and every one of her provinces owe much of their achievements to the coming of the Scots, and Canadians of Scottish birth or descent thrill at the sound of the bagpipes or the rehearsals of the wealth of traditions that cluster around the history of old Scotia.

“Canada’s Sixtieth Birthday” See Page 14



FORMATION OF THE DOMINION OF CANADA, 1st July, 1867.

Statesmen who inaugurated the Union of British Provinces in North America.

1. H. Russell, Senator.
2. W. A. Heriot, New Scotia.
3. E. Palmer, Prince Edward Island.
4. W. H. Scott, New Brunswick.
5. J. G. Macpherson, Nova Scotia.
6. E. Whalen, Prince Edward Island.

7. Col. T. H. Gray, Prince Edward Island.
8. C. Coles, Prince Edward Island.
9. S. L. Tilley, New Brunswick.
10. J. C. Abbott, New Brunswick.
11. A. Scott, New Brunswick.
12. J. Chestnutt, Canada East.

13. E. B. Chandler, New Brunswick.
14. A. Campbell, Canada.
15. A. C. Archibald, Nova Scotia.
16. J. C. Bond, Nova Scotia.
17. Sir John A. Macdonald, Canada West.
18. Sir G. E. Cartier, Canada East.

19. Sir E. P. Tait, Canada East.
20. Hon. George Brown, Canada West.
21. T. H. Haviland, Prince Edward Island.
22. Dr. J. M. Kelly, Nova Scotia.
23. P. Mitchell, New Brunswick.
24. Hon. Oliver Mowat, Canada West.

25. J. J. Cockburn, Canada West.
26. R. B. Orkney, Nova Scotia.
27. Sir Charles Tupper, Nova Scotia.
28. Col. J. H. Gray, New Brunswick.
29. W. H. Pierz, Prince Edward Island.

30. W. McDougall, Canada West.
31. T. D'Arcy McGee, Canada.
32. A. McDonald, Prince Edward Island.
33. J. McCully, Nova Scotia.
34. J. M. Johnston, New Brunswick.

O Canada!

*O Canada, our homeland strong and free!
Fair are thy lands that spread from sea to sea,
Thy mighty mountains soar, dear land, close to the smiling skies.
Thy children sing with one accord, "O Canada, arise!"*

*O Canada! Blest with the wealth of kings,
From land to land thy fame eternal rings.
Fearless and bold, thy brawny sons will guard thee night and day;
Our glorious land will never bow to any tyrant's sway.*

CHORUS.—

*O Canada! Dear Canada!
Fair are thy lands that spread from sea to sea.
And with our lives we'll guard thy liberty.*

—ROBERT TODD.

Does Canada Need a Hollywood?

By THEO. G. WEIS

WHAT this country needs, a friend remarked, is a sound, intelligent, uplifting movie industry. I pondered: sound—intelligent—uplifting. Just what may he mean by that?

Sound? The whole industry is sound, if the write-ups of press agents can be regarded as truthful to a certain degree. When a corporation pays a dividend of 235 per cent and their profits run into millions, we can hardly question their soundness; that is, financially. Approximately twenty millions (sad but true) go to movies today and will continue to do so tomorrow. That fact in itself establishes the financial soundness of the industry for the future.

Intelligent? Some of the world's best artists and business heads are giving their time and achievements, to the work of creating new films. If films were not intelligent, would the film-world have such an astounding grip on the intelligentsia of today? One who has observed and studied the progress of this type of entertainment is overwhelmingly convinced that it is shrewdly and intelligently managed; a perfect master of that art of human appeal—glamour and sensationalism.

Uplifting? That is the hardest qualification of all. That is the type of motion pictures that any country needs. Certainly if Canada must have a movie industry, that is the type it should have. The film-realm as a whole fails in this respect. There are practically no uplifting films. Any man with any pride for home, wife, daughter and son; with a tiny spark of patriotism in his heart (say nothing

about moral and religious principles) ought to be moved to shame at the unwholesome, putrifying effect that some films have upon family life. It is in the movie that the "love triangle" chimes so romantically. Here people are educated and prompted with the latest developments on "How to make married life a farce" and "How to make home a pretty miserable 'hang-out.'"

The wonderful science of the motion film has been abused and trampled in the dust by its own injudicious clamour to please the lower appetites and instincts of man. The word sex may be written in scarlet letters across the lead of every film and few there would be that would fall short of the qualification. Such passionate personalities of ancient history as Nero, Caligula, and Herod Agrippa II would find in modern moviedom a "sweet-meat" for their perverted cravings.

Where Heroes Are Made

Today, vast crowds are hero mad. We, like the ancient Greeks before the fall of Athens, and the proud Romans before the ruin of Rome, are wasting our time and energy in the amphitheatres, doing homage to feats of physical endurance by modern heroes of sport. The word hero does not suggest the personification of the pure, the noble, the exalted, like it once did. It has lost its halo in commercialism and abuse. The greater the show and the make-up, the greater the hero, be the heart ever so revoltingly false. An American editor recently



(Photo by Fryer)

The Fort William Golf and Country Club, showing the ninth green of the beautiful links opened last summer.

wrote under the title of "Hollywood Filth Again."

"Once more our newspapers are filled and bulging with the intimate lives and relationships of two of Hollywood's first-magnitude stars. These multiple-wifed, many-husbanded, sex-obsessed film celebrities can not let a month pass without advertising their obscene lives on the front pages of a thousand newspapers.

"How can people who are honestly trying to live upright lives in the midst of this crooked and perverse generation continue to patronize an institution like the motion picture theatre when the great majority of those whose features are daily portrayed on the silver screen are so disreputable in their private living?"

Nor are movies striving to educate and create a "hunger for good things." Give them what they want, please them, is their slogan. And make it "peppy," "fresh," "suggestive" and "roasty-rare" are the demands of the public. Civilization's two big factors — the community and education — carelessly play 'round-de-rosie' with each other while thousands turn their faces ruin-ward.

Where Lads Are Lost

The penetrating and alluring atmosphere that stamps one personality with the glorious show of heroism turns the footsteps of many a young and observing lad and lass on the downward road. Would that the movies made great men and women of all the boys and girls that daily attend them. They don't. Some of them remain pure and become great in spite of the film-poison they drink. Thousands of youngsters blame the theatre. There they got their wrong start. They tell the judge so. Be yourself and ask any experienced judge; he'll tell you honestly. Then, there is the "Laurier" theatre accident and the "Knickerbocker," plus scores of others even more serious. Of course it might have been the church at Tenth and F street or at Fifteenth and Quadra; of course, but it wasn't. These are the facts. How are they to be faced? Thousands of lives are constantly offered on the gruesome altars of the gods of amusements.

Yet, that isn't the saddest. Hurricanes and storms also claim their thousands, as well as the theatre accidents. It seems the sins of all ages past are being rewarded and paid upon the heads of the last few generations. The saddest of all is that many a lad enters the dim shadows of the movie house with a clean, observing, receptive mind, and leaves tinted with the fingerprints of sin, directed by the silvery

dazzle of show, to lead a perverted life and add his sins upon the vast accumulation of our day. The film creates a hunger and then attempts to satisfy it, all the while intensifying the desire. Citizen, what about your lad? Will he be a glory to the country, a religious benefit, or a shame and an addition to police headquarter's rouge gallery?

What Censors Do and Don't

Here is what a prominent Canadian writer says about film censorship. We may not entirely agree with him; yet he reveals some facts:

"Why censors, anyway?" one demands. "In this time of peace and freedom what's become of the liberty of the subject?"

One instinctively bristles at the thought of a censor in the field of recreation. The term has an illiberal air and the smacks of reaction and interference. But — the motion picture theatre manager is usually a good Canadian, with a substantial investment in his community. Yet it is the United

States production that he handles almost exclusively. He has little choice. It means an American film or a dark house most of the time. The Hollywood or New York product is often so eagle-spread in its "Americanism" that, were not some of the "propaganda" cut out, the theatre patrons as Canadians or Britishers would display resentment."

That is only looking at the problem from a national angle. How

about the real question — the moral side of the movie? Note:

"Canadian censor boards have handled American serials mercilessly because of their constructive suggestions in crime, and instructive details for its commission. Crime stories with a mystery element are plentiful. Close up views giving details of murders and thefts have given children a knowledge of criminal methods and lawlessness that no amount of reading could possibly do. . . . If the position of the white man in the Orient is not what it was, the movie is not without blame. Due to the wide distribution of the motion film, the foreign missionary has confronted his church board with a problem in home missions which has to be solved before the white man can get much farther as a Christianizer in 'heathen' countries."

Either Bitter or Sweet

Films have done more harm than good. With all their intelligence and soundness, common honesty (Continued on page 30)



(Courtesy C. N. R.)

Is the Experience That Christians Call “Conversion” a Myth?

Copy of sermon broadcast from WEMC Sunday morning, February 6, 1927

By WILLIAM A. WESTWORTH

THIS morning I am going to talk a little while about conversion. I do so because there are so many who seem to have a very limited idea of what conversion means. Some think it means joining the church; others again think that it means the claiming of adherence to some denomination, the acceptance of some creed. I know people say, "Well I want to be better;" and sometimes you will go to a revival service and after a number of stories have been told that play on the emotions, the evangelist will invite everybody to (pardon the expression but it is quite common) "hit the sawdust trail;" and they come up and thank the Lord that there are so many more people who have been converted. Then we will find there are some people who get an idea that if they walk down the centre aisle and shake hands with the preacher, they have made a start—they are converted. But it is far more than that, folks. Conversion is not shaking hands with somebody or simply getting an idea that we will be lost eternally unless we change our tactics and therefore we ought to be good. No, let me read the third verse of the eighteenth chapter of Matthew as the basis of our study. They are the words of the Master:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." So whatever conversion is, it is really an essential, an absolute essential. "Ye shall not enter the kingdom of heaven;" therefore we must get hold of it, because unless we do, we have no right to expect an entrance to life eternal. We must find out what conversion is. In the first place, conversion means "turning around," "con verto." I am going to take a position this morning, however, which may seem to be a little strange to some. Conversion is actually divided into two experiences: the conversion of the heart first, and then the conversion of the head. The conversion of the heart is quick; it is often instantaneous. We see the need of a change of life; we understand that it is necessary for us to give up our old ways and the old life; we hear the call of the Spirit of God; we make up our minds, we determine that we will do right, that we will walk straight, that we will turn over a new leaf, perhaps that we will join the church. We will make open profession. All this we determine to do and our heart has responded to the call. Then we make a good start and go on joyfully, rejoicing in

our determination to do what is right; but along comes the adversary, and over we go. Yes, we fall, and then we wonder if we really were converted, and discouragement perhaps comes in. We get disheartened, criticism is hurled at us, and people say, "Oh well, I thought he was converted, and now see what he is doing!"

A New Heart, but the Same Old Head

Now, were we mistaken? Was it all wrong? Were our ideas that we had accepted Christ and followed His way, our determination to do the right thing, all a myth? No, they were not. We took the first step in conversion; our hearts were converted, but our heads, oh my! Many people have their hearts converted, but some way or other, there seems to be something the matter with their heads. The impulse, the enthusiasm, the really honest determination to do the right, the conviction of sin, have come to us, and we have made up our minds that nothing shall stop us from following the Master; but some way or other our reason is still untrained, and we do not think logically in spiritual lines. I read in the Word a promise of the Lord that He will give a new heart to those that seek Him; He will take away the heart of stone and give us a heart of flesh; that is, He will grant us new desires, new hopes, new aims, new ambitions, new purposes in life; He will help us in our consecration to things that are worth while. Yes, we read all that, but some way or other, folks, I don't read anywhere in the Bible that the Lord has promised to give a man a new head. He said He would give him a new heart, but he has the same old head left. And we must use the heads we have.

Why Backsliding?

A great many people whose hearts well up with a desire to do what is right, think, "Well, that settles it. Now I am converted. My purposes to serve the Lord are settled." Then some way or other they settle down on that experience and fail to reason from cause to effect, with the net result that in a little while that heart conversion seems some way or other to wear out. Let me make a statement to those who have determined that they will serve the Lord and who have this change of heart. It is a crime against ourselves and against God for us to refuse to think. It is a crime, I re-



THE MOTHER OF THE SALVATION ARMY

A statue by the noted sculptor, Wade, has been erected to the memory of the wife of the late General Booth. She was a woman of great piety and gentleness.

peat, against God and ourselves for us to fail to use the head, the brains which He has given us; and although He gives us a new heart, it is up to us to carefully weigh the issues of life and to so reason along the lines of His truth that we will develop good judgment, and also develop that very scarce thing known as "common sense." Conversion changes a man's heart, but it must also develop his brain; and the man who thinks that he can steer safely past all the trials and difficulties, all the problems and perplexities of life, simply because his heart was changed, without using his head, is going to bump up against some trouble before long that may absolutely submerge him.

God has promised that He will take sin and selfishness out of our hearts if we will give ourselves wholly to Him; and when He does that, it is really remarkable how differently we will reason from cause to effect. When God takes away the stony heart, when sin ceases to be attractive, it is wonderful how many can see light in God's light; it is wonderful how the things that held them to this

world seem to lose their hold; it is wonderful how the attractions that the world has held out in the past seem to lose their attractiveness. But it is necessary for us constantly to use our brains, along with this changed heart. Now do not let us get the idea that we can reason ourselves into this change of heart; that cannot be done. We must come to God, confess our weaknesses, all our sins and our mistakes, and He has promised to abundantly pardon. He has promised to receive us and we can be born again; but always remember, folks, that while the newborn babe may have a good heart, the child's head is quite undeveloped. The child's heart may be in perfect order, it may be functioning properly, but the head of the newborn babe really does not seem to do very much when it comes to reasoning. His heart may be all right, he may be a good baby, he may be a healthy, sunshiny little fellow who does not keep the folks walking around the room at night at all; but he is not able to argue or differentiate between right and wrong. We must remember that unless we develop the mental side in conversion, we will remain children spiritually; and when severe trials come, like a child, we shall be the more readily overcome.

Oh, how many folks there are, real good, honest, sincere people, that have made up their minds they will follow the Lord, that they will give up the world, but who are always children spiritually. They don't seem to be able to reason at all along the lines of the knowledge of our Lord and Saviour. They are just where they were when the Lord first came into their lives. You know the admonition of the apostle is that "we should grow in grace and in the knowledge of the Lord and Saviour." A grace that is unmerited favour is God's part; He has promised to take away this heart of stone and give us a heart of flesh; He has promised to forgive our sins and give us aims and purposes for the good; yes, the grace is His part. But let me tell you, *getting* the knowledge of our Lord and Saviour Jesus Christ, is our part. There are altogether too many that glory in the work of grace and rely altogether on past experiences, but we must add and add and add constantly. You remember that Peter tells us, "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge," and then he enumerates a long list of things. We must add all of them, which shows us that a conversion of the

head as well as of the heart is necessary. There is a new joy for every advancement, and as we use the mental development, which we may, we will find that this phase of conversion, while not so abrupt as the heart change will bring us to see so much more of His love and character, and we will have revealed to us that which will bring us constant joy in Christ Jesus.

Put Away Childish Things

A child cannot appreciate all that is done for it, because of a lack of mental development; so in conversion we must develop to understand God. Many claim they were converted, and we would not dispute them at all, but we do sometimes wonder at the childishness that some people manifest when brought face to face with spiritual reasoning. Some folks seem to utterly fail to grasp the fundamental principles in things eternal. They make all sorts of claims about what God did for them when they were converted, but actually they seem to use but very little sense in the way they steer themselves through the experiences and difficulties of life. Perhaps I can give an example.

Some years ago I was making a trip from Shanghai to Hangchow with Vice Consul General Hadley. He was a fine fellow, and as we had to travel together several days in inland China, twenty-four hours out of each twenty-four, we naturally talked about a great many things, and among other things the matter of religion was discoursed upon. Finally Mr. Hadley said, "Well, Friend Westworth, do you know anything about the folks that have the gift of tongues?" "Well," I said, "not very much. I have come in contact with them a little, but really I am not an authority on them." "Now," he said, "let me tell you something, for it is fresh in my mind. Only last week, the matter was direct under my supervision at my office at the consulate." Some time ago there were five people that came over from the States; I forget whether Mr. Hadley told me there were two men and three women or three men and two women, but it makes but very little difference; that is how they were divided. When they came to Shanghai, they did not show the courtesy of even coming to the consulate and registering as American citizens. He said they changed what money they had, a matter of three or four hundred dollars, into Chinese bulk silver. They took the boat as far as they could to Hangchow, and from there they bought tickets to go as far as the French Belgian Railroad runs, which goes up into the province of Shansi, to the old,

old capital of China, Tu Yuan Fu. All along those main lines of travel you will find Chinamen in the ticket offices who understand a little bit of English, "pidgin" English we call it, and these people were able to buy their tickets and get along all right.

"By and by," said my friend Hadley, "they landed at Tu Yuan Fu, and this was the place they had settled upon in their own minds as where the Lord wanted them to preach the gospel. Because they had the gift of tongues, while they could not understand each other, they were quite sure the Chinamen would understand them." So they went out from the little station at Tu Yuan Fu (and to me the picture is very vivid, because I have been all through that country), and after leaving the train where meals had been supplied, it was necessary for them then to buy some other food. They went to a Chinese store, or "shop" as they call it there; there are no windows in front, but big shutters that are always taken down in the morning and the goods opened for display. They saw something they wanted, so stopped, and then tried to work off some of their strange language upon those Chinese; but somebody, somehow, someway, had slipped a cog. I don't think it was the dear Lord; I don't think the Spirit of God had made a mistake; but you can just imagine who I think did make the mistake. Anyway, the Chinaman, who did understand his own language, couldn't understand what purported to be the Chinese language in what they claimed was the "gift of tongues." So they put their hands in their pockets and pulled out the money and the Chinaman helped himself. They



Bronze tablet, mounted on teakwood, placed on the officers' quarters building in Fort Anne, Annapolis Royal. It was a gift to the fort from a society in France which is engaged in perpetuating the memory of French pioneers in various parts of the world.

took what they wanted from the shop, and the Chinaman took what he wanted; and between you and me, I don't think the Chinaman lost anything by the transaction.

A few days passed. They would go into a little wayside shrine and sleep at night, and then all through the day they would try to work off this gift of tongues, but as I say, there was a slipped cog somewhere, and nobody understood them. They would go to the stores, pick out some food, and the Chinese would help themselves, too. Their money dwindled quite naturally, you know, although they had enough to have lasted them for a year or so at the cost of provisions over there; it was only a matter of three or four days and all their money was gone. You see, first they had the money and the Chinaman had the experiences; then the Chinaman had the money and they had a very sad experience. Their money was gone; now they couldn't have any more food, and by and by they were picked up by some military police. It is a fine, big, walled city. I suppose there are three-quarters to a million folks living there. As they were picked up by these military police in that town, they tried to work off the "gift of tongues" on them; but they could

not connect some way or other. So the Chinese, without hope and without God in the world and without any conversion to move their hearts, still were using their heads, and they saw these folks were white folks, so they toddled them off across the city to a white man's mission. Very fortunately that mission turned out to be one that was operated by some Scotch missionaries, of the Scotch Presbyterian Church, I think. Of course they could talk English, and our folks with the "gift of tongues" were very glad to get back to old English again; they didn't try to work off their gift upon their new-found acquaintances, but just reverted to the mother tongue and told them the story. They were weak, faint, almost to the point of collapse, having been without food for two or three days. They didn't even have water, and had slept upon the curbstone all night long. They had many heart experiences, those folks did, but the trouble was they hadn't had a head conversion.

Editor's Note: In the August "Watchman", Pastor Westworth will continue the story, telling how the American consul at Shanghai assisted the missionaries who thought they had the gift of tongues in getting back to the United States. He will also give a further helpful study on conversion, emphasizing the truth that the same old head has to be adjusted to the new heart given at conversion.



London by night. Tours around London by night are very popular with the visitors from abroad, particularly Canadians, who are thus enabled to see the great city from an entirely new aspect. The picture shows a view across the river Thames, with Westminster Bridge, the Houses of Parliament and Big Ben.

The Kingdom of Justice and Mercy Is Coming

By CHARLES S. JOYCE

THIS gospel of the kingdom shall be preached in all the world." Matt. 24: 14.

The gospel is "Good Tidings." Such it has been through the centuries past, and today brings peace and hope. Why? Because we live in a troubled world. We see distress and want on every side, while to our ears come the sounds of discontent and woe. Statesmen no longer see with clear vision through the perplexity and uncertainty that today darken the political horizon of every nation. Depression and sadness are constant companions of the poor; and the hearts of the rich are often heavy with anxiety and foreboding. Famine, pestilence and earthquake are reminders of Jesus' great prophecy, as they mercilessly stalk through the land.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

Yet, as every night brings the dawn, so "our day" speaks confidence and hope to those who love the Saviour and await His return.

The expressions "gospel of God," "gospel of Christ," and "gospel of salvation" occur frequently in the New Testament; but Christ in the language of our text, says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Is this then a new gospel? No. It is but a restatement of the "everlasting gospel," and comprehends all other phases of God's great plan of salvation for mankind.

It is the "gospel of the kingdom." Man from time immemorial has been obsessed with the thought of world domination, an all-powerful, permanent, and glorious kingdom. This natural inborn urge is but the outgrowth of Jehovah's promise to restore to man his first dominion or kingdom which was given to Adam and was wrested from him by Satan. That promise must have been "good tidings" to Adam as it has been to all succeeding generations.

Wicked, ambitious men, lustng for kingly power and temporal glory, have only too often rejected and corrupted the knowledge of the "gospel of the king-

dom" and appropriated it to their own selfish aims. History, as a result, is but a complete story of man's attempts and failures.

The Course of History Outlined in a Dream

The vision of the great image recorded in chapter two of the book of the prophet Daniel not only declares that a universal and permanent kingdom under present conditions is impossible, but also that in due time "the God of heaven shall set up a kingdom, which shall never be destroyed." John, also in vision, on lonely Patmos, exclaimed as he looked into the future: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11: 15. All the prophets from the foundation of the world have spoken of such a true coming. The prophet Isaiah emphatically said, "Of the increase of His government and peace there shall be no end." Ezekiel foretold the failure of the Jewish temporal kingdom, and also prophesied of the coming of the eternal kingdom of Christ. He said: "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him."

The Kingdom of Grace

Jesus came to establish the kingdom of His grace in our hearts at His first advent, but He is coming again; and "unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

The setting up of "the kingdom" by Christ at His second advent has been the hope and consolation of God's people of every age; it is divine truth and attested to by all the patriarchs, prophets and apostles. Hear Enoch, the seventh from Adam, say: "Behold, the Lord cometh with ten thousands of His saints;" and Job declare: "I know that my Redeemer liveth, and that He shall stand at the *latter* day upon the earth." Isaiah wrote, "Behold, the Lord God will come," and Daniel foretold a time when Michael (Christ) shall stand up and begin to reign. The apostles who personally associated with Jesus, have all borne witness to their hope in His second return.

"What shall be the sign of Thy coming?" they asked just before His ascension. And surely Jesus' own testimony should bring comfort and peace to

(Continued on page 30)

Why I Keep the Seventh Day of the Week as the Sabbath

By DANIEL H. KRESS, M.D.

I WAS a Baptist minister and observed the first day of the week as the Sabbath. I now am a Seventh-day Adventist and observe the seventh day of the week as the Sabbath. This change in my life practice was not made without prayer, study and a struggle.

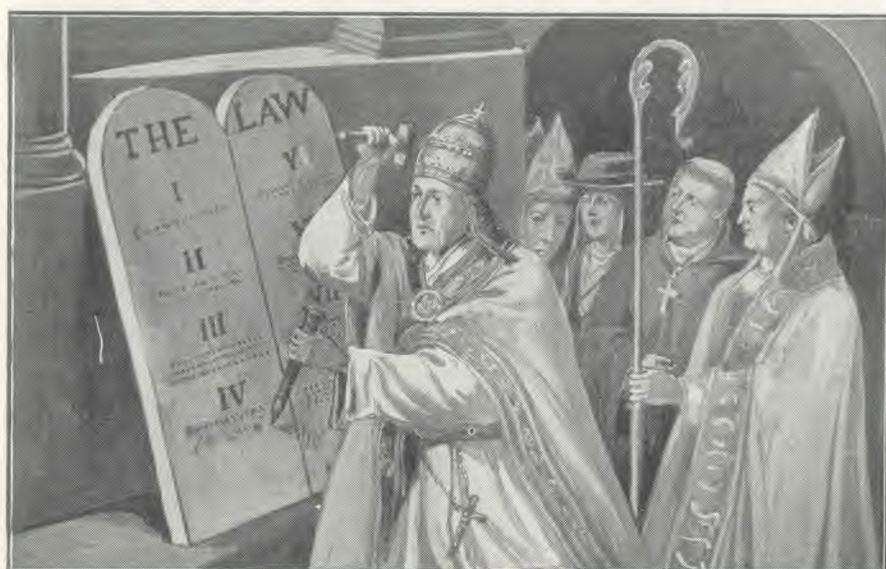
My wife began to observe the Sabbath first. I opposed her and made life for her unpleasant for one year. At the end of that year a Baptist evangelist came to my home to spend his vacation. While engaged in study one day in the church of which I was pastor, a motto on the wall attracted his attention. It read, "Remember the Sabbath day to keep it holy." "That reminds me of a promise I made to one of my young converts recently," he said. The young man referred to inquired of him as to which day was the Sabbath, acknowledging he was perplexed about it. My friend, the evangelist, being unable to give him a biblical answer, promised him he would make a study of it and would send him a reply. He turned to me and said, "Let us take up a study of this from the Bible alone." I must admit I was not anxious to do this, for I thought it would be time wasted. Surely I said to myself the whole Christian world cannot be wrong. Besides this, I was not anxious to have it known by him, or anyone, that my wife was observing the seventh day of the week instead of the first as the Sabbath, since she taught the Bible class in Sunday school and exerted a strong influence in the

church among its members. She had, under pressure from me, agreed not to mention anything about her views, which to me seemed unworthy of consideration. There was nothing for me to do but to agree to study this stubborn Sabbath question with him. We knelt down and prayed and then began our study with the aid of the concordance. We started with the first mention of the Sabbath in the Bible and so ran through the Bible to the last book. The result was we both began the observance of the seventh day as the Sabbath. I will present, as nearly as I can, our study, beginning with Genesis the second chapter.

The Sabbath Was Made for Man

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it *He* had rested from all His work which God created and made." Gen. 2:2, 3. In the first chapter of Genesis, we have recorded what God did on the first day of creation week, what He did on the second, on the third, the fourth, and so on to the sixth day. On the sixth day, God created man in His own image, and placed him here as His representative. On the seventh day God rested. His creative work ceased as far as this earth was concerned. He blessed the day upon which He had rested, and set it apart as a memorial of creation, forever after to be observed by mankind, thus keeping their Creator in constant remembrance.

In His work of creation God had an associate in His Son. In addressing Him, God said: "Let *Us* make man in *Our* image after *Our* likeness, and let them have dominion." Referring to Christ, Paul in his epistle to the Colossians says: He is "the image of the invisible God, the firstborn of every creature: For by *Him* were all things created, that are in





"One Sabbath day, as the Saviour and His disciples returned from the place of worship, they passed through a field of ripening grain."

heaven, and that are in earth, visible and invisible—*all things were created by Him, and for Him: and He is before all things, and by Him all things consist.*" Col. 1:12-17.

Thus, the Father and the Son were associated in the creation of the world. When the work was finished and pronounced "very good," They rested and were refreshed. This made it God's rest day, a fact which cannot be altered. Forever it must remain "The Lord's Day," and is to be observed by man as such. Undoubtedly all the worthies from that time on observed the day God had blessed and had set apart to keep their Creator in mind and to worship Him only.

Before the giving of the law at Sinai, God's people whom He had chosen as light-bearers to the world, observed this day as a day of rest. The accusation brought by Pharaoh indicated this. He said, "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. . . . Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now and work." Ex. 5:4-18.

The Egyptians were sun worshippers and observed Sunday as the day of rest. Because the children of Israel rested from their burdens on the day God had commanded them, they were considered rebellious and were persecuted. God had compassion on them and delivered them from Egyptian persecution and bondage. We read, "He brought forth His people with joy and His chosen with gladness: . . . That they might observe His statutes, and keep His laws." Ps. 105:43, 45.

Manna in the Wilderness

During their wilderness wanderings on their way to the land of Canaan, God in a miraculous manner supplied them with food, thus keeping before them

His rest day. Before the law was given at Sinai, God said unto Moses, "I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, *that I may prove them, whether they will walk in My law, or no.* And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . . And it came to pass, that on the sixth day they gathered twice as much bread. And he said unto them, This is that which the Lord hath said, *Tomorrow is the rest of the holy Sabbath unto the Lord. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.* And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, *How long refuse ye to keep My commandments and My laws?* See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place the seventh day. *So the people rested on the seventh day.*" Ex. 16.

There was no possible way for the people to make a mistake as to which day was the Sabbath: the day God had commanded to be observed. For forty years manna fell on the six days of the week and on the sixth day there fell twice as much, but on the Sabbath there was none. There was to be no confusion in the camp of His people as to which day was to be kept. It was a *definite* day, not any day of the week. It was *God's rest day* they were to observe in honour of their Creator, Redeemer, and Deliverer.

Remember the Sabbath Day

Later, when the law, the Ten Commandments, that were written by the finger of God on tables of stone, was delivered to the children of Israel, attention was again called to the Sabbath in the

words, "Remember the Sabbath day to keep it holy." Notice it does not say, remember *a* Sabbath day. It reads "Remember the Sabbath day, to keep it holy," referring to a definite day. "Six days shalt thou labour and do all thy work, But the seventh day is the Sabbath of the Lord thy God." The children of Israel were commanded to observe this day, because they were His people, and because through them a knowledge of the true God was to be made known to all the people of the world. "The seventh day is the Sabbath of the Lord, in it thou shalt not do any work," is the command for all time. No other day can ever become the Sabbath of the Lord.

This does not mean that the day is to be one of idleness, for idleness on any day is a curse. Works of mercy are always in order and especially so on the Sabbath day, since it is a day that affords special opportunity to do good. Only work to obtain a livelihood should cease. "Six days shalt thou labour and do all thy work."

Man's work should cease but God's work of blessing mankind should receive special attention. If the Sabbath should have been designed merely as a day of physical rest then any other day of the week would have answered the purpose just as well as the seventh day. The real basis for Sabbath observance is given as follows, "in it thou shalt not do any work," not because you are tired and wearied, but because "the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Because the Lord rested upon that day, He "blessed the Sabbath day, and hallowed it." The purpose is further stated as follows, "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I (their Creator) am the Lord that sanctify them." For sanctification they were to depend on their Creator. He alone could sanctify. Ezek. 20: 12.

The day was faithfully observed by the children of Israel, who were His people during that period up to the time of the advent of Christ. The true design of the Sabbath, however, became obscure and was not well understood by the people then. To many of them, the day was chiefly one of physical rest. No manner of work was to be done on the Sabbath, even works of mercy were forbidden. Thus the day God had set apart as a blessing to all men, was by them converted into a curse, for idleness is a curse and always leads to sins similar to those found on holidays.

Jesus kept the same Sabbath they did. We read

that "as His custom was He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16. This was His custom. There was never any dispute between Jesus and the Jews as to which day was the Sabbath. All through His life, the day was observed by Him, but not as they observed it. To Him the day was not one of physical rest and idleness. To Him it was a day of activity. As far as we can learn from the Scripture itself, Jesus worked harder on the Sabbath days than on other days of the week. This was because of the greater opportunities the day afforded, since the people generally rested on that day. This did not accord with the Jews' conception of Sabbath keeping, and hence they condemned Him as a Sabbath breaker.

It was on the Sabbath day Jesus healed the chronic invalid, the impotent man, at the pool of Bethesda. Jesus said to him, "Rise, take up thy bed

and walk." "The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed." "The Jews persecuted Jesus, and sought to slay Him, because He had done these things on the Sabbath day." John 5: 1-16. It was not a question of which day was the Sabbath, but wholly a question of how the day should be kept.

When on the Sabbath He healed the man that was born blind, the Pharisees said, "This man is not of God, because He keepeth not the Sabbath day." John 9: 16. The only true Sabbath keeper, they condemned as a Sabbath breaker.

They condemned His disciples also for pacifying their hunger by plucking the ears of wheat and eating the kernels as they passed through the wheat field on the Sabbath with Christ. They said, "Behold thy disciples do that which is not lawful to do on the Sabbath day." Jesus said, "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." The day was never designed to work a hardship to any creature. Suffering was to be relieved on that day and thus the day was to be a blessing. "The Sabbath was made for man, and not man for the Sabbath."

Those who were associated with Him, evidently were taught by Him how the day should be kept, for after His crucifixion and burial, we are told the women, "prepared spices and ointment" to anoint His body, but they "rested the Sabbath day according to the commandment." They observed

(Continued on page 29)



THE DEATH OF WOLFE
From an old etching in the Dominion archives.

Our Priceless Heritage - Religious Liberty

By WALTER O. EDWARDS

AMONG the many sins of which men in general are guilty, perhaps none exceeds that of ingratitude. For instance, how few ever stop to think what it has cost in agony and blood for the brave martyrs and noble reformers of past ages to win for us the priceless possession of liberty of conscience. The following quotations will serve to show that men who do think are in perfect agreement on this extremely important subject:

"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."—*W. E. Gladstone.*

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself."—*John Wesley.*

"When religion is good it will take care of itself. When it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is an evidence to my mind that its cause is a bad one."—*Benjamin Franklin.*

"The Commonwealth shall not make any law for establishing any religion or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."—*Constitution of the Commonwealth of Australia, Clause 116.*

"Neither individual morality nor theological competence to detect heresy lies within the cognizance or power of the state"—*Lord Macaulay.*

"No man nor number of men on earth have power or authority to rule over men's consciences in religious matters."—*William Penn.*

"It is precisely those nations in which the individual enjoys the greatest freedom which are today in the lead."—*Professor Scherer.*

"Persecution, or attempt to force conscience, will never produce conviction, and are only calculated to make hypocrites or—martyrs."—*Lord Mansfield.*

"Any pretense to a dominion over the conscience of man is a usurpation of the divine prerogative."—*Theodoric the Great, King of the Ostrogoths.*

"Let us reject this decree. In matters of conscience the majority has no power."—*Protest of Princes at the Diet of Spires.*

"Once grant the right of a religious majority to

secure an advantage for itself, and to override the wishes of a religious minority, and the door is opened again for religious aggression of a nature little dreamed of."—*Pastor A. W. Anderson, Sydney.*

"No one thought of vindicating liberty of religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Caesar only that which is Caesar's"—*George Bancroft.*

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*Constitution of the United States of America.*

"[It is] a monstrous paradox that God's children should persecute God's children."—*Roger Williams.*

"I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."—*George Washington.*

"Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any way favoured, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of our subjects, on pain of our highest displeasure."—*Queen Victoria, Royal Proclamation, 1858.*

"Let Protestantism loose its hold on this country, and the life of the nation which for three centuries has manifested itself in such energetic and noble forms, has created the virtue which constitutes the strength and stability of the English character, has inspired our intellectual triumphs, has built up our material prosperity, has made our reverence for the authority of law a principle and a habit, and our love for political freedom a passion, . . . this life, so rich, so deep, so robust, will pass for ever away. Let the nation cease to be Protestant, and England which, notwithstanding her faults, we have so passionately admired, will cease to exist."—*The late Dr. Dale, of Birmingham.*

Editorial

Canada's Sixtieth Birthday

ON July 1, 1927, nine stalwart provinces join in celebrating Confederation. The Diamond Jubilee marks an epoch in the life of the Canadian nation and is the culmination of a long series of interesting historical developments. Nearly four hundred years ago the French settled on the St. Lawrence River at about the same time as, or a little earlier than the English settlements were made in Massachusetts and Virginia. Then for

more than one hundred years these French and English colonies in America warred against each other whenever France and England were at war in Europe, until in 1763 France abandoned her colonies on the St. Lawrence and ceded Canada to England. About twenty years later the English colonies on the Atlantic seaboard, then grown to thirteen in number, rebelled against English rule and set up a government under the name United States of America. Strangely enough, the American Revolution produced one of the causes that finally in 1867 brought about the confederation of the Canadian provinces into a nation.

Those who were directly instrumental in bringing about the birth of the nation whose sixtieth birthday we celebrate this year are called the Fathers of Confederation. They were of French, English, Scotch, and Irish descent and represented both of the great political parties in Canada. The story of how it has come to pass that there are two nations in North America, both predominantly English in language, both drawing their political ideals of representative government from Great Britain, one British and the other completely separated politically from the mother country, is intensely interesting, but too long to be rehearsed in detail here. For over one hundred years Canada and the United States have lived side by side in peace; and the prospects of either war or political union between them is now too remote for serious consideration. At the time of the American Revolution in 1776 the French in Lower Canada (Quebec) refused to join in the rebellion against England. They had no particular love for the Americans with whom they had warred for one hundred years; and under the Treaty of Paris they were guaranteed religious freedom and self-government under the British flag. So they turned a deaf ear to the revolutionists. They had no interest in the quarrel.



The world's greatest carillon for Victory Tower, Ottawa, is expected to ring out for the first time on July 1. The bells are from the foundries of Gillett and Johnson, Croydon, England. The carillon consists of 53 bells. The photograph shows the largest one, a bass, weighing ten tons. It has an inscription in French and English and a decoration of maple leaves around the top.



DRIVING THE LAST SPIKE

The completion of the Canadian Pacific Railway joining the East and the West was the consummation of Confederation. The photograph shows Donald A. Smith (Lord Strathcona) driving the last spike at Craigellachie on November 7, 1886.

Up to that time there were comparatively few English-speaking people in Canada outside of the garrisons maintained at strategic points. After the Revolutionary War there came an influx of British settlers into Canada from the United States. These were mainly those of the colonists who during the War of Independence retained their allegiance to the mother country, and for that reason are known as United Empire Loyalists. It is probable that if the victorious American revolutionists had treated their loyalist neighbours with respect and tolerance, most of them would have accepted the situation and become reconciled to the new government. But after the war was over and Britain had recognized the independence of the thirteen colonies, and the British expeditionary soldiers had returned to England, the loyalists were treated very harshly by their neighbours, who looked upon them as traitors. They were mobbed, their buildings were burned, their property was confiscated and their lot made so hard that they had little choice but to abandon their holdings in New England and New York, and emigrate to some place where they could find rest under the British flag. Canada was nearest, and into Canada they flocked by thousands, settling in Nova Scotia and New Brunswick, the eastern town-

ships of Lower Canada, and on the north shore of the St. Lawrence west of Hochelaga (Montreal) and Lake Ontario, laying the foundations of Upper Canada (Ontario).

Now that many years have elapsed and the keen bitterness is past, the Canadians and Americans, by association have come to realize that in spite of political differences they are very much alike in their ideals and standards of civilization. It is only fair to admit that the New England colonists had real grievances against their loyalist neighbours, some of whom had supported the British cause in arms during the war for independence. War arouses the most savage passions and prejudices, and soldiers of all countries do cruel and heartless things, for war has to be cruel in order to be effective. It is not at all likely that the Americans in the British army in 1776 treated their rebel neighbours with gentle consideration. American historians seek to justify or minimize the harshness with which they treated the loyalists; and British and Canadian historians have exalted their virtues, and they are certainly entitled to full credit for the courage with which they accepted the consequences of having espoused a lost cause. Histories,

especially school histories, are written with the idea of developing patriotism and consequently they often vary widely in their accounts, because each one emphasizes the facts and incidents most creditable to its own country. In Canada the United Empire Loyalists were welcomed. They were given generous grants of land and assistance in reestablishing homes; and to them belongs the credit of moulding the course of Canadian history. It is no doubt true that the free nations planted in different parts of the world by British colonial enterprise having common ideals expressed in a common language are a better safeguard to world peace than a political union or even than an alliance of all the English-speaking nations would be. It was the coming of the United Empire Loyalists to Canada, bringing with them not only loyalty to British ideals but also bitter memories of harsh usage on the other side of the line, that ensured the development of a British-Canadian nation. What might have been, without the influx of more than 30,000 of these United Empire Loyalists, can only be conjectured. After their coming, there was in Canada a little France that had been growing for two centuries, and a little England just springing up; and between these there was little national sympathy or understanding.

War naturally breeds hatred, prejudice and folly.

But by force of circumstances the French and British in Canada were compelled to face the situation together and learn to co-operate. Four possible destinies confronted the more farsighted among them: First, to remain separate crown colonies governed from London; second, absolute independence of England or any other country; third, annexation to the United States; fourth, the development of a united self-governing nation within the British Empire and with the sympathetic co-operation of the mother country. No doubt Britain would have accepted without military opposition any one of these plans, had it been the united choice of Canadians. They chose the last one, and few today will question the wisdom of the choice. The first step towards the confederation of all the British provinces in North America was taken in 1864, when delegates from Nova Scotia, New Brunswick, Upper and Lower Canada, Prince Edward Island and Newfoundland met in Quebec and unanimously resolved:

"That the best interests and present and future prosperity of British North America will be promoted by a federal union under the crown of Great Britain, provided such union can be effected on principles just to the several provinces."

Of this work the historian writes:

"No greater achievement has marked the prog-



Buffalo bones from the prairies formed the first shipment that the C. P. R. brought eastward.



CONFEDERATION TABLE AT REGINA

The above picture shows the table around which the Fathers of Confederation at the Quebec Conference in 1864 framed the terms under which the Dominion of Canada came into being. At the time its historical value was not realized, and years later, when the government of the Northwest Territories was formed, it was unloaded on the new administration with other old furniture. It is now housed as shown above in the Saskatchewan Parliament Buildings. The old capital building of the Northwest Territories at Battleford, Saskatchewan, is now leased by the Dominion Government to the Seventh-day Adventists for school purposes.

ress of our country than the uniting of the British North American provinces; there are no names more worthy of a high place in the memory of Canadians than those of the 'Fathers of Confederation'."

After much discussion, the colonies, with the exception of Newfoundland, agreed to confederation, and provided for the admission of other provinces as the settlement of the country warranted. The British government passed the British North America Act, which is the Magna Charta of the Canadian nation, and this became effective for Nova Scotia, New Brunswick, and Upper and Lower Canada on July 1, 1867. Manitoba was organized into a province and admitted to the Confederation in 1870; British Columbia in 1871; Prince Edward Island joined in 1873, and Alberta and Saskatchewan in 1905. Newfoundland still remains a separate dominion.

British and Canadian statesmen moulded into the British North America Act far-sighted statesmanship that provided amply for a growth of Canada into what has now become a selfgoverning nation, owing allegiance to the British crown, but with a parliament not in any wise subservient to or inferior in dignity to the British Parliament. Canada

stands by Great Britain and the commonwealth of British nations in upholding the ideals of fair play, equal rights and equality of all citizens before the law, the principle of representative and responsible government and complete religious liberty and tolerance of all forms of worship in all parts of the world. In 1927 Canada is a respected member of the League of Nations, and looks to the future with confidence and courage.

Her two great transcontinental railway systems have turned a tide of travel and commerce east and west on a continent where the natural trend was north and south. Her almost limitless, undeveloped natural wealth beckons to the crowded old world and assures a continual growth in population. The twentieth century seems to belong to Canada.

Material wealth alone does not assure national prosperity. The English-speaking nations owe their proud position of world influence not so much to mental or racial superiority as to their active faith in God and the Holy Scriptures. The future is clouded because infidelity and lawlessness are leavening the nations of earth today; undermining the stability of civilization itself. The rumblings of Bolshevism and the kind of evolution that accompanies it are ominous even in Canada.

Lessons for Today From the Experience of Jonah

By G. W. WHITE

AMONG the cities of the ancient world was Nineveh, the capital of Assyria. Nineveh was founded soon after the destruction of Babylon. It flourished greatly through the centuries until it became "an exceeding great city of three days' journey."

Nineveh was the centre of crime and all forms of sin and wickedness. It figures conspicuously in the prophecies of the Bible. The prophecy of Nahum is largely devoted to it. This prophecy gives us a clear insight into the real character of the city. It is called "the bloody city;" "full of lies and robbery;" "a ravenous lion," etc.

To this wicked and dangerous city, God sent Jonah. It was a task before which the stoutest heart might well have trembled. Jonah, a shepherd of retiring disposition, unused to the city with all its allurements and vice and dangers, had not the courage to face such a task. He saw himself swallowed up in the wickedness and crime of the great city. He could not believe that he in all his weakness and timidity could do anything to stem the flood of iniquity which was about to draw the thunderbolts of God's wrath upon it. He could not believe that any message he could deliver would in the least affect the wicked inhabitants. In terror he fled in the opposite direction—to Joppa.

The Creator Can Control His Creation

The story of his experience is too well known to require repetition here: How God sent the great storm at sea; the peril and panic of all on the boat; the casting of the lot which fell on Jonah; how he was cast into the sea; and how God "prepared a great fish to swallow up Jonah," which after three days and three nights, cast him out upon the beach.

Jonah had a good experience while in that whale's belly. He promised God that if He would let him out he would go to Nineveh, if He still wished it, were it to cost him his life. God let him out; then He said, "Go unto Nineveh, that great city,

and preach unto it the preaching that I bid thee." Jonah 3:2.

Importance of Obedience

Jonah had learned his lesson of explicit obedience to God. He hurried to Nineveh. As he neared that "exceeding great city," and realized that he was now face to face with the supreme task of his life, no doubt his knees began to tremble and he weakened. There came the temptation to flee again, but he remembered his former experience, and committed himself to God for the carrying out of His plan. After all, the most that the Ninevites could do would be to kill him, and Jonah resolved that if he must die, he would die in the path of duty and loyalty to God; so he said, Now Lord, what shall I tell these people? What sermon shall I preach?

The Lord said, This is the message, Jonah: "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4.

Jonah said, What else, Lord?

That is all, Jonah, was the Lord's reply. That is the message to the Ninevites.

"Yet forty days, and Nineveh shall be overthrown." What? said Jonah. Is that all? That is no sermon. It will take something bigger than that to affect Nineveh.

The Lord said, That is all I want you to do, Jonah; I will do the rest.

So one day when Nineveh was at the height of her feasting and revelry, while pleasure and sensuality reigned supreme, they were startled beyond measure as there fell upon their ears a clear, solemn voice in the streets proclaiming in slow, measured tones but with an earnestness and solemnity which struck fear to every heart, "Yet forty days, and Nineveh shall be overthrown."

What does it all mean? Who is this messenger, and by what authority does he speak?

Skeptics have ridiculed this story; infidels have cast the slime of their unbelief all over it, and thereby the faith of many has been shaken; but I want to

"God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best, and who plans for the good of His creatures. The path of transgression is the path of misery and destruction."—Steps to Christ, pp. 50, 51.

call your attention to the fact that *Jesus Christ set His seal to it* in the following words:

"For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40.

You cannot reject the story of *Jonah and the whale* without rejecting *Jesus Christ*. They both stand together, and if you reject Jesus Christ, you reject the only "name under heaven given among men, whereby we must be saved."

If God can create a man to live on land and a fish to live in the water, then He can create a man to live in a whale's belly just as well as in a house.

Nebuchadnezzar built a great image and commanded all to bow down and worship it. Any who failed were to go into the fiery furnace. Hananiah, Mishael and Azariah refused to obey the king. They went into the fire; but all the fire did was to burn off the bands that bound them. They came forth without the smell of fire upon them.

Daniel was thrown into the den of ravenous lions; but he spent a most comfortable night with his head pillowled on the breast of one of God's angels that shut the lions' mouths.

Oh my reader, I know of thousands and tens of thousands of men and women who today are living in places and conditions many times worse than a

whale's belly; they are living in slums, in sin, in iniquity, in horrible cesspools of vice and filth and corruption, "without Christ, . . . having no hope, and without God in the world." Eph. 2: 12. How they do it is more than I can understand; but they are there and none can dispute it. Are you one of them?

The Holy Spirit was there co-operating with His human agent, convicting of sin, of righteousness and judgment to come.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Jonah 3: 5, 6.

The business houses were closed; the saloons, the billiard halls, the pleasure houses, were turned into houses of prayer; and from the king on his throne to the poorest in the hovel, there was a mighty crying unto God and turning away from sin—all because of the proclamation of a simple message by a humble, God-fearing shepherd.

Power in the Word of God

There are three great lessons for us in this simple story.

(1) Every true minister of God preaches the message that God gives. Never has God left it to man to choose his own message. God's minister neither



This picture shows the barricades separating the French concession in Shanghai, China, from the native city. It was through one of these gates that a Chinese mob tried to force an entrance. It may not be that the mob correctly reflected Chinese sentiment, but there is no doubt that the presence of British, French, American and Japanese soldiers is all that saved foreigners in Shanghai from wholesale slaughter.

worries himself nor troubles the people with the philosophies of man. He takes the old Book, plants his feet firmly on its foundation, and fearlessly, but in a simple, direct way proclaims what God says in the Book. It is a simple message. It hasn't many frills on it, but stirs the hearts of men and turns them to God.

One charge which Jesus brought against the preachers of His day was the teaching for doctrines the commandments of men. (Matt. 15: 9.) It is a sad fact that much of the preaching of today has no root in, or connection with the Word of God.

Remember that God's preachers read it to you in the Book.

Walk in the Light and Trust God

(2) When God speaks to you in the Book, hear Him and let that settle the question for you forever. God will require it of you if you do not. Many will tell you that the old Book is out of date, unreliable, etc.; but remember, it is God's word to *you* just the same. "Let God be true" though "every man a liar."

Nineveh believed God. (Jonah 3: 5.) We are prone to think of those ancient people as being inferior to our modern civilization; but I want to tell you they had better sense than nine-tenths of the world today. Jesus said, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it." Matt. 12: 41. They believed God. The world today does not believe God. But you may believe Him and receive help no matter what the rest of the world does.

The Word Means Just What It Says

(3) God means just what He says. When God says, Go to Nineveh, He doesn't mean Joppa. We need to learn this. We are prone to think that God doesn't mean just what He says—that He is not very particular. Jonah evidently thought so once; but he learned better.

When God says Nineveh, He means Nineveh. When He says, "There is none other name under heaven given among men, whereby we must be saved," He doesn't mean that you are privileged to be saved in some other way of your own choosing.

When He says, "If ye love Me, keep My commandments" (John 14: 15), He doesn't mean for you to choose the ones you wish to keep and trample the others beneath your feet.

When He says, "Remember the Sabbath day to keep it holy" (Ex. 20: 8), He doesn't mean Sunday.

When He says, "The seventh day is the Sabbath" (Ex. 20: 10), He doesn't mean the first day. He means just what He says.

We can play Jonah all we wish, but we, like Jonah, will find in the end that God means just what He says; and, like Jonah, we will find that every step we take away from God must be retraced if we would be saved—and the way back is always a difficult one.

Jonah ran away in a ship; he walked back. The prodigal son left his father's house in pomp and pride; he, too, walked back, poor, hungry and ragged—his prodigality having cost him all he had.

Friends, let us turn back: back to the Father's house, the Father's love, the Father's Word, before we get so far away that we can't find our way back—and are lost.

As God sent Jonah to Nineveh with a message warning them of the coming overthrow of that great, wicked city, so He today is sending a message to all the world, warning us of the coming of Jesus and the final overthrow of all things earthly. Shall we, like Nineveh, "believe God," and make the necessary preparation by seeking God with all our hearts and turning away from sin and be saved? Or will we turn a deaf ear to all His warnings and entreaties and go down with the rest of the world in the maelstrom of destruction? This is the great question of the hour for every soul. What is your answer?

Why Am I Not A Christian?

1. Is it because I am afraid of ridicule and of what others may say of me?

"Whosoever therefore shall be ashamed of me and of my words, . . . of him also shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every one of us shall give account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh to Me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ . . . cleanseth us from all sin."

6. Is it because I am afraid I shall not hold out?

"He which hath begun a good work in you will perform it until the day of Jesus Christ."

Cleaning the Darkened Windows of AFRICA

S. M. Konigmacher, a pioneer missionary to Africa, gives a very vivid description of life in the jungles. He also tells of the general progress of the continent and of what the Gospel is doing for the natives. Read the August WATCHMAN.

The Scapegoat

Did It Represent Christ or Satan?

By W. H. BRANSON

THE instruction given concerning the ceremonies connected with the day of atonement in the days of Israel contains the following:

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering and one ram for a burnt offering. And he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."

Lev. 16: 5, 7-10.

The Hebrew word which is here translated "scapegoat," is "*Azazel*." This word appears as the marginal rendering in the above text. Thus one goat was for the Lord, and the other for "*Azazel*."

It will be noted that on the annual day of atonement, two goats were presented before the Lord at the door of the tabernacle. Then the lots were cast. On one lot was engraved "*La Yehovah*" (for Jehovah), on the other "*La Azazel*" (for Azazel, or the scapegoat.) Thus one goat was to represent the Lord and the other "*Azazel*."

The goat which represented the Lord was then slain, and its blood borne by the High Priest within the veil into the Most Holy apartment of the sanctuary, and there he sprinkled it before the law that Israel had broken. Thus final and complete remission was secured for all their guilt, and the sanctuary was cleansed from the sin which it had borne during the year. Then, in his character as mediator, the High Priest took the sins upon himself and bore them out

of the sanctuary. These sins were then placed upon the scapegoat (in type) and it was led away into the wilderness. There it perished, and the sins with it.

Thus we read:

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the

goat, and shall send him away by the hand of a fit man into the wilderness."

Lev. 16: 20, 21.

Now what does the word "*Azazel*" mean? The scapegoat represented Azazel. Who is Azazel? Some contend that it represented Christ. But we call attention to the fact that Christ was *slain* for our sins, while the scapegoat was sent away *alive* into a land not inhabited. It was not slain for their sins, to make an atonement for them. Who then is Azazel? Note the following statements:

"Hengstenberg affirms with great confidence that Azazel cannot be anything else than another name for Satan." — Charles Beecher, in "Redeemer and Redeemed," pp. 67, 68.

Origen says:

"He who is called in the Septuagint Apopompaios, and in the

Hebrew Azazel, is no other than the devil."

The "Comprehensive Commentary," in the note on Leviticus 16: 8, has the following important remarks:

"Scapegoat: . . . Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see.



The Syriac has Azzail, the angel (strong one) *who revolted.*"

In Gesenius' Hebrew and English Lexicon, we find this word defined thus:

"Azazel, only found in the law of the Day of Atonement (Leviticus 16: 8, 10, 26) respecting which many conjectures have been made. By this name is, I suppose, to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars) and afterwards, I suppose, from the names of idols being often applied to demons. (See the book of Enoch, chapter 10). This name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name Azazel, is also used by the Arabs as that of an evil demon. (See Reland, De Rel Muhammed, p. 189.)"

In looking up such Hebrew authorities as Rasli, Ebanesra, Ramban and Eliya, one finds that none of these eminent men apply the word "Azazel" in this text to the Messiah. Some of them indicate that it had to do rather with Satan.

Rabbi Herwitz, of the Jewish Synagogue, Claremont, C. P., when asked whether "Azazel" in this verse could possibly refer to Messiah, replied: "The Scapegoat, or Azazel, of Leviticus 16: 8 could not in any sense have represented the Messiah."

Now here we have it upon the best of authority that "Azazel" represents Satan. Does Satan therefore atone for our sins? No! The sins were not placed upon the scapegoat in any propitiatory, atoning or substitutionary sense. It is distinctly declared that the atonement had already been made when the High Priest came out of the sanctuary. Leviticus 16: 17. The scapegoat did not make the atonement. Without the shedding of blood, there is no remission of sins. Hebrews 9: 22. It was the blood of the Lord's goat that made the atonement. Leviticus 16: 15-19. This goat clearly represents the sacrifice made by Jesus Christ on the cross, when His blood was shed for the sins of the people.

Why, then, a goat to represent Satan? Just as in the type when the atonement was made the sins were placed upon the head of the scapegoat, and he was sent away into a place uninhabited, so in the antitype, when our High Priest, Jesus, has finished the cleansing of the heavenly sanctuary, through the blotting out of the sins of His people, He, having taken these sins upon Himself, will place the sins of God's people upon Satan. He will be declared guilty of all the evil which he has caused them to commit. Thus it is written:

"His mischief shall return upon his own head, and his violent dealings shall come down upon his own pate." Ps. 7: 16.

Satan, as the antitypical scapegoat, does not bear these sins in any atoning sense. It is his own culpability of these transgressions, the guilt of his own sins, that is placed upon Satan's head. *He is primarily responsible for all sin.*

As the scapegoat was sent away by the hand of a fit man into the wilderness, into a land not inhabited (Leviticus 16: 21, 22), so at the second coming of

Jesus Christ, an angel from heaven binds Satan and casts him into the bottomless pit, or abyss, which is none other than this earth laid waste and depopulated by the second coming of Jesus. (Isa. 24: 1-3, 19-23.) There he will be confined or "shut up" during the thousand years known as the millennium.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20: 1-3.

At the close of this period, Satan with all the wicked, will be destroyed in the lake of fire.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20: 7-10.

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezek. 28: 18, 19.

When Satan and sin have been thus destroyed, Peter declares that a sinless new earth will appear, in which the righteous will live forever: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 11-13.

Thus sin will be disposed of and wiped out of existence for "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time." Nahum 1: 9.

This is the scriptural doctrine of the atonement. Christ has made perfect satisfaction for the sins of all who come unto God by Him; while Satan not only bears the sins that are wholly his own, but he is held responsible and punished for the sins he has tempted men to commit. In other words, Christ's death satisfies the demands of the divine law for all who avail themselves of His sacrifice. All other sins are expiated by Satan and his host of wicked men and angels, in the lake of fire.

Food Facts and Fads

By LOUIS A. HANSEN

FACTS are one thing and fads are another. It is always well to distinguish between them, particularly when it comes to the matter of food and eating. There is no one thing of more importance to life and health than our eating, and there is perhaps nothing more subject to abuse because of faddish notions and foolish theories.

Important facts on diet and nutrition are being developed by the most careful study and chemical research of eminent authorities. Various individuals and groups of nutritional experts have conducted experiments reaching into the thousands. The facts that are being thus definitely demonstrated promise much for health development and human efficiency. They should not be looked upon as fads.

An interesting point in all this recent research is that the findings are so consistent with old-fashioned simple and normal living. The best and latest knowledge of nutrition points to the natural dietary originally given to man, and enjoins the regulations found in true temperance principles. Those who have for years been urging the need of food reform find themselves strongly supported in the conclusions of the most modern food findings. The value of whole-grain foods, fruits, vegetables, nuts, and good dairy products as a diet basis; the importance of proper selection and preparation of food; regularity in eating; variety in different meals; and many other dietetic principles previously taught, are now brought to the front as first-line health essentials.

The valuable information afforded us through the best scientific laboratory facilities of today, is given for just what it is,—newer knowledge of nutrition. The investigators do not claim to have found any new developments in the basic principles of diet, in food properties, or in the digestive functions of man. They are only learning about things that have been ever since food was made to be eaten and man was made to eat it.

For example: It was only within the last twenty years that what are now known as "vitamins" were discovered. It was found that the old standard diet of starches and sugars, fats and mineral salts, and meat or meat substitutes, was not a complete diet unless these important substances were present. Through a great many feeding tests on small animals, the knowledge regarding the action of vitamins has been developed to a place of large value in solving problems of nutrition.

Some may ask, What have people done for vitamins all the years before they were discovered? Vitamins have always been with us. The same foods in which they are now found have always contained them, and people benefited by them,



whether they knew they were getting vitamins or not. The chemists do not claim to have originated them, but their findings regarding vitamins give a new importance to their place in our nutrition. They strongly insist that unless we have vitamins, we shall suffer serious consequences.

In olden days people took their food very much as it came from nature, with perhaps simple preparation. Very little change was made in foods as far as their material content was concerned. It is our modern methods of meddling with foods that make it more necessary that we know what we should eat and see that we eat it. The information that now comes to us regarding vitamins is particularly timely because of the present manner of deactivating many of our foods by our more recent methods of milling and preparation.

The study of vitamins led to an investigation into the cause, cure, and prevention of rickets, a nutritional disease. It was learned that while there may be several causes of rickets, a lack of balance between calcium and phosphorus will produce it; that if the diet lacks this balance, the use of cod-liver oil or egg yolk will prevent the appearance of the disease; and that the factor of prevention is vitamin D. It is further learned that exposure to sunlight will also prevent rickets. But this exposure must be to the direct rays of the sun, and not through ordinary window glass, which screens out the particularly effective ultra-violet rays.

A further discovery was announced in 1925 by two investigators working separately on the rickets problem. That was that food which has been exposed to direct sunlight or to the ultra-violet rays of the mercury vapour lamp, will prevent rickets. Various foods have this power with only a few minutes' exposure to the rays. The use in the diet of a comparatively small per cent of foods thus exposed is sufficient to prevent rickets.

Here again is seen the fact that modern research is discovering truth that is age-old. Sunlight has always been sunlight, and it has always been storing health in foods and preventing disease in men, regardless of whether we have known it was being done or just how it was done. Now we are learning a little of its beneficent service, and may make a more intelligent use of it.

There are other important food facts being developed, all pointing to the need of care in providing ourselves with a diet that is inclusive enough to supply the essential nutrient elements. The big fact in it all seems to be that food can make us or break us, as far as health is concerned. Disease is produced by a wrong diet, and may often be cured by

the right one. In other words, food is truly a medicine, though we do not take it as such. It is a part of the Creator's provision for our health and healing.

It is obvious, then, that the question of food and feeding is not one to play with or to follow on faddish lines. We cannot make facts out of fads or foods out of follies. We must use sense in our eating, and in no one thing, perhaps, is it so essential that we give the matter careful study as in the selection of our food, its preparation and use.

Newly discovered facts do not deny those of earlier date; they only add to them or supplement them. The calorie still stands as a unit of measurement of the fuel value of food, and the body still needs its fuel foods as well as foods for energy. Fats, proteins mineral salts, and bulk material are as essential as ever, and it is still necessary to select the foods best suited to our digestive ability.

To secure the vitamins, or "food accessories," as they have also been called, we should get them in their natural food form, and not in the advertised patent medicine products. Indeed, it is in the good old natural bill of fare that we will find all the essential food elements. The fruits, grains, vegetables, including green-leaf ones, and nuts, with the addition of good milk or good milk products and eggs, will supply a balanced diet if used in liberal variety. The variety at any one meal should not be too liberal, but let meals vary. Some foods should be used raw.

Keeping up with the progress of newer nutrition means to go back to the simple form of eating, or rather, the eating of simple foods, simply prepared. With that goes the more sane manner of quiet living, following habits of regularity. Food is still food, and will keep us alive and in health if we use it right.

Ouija Board Dangers

The ouija board, which is attracting renewed attention in these days of increasing interest in things psychic, is characterized as a most dangerous toy by Dr. Otto G. Freyermouth, famous neurologist and psychologist. This is his statement as reported in the *Washington Herald*:

"Calling attention to three cases of insanity in Oakland, California, attributed to ouija obsession, Dr. Freyermouth warns against conjuring up these forces —whatever their origin—which come into play through the little board that 'delivers messages.'



God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." "Thou shalt eat the herb of the field." Gen. 1:29; 3:18.

"The three cases were women who had become victims to their own devotion to the occult.

"One, fully clothed, was walking calmly into a lake when rescued with difficulty. Another constantly 'heard mysterious voices.' The brilliant mind of the third had become shattered."

The ouija board is operated on the supposition or belief that the dead can and do communicate with the living. When we believe that and act upon it, we enter on forbidden ground. We leave the counsel of the infallible Word of God, and take as our guide intelligences that contradict the Bible and its Author. When we leave His counsel, we can have no right to complain if we find we have left His protection as well. There is nothing more dangerous for the inhabitants of this world than to turn away from God and His counsels and take our counsel from the enemy of our souls.

If we believe God, we will never tamper with Spiritualism; for He tells us plainly enough that our departed loved ones are sleeping; that they will be awakened when the Lifegiver calls them. Until that time they are unconscious; and they who represent themselves to be the spirits of our loved dead are the spirits of deceiving demons who communicate with us only to ensnare and to destroy. The inspired statement that "the dead know not anything" is as true today as when God caused it to be written. Be not deceived.

"We should never allow a friend to slip out of our lives if we can help it. True friendship is too rare and sacred to be lost, much less lightly thrown away. There may be slights given, even intentionally so; but they should be quickly set aside and forgotten."

Good News From a Far Country

By TOM MACKAY

My Hope Is the Blessed Hope

Titus 2: 11-13

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ.

Man Says, "Where Is the Promise of His Coming?"

2 Peter 3: 3, 4

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Concerning the Blessed Hope

Acts 1: 10, 11

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

When He Comes Again All Will See Him
Rev. 1: 7

Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.

When He Comes Again He Will Come With a Shout
1 Thess. 4: 15-18

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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. Wherefore comfort one another with these words.

Man Says, "Christ Is Here Now"

Matt. 24: 23, 24

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

God Says There Will Be a Separation When He Comes

Matt. 25: 31-33

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.

Man Says, "Peace and Safety"

1 Thess. 5: 2, 3

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

God Says, "Then Sudden Destruction Cometh"

1 Thess. 5: 3-5

Then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness,

[By one who drank to the dregs of sin, became a terror to his family and to society, served time in prison, and, by the providence of God, was stayed from staining his hands with the blood of his own wife, drifted into the Pacific Garden Mission in Chicago thirty-two years ago last January. The Spirit of God pierced his sin-stained heart and caused him to forget his ragged, drunken condition and come, a penitent sinner, to Christ, the Saviour of the world. He gave to God the broken fragments of a wicked, wasted life. The offering was accepted. Tom Mackay was changed into a successful mission evangelist and soul-winner. For thirty-two years his voice has been raised against sin and iniquity and his appeal to repentance has been heard and heeded by thousands from the Atlantic to the Pacific. Tom Mackay has prepared a Bible reading which we publish here.—ED.]

that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Man Says, "All Things Continue"
2 Peter 3:4

And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

God Says, "The Day of the Lord Will Come as a Thief in the Night"
2 Peter 3: 10,11

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

While We Are Waiting We Must Be Working
Matt. 25: 31-46

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall

be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. 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: For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye



ANGLO-AMERICAN TRIBUTE TO THE PILGRIM FATHERS

The picture was taken at the unveiling at Immingham, England, not far from the city of Hull, of the monument erected by the Anglo-American Society to commemorate the departure of the Pilgrim Fathers for Holland in 1609. Among the spectators were representatives from England, United States and Holland.

clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

[If Tom Mackay, after the wicked life he has lived, can come to Christ, receive pardon, be used mightily of God to win souls, claim the precious promises of God's Word that Christ will come again and will give him life eternal in that blessed land, is there not hope for every sinner? Our Saviour says to you today: "Son, give me thine heart."—Editor.]

Measuring Man's Limitations

It is quite natural for the human mind to think of God as a stern, exacting judge. Quite often men and women are almost overwhelmed by their own weakness, when they see their many failures and mistakes and sins, in spite of their good intentions. Thus all men and women really want to live better lives than they succeed in living, and often they become discouraged with themselves because of their inability to do what they would like to do. It is encouraging to know that this God of ours understands all of our good intentions; that He takes knowledge of our good resolutions, and that He is in a position to make proper allowance for our weaknesses. In the gospel according to St. John 2:24, 25 we read, "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man." Here we have the plain statement that Jesus knows just what is in man. He knows our weaknesses, He knows what we can do, and what we cannot do. He will not expect of us the impossible. He recognizes that "it is not in man that walketh to direct his steps." Jer. 10:23.

We have a real illustration of this fact in the question, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. Is it possible for the Ethiopian to change his skin? It is impossible. Does the leopard have power to change his spots? Never. Can men and women do good that are accustomed to do evil? It is impossible. It naturally follows that God can do what the Ethiopian cannot do; and what the leopard cannot do; and what men and women cannot do, in their own strength. In and of ourselves we are powerless, and it is impossible for us to become good.

Let us notice a statement in Isa. 41:13, "For I

the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." What a matchless helper we therefore find in our Saviour. It is He who tells in Isa. 42:6 that He will hold our hands, and will keep us. His are the "everlasting arms" that are beneath us. He is the one who says in 1 Thess. 5:21 that we must "hold fast that which is good." He has promised to hold us in His hand, adding that no man is able to pluck us out of His and the Father's hand. We have reason to take courage, therefore, in the knowledge that He who knows all about us will not expect the impossible of us, but that He who is holding us by the hand will lead us forward step by step to the shores of the eternal kingdom, if we will only in childlike simplicity walk by His side.

"Ashamed of Jesus! that dear Friend
On whom my hopes of heav'n depend!
No; when I blush, be this my shame,
That I no more revere His name."

—S. A. Ruskier

The Force and Power of the Will

"Those who put their trust in Christ are not to be enslaved by any hereditary or cultivated habit or tendency. Instead of being held in bondage to the lower nature, they are to rule every appetite and passion.

"God has not left us to battle with evil in our own finite strength. Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart."

"No one need despair. The tempted one needs to understand the true force of the will. This is the governing power in the nature of man,—the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity and right, so far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not choose to serve Him.

"God has given us the power of choice; it is ours to exercise. We can not change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. But we can choose to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ.

"Through the right exercise of the will, an entire change may be made in the life. By yielding up the will to Christ, we ally ourselves with divine power."

—Mrs. E. G. White.

Do not fail to read

Guiding Shadows Along Life's Road

in the next WATCHMAN

Theo. G. Weis' gripping article on the helpful meaning of shadows that cross every pathway in life and outline the trend of the course of history.

As Others See It

The Alphabet of Success

Always mind your own business.
Be wise in all decisions.
Consider and then decide.
Dare to do right in the face of all opposition.
Expect to be treated as you treat others.
Forget and forgive freely.
Gain the respect of your superiors.
Hold honesty sacred.
Insure your reputation by being a "foursquare" person.
Judge yourself before judging others.
Keep a memorandum of your expenses; it will enable you to keep within your means.
Live on the surface what you are beneath.
Make good use of your spare moments.
Never touch a glass of intoxicating liquor; the first leads to the second.
Observe with eyes open, and mouth shut.
Pay your debts promptly.
Quit saying, "I can't," and start saying, "I will."
Remember to make mother and father comfortable while you may. They will not live always.
Stop your swearing. What good do you get out of it?
Tell your troubles to no one. All have enough of their own.
Under no circumstances tell a lie.
Vileness and wrongdoing never "bridged a stream."
Wear your heart on your coat sleeve.
Xtend a helping hand to the needy.
Y ou are the divisor, life the dividend, the quotient rests with you.
Zealously pursue your "ideals."

—Selected.

In the Quiet Day

Jesus criticized the crowd that was about Him one day with the thrust, "Except ye see signs and wonders, ye will not believe." And it was intended as a pointed and searching criticism, too. The crowd of that day was to be won and held only by spectacular happenings; striking, unusual, extraordinary things were the only ones that seemed interesting or convincing or worth while to them. And that crowd, we fear, has not quite all disappeared yet.

That kind of people rendered no real help to the cause of the Man of Nazareth two thousand years ago. And they have not rendered very much help from that day to this. Not that spectacular things may not have a legitimate place in the affairs of the kingdom of God. Not that they may not indeed, even be expected and worked for on occasion. But

the person who comes to the place where he believes in no other kind is a hinderer and not a helper.

There are many more quiet days in life than there are exciting ones. Sometimes there are whole weeks, or even months, in which nothing special happens. But these ordinary days or weeks or months are the ones that give substance and quality to living, and the person who does not live his best in them is missing the best of life.

What Jesus was sighing for in those days when He was with the Galilean crowd, was the people who would keep on believing when not much was happening, who would keep on working when there were only commonplace things to be done, who needed no stir of the unusual to make the enterprise seem worth while. And He is sighing for that kind today just as He was then. And finding just about as few of them, it is to be feared.—*New Outlook*, February 9, 1927.

Atheist League Aims at Youth of Nation

The organized atheists of this country have launched a campaign to capture the youth of the nation, according to a statement issued recently by Charles Smith, president of the American Association for the advancement of atheism.

Formation of a Junior Atheist League, a subsidiary for children between the ages of seven and seventeen, with Christine Walker of Gap, Pennsylvania as the national secretary, was announced by Mr. Smith.

The league said it would "remove boys and girls from the evil influence of the clergy, encourage them to protest against Bible reading and religious worship in public schools and agitate against religious instruction during school hours."

"The attainment of happiness in this world rather than eternal bliss in a world to come shall be taught the rising generation as the chief end of man. Dispelling the illusion of immortality, the league will free sons and daughters from the fear of hell and the hope of heaven. Sacrifice for post-mortem considerations will be shown to be criminal folly." —*Newark Evening News*.

Why We Support Prohibition

There are not a few who, owing to the intensive propaganda carried on by the rum-lovers, are fearful that prohibition has been a failure. But nothing

could be further from the truth. Taking everything into account and realizing the difficulties attending every effort to change the habits of the people, we do not hesitate to say that the gains of prohibition are so great that every lover of our country may feel enheartened by the progress of the nation's efforts at self-betterment.

The health of the people has improved.

One million lives have been saved, as shown by the death rate, and infant mortality has shown a definite decline.

Crime has decreased. The United States Census Bulletin for 1926 declares that the rate of decrease in commitments for all crimes is over thirty-seven per cent.

Drunkenness has decreased. By the same authority we are told that the commitments to prison for drunkenness decreased fifty-five per cent, and the arrests for drunkenness decreased 500,000 per year. Alcoholic insanity has been reduced by sixty-six per cent during the first three years, while deaths from alcoholism have been reduced by an average of 3,300 a year during the past six years.

Economic conditions have wonderfully improved. Savings bank depositors have increased by twenty-three million persons, while the amount in savings banks has increased by eight billion dollars. The increase in life insurance amounted to thirty-seven billion dollars between 1913 and 1924, and the country's wage account increased eight billion dollars. The Salvation Army reports from thirty cities that applications for relief have fallen off fifty per cent.

This is the condition after six years of prohibition, two of which were years of great financial depression. We cannot, therefore, but ask on what basis of reason any modification should be demanded?

—*Episcopal Recorder.*

"Modern Times"

We must not forget that the world has always had its "modern times." St. Paul lived in transitional days and in a very modern atmosphere, when old things were being discarded and the new appreciated. At one time he stood in an intellectual, fashionable, cultured, commercialized city, that looked upon the message of the cross of Christ as foolishness. What did he do as he met this attitude? He did not soften or smooth his message; he did not adopt the art of rhetoric or the airs of a philosopher; he did not exalt Aristotle or Plato and resolve to meet Greek culture with a modern touch of Greek philosophy. He met them with this message: "For I determined not to know anything among you, save Jesus Christ, and him crucified." They are the words of a man whose mind was fully made up after full consideration of all the facts. He was quite alive to the thought of Corinth, its love of wisdom, keenness of intellect. He knew, too, that if he gave Corinth what they needed, it would not be what they wanted, so he followed

the line of their necessities rather than their desires.
—*Free Press, London, Ont.*

Why I Keep the Seventh Day of the Week as the Sabbath

(Continued from page 12)

the day God set apart to commemorate creation, the day He had commanded at Sinai to be remembered. After they had rested on the Sabbath day, "Upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." One thing is very clearly stated here, and that is that the Sabbath day *according to the Commandment* is the seventh day of the week, and that it comes just before the first day of the week. It is also clear that Jesus and His disciples kept holy this day and no other, both before and after His resurrection.

Paul and his associates also kept holy the Sabbath day. We read, after they came to Thessalonica, "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." This was more than twenty years after the death of Christ, and the Sabbath at this period was still observed as the day of worship by the Christian church.

After Paul came to Corinth it says he worked at his trade as a tentmaker during the week, but "he reasoned in the synagogue *every Sabbath* and persuaded the Jews and the Greeks." "He continued at Corinth a year and six months, teaching the word of God among them" while he worked during the week. Every Sabbath day during his stay there found Paul in the synagogue teaching the people and testifying that Jesus was Christ. The real blessing of the Sabbath was unknown to those who kept it merely as a day of rest from physical toil. It is soul rest the Sabbath is to bring to its observers. This rest can come only by learning of Him, and yoking up with Him, in labour of love. This is the rest the Sabbath holds in store for those who accept Christ and follow in His footprints and like Him go about doing good. On this day, the mind being freed from the business worries of the week, and centred upon things divine, God is better able to communicate with His people and impart to them spiritual truths. John on the lonely Isle of Patmos while in the spirit on the Lord's day had unfolded to him the history of the church and the experiences through which those who were faithful would pass. As he beheld the redeemed, one said, "What are these which are arrayed in white robes and whence came they?" The reply came: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The final word to him was "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

News Notes

—The lowest spot on the surface of the earth is where the River Jordan empties into the Dead Sea, 1,300 feet below the level of the Mediterranean.

—Fingerprints as a means of identification were used by the Chinese as early as 400 B.C.

—Paper currency now lasts only about half as long as it did before the war. Experts say this is due mainly to oil and grease soaking into the paper money at automobile service stations.

—The expression "a bee line" is derived from the fact that a honeybee, having finished its job of collecting all the honey possible, mounts a little into the air and then settles down to take its quickest way home.

—According to an old English superstition, when children of different sexes were brought to the font at the same time the boy must precede the girl; otherwise she was in danger of having a beard when she grew up.

—If the thirty pieces of silver which Judas got for betraying Christ had been placed at 4 per cent interest, assuming their value to be half a dollar each, the Judas Foundation today would claim a mass of gold equal to 345,000 globes the size of this earth.

—Statistics show that each time the London House of Commons takes a vote on a measure it costs the taxpayer \$60, and every question asked during the daily "question time" costs \$5.25. By asking 469 questions, one member cost the country \$2,867.50 for six months, besides his salary.

—Bible marvels, says Sir Oliver Lodge, such as the voice at the baptism of Jesus, and Saul's vision on the road to Damascus, which have been doubted, are now being proved by science. True science is always in harmony with all God's revealed truth. Many of the scientific discoveries of the present day help belief in the Bible. Thus God would leave without excuse those who to the end persist in unbelief.

We Help Students

During the summer months many students are making their school expenses by selling the CANADIAN WATCHMAN. They are earnest and capable, ambitious for better equipment in the service of humanity. We bespeak for them your courtesy and help.

—Babylonian merchants sold goods on credit 4,000 years ago.

The Kingdom of Justice and Mercy Is Coming

(Continued from page 9)

our hearts. He said, "If I go . . . I will come again." John 14:3. In the New Testament alone three hundred and eighty references are made to Christ's second coming to establish His kingdom. One verse in every twenty-five refers to it. Entire chapters are devoted to proclaiming it, while isolated texts from Genesis to Revelation declare the same mighty truth. The gospel of the kingdom is to gather out a people from every nation who choose to obey His word in preparation for the coming of the King who will rule in righteousness.

The complete story of redemption—His humanity, ministry, betrayal, suffering, death and resurrection—is but a revelation of His solicitude and love. He is lonesome for His children and is soon coming to bring eternal deliverance to His people who have waited long and prepared their lives for that blissful day.

"Through earth and heaven there quivers in the air

One mighty theme of Christian song and prayer,
'The finish of the work' that is to bring

The coming of the King."

Does Canada Need a Hollywood?

(Continued from page 4)

prevents us from seeing any beauty in their gorgeous displays and vain attempts to produce that which is refined and classical. Invariably we must face the issue, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh." James 3: 11, 12. There is too much "bitter" in this silver stream of amusement.

Should the Master of Galilee enter our modern city today, would He pause before the glowing billboards of our theatre and read, "Flaming Youth," "Female," "So This Is Paris," "Pagan Passions," "Flames of Desire" or whatever it would happen to be, and after having read step to the ticket office and ask for a seat? Would He? Is there anything in that noble life that would give us such an impression? Christ never attended the Roman gladiatorial games or heathen festivals that were so common at that age of the world. Then why are we, who profess to be His followers, so unlike Him in the things that we do? Are we holier and less easily contaminated?

Yes, what this country needs is a sound, intelligent, uplifting movie industry of its own; I wonder—does Canada really need a Hollywood?

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Possibly the world's most famous meeting place, Gooderham Fountain at the Canadian National Exhibition.

Many Features Promise to Make Confederation Year Of Canadian National Exhibition Greatest in History

THE Canadian National Exhibition of 1927 has been dedicated as a memorial to the unifying of the Canadian Colonies, sixty years ago. Therefore the many features of Confederation Year will be of special appeal to Canadians. As a lasting memento to this great achievement, the Confederation Diamond Jubilee Entrance has been erected at the eastern terminus of the grounds. A second Jubilee Year feature is the erection of an eight-acre annex to the



Coliseum. When this is completed this colossal show building will contain sixteen and one-half acres.

Athletic events of great magnitude have been planned, which include the mammoth Canadian National Exhibition \$50,000 Marathon Swim. Each of the ninety-three buildings will contain treasures from every land and every clime. Canadian National Exhibition dates—August 27 to September 10.