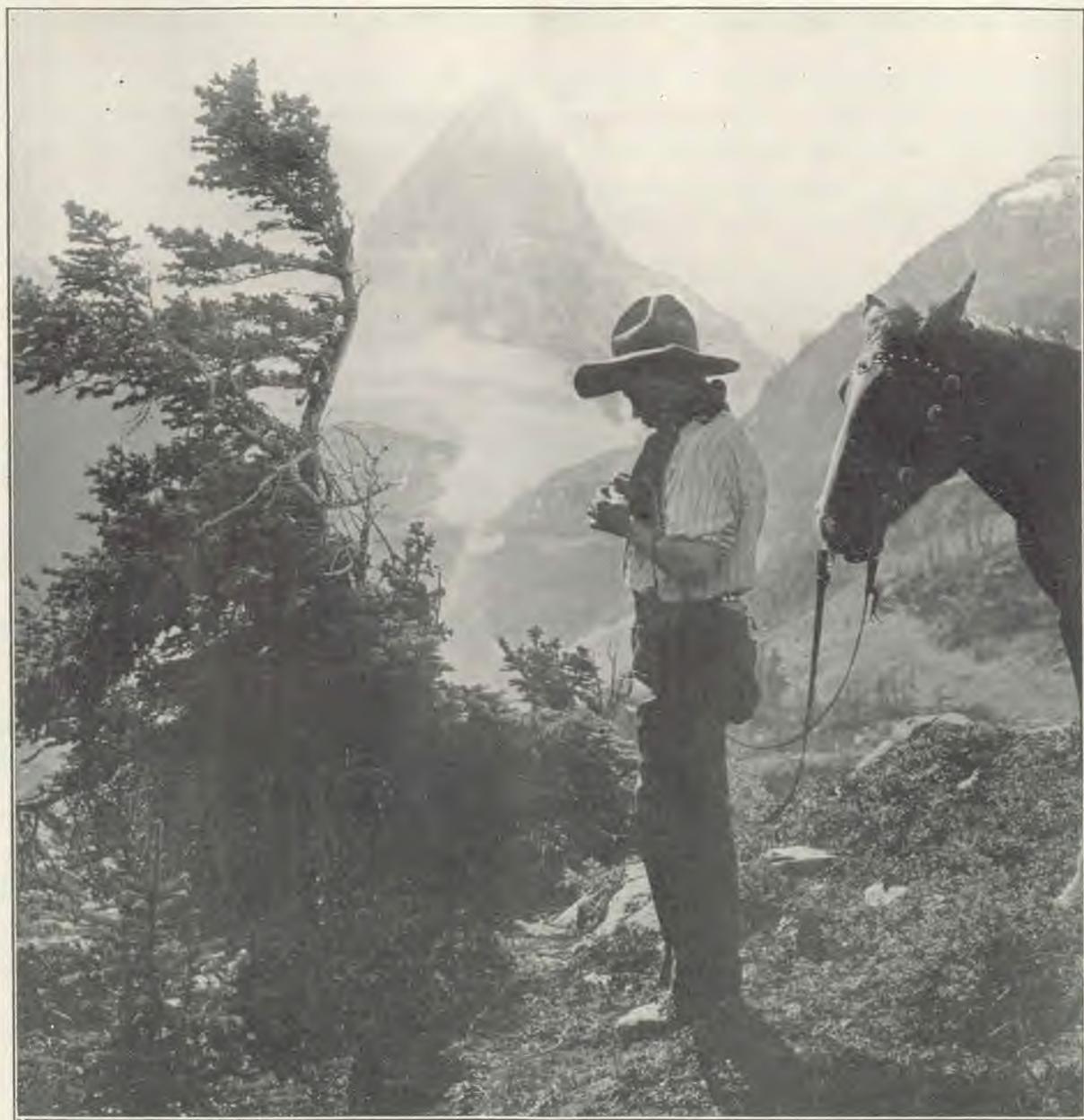


# The Canadian WATCHMAN



(Courtesy C. P. R.)

*Mount Assiniboine, Canadian Rockies—Top-of-the-World—The Tree Line*

Read "Guiding Shadows Along Life's Road" *Page 3*

OSHAWA, ONTARIO, AUGUST, 25c.

## *It Takes Courage*

*TO live according to your convictions. To be what you are, and not pretend to be what you are not.*

*To say, "No," squarely and firmly, when those around you say, "Yes."*

*To live honestly within your means, and not dishonestly upon the means of others.*

*To speak the truth when by a little prevarication you can get some special advantage.*

*To refuse to knuckle down to and bend the knee to the wealthy, even though you are poor.*

*When mortified and embarrassed by humiliating disaster, to seek in your ruins the elements of future success.*

*To refuse to do a thing which is wrong because others do it, or because it is customary and done in trade.*

*To stay home evenings and try to improve yourself, when your comrades spend their evenings having a good time.*

*To remain in honest poverty, while others grow rich by questionable methods which you could easily use yourself.*

*To refrain from gossip, when others about you delight in it, and to stand up for an absent person who is being abused.*

*Not to bend the knee to popular prejudice, but to stand firmly erect while others are bowing and fawning for praise and power.*

*But it always pays. — The New Success.*

# Guiding Shadows Along Life's Road

By THEO. G. WEIS

RALPH WALDO EMERSON once wrote in his journal, "I am sick—if I should die what would become of me? We forget ourselves and our destinies in health, and the chief use of temporary sickness is to remind us of these concerns." Omniscient Providence deals kindly with wayward, blundering humanity. Though mysterious the design, and oppressively heavy the suffering we bear, love and mercy guide. God's bountiful blessings increase in accordance with our ability to utilize them to His honour and the help of our fellowmen. Too, lest we forget and boast in glories not our own, He permits death's shadow to pass our humble bedside, reminding us that He "who hath measured the waters in the hollow of His hand, and meted out heaven with the span," is Master of our ways.

With similar watchfulness and forceful guidance the hand that feels the heart throbs of a singular being, directs and controls the catastrophic forces of the universe. Similar guiding shadows, as cast their warning shapes upon the human life's path, cast a threatening image upon the broad highway on which all life is moving. Can we tell time by shadows? Can we know forthcoming world events by studying those we have passed? Yes! To a degree! Then, read those warning signs and plan your tasks, your life, accordingly.

## How Long?

"Doctor, how long?" is a serious question and begs for the most sympathetic answer when a human life hangs in the balance. It is equally serious when the human race is involved and Jesus' answer seems most sympathetic when He said "the hour knoweth no man."

The Christian hope lies in the restoration of immortality, bliss, and sinlessness on the earth made new—an Eden Paradise restored. But, how soon will that be? Will it be a million, a thousand years? In our lifetime or are we left in darkness

since, "the hour knoweth no man"? How far are we from bliss or oblivion, anyway?

## A Warning Voice

The world is a beautiful place to live in—most of us *should* be agreed on that. Yet, it is also true that destruction has ridden upon destruction; sin has multiplied sin; event has followed event in hurried succession upon our globe for six thousand years. Empires have toppled; governing races become slaves; barbarian hordes, civilizations; ruin, filth, dirt, and nauseating indecency usurped the place of grandeur, beauty, purity, and vice versa till not one thing is "as when by heaven made".

Jesus when among His disciples outlined clearly and emphatically the trend of the times preceding His second coming. He knew human history and foresaw our racial destiny more clearly than any poet or philosopher. If our faith in Him is unshaken His voice will be a warning to us, if shaken—it's a sad future. Jesus said to His disciples, ". . . verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2. The Master was speaking of the Jewish temple, the glory of the time, the honoured shrine of Judaism. That prophecy is history today. So complete was the work of Titus'



Sunset at Golden Gate, the entrance to San Francisco Harbour.



TORONTO'S MOUNTED CADET CORPS

This mounted cadet corps is said to be the only one of its kind in Canada outside the Royal Military College.

soldiers that to this day Jerusalem has not raised its once-crowned architectural splendour from the crumbling ruins. At the same time and to the same group of questioning individuals Jesus made another statement:

"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." Luke 21: 25-27.

A similar statement is also made by inspiration through John:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind . . . and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains . . . from the face of Him that sitteth on the throne." Revelation 6: 12-16.

### *Shadows Already Passed*

Just as surely as every word of the prophecy concerning the Jewish temple has been fulfilled, so surely will the rest of the same prophecy *be fulfilled*. The vastness of events as outlined by the Master is too tremendous in its historical immensity to be carefully analyzed in a few sentences. History, let it be noted, supports the statements of prophecy and it is a concurrence of supreme significance. History, folklore and testimonies of eye witnesses coherently prove: (1) sun darkened 1780; (2) moon veiled 1780 (the night following the dark day); (3) the stars fell, the spectacular shower of November meteorites, 1833.

What volumes of political and economic history the Master must have meant when He said, "distress of nations and perplexity." Hundreds of books have been written on the Great World War; yet it seems not half the human woe has been told. That was an awful crime; but we're fast forgetting it in the awful perplexities of *this day, this hour*. The world crawled out of that struggle dazed and staggering. Many situations then created have not yet been pleasantly settled. Continually new difficulties are coming on.

"Men's hearts failing them for fear"—we are living in a cyclonic age, an age of gigantic social upheavals, miraculous speeds, phenomenal feats, colossal achievements and desperate deeds in "love and vice." This is an age of cynics, pessimists, infidels, agnostics, evolutionists, modernists, fundamentalists, spiritists, intensity. Men run here and yon, to church, to shop, to love, to war, each one pushing for himself; and never was there such disregard for fellowship and the interests of another's *spiritual welfare*.

### *Faith Eclipsed by Growing Materialism*

The morrow of our religious and social world seems a shadowy lane with many sudden turnings. Evolution and agnosticism are reaping a sad but rich harvest. To many life seems only a "little stir amongst the slime, a fuss in the mud." Doubt and skepticism have always existed but never have they played such a prominent part in the dominant moulding institutions of nations. To many there is no sin, judgment, heaven, hell, God, devil; and men with prolific brains like H. G. Wells write such books as "God the Invisible King"—an attempt to patent God like a new medical concoction or a mechanical toy paraphernalia.

G. B. Shaw whose name, according to his own boast, is mentioned in every newspaper of the world says:

"Our morality is impudent hypocrisy."

Through one of his characters he says:

"Marriage to me is apostasy; profanation of the

sanctuary of the soul; violation of my manhood; sale of my birthright; shameful surrender; ignominious capitulation; acceptance of defeat."

### *Catering to the Public Taste*

Then those educators of the masses—the press and the theatre—are they giving out wholesome moral instruction? One editor commenting on newspaper conditions says:

"Whatever the choice, provided there be sufficient viciousness revealable in faked photographs, faked diaries and faked interviews to furnish a sufficient flare of bestial nastiness, the satyr (part man part goat, a sprightly fellow given to riotous merriment and lasciviousness—abundantly found in the pink and green scandal papers) is projected into the limelight with vastly greater publicity prominence than ever was the lot of Julius Caesar, Napoleon Bonaparte or Kaiser Wilhelm. The motto seems to be, in the editorial sanctums where all this muck is compounded for public consumption, *If it makes good lewd reading—go the limit.*"

The magazine world is no better. In an article entitled "The Menace of Manufactured Smut" we read:

"In one town of 25,000, of 110 magazines on display sixty-eight were purveyors of the snappy, vulgar, and smutty in reading matter. Nearly everywhere the situation is about the same. It looks as though we were a dirty-minded people."

With these conditions existing is there any wonder that clean thinking men's hearts are failing them for fear? What are we doing to ourselves? Where are we going? Is civilization like Lot of old pitching toward Sodom?

On September 18, 1926, there swept across the southern part of Florida a storm-flood that killed

500 people, injured 5,000, and left a ruin valued at \$100,000,000 lying in its tracks. On March 7, 1927, Japan passed through another trembling of its unstable, water-washed, island shores. The estimated wreck of the tremor is 3,000 dead; 50,000 injured; and a \$50,000,000 property loss. That is not all. In the six months following the Florida disaster, there occurred, according to the most conservative statistics—28 large catastrophies by land and sea with a total loss of 6,126 dead; 58,523 injured; \$251,200,000 property loss and thousands left homeless and unfortunate. The Master meant just that when He said, "the sea and the waves roaring." This too, like political, economic, social and religious violence is a sign of His coming.

### *The Call*

It is just at such a time as this that God's appeal to the individual sinner is the strongest. "Give me thine heart," is His plea. It is the only remedy. "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." James 4: 8-10.

With the evening shadows lengthening, with such a threatening night before, friend, where will you make your abode? It will mean your soul's salvation if you will study wisely the Guide Chart and plan your journey to the beyond accordingly.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13.

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Corinthians 16:13.



Australia's New Parliament Buildings at Canberra, recently opened with great ceremony. Australia, like Canada, avoids rivalry between its chief cities by building a capitol on new ground.

# China Sweeping On Toward Chaos

By H. W. LOWE

THE strongly antichristian speech delivered in London by the chairman of the Peninsular and Oriental Steam Navigation Company is not devoid of significance to those who have in any degree studied the growing antipathy to things foreign throughout the Orient.

The speech raises two points which arrest attention: (1) The wisdom of sending out missionaries to convert non-Christian peoples; (2) the relationship between Christianity and the present crisis in the East.

On the first point, Lord Inchcape, whose biting tone may be interpreted in the light of tremendous financial losses to shipping interests in China during the past year, says:

"My opinion is that the sooner some of our well-meaning people give up their crusade in India and China the better it will be for us all." And again, "The attempt to break down China's ancient faiths . . . is, I think, to be deplored."

On the second point:

"My belief is that we have in a great measure brought about the present condition of antagonism to us in China by sending missionaries there to endeavour to convert the people to Christianity."—*Daily Express, December 9, 1926.*

## *A Storm of Protest*

greeted the publication of these statements. But, apart from the indiscretion of the utterance at such a critical time, there is revealed either a fundamental ignorance or an inexcusable misconception of the warrant upon which all Christianizing efforts have ever rested. Missionaries are not sent out "to break down China's ancient faiths." They go because there once throbbed a heart so human in One of such profound wisdom, that there was uttered the clarion command to all true Christians: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. The great Founder of Christian missions was motivated, not by the conceptions of the fanatical iconoclast who would ruthlessly destroy, but by an intense desire to build up something better. To His twelve apostles He gave the commission: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: *freely ye have received, freely give.*" Matt. 10:7, 8. Therefore, to all loyal Christians, it is impossible to withdraw from this work of giving freely to all mankind the blessings conferred upon our enlightened lands by the Christian religion.

Apparently, however, there are people whose conception of religious duty would permit them to enjoy the privileges and comforts which many Occidental nations have derived from Christianity, and at the same time preserve a frigid indifference to the sufferings of fellow beings in the less-enlightened Orient. Happily for the degraded and downtrodden, the great Head of the greatest missionary religion in the world had such a vision of those "who labour and are heavy laden" that He never could permit His followers to bask in the smug, self-complacency of a non-missionary code.

True, in establishing the great Christian dynamic of missionary enterprise, He knew that His weapons were "mighty through God to the pulling down of strongholds." 2 Cor. 10:4. He foresaw that such hideous practices as ancestral worship with its consequent

## *Female Infanticide in China*

must slowly disappear before the grander and nobler edifice of the justice and love of God; but that destruction was only incidental to His grand objective.

From the earliest ages Chinese daughters have been lightly esteemed, because they sooner or later marry and are then valueless to their parents. They are in large numbers either exposed at birth or otherwise killed by their own parents, or if they survive, they are the objects of parental neglect and may eventually be sold to another family as domestic slaves.

Mr. C. H. Coates, who has spent twenty-two years in China and Tibet, published an exceptionally instructive book in 1926, in which he tells us that—

"Female infanticide in China is as common as, and excites scarcely more comment than, say, a children's picnic at home. Most Chinese cities possess a 'baby-tower' into which unwanted infants are thrown."—*Red Theology in the Far East,* page 150.

Speaking of female child slavery, he says:

"At a very moderate estimate there are two millions of these slave-children in China. Some of them have kind or tolerable owners. But the well-known prevalence of cruelty, taken with the social and temperamental forces known to operate in the system, . . . make it certain that a large percentage of such children endure a daily hell of misery too fearful for comprehension. Individual cruelties which would electrify any country in Europe with a spasm of horror hardly waken the mild comment of a single street in China's grand modern republic. Floggings,

suspensions, the pouring of boiling water over the hands, the amputation of a finger-joint, gagging and tying up for torture with hot irons, and similar cruelties are not uncommonly practised upon these children."—*Ibid.*, page 151.

This, not to mention other humanitarian reasons, in itself is sufficient to justify the Master's "Go ye into all the world, and preach the gospel." The duty of the Christian evangel is, regardless of the conflicting interests of modern commercial syndicates, "to preach good tidings unto the meek; . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isa. 61:1, 2.

But we must not allow our missionary zeal to blind us to the fact that there has rested a stigma on missionary work in China and other Oriental countries. In China, especially, the history of missions has been marred by several unfortunate events.

Roman Catholic missionaries commenced work in China as far back as the thirteenth century, and from then onwards some clever men have laboured in their ranks, such, for instance, as Francis Xavier and Matteo Ricci. Unfortunately the highly ritualistic form of the Roman Catholic worship too much resembled Buddhistic idolatry, and, also, the Roman practice of interfering in national politics somewhat prejudiced the Chinese against Christian missions.

In 1842 was concluded a somewhat inglorious treaty which terminated a war brought about by the Chinese Government's refusal to permit the importation of opium into their land. In this treaty was embodied a clause granting liberty of religious worship to foreigners in certain parts of China. About this time (1844) the great Protestant missionary movement set in, and thus Christianity became associated, in the Chinese mind, with the odious opium wars.

The subsequent wars of 1857-60 led to treaties which permitted toleration of the Christian religion,

with the right of foreigners to go anywhere within the Empire. The Chinese, however, once more had the impression that the religion of the foreigners was being forced upon them.

In spite of such inauspicious circumstances, and against inherent self-satisfaction and extreme exclusiveness of the Chinese, the story of the splendid progress of Christianity is imperishably heroic. Not infrequently have Christ's followers, both native and foreign, shed their blood in witness of their faith in the only power that can save China. The names of such devoted men as Dr. Morrison, James Gillmour, and Hudson Taylor are inextricably woven into that great missionary movement which went forward to win "China for Christ." Churches, schools, colleges, even universities, were established throughout China and the Orient. A wonderful opportunity faced the church of Christ towards the close of the nineteenth century.

But during recent decades changes have come, and some of these have a bearing on

### *The Modern Missionary Movement*

In place of a healthy regard for the wholesome, regenerating influence of the whole Bible as the divine revelation to man, many new teachers were habituated to excise from that Book all such sections as were supposed to be out of harmony with modern ideas. Chinese Christians

were thus confronted with the sad spectacle of Christian missionaries divided amongst themselves regarding their allegiance to their sacred Book.

Thousands of Asiatic students have graduated at European and American universities. Materialistic philosophy, evolutionary theology, destructively critical methods of Biblical interpretation, were meted out liberally to them. They saw more clearly than ever that Christian professors and preachers were hopelessly divided against themselves on many fundamental, scientific, and theological questions. They returned to the Orient as instructors in Christian institutions. Their liberal, modern outlook left them free to imbibe a heterogeneous mass of ideas from every political and religious source. The result, as far as Chinese Christian institutions are concerned,



Modern science is to be introduced in China by Wong Yu Fong, a graduate of the University of California. He has been called by the Chinese government to establish and teach ultra modern scientific studies in the University of China.

is thus set forth by a veteran missionary, Dr. H. White, quoted in "Red Theology," page 142:

"Of the thirteen theological seminaries [in China], four can be depended upon. And of the forty-eight Bible schools, nine or ten are safe. . . . The academical institutions are in even worse plight than the theological."

From which we face the woeful fact that approximately seventy-five per cent of Christian institutions in China no longer pretend to base their instruction upon the fundamental Christian teaching of the inerrancy of the Scriptures as the revealed will of God to man. Is it to be wondered at that there is today throughout China and the Orient a widespread lack of respect for a foreign religion whose professedly sacred Book has been "dismantled and discredited" in the house of its friends?

### *A Revolutionary Christ*

The fatal modernist habit of attempting to adapt Christianity to whatever may be the passing popular trend, is playing no small part, according to those who have studied the question on the spot, in the production of that queer combination, the Chinese "Christian" Communist.

During the revolution against the Manchus, a retreat of the revolutionary "Christian" troops was taking place at a spot already the scene of much carnage. The Bulletin of the National Christian Council (claiming to represent the entire Chinese church) thus describes a daily event:

"In the early dawn the majority of the delegates might be found in quiet places by the riverside, following the Bible study text entitled 'Christ of the Revolution' for their morning watch."—"Red Theology," page 170.

We have never yet conceived it possible that Jesus Christ, in the light of all His recorded statements, could ever have intended His servants to propagate the gospel of peace by the shedding of human blood. Yet, hear the latest brand of Chinese Communist Christianity:

"Jesus is a great revolutionist, and therefore one who follows Jesus must promote revolution. Therefore one who is not a revolutionist cannot be counted a true Christian. . . ."

"The idea of the kingdom of heaven preached by Jesus is the 'revolution of the world.' It contains the idea of opposition against imperialism and capitalism. It suggests freedom to the oppressed nations, it practically introduces the idea of Communism." (Article in Chinese weekly journal *Truth*, under management of eleven prominent leaders of the Y.M.C.A., the Yen Ching University, Peking Christian Student Union, and local churches; quoted in "Red Theology," page 183.)

### *Christ and the Kingdom of Heaven*

We agree that the teachings of Jesus, if practically applied, would revolutionize the world, but not by methods of "war, bloodshed, conflagration, and devastation." We are sure that these campaigns

of hate and of bloody revolution, such as recently permitted crowds of Christian students from Peking universities and academies to attack the private residence of their Minister of Education yelling, "Kill Chang Shih-chao!" "Kill Chiang Meng-lin" (the University Chancellor), would never be countenanced by the Prince of Peace, who, to a militant disciple, said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword," Matt. 26:52; and, to a Roman ruler: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight," John 18:36; and, to His disciples in general: "Peace I leave with you: My own peace I give to you." John 14:27, Weymouth's translation.

### *China's Need*

The great Chinese nation is awaking from the sleep of centuries, and a consciousness of new power is urging it ruthlessly forward. Mighty influences are at work. Unless the leaders of Christianity in the East can offer a fixed, immutable, purifying standard of conduct, and a hope beyond the sordidness of this life, the situation will become terrible indeed for China and the world.

China needs a divine Saviour, and not the mortal man of Modernism. She needs the infallible Word of the living God, and not Modernism's mutilated Bible. Only thus can China's teeming millions, and indeed the whole world, find solace for the turbulent soul and hope for the days to come.



SCOTS GUARDS LEAVE FOR CHINA  
The picture shows the Guards going aboard the  
"City of Marseilles," bound for China.

# THE DOCTOR SAYS

## "Let Me See Your Tongue"

By C. L. PADDOCK

**M**OST of us have been sick at some time in our lives, and have called in a doctor. When he came he probably pulled his chair quietly up to the side of the bed, took out his watch and felt the pulse. Then he said, "Let's see your tongue." Finding it thickly coated with a yellowish coating he said, "You are bilious. Your stomach is upset." He prescribed a diet and perchance some medicine to clean out the intestinal tract. Strange isn't it that this little organ is such a definite index to our physical condition?

When we get up in the morning with a bad taste in our mouth, a foul breath, and a coated tongue, we know very well it is a symptom which we can rely upon. It indicates trouble on the inside.

### *Other Things Revealed by the Tongue*

But the tongue tells more than that. It tells of our character, our hobbies, our joys, our sorrows, our fondest hopes and our highest aims.

Listen to an individual talk for a few minutes and his conversation will tell you about his character. If his speech is pure you will know its source is pure. If his conversation is interspersed with vile oaths we can be assured that the heart is not perfectly clean.

"Out of the abundance of the heart the mouth speaketh."

I have talked with men who seemed to enjoy conversing on only one subject, that of dollars and cents. Start off on any subject of conversation and they would soon work back to the one cherished idol of their hearts, — money.

Listen to some young people chatter for a short time and their tongues tell you of lives spent wholly in the search for ephemeral pleasures. Sometimes this little member tells of a love of dress which shuts out all else.

Now and then we meet a loquacious individual who talks incessantly and never says anything. Such a tongue indicates a vacuous empty life. How true is the old saying, "An empty wagon rattles the loudest."

A tongue covered with the yellowish coating of gossip and slander reveals a heartspring of jealousy and hatred.

When an individual is in trouble or discouraged the world soon knows it, for he tells his troubles everywhere. A pessimist spreads gloom wherever he goes. When you and I are in trouble others soon know it by our talk.

### *Out of the Abundance of the Heart*

If ones soul is on fire with some grand and noble truth, some new message, his tongue will refuse to keep the secret. He simply must tell others.

Seek as we may to hide from man the hidden secrets of our inmost lives, be these secrets unbounded joys or unbearable sorrows, scholarly wisdom or childish foolishness, our conversation will sooner or later reveal to the world what lies hidden beneath the surface.

It was said of Jesus that "never man spake like this man." The reason was that no man had ever lived as He had lived.

Peter well knew the power of the tongue. When he stood in Pilate's judgment hall surrounded by his enemies, a small girl detected by his pure speech that he was a disciple of Jesus. And Peter knew full well he could convince the crowd that he was not a disciple of the Master if he would only swear a little.

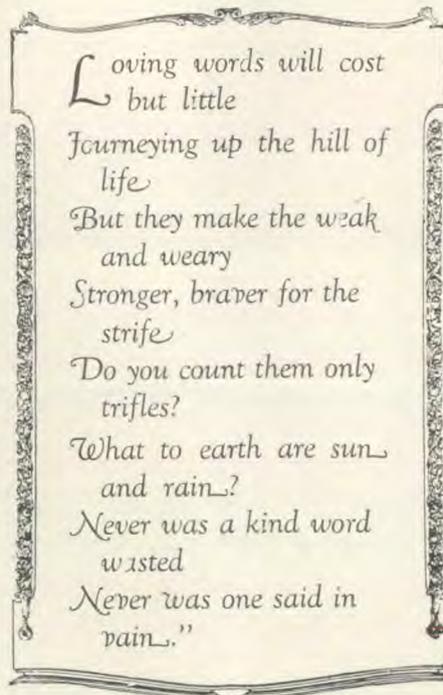
"There shall be no Alps," spoken by the great warrior, shows a life of indomitable

courage, one that knew no obstacles.

"With charity for all and with malice toward none," expresses in a few words the magnanimity and love of the great Lincoln. These few words give us the key to his inmost life.

Armies have been moved to battle by a few well-chosen words. Friendships have been severed and lives ruined through the power of the tongue. Kingdoms have been broken down by this little member. Souls have been encouraged and started on the road

(Continued on page 30)



# MODERNISM —

## *Its Cause, Its Character and Its Cure*

By REV. C. F. KOEHLER, Spokane, Washington.

WE are in the storm of a great religious controversy, and we wonder whether it is a storm of devastation and ruin only, or a clarifier of the religious atmosphere. Is it Satan we are facing in his endeavour to drive a strategic wedge through the united forces of the Christian church, or is it a thunderbolt of the Almighty to shock the dreaming church to the consciousness of a grave danger? We are inclined to believe the latter. God is still "within the shadow, keeping watch above His own."

### *Popular Error*

This controversy is the culmination of perhaps two errors into which the church has drifted almost imperceptibly. The ruling motive was sincere, but there is a world of difference between sincerity and truth. The motive was a complex one. It was to make the Christian church progressive, to create action. It was to interest the indifferent and make the strongest possible appeal to the intelligence of cultured unbelievers. In the execution of the motive, however, the vital thing has been omitted.

### *Unconverted Members*

The first error that has resulted in the precipitation of this controversy and the popularity of Modernism, is the policy of the denominations to lay abnormal stress upon numbers. The minister of the gospel is rated by the number of accessions to his church. Hence his feverish activity to swell the membership by hook or by crook. It is the gauge of his success; the standard that prevails, and he must conform to it or he will be eliminated.

Much may be said on the matter, but the point that applies to this argument is that as a result a great number of scholarly men, and many who imagine they are such, have become affiliated with the church without having experienced saving grace. Men have united with the church as one unites with a club, having good intentions, but self-deceived or clerically deceived as to the essential things in the religion of Jesus Christ.

These people have opinions; they are men of action, they are philanthropic and have fine ideals of world betterment and human good. They are enamoured with such splendid conceptions as the brotherhood of man, but their viewpoint is not that of the Man of Galilee, though they may so imagine.

To such, many points of fact emphasized by the fundamentalist mean nothing but scraps of theological dogma to be discarded by practical men.

They are modernist by all their training, and nothing new has come to them after affiliation with the church. It is not they but the system that is to blame. The system is putting the emphasis in the wrong place, on quantity rather than quality. This means disaster.

### *Jesus Counted Hearts Not Heads*

Jesus thought in terms of quality. He counted hearts, not noses. One hundred and twenty were lead to believe after one of the most spectacular evangelistic careers imaginable. The policy of the system must be reversed. The true objective must be restored, and become the shekinah upon the ark of redemption.

The other error is embodied in that very attractive, though somewhat deceiving expression, "Religious Education." The idea is admirable, but unconsciously perhaps, the conception has taken root that the way of salvation is a matter of culture, of intellectual training in the facts of the Christian religion and the practice of those principles through personal effort and initiative. Genuine Christian education has one natural centre—salvation. It is either education with the sole view to salvation, or the culture of the soul after the acceptance of Jesus Christ as a personal Saviour.

Religious education has accumulated a great store of methods and programs. With those in authority there seems to be more concern with putting over a program than with leading men into the consciousness of Jesus Christ. Complexity is usually a sign of spiritual death; while simplicity is an indication of the presence of a dynamic that brings results. It is so with individuals and it is so with organizations. Those most active in the mechanics of church life are often those most bankrupt in spiritual life and power.

We are delighted with the powerful simplicity of Jesus. One cannot but wonder what would be the reactions of Jesus should it be suggested to Him to prosecute His soul-saving function through the intricate and interrelated circles of a modern church organization. In other words, the evangelistic note is largely lost in the hum of the machinery of religious education. With that note missing, what should be the song of a nightingale becomes the croak of a raven.

### *The Test — What Is Christianity?*

The difference is not in what we call "character." Character, by which we mean the totality of the vir-

tues of an individual, can never in itself be a criterion of the Christian life. It may shatter the complacent equanimity of some reader when it is asserted that goodness is not the test of salvation, that is, the goodness that is current in every day thinking. A little reflection, spiced with a bit of observation, makes the fact clear to us that many good and noble individuals are the enemies of Jesus Christ. Recall Saul of Tarsus, and later the noble Emperor, Marcus Aurelius.

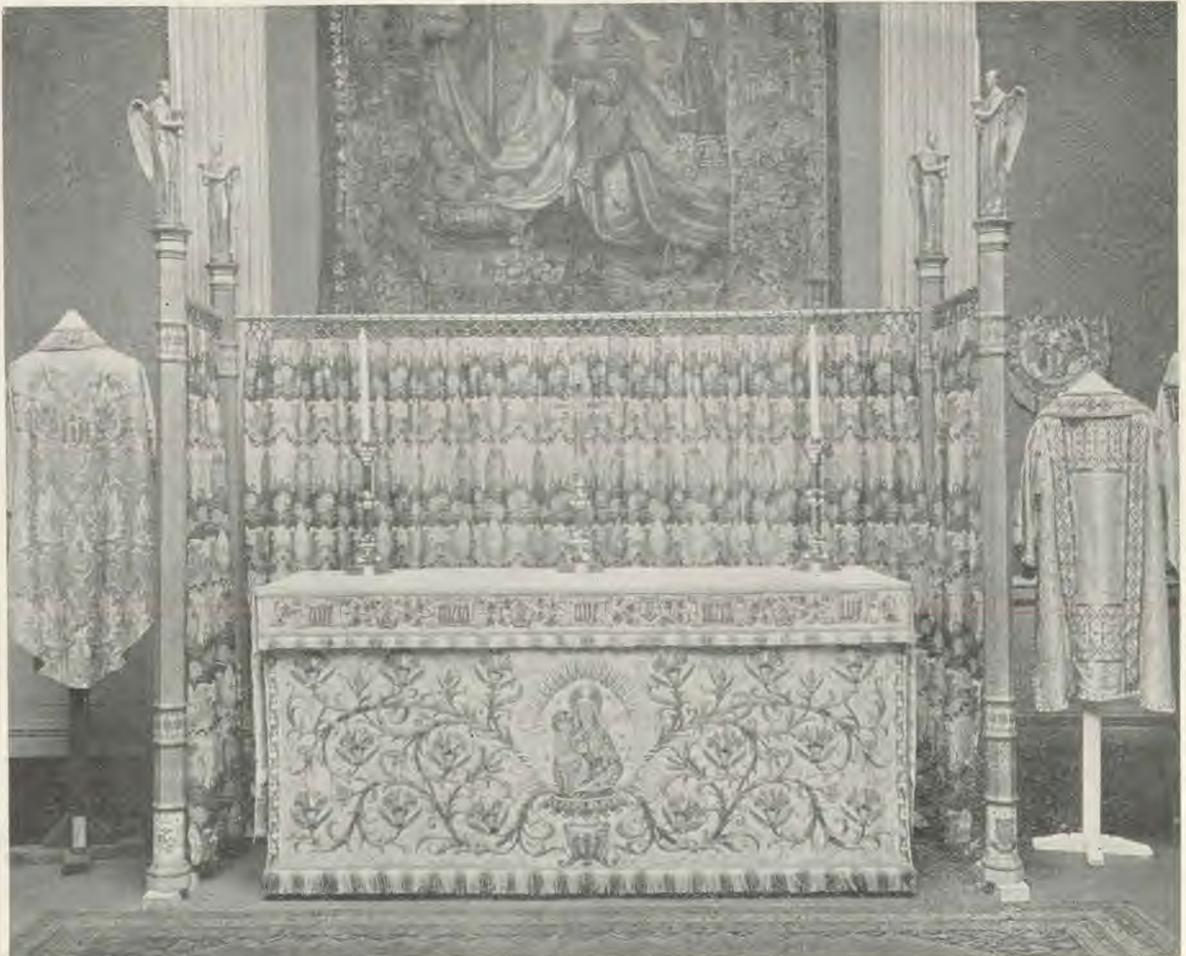
Nor is the difference in point of service. Service is not the basis of Christian values. Recall the bitter rebuke of Jesus to such as shall come to Him and say, "Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" Here is service and of the kind most approved by the world. There is no difference in the program of service between the fundamentalist and the modernist.

### *More Than Idealism*

Nor is the difference one of ideals. The modernist indeed has a far more alluring and popular ideal than the fundamentalist. He conceives of a world

perfected, glorified, with sin forever banished, achieved through possibilities inherent in the race, or potent principles which are to lift men forever out of the fog of worldliness into the sunlight of heavenly glory. The fundamentalist has the conception of a world wrecked by sin; of a civilization consumed by human selfishness; of high and holy things trampled into the dust through materialistic might. But he also sees an ideal world, more splendid perhaps than that of the modernist, because shaped by the genius and appearing of the glorified Son of God. Both are hoping in the crowning of the ultimate ideal of perfection, but the methods suggested demonstrate the radical divergence of viewpoint and consciousness.

Without pursuing the negative further, we assert that the difference between the fundamentalist and the modernist is in the experience of regeneration. It will precipitate an avalanche of protest no doubt to make the audacious charge that the modernist has never experimentally learned the third chapter of John's gospel. Yet we do assert it emphatically. He is the product of religious education or that training from youth up in a religious environment



An English altar designed by Mr. William Rae for the chapel of Bishop Bethune College at Oshawa, Ontario. The altar-frontal in pale blue, gold and green was executed by the Sisters of St. John the Divine of Toronto.

that seemed to make regeneration superfluous. Every fundamentalist is not necessarily regenerated, but the experience of regeneration will without exception make a fundamentalist.

### *Belief in the Virgin Birth the Test*

The New Testament writers, inspired and regenerated, believed in the fundamentalist doctrine of the virgin birth. Yet the modernist will not accept the fact and even one of their very best and wisest maintains that Jesus can possess all the elements of redemptive power apart from the virgin birth. He obtained his humanity by an experience, in other words, which demands a greater miracle and a more complex process than the virgin birth!

Hence we maintain that however polished his character, however lofty his ideals, however sincere his motives, the modernist has never had the experience of these Bible men and hence not the experience of regeneration.

### *Loyalty to God First*

The regenerated man always determines his ideas with relation to God and not with relation to men. The modernist's chief concern is to tone down the Scriptures and Christian concepts so that these become congenial to unregenerated men in order that Christianity may become popular in the world. The regenerated man believes that it is a crime against God and against truth to modify the facts of inspired revelation in the smallest degree, or to offer explanations that remove the rugged features. For to modify basic truth is to adulterate it, hence to weaken if not destroy it.

The regenerated man is concerned with the adjustment of thinking and living to the facts of inspiration rather than attempting popularity with carnal men by sugar-coating stern truth and unpalatable reality. Otherwise a threefold injury will result: the man of the world is led into error, the Christian religion is misrepresented, God's Word is robbed of its authority.

The regenerated man is concerned primarily with the spiritual things of the kingdom of God, outstandingly the salvation of the lost. The unregenerated man is concerned primarily with moral situations. We therefore discover the modernist mostly concerned with programs of reform, social service, community betterment,—all very good but not the things of first emphasis, not the things that will make a good man out of a bad one.

### *Soul Winning, the Supreme Work*

The tree of life does not become fruitful by tying luscious apples upon it. Heaven will not be realized on earth by putting upon men the garments of angels. Soul winning is the supreme work of the church on earth, and the evangelist, not the reformer, its chief exponent. Men should have learned by this time that the method of salvation is not to begin with sanitizing a man's finger nails and gradually working a process of reform which shall ultimately reach his heart. Redemption is from within out, not the reverse. Regeneration is the secret of a

wholesome life and the only thing that will ever solve the world's vexing moral problems. Men need new hearts, not better heads; clean souls more than clean bodies; God more than high ideals.

At any rate the method of Jesus was to begin with the heart. You must convert the thorn tree into a fig tree before you can gather figs. You must make men children of God in spirit before you can gather a spiritual harvest. All this is obvious to the regenerated man, but opaque to the unregenerated. He lives in another, a different world of ideas altogether, a different sphere of experiences and tastes. Hence these facts of the fundamentalist which underlie redemption in the blood of Christ, are incomprehensible to the modernist.

The future safety of the church lies in rescuing the doctrine of regeneration from the scrap heap, and making it the central pillar of Christian doctrine. It must be the flag that flies from the mast-head of the ship of salvation. It must be set as the pearly gate into the kingdom of God. There is only one cure for Modernism, one preventive and that is regeneration.—*From an article in the Moody Bible Institute Monthly, January, 1927.*



Hon. James Malcolm, Canadian Minister of Trade and Commerce, and Mrs. Malcolm, photographed on the "Empress of France" on leaving Quebec for Europe.

# Gathering Clouds

## *The Eastern Nations Preparing — for What?*

By A. S. MAXWELL

RETURNING from Paris the other day fortune brought us as a travelling companion a noted divine of the Roman Catholic Church.

Conversation naturally turned towards recent happenings in the Far East. Then, and not a little to our surprise, this much-travelled and widely known ecclesiastic said very earnestly, "I believe we are on the eve of a great world catastrophe. We are standing on the very verge of a volcanic eruption that will engulf civilization."

His fears were that the trouble in China, far from subsiding, would increase in severity until the whole East, stirred by nationalism and prompted to violence by the sinister forces of Bolshevism, would threaten the existence of the western nations.

Coming from so influential a member of the Catholic Church, this statement naturally impressed us. For many years we have, through the *Signs of the Times*, expressed the opinion that the prophecies of the Scriptures seem to indicate that the next great world conflagration will be in the Far East, and now to hear this presentiment echoed by a Roman Catholic divine caused us no little surprise.

Yet it is also true that the same fears expressed by this gentleman are in the hearts of a great many others. We all enjoy the unadulterated optimism of the *Daily Mail* and the *Daily Express*, and yet in most hearts there is a lurking fear that all is not well with the world. Everywhere we go we meet people who are anxiously scanning the political horizon and asking, "What next?" "Where are we going?"

We do not want to be pessimistic, but certainly the outlook is not bright. True, at home things seem to be settling down fairly well after the great industrial upheaval of last year, but abroad the prospect is anything but reassuring. No one can fail to see that across thousands of square miles of Europe and Asia, from Russia's western border to the China Sea, a great tide of anti-British hatred is surging. In the Republic of China itself it seems that the very gates of hell have been opened and all the powers

of darkness from the bottomless pit have let loose.

The dispatch of troops from the homeland naturally affects us all—and more particularly if perchance some of our friends or loved ones happen to be in the contingent drafted to the foreign field. Such an action at once compels the nation to perceive the seriousness of the situation, and as the days go by the course of events will be watched with increasing anxiety. More and more frequently will the watchmen on the walls of Zion be asked, "What of the night?" Ever more earnestly will men and women demand of those who claim to be in touch with God, that they reveal the future and make known His purpose and His plan.

No man, of course, can be expected to foretell the result of minor events, but the significance of the outstanding happenings of our time is apparent enough.

Take, for instance, that remarkable prophecy in the sixteenth chapter of the book of Revelation. The Russo-Chinese alliance and its anti-western animosity almost drives ones mind to this startling prediction:

"And the sixth angel poured out his vial upon the great river Euphrates;

and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come. . . . And He gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 12-16.

Couple with this the statement of the prophet Daniel that "tidings out of the east and out of the north" shall be the precursor of the final "time of trouble, such as never was since there was a nation even to that same time." Dan. 11: 44 to 12: 1.

We are quite prepared to admit that some of the phrases in these prophecies call for a fulfillment which we do not see as yet in the present situation.

(Continued on page 30)



Basin de Latone, in Parc de Versailles, France.

# Editorial

## The Ten Commandments

These ten words God spoke, and He added no more because they sum up the whole duty of man. No other moral code either ancient or modern is in the same class or even approaches the perfection of the ten commandments. They are old but still as perfect a standard in the twentieth century A.D. as in the days of Moses. This is recognized in theory at least throughout Christendom. 'But, alas! "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."



The Ark of the Covenant, made in England for the Temple Emanu-El in San Francisco, is a real work of art. It is of cast bronze, ornamented with structural mouldings of burnished bronze, and is in form a miniature temple. It stands nine feet high and weighs 3,000 pounds. The base is embellished with twenty-four geometric golden ornaments, enamelled in blue and set with ruby jewels in transparent enamel. The doors close to form a magnificent ornament, symbolically called the Star of David. Ruby jewels, enamelled designs and golden insets, with the symbols of the tribes of Judah, Naphtali, Dan and Issachar, are the ornaments of the exteriors of this religious symbol. It is lined with panels of old cedar. The symbols used in the designs are: the tree of life, the pomegranate, passion vine, the dove with the olive branch, a crown, the lion and the lamb, and the tablets on which the ten commandments appear in Hebrew.

Rom. 8:7. That is the reason why the ten commandments are not popular. There can, however, be no cure for the world's problems growing out of greed, injustice and social inequality as long as men continue to ignore the ten commandments in their personal, social and national relationships. The following quotation from an article by Henry Ford in the *Dearborn Independent*, June 18, 1927, is worth careful study and reflection:

"There are a few truths that all of us know when we have reached the more mature years, and we see them to be the very foundation of the wisdom of life—plain, enduring, true. But when we happen to mention them in conversation we are met, if not by the words, then with the spirit which says, 'Old stuff! Give us something new.'

"A curious illusion persists among us that because we have heard a thing, we therefore know it. The world has heard everything that is necessary to the reestablishment of universal peace, universal prosperity, and universal progress. It has heard every essential principle a number of times. And yet there is no sign that it fully knows them.

"The truth of things escapes us, mostly because truth is so simple. Wisdom comes in such simple dress that more often she is received by the peasant than by the prince. All the personal and social morality known to the race is summed up in the ten commandments and all the higher and finer principles of life are contained in the sermon on the mount. And yet, these are among the things of which lovers of newness say, 'It is the old and stale. Give us something new.' Now, as a matter of fact, there isn't anything new; and if there were it could be attained only through a complete use and absorption of what is old and true.

"But why demand novelties for a world that has yet to learn the A B C of common man-to-man honesty? The impatience of the world goes even deeper than that. Not only is there a tendency to thrust aside these old-fashioned basic principles, but there is a still more dangerous tendency to believe that morality of mind and body has no place in big affairs.

"'Yes, yes,' is the common remark, 'we take these things for granted without mentioning them.' The trouble is that we do not take them for granted unless we insist upon them. This world is built on morality—and morality is simply honest thinking and honest doing. There is nothing that endures without this morality. There will never be any system of government, or society, or business, or progress—no possible living together at all, except on a basis of this morality.

"Yet we see one group of men contending that all we need for the millennium is a new system of distribution, and another insisting that all we need is a system that will forever guarantee the prices for all sorts of commodities. But it does not matter how mechanically perfect a social system may be devised—the better it is, the more miserably it will fail without a fundamental morality to infuse and sustain it. It is like making a hoe. The style may be fine, the proportions right, the pattern perfect; but if you make it of soft tin it will not be a good hoe.

"The world teems with social plans and programs, but you will never get a just and happy society until there is a high degree of common morality to pour into the moulds. It is one of the fallacies of modern thought, this notion that we may sidetrack this vital element which distinguishes man from the brute and raises society above the common herd.

"In olden times the teachers of wisdom refused to admit to their instruction any man who was not clean within and without, a man well grounded in the moralities. For the old masters reasoned that he who had not learned the fundamentals could not learn the other things. Wisdom presupposed morality.

"The old masters were right. They grasped a truth which is beginning to emerge again in our day, namely, that men who are in wrong relations with the moral universe are not to be trusted with the secrets which make for progress. If still more power is to be won by human beings, it must be kept under the restraint of conscience and used according to the dictates of morality."

### Finding Happiness

Practically the whole human family is seeking happiness in one way or another. The right to life, liberty and pursuit of happiness is one of the primary rights of man, for the protection of which civil governments were instituted. Rights may be disregarded either by minorities or by majorities; but they remain rights just the same. Comparatively few people attain unto real happiness for the reason that most people are under the illusion that happiness comes through getting something that we see some one else have. No one can find happiness where it is not. Health and wealth do not automatically bring happiness. Real happiness can only be found

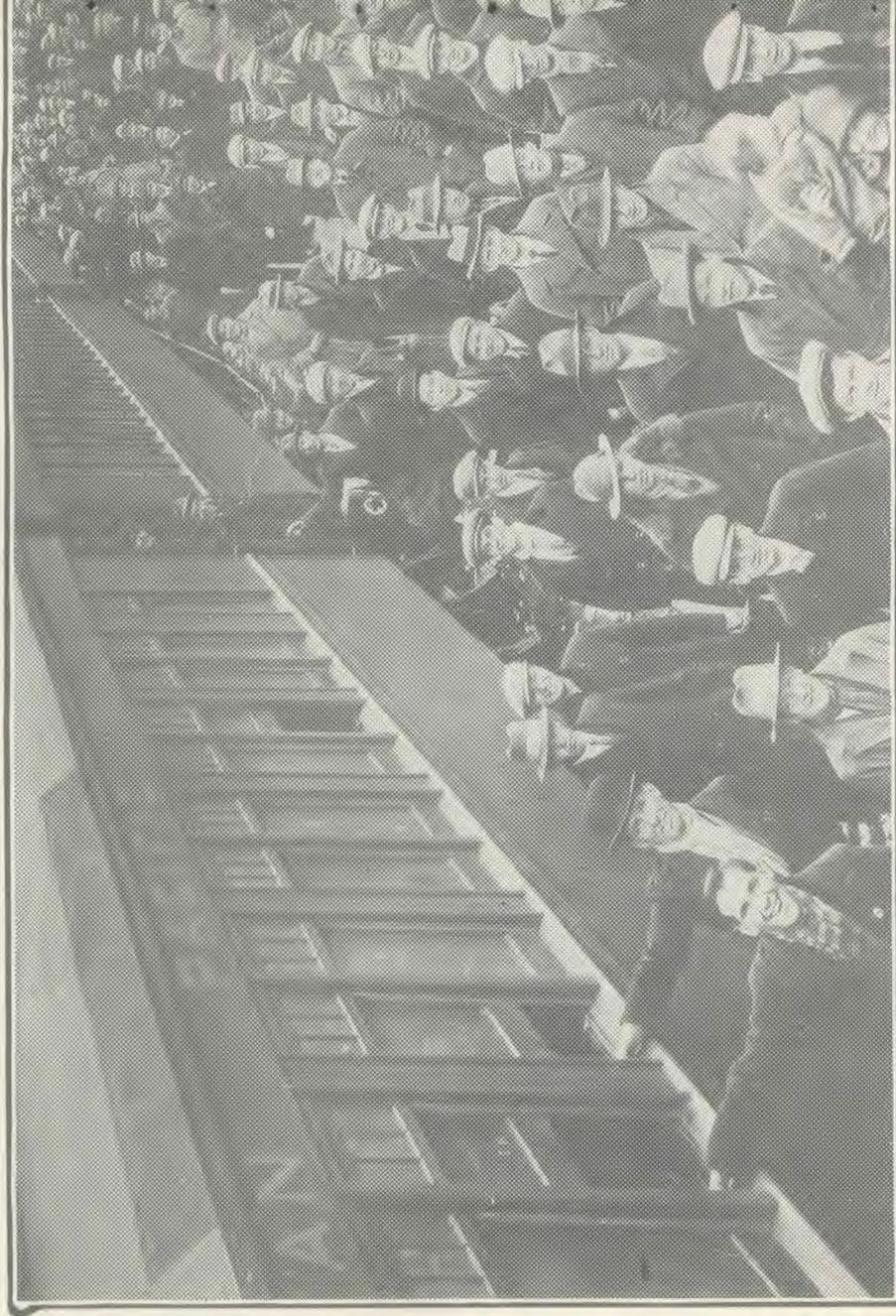


Queen Mary and her granddaughter.

in service to others. Selfishness and greed and a blunted conscience effectually bar the way to happiness.

The closing sentence in a rather tragic recent novel reads: "We can't find happiness in that way." The truth is that the life portrayed by fiction writers is always more or less abnormal, and very seldom, if ever, is happiness found in the way they suggest. The world is full of disappointment, injustice and heartaches; but when in our impatience we try to correct one wrong by doing another we spoil things altogether and put farther away the happiness and justice that we thought to promote.

We can never build up our own good by tearing down what someone else has. Service and right doing mark the way to happiness. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." This was written by Jesus who said "I am the Way, the Truth, and the Life." It is eternally true that righteousness and happiness are inseparable. Without the first we cannot find the second.

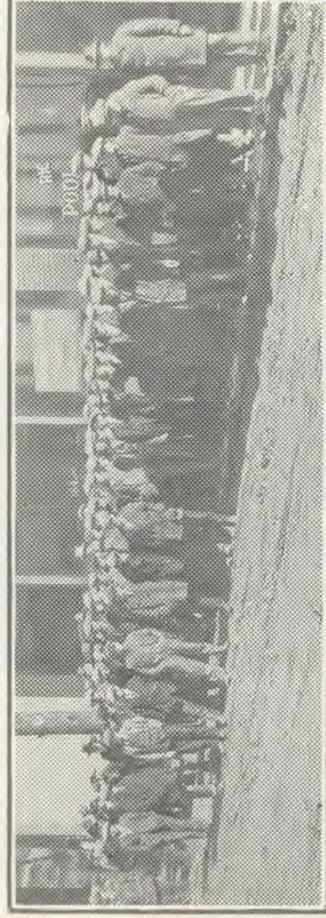


## Welcome to Cit

**T**HE above photograph shows a depot. It shows a large number of immigrants arriving in evidence of the new prosperity of the Dominion. Similar scenes are shown any day at both railway depots.

We welcome these new immigrants as the beginning of a forward step towards Western progress. With the above flocking into the West.

The photographs on either side show employment offices in Winnipeg, where immigrants are willing and anxious to be employed in the West.



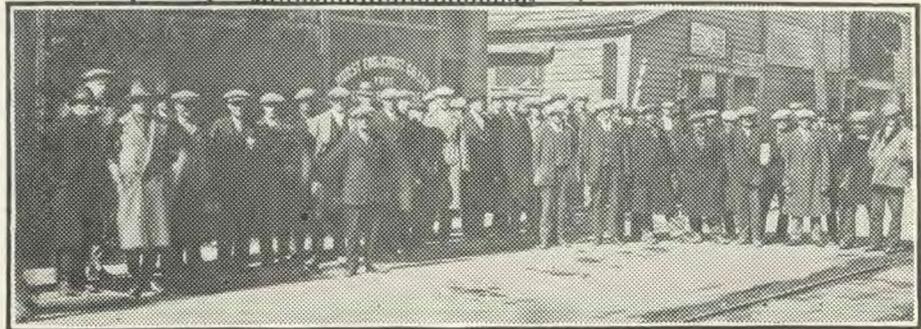
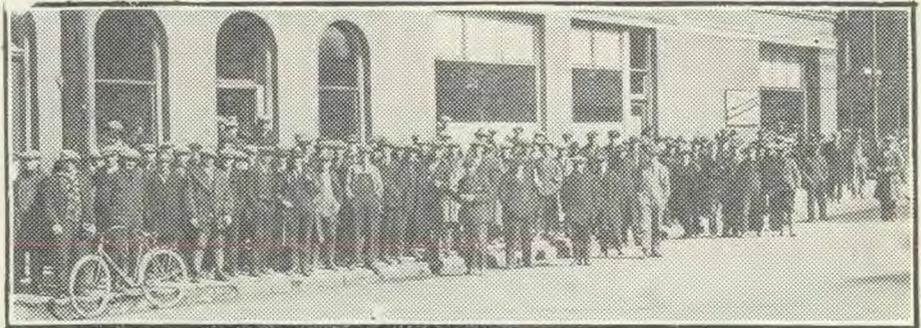


# Canada's New Men!

taken recently at the C. P. R. load of English and Scotch Winnipeg and is convincing that is opening up for the the above can be seen almost ts.

gens. We mark their arrival move that will give an impetus type of manhood such as that country, Canada is bound to

side, taken at various em- how that the new arrivals are factors in the upbuilding of



# Must Not Juggle With God's Law

*Some Christians seem to think God only asks for any one day of the week, instead of the definite seventh day*

By BYRON E. TEFFT

THE final act by which Sunday was taken from Rome and sacrilegiously elevated to a place in the law of God was accomplished by Protestants. The light of the Reformation dissipated the superstitions that had upheld Sunday during the Dark Ages. There still remained, however, the canon of councils and edicts of the church. This authority applied alike to all the other church festivals as well as to Sunday. In the latter part of the sixteenth century a controversy arose in England between the Episcopalians and the Presbyterians over the church festivals. The former observed *all* the festivals, citing for proof the authority of the church. The latter rejected *all but Sunday*. The Episcopalians declared this an inconsistent discrimination, as Sunday rested on the same authority as all the other festivals. The Presbyterians, rejecting the authority of the church and its festivals, would, therefore, to be consistent, have to give up Sunday, or sustain it from the Bible.

A peculiar condition now existed. The Presbyterians must either admit that Sunday was the legitimate heir of Catholicism or present a divine pedigree authorized by the fourth commandment. It was not convenient to surrender this popular rest day for the unpopular one in the commandment, so they set about the task of proving that the first day was really the day sanctified and set apart by the Decalogue. In all the agitation over Sunday this had never before been seriously attempted, although there had been scattered hints of it here and there.

Lyman Coleman, the noted first-day historian, gives the name and place of the author who gathered up these scattered fragments and, fusing them with ideas of his own, presented his invention at this opportune time:

### *An Ingenious Argument*

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D.D., of Norton, in the county of Suffolk. About the year 1595, he published a famous book, entitled '*Sabbatum Veteris et Novi Testamenti*,' or the True Doctrine of the Sabbath. In

this book he maintained 'that the seventh part of our time ought to be devoted to God—that Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days.'

"This book spread with wonderful rapidity. . . .

"Even Dr. Heylyn certified the triumphant spread of those Puritanical sentiments respecting the Sabbath. . . .

"'This doctrine,' he says, 'carrying such a fair show of piety, at least in the opinion of the common



people, and such as did not examine the true grounds of it, induced many to embrace and defend it; and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England."—*"Ancient Christianity Exemplified,"* chapter 26, section 2.

Let us notice some of Dr. Bound's proofs that Sunday is the Sabbath of the fourth commandment. He says: "That which is natural, namely, that every seventh day should be kept holy unto the Lord, that still remaineth: that which is positive, namely, that day which was the seventh day from the Creation, should be the Sabbath, or day of rest, that is now changed in the church of God."—*"Sabbathum Veteris et Novi Testamenti"; or, the True Doctrine of the Sabbath,* by Nicholas Bound, D.D., sec. ed., London, 1606, page 51.

The expression, "The seventh day is the Sabbath of the Lord thy God," he explains thus:

"There must be one [day] of seven and not [one] of eight." (*Ib.*, page 66.) The whole theory rests on the assumption that the seventh day in the commandment is "genus," or a kind of seventh day associated with other seventh days of the same species, at least two.

Again he adds: "So He maketh the seventh day to be *genus* in this commandment, and to be perpetual: and in it, by virtue of the commandment, to comprehend these two species or kinds: the Sabbath of the Jews and of the Gentiles, of the law and of the gospel: so that both of them were comprehended in the commandment, even as *genus* comprehendeth both his species."—*Ib.*, page 71.

He gets the first day, in place of the seventh, into the fourth commandment in this manner. "So that we have not in the gospel a new commandment for the Sabbath, diverse from that that was in the law; but there is a diverse time appointed; namely, not the seventh day from the Creation, but the day of Christ's resurrection, and the seventh from that: both of them at several times being comprehended in the fourth commandment."—*Ib.*, page 72.

This means that the fourth commandment enforced the seventh day from Creation to the resurrection of Christ and then the first day from that event on.

Now there is nothing in the commandment to warrant such an exposition. There is no warrant of Scripture to support it. Neither Christ nor His apostles knew anything about it.

**Unmistakable Language**

As expressed by the frank and able Rev. Geo. Hodges, rector of the Episcopal church, Pittsburgh,

Pennsylvania: "There is one of the commandments which nearly all good Christian people are in the habit of breaking every week. I mean the fourth commandment. The fourth commandment is perfectly plain. There is no excuse to be found for us in that direction. There are no disputed readings in the text of it, nor any ambiguity about it. We know well enough that this commandment sets down for us two entirely unmistakable duties. We are to set apart a certain day, and we are to keep that day in a certain manner. As a matter of fact, we neither keep that day, nor do we even observe the day which we have put in its place in that manner. The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal to one, nor seventh mean the first, nor Saturday mean Sunday. The fact is that we are all Sabbath breakers, every one of us."—*Reported in the Pittsburgh Dispatch of October 27, 1889.*

Although the seventh-part-of-time theory was unknown for fourteen centuries after Christ, yet, it is today the most popular argument in favour of Sunday. It is not a loving Father's manner of dealing with His children to give them a law so ambiguous and complex that it would take many centuries to understand it. This seems to be the last resort to justify an unscriptural practice.

It is amazing that a doctrine resting entirely on an unwarranted and mythical interpretation of the fourth commandment should become so popular among its advocates. Such a doctrine could not be popular if the custom it attempts to uphold was not popular. Its popularity depends upon its demand. J. N. Andrews, in his careful

and impartial work on the Sabbath question, sums up the results of this doctrine thus:

"Such was the origin of the seventh-part-of-time theory, by which the seventh day is dropped out of the fourth commandment, and one day in seven slipped into its place—a doctrine most opportunely framed at the very period when nothing else could save the venerable day of the sun. With the aid of this theory, the Sunday of 'pope and pagan' was able coolly to wrap itself in the fourth commandment, and then, in the character of a divine institution, to challenge obedience from all Bible Christians. It could now cast away the other frauds on which its very existence had depended, and support its authority by this one alone. In the time of Constantine it ascended the throne of the Roman Empire, and during the whole period of the Dark Ages it maintained its supremacy from the chair of St.



**Things that Helped  
LINDBERGH  
TO SUCCEED**

His flight across the Atlantic was not the result of blind luck. He prepared for it carefully. Read the article on Lindbergh by Daniel H. Kress in the September Watchman.



Peter; but now it had ascended the throne of the Most High. And thus a day which God 'commanded not nor spake it, neither came it into' His 'mind,' was enjoined upon mankind with all the authority of His holy law."—"History of the Sabbath," ed. 1887, pages 479, 480.

### A Delusion

The seventh-part-of-time delusion has caused many to believe Sunday to be the seventh day. Some ministers have made this claim. Sunday may be a seventh day, but it is not *the* seventh day of the commandment. Any day of the week may be a seventh day from the day you begin to count. There is but one *definite* seventh day in the week, that is the Sabbath according to the commandment. If

Monday were the first day of the week, then Sunday would be the seventh. Without command or example to support it, all the world claims to keep Sunday because Christ rose on that day. Now the Bible tells us that Christ rose on the first day of the week; so if Monday be the first day, then Christ rose on Monday; that being true, why then, do our first-day friends keep Sunday? Sabbath and *the* seventh day are the same; but Sunday, and the Sabbath, or seventh day, are not the same. From time immemorial the first day of the week has been known as the sun's day, or Sunday. It took its name from the fact that it was the day on which the pagans worshipped the sun, and it was the day following the ancient Sabbath. This was so in New Testament times. Luke says that it was the first day of the week that followed the Sabbath, according to the commandment. (Luke 23:56; 24:1.) Sunday, therefore, is the first day of the week and not the seventh.

It is true that the Sabbath is one-seventh part of time, and Empire Day is also one-365th part of the year. But no one would think of celebrating Empire Day on June 24, because that day was one-365th part of the year. To do so would destroy the memorial. So to keep a day upon which God did not rest, one which He never set apart for rest, is to destroy the *memorial* of His great power—the power that creates and redeems.

God did not sanctify simply the seventh part of time or *a* seventh day, but *the* seventh; it was a definite day. By His example, His blessing and sanctification, every future seventh day from the one upon which He rested at Creation, was eternally set apart for His memorial, His holy Sabbath day.

Let us use a simple illustration: At a dock are seven boats, numbered from one to seven. The owner sends an employee with passengers, and charges him to take the *seventh* boat. Shortly he sends his son with a written and signed order to take the seventh boat. Later he again sends the son to personally *see* the party off in the *seventh* boat. But boat No. 1, being a pleasure boat, is more popular; and so, after the son leaves, the party return and take boat No. 1.

A sudden storm breaks upon the lake, the waves roll high, and the craft is sinking. The master with

(Continued on page 30)



Fujiyama, the sacred snow-capped peak of Japan, 12,365 feet high.  
(Photo by the C. P. R. Steamships.)

# Cleaning the Darkened Windows of Africa

By S. M. KONIGMACHER

WITH her balmy climate, beautiful cities, expanding railways, interesting people, and fascinating wild spots, Africa bids fair to become the country of the future.

There is a definite plan of publicity being carried forward for Africa. A fine exhibit of its resources and produce was to be seen at the Wembley Exposition. The continent is attracting the attention of men of means who will help to develop this wonderful country. Many people still love to think of Africa as the dark continent with its snakes, wild people, and terrible beasts. They refuse to think that Africa has progressed the same as other countries. A glimpse at some of its beautiful avenues, filled with the latest models of motor cars, its seaside resorts, fine cities, vast farms, and network of railways, would soon dispel that old impression.

It does not require a hero to travel in Africa now, even into the interior. The navigable rivers all carry lines of transport, and some of these steamers have every convenience.

Below are a few items from one issue of the *Bulawayo Chronicle*: "Broadcasting in Rhodesia not yet a commercial proposition," "Rhodesian cattle in England," "The Prince's interest in mining and farming," "Railway rates and cost of living." These, with the usual advertisements, reports of sports, and the news of the world, make up the paper. Every town of any size has its own newspaper, its sports club, tennis courts, and golf links.

Since 1908, for all the time except that spent on vacation, my wife and I have lived in the jungle in the interior. We have had all the thrills of the

pioneers. Lions have roared near our home, hyenas have carried off pets as well as live stock. A leopard took a dog out of the house. We have killed snakes of all sizes and of many different kinds, some in the house and others in the gardens and on the grounds.

When we came up the Zambezi River to this field, seven hippopotamuses were parked in one place and smiled at us as we passed. Some were quite

close enough to the boat to make it very interesting. Later our boat was charged by one but we were going so fast his huge head popped up in our rear. For some days one was sporting in the river here, and the school children feared to come to school. It was finally shot by a native.

A work boy said he saw a whole family of lions as he came to the mission. A lion passed close to the compound, but did not kill any cattle of ours. It killed four mules belonging to a neighbour farther up the river.

## *The White Man's Wisdom*

Two weeks ago an aeroplane passed overhead. It belonged to the Kalahari expedition and was helping in the survey of the country, in connection with a big irrigation scheme to turn the flood waters of the Zambezi River into the Kalahari Desert. This would reclaim thousands of acres of the desert for homesteads, and save good land from becoming desert. Some of the natives scurried away to hide when they saw the machine for the first time, but others simply remarked that it was more of the wisdom of the white man.

Though our house stands on the bank of the river,



A new and striking portrait of Sir Rabindranath Tagore, world famous poet and philosopher of India. He is the only member of his race to win the coveted Nobel prize for literature.

many white people pass up and down the river without calling. Years ago no white person would pass on the river without stopping; but now there are so many strangers passing the old custom is dying out. The great contrasts make life in the jungle interesting. The arms of transport that reach us, and the mail service, lessen the hardships. The development of the motor car service brings civilization much closer.

While I was in Bulawayo, the metropolis of Central Africa, the Renault, a French machine, came into the town on its way to the Cape. It had started its long journey in Algiers in North Africa, passed through Algeria, the Sahara Desert, the Sudan, Tanganyika, and the Belgian Congo, then through North Rhodesia to Bulawayo. Its fourteen horse power engine needed no repairs on the way. The driver had had to build something like 190 bridges. Once he had to fish the machine out of a river where it had capsized when they tried to cross. Others are trying the transcontinental trip, and motor roads are being opened everywhere.

### *The Greatest Miracle in Africa*

Some people do not believe in God, the Bible, or the Saviour. Much less do they think that Jesus will come soon to take those who love Him to a land where sin and sorrow, death and suffering will be no more. Some who harbour the old idea that Africa is only a vast jungle, with only wild people in it, cannot understand how Rev. 14:6 can be literally fulfilled, and Jesus come soon. Matt. 24:14 says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The text in Revelation says the gospel shall go "to every nation, and kindred, and tongue, and people."

Perhaps you wonder how the missionaries work to make the fulfilment of those texts possible. Mission stations, which gather in the most interested natives, are established, at which the heathen are taught to serve God, and a better way to work and live.

Some of the main stations have excellent schools, and teach many of the arts of industry. In farther outlying sections, smaller stations are established, where the European in charge gathers in a rougher lot. He teaches them their own language, how to read and write, how to keep clean, and how to build better living quarters for themselves. He helps the sick, and in every way possible tries to lift the native up out of the darkness. We do find some fine boys and girls.

The boys who show an inclination to help their

own people are trained. They, in turn, establish little village schools all over the darkest spots that remain. These little village schools are real lights, and the teachers come in contact with heathenism in its worst forms. In these schools the boys and girls, for the first time, are induced to look up to the light.

They learn to sing good songs. They see pictures of Jesus and other Bible characters displayed on charts and by magic lanterns. Some are remarkably intelligent. Some of these interested boys walk all over the jungle visiting their relatives; and so as they sit around the camp fires at night, natives from the lowest tribes hear for the first time the story of Jesus and His love.

On a long trip of twenty-five days in the jungle, travelling with an ox sled, in search of the Bushmen, I had a Barotse for an interpreter, a Basubian for an assistant, a Zulu for a driver, and we camped amongst the Mafwe. From the Mafwe district we pushed on, and in some places had to cut our way through the bush, till we came to the Mambukushu. The headman of a band of Bushmen was in Siyambiso's village, of the Mambukushu tribe, but they all understood the Barotse language a little. We had to have another interpreter to talk with the Bushmen, or Makwengu, as they are called in this district.

With a promise of food we succeeded in getting the Bushmen to come and look at the pictures of Jesus and hear of His soon coming. I visited six different language areas that no white teacher had ever visited before. These Bushmen promised to come and build near the village, where the children will have the advantage of association with other people and gradually be absorbed by the advance of civilization.

Our greatest problem now is not fear of wild animals, snakes, or wild people, but to teach the native to accept only the good and reject the evils that come in the wake of civilization. It is becoming increasingly difficult to obtain the means necessary to carry on this important work, for so much money these days is spent in pleasure seeking and so little to help uplift those still in darkness.

If the readers could see the marvellous advance made in Central Africa, they would realize that the means expended in mission work has brought, and will continue to bring, abundant increase.

"He who goes down into the battle of life giving a smile for every frown, a cheery word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best of missionaries."

## **DRIFTING ROMeward**

### **The Anglo-Catholic Movement in England**

**By A. S. MAXWELL  
London, England**

An eyewitness account of the memorable meeting of the English clergy to revise the prayer book so as to make it more acceptable to the Anglo-Catholic wing of the church.

# Is the Experience That Christians Call "Conversion" A Myth?

By W. A. WESTWORTH

(Continued from July issue)

THE Scottish missionaries heard their tale and they sent a long telegram down to the American Consul at Shanghai, and Mr. Hadley said he had been obliged to take money from the Consulate, send it up to these people, and order these folks sent back. They had reached Shanghai just a few days before he was with me, and then said Mr. Hadley, "Now Westworth, you are a religious man, and whenever you get back to the United States, if you find any more of those folks that have the 'gift of tongues,' try to persuade them it is Hindu or African, anything but Chinese; we don't want them over here, it costs too much."

Now you see, folks, that is a sample of what I am

was holding some meetings in the state of Washington, way out on the North Pacific coast, and some friends of mine said, "Elder, there are some people down there that are making a tremendous amount of noise, they are stirring up this end of the city. We wish you would go down and see what you think of it." I made some enquiry and at first was a little bit loathe to go down there, but finally following the importunities of my friends, I went down and there was a whole crowd of these people with the "gift of tongues," several of them on their feet chattering away as fast as they could chatter. The leader seemed to be a very bright fellow, and he was not indulging much in this noise-making, but he was wandering around near the entrance, and finally he

came to the part of the room where I was seated, and I spoke to him. I said, "Friend, I am very much interested in this." "I am glad you are." "That gentleman over there that is talking so vociferously, he has the gift of tongues, hasn't he?" "Oh yes, brother, that is just what he has. The Spirit of God has got hold of him, and he is talking in another tongue." "What tongue?" "Really, I don't know." "Who does?" "I don't know that." "But," I said, "the apostle Paul in the fourteenth chapter of Corinthians said that it



"He that believeth in Me, though he were dead, yet shall he live." John 11:25

talking about,—people who may have had an experience of heart, I am not denying that, that is not for me to judge, that is between every man and his God, but I do very seriously question the right of any man who has simply had a heart experience, to involve not only himself but many others simply because he does not use good sense. One would naturally think that all those people with the "gift of tongues," before they bought their tickets to China, would have tried some way whether or not they had chosen the right language.

Some time after this experience with Vice Consul General Hadley, I returned to this country. I

is better for a man to speak five words in a known tongue than ten thousand in an unknown tongue." "But," he said, "the Lord has some use for him somewhere." "Well", I said, "now then, will he know where to go so the Lord can use him?" "I don't know." "Well, you have to use a little sense, brother, you look as though you could. Surely you can't expect God to give a man this gift of tongues and then not steer him to the place where He can use him." (You see, I recalled my experience over there with Mr. Hadley in China.) "Why," he said, "we will go and ask him." And so we went over and after a moment or two the fellow stopped



Minister of Immigration, Hon. Robert Forke and his wife taken on board the "Empress of France" at Quebec, on the eve of their leaving for a summer in Europe.

talking to take breath, and the leader said to him, "Here is a gentleman who would like to talk to you." "Well," I said, "I am very much interested, friend, and if you have the gift of tongues, and surely the Lord has given you this to praise Him; that's what He gave you the gift of tongues for, but you couldn't use it unless you knew what it was. You would not know where to go,—north, east, south, or west. What language is this?" (Now if he had said French or German or Spanish, of course, I might be expected to have known something about it, for I might normally be expected to know some of those languages.) He looked me over and I guess he thought I looked about as far from being a Chinaman as any one could. He said, "This is Chinese, brother." "Oh," I said, "it is!" "Yes", he said, "that is Chinese." I looked at him, right in the eye, and spoke to him in the Chinese language. "Well", he said, "I don't understand you." "No, I guess not", I said, "I asked you in the Mandarin language of China if you understood Chinese. Now work off something else; call it Eskimo sometime, or something where we are not apt to catch you up on it, for I put in eighteen or twenty thousand miles in that country, and I am very much afraid if you went over there, you would slip a cog."

Now folks, that illustrates my point. You see a man may have some experience at heart, he may

want to serve the Lord and I repeat, I am not questioning the heart conversion of any man, although I may have some very positive ideas about it, it is not for me to say whether a man is sincere or not. When I found this fellow saying that he had the gift of the Chinese tongue, I made up my mind if he had really had any true communication with the Spirit of God, that all he had was conversion of heart, and not a bit of the head. It is really strange how many people we find who seemingly want to do right, and who have perhaps belonged to their church for years, but who are absolutely ignorant concerning the common sense of the claims of the Bible upon us.

God expects us to use the head that He has given, and while He is willing to convert our hearts and give us an absolute change there, the brains He has put in our head must be used, or I repeat, it is a crime against ourselves and God. An undeveloped and untrained child is worth but very little as far as results go, and so it is with adults in this consideration. If you only have a heart conversion and no head development, you will be worth but very little. There are altogether too many of this class of unthinking people connected with the church. My plea this morning is for each one of you folks to get somewhere yourself. Be somebody; don't be a baby in religion all the time. God, by the apostle said, I feed you with milk, I can't feed you with meat yet, and so some desire the "sincere milk of the Word", but I tell you folks, sometime you want to get past the bottle stage. There are altogether too many folks in the church of God that are in the bottle stage and the devil has developed the intellect of a number of his children that they can easily bowl over these spiritual babies every time they meet them. And let me say right here that is the reason many so-called scientists are working off a lot of twattle on so-called progressive evolution and all that sort of thing, and the reason the average church member cannot meet them is because that member has been living on a milk-bottle diet all his life instead of eating and growing. If he would take the evidence God has given him all over this world, he would find God has shown us how to develop and how to be victorious in Christ Jesus. Let us get beyond the bottle stage; let us get growth; let us feed on the Word of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

Now in closing let me quote the apostle Paul in Ephesians 4: 13 to 15. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."

# Mortality—The Price We Pay For It

By O. S. PARRETT, M.D.

Radio lecture broadcasted from station CNRV January 4, 1927

THE satirical Samuel Butler once said that mankind has ever been ready to discuss matters in inverse ratio to their importance. Perhaps he was thinking of the past attitude of the public toward questions which concern their health. It is refreshing to note, however, that a new interest is springing up everywhere and people are more interested today in matters pertaining to their health than they have been for many generations past. Mortality no longer means fatality, thanks to the newer knowledge of the causes of sickness and death and the means of controlling the same.

The fact that you were born in America instead of China means that your chances of survival to adult life are several times as good as they would have been in that country, not because the climate is so different but because health knowledge, which has followed civilization, and the Bible has made the difference. And again a baby born today in America has twice the chance of living through infancy that it would have had if born even twenty years ago.

It is hardly fair to expect the preachers to save our souls or the doctors our bodies without giving some attention to the matter ourselves. Deathbed repentance is not to be recommended if one can secure some other brand; and deathbed doctoring is unsatisfactory to everybody, including the doctor. In the case of our bodies it may be thought impossible for the layman's mind to grasp enough of this knowledge to be of much value and some may think it even dangerous. Dr. Pusey, the president of the American Medical Association, speaking to this point recently said that while a little knowledge was dangerous, none at all was infinitely more so. The best time to begin acquiring such knowledge is during the school years. Instead of spending all the time of our young people in studying the

boundaries of Mesopotamia and the location of Bagdad, they might better spare a little of it in bounding their stomach and locating their heart, and then find out how to so care for this part of their geography as to keep the pains out of their 'tummy' and prevent the most fatal disease in America—heart disease—which today affects considerably more than two million of our adults and more than half a million of our school children.

A friend of mine graduated with honours in medicine and I saw him get his diploma on his deathbed, dying of tuberculosis. You could probably buy that diploma for five dollars but it cost him his life, not a very profitable exchange.

## *Destroyed for Lack of Knowledge*

The greatest problem confronting medical health workers today is that of the apparently well man. Mr. Jones, who has cancer of the stomach, is intensely anxious to visit a doctor as he doesn't want his wife to collect his life insurance, and fairly hangs on every word that the doctor may drop during their conversation. Mr. Smith, living next door, who



A new group portrait of the United States Secretary of Labour, James J. Davis, and his family taken at their home at Moosehart, Illinois. Mr. Davis was born in Wales and came to the United States as an immigrant. He is now a member of the President's cabinet.

will be calling the doctor a year from now because of damaged kidneys, could be saved this bad situation if you could only get him interested. Nature may send him a pain and it would be a good thing if she did in time to give him warning so that he might die of old age, and most of us don't want to die from any other cause, but so often the first pain comes too late to repair the job completely.

More than half of those listening in tonight will die of one of the following six diseases: Heart disease, cancer, Bright's disease, apoplexy, pneumonia, or tuberculosis. These diseases are as preventable as typhoid fever which has been reduced in mortality 75 per cent in twenty-five years. Only you want to be-

gin as early as possible to prevent their occurrence. One more point is that the means of preventing them will also add to your joy of living.

What is it worth to save a human life? Someone has figured out that since a man has enough phosphorous in his body to make 2,200 matches, lime enough to whitewash a chicken coop, iron enough to make a two-inch nail and sulphur enough to kill the fleas on a dog, that the sum total value of the whole man is about 98 cents. The trouble with this is that it doesn't measure his mind and soul.

I stood a few weeks ago at the entrance to a large hospital in Los Angeles where a near relative was suffering from a dangerous illness. As I saw the friends of the sick ones coming and going during the visiting hour and others sitting near the entrance to the operating room where, perhaps, someone's life dearer to them than their own, was hanging in the balance, and observed the expressions of mingled fear and hope on their faces I said to my wife, "What a vast picture of suffering humanity presents!" And I resolved anew to do my bit at helping to overcome this condition of affairs so far as lies in my power.

The trouble has been that for the most part we doctors have been so busy looking after Mr. Jones who is now sick, that we have overlooked Mr. Smith who is going to be ill if he doesn't get a bit of needed and helpful advice. The demand has created the supply and there are fewer men skilled in advis-



The only lighthouse on Manhattan Island, New York, on the Hudson river at the foot of West 180th street.

ing well persons than sick ones. Perhaps it would hurt our business if we got everyone to living more carefully; but I believe that the old spirit of altruism that marked the country doctor who in the days of our fathers braved the elements to arrive at the bedside of the suffering, still runs strong enough with our profession that most of us will be willing to turn to some other vocation when our services are no longer needed, which will probably be some time yet.

#### *Increased Mortality from Chronic Disease*

With all our boasted advances in hygiene, sanitation and preventive medicine it is a fact that fewer men reach the age of fifty today than reached that

age in the days of our grandparents. This need not discourage us, however. It simply means, to use a biblical expression, that we have been tithing mint, anise and cummin and neglecting the weightier matters of the law. These ought we to have done and not to have left the others undone. In order to emphasize the urgent need of turning our attention to these weightier matters of the law I need but to call your attention to this most alarming fact that seventy years ago chronic diseases caused only one death out of every fifteen, while these same chronic diseases today are responsible for half the deaths which occur. An ever increasing number of these are adults reaching the best years of their life.

#### *Effect of Restraint and Regular Habits*

How far back can we push the death rate from where it now stands? We are told that we can add to the 50 per cent decrease in infant mortality in twenty years, a further 25 per cent decrease or one-half the present death rate in the next ten years. In army life we learned some striking lessons when emergency measures and restrictions were called into activity and millions of men could have their habits even partially controlled. Up to the time the United States entered the war the lowest annual death rate of any of the allied armies in the recruiting cantonments away from the fighting was fifteen in one thousand. The United States army cantonments started at nine in a thousand and re-

duced this to two and a half per thousand and we are told that it can be still further reduced. Fat clerks and business men got out and marched and pulled up their belts and slept under the stars, kept regular hours, straightened their round shoulders, and in many cases returned home feeling physically fit.

The nation of Denmark showed a decrease in the death rate during the war of more than one-third the regular level. How did it happen? One man fed the nation and that man was one of the most expert dietitians in Europe or in the world. He sold the high-priced meats to Germany and fed his nation on a physiologically balanced diet with the splendid reduction in mortality following. If a slight change in the dietary habits of a nation will cut the death rate one-third, what may be accomplished, if other hygienic practices could be brought into being along with them, is almost beyond estimate.

### *Observation and Experiment*

The world is growing much smaller since rapid communication and transportation have shortened both time and distance. Hygienists today can observe the health habits of all the nations on the globe and draw their lessons and conclusions therefrom. We know the dietary habits of the Hindus, the Chinese, Japanese and the Africans, as well as the health of their people. These serve as experiments on a nation-wide scale. The World War also set our hygienists at work under high pressure to cut down the death rate and bring up efficiency. In Germany new cases of diabetes became almost unknown during the war due to the abstemiousness forced upon the people. If we can learn the methods of preventing diabetes, which disease has increased more than 500 per cent in the past forty years, it will be worth ten times as much to the future generation as the discovery of insulin which, though useful, can at best only patch up broken down organs and does nothing to protect us from the new crop of cases still increasing in numbers.

Instead of agitating philanthropists to settle their overplus means upon schools for backward and feeble-minded children which in America are increasing at an alarming rate, why not divert some of this means toward cutting this strain off at its source and improve the chances for the children to be well born? Cleanly wed, nobly bred, wisely fed and firmly led. Here is a task for every doctor, preacher and social worker to write on. And right here let me say that it can never altogether come by sending lobbyists to pull wires at the legislature assemblies of our nations. What we need is a program of personal education and appeal that will arouse the conscience of the individual to his duties and responsibilities, and also of the possibilities which are large beyond computation. A faith in the hereafter should be the first asset of those who undertake this work for often they will need to look there for their reward. However, many men today standing high in the fields of medicine and other

worthy professions are giving much thought to this matter which whether we admit it or not is of vital interest to the coming generation.

An eminent authority has said that in order for children to be well born at least three generations of parents must have acted their part wisely and well. One generation may lose much of what these three generations gain. Authorities agree that the health of the child is the average of the sum total of the hereditary traits plus the physical habits of the parents. To abuse or ignore ones health is to pass the result on to the next generation.

According to animals man should live to be 125 years of age. This would be five times the growing period. Our tissues not only suffer the effects of poisons generated in the body but all races both civilized and uncivilized seem never to be quite content unless they are imbibing poisons in some form either as food, drink or vices. Science is pointing the way to longer and happier lives. We have accomplished much by laws of sanitary science. The greatest task that remains cannot be covered by compulsory vaccination or compulsory anything but must be intelligent living on the part of individuals who are convinced of the great benefits to be gained for themselves and their posterity.

### *Heredity and the Ways of Providence*

There may be someone who will ask the question, Is it not true that the vitality bequeathed us by our ancestors determines how long we will live, and our condition of health more than anything under our control? True it is that heredity has much to do with us healthwise; but so much the more need of seeing that a man whose father died of apoplexy is kept away from the first tendency toward high blood pressure, and a man whose ancestors have had cancer steer away from the whirlpool of habits which predispose toward cancer. In future lectures we will explain more in detail how this may be done.

There are a few persons who are quite sure that fate has determined these matters beforehand, and that what is to be will be. This reminds me of the young man who with his wife had gone into a new country as a pioneer. One morning his wife observed that he was taking down his powder horn and gun and she said to him, "John, are you going out hunting this morning?"

"No," replied John, "I am just going through the woods to visit neighbour Smith and I thought I would take the gun along as there is a bad Indian running at large who has been credited with committing a murder or two."

"Well," said the wife, "if you should meet the Indian and the time had come for you to die what good would your gun do you?"

"Oh," said John, "you see it's like this, it may be that the time has come for the Indian to die and I don't want to stand in the way of Providence."

I believe that there is a statement somewhere in the Good Book desiring that we may prosper and be in health. Let us make a resolve that we shall not stand in the way of Providence.

## As Others See It

### The Day's Result

Is anybody happier because you passed his way?  
 Does any one remember that you spoke to him today?  
 This day is almost over, and its toiling time is through;  
 Is there any one to utter now a kindly word of you?  
 Did you give a cheerful greeting to the friend who came along,  
 Or a churlish sort of "howdy," and then vanish in the throng?  
 Were you selfish, pure and simple, as you rushed along your way?  
 Or is some one very grateful for a deed you did today?  
 Can you say tonight in parting with a day that's slipping fast,  
 That you helped a single brother of the many that you passed?  
 Is a single heart rejoicing over what you did or said?  
 Does a man whose hopes were fading, now with courage look ahead?  
 Did you waste the day or use it? Was it well or poorly spent?  
 Did you leave a trail of kindness or a scar of discontent?  
 As you close your eyes in slumber, do you think that God can say  
 You have earned one more tomorrow by the work you did today?

—Detroit Free Press.

### Out of Their Own Hearts

Is man the final basis of religious authority? It is hard for Christian people to realize that there are professing Christians today who answer "yes." This is the subtle heart of Modernism. A Congregational minister in New England, writing in the *Atlantic Monthly* on "The Altered Basis of Religious Authority," actually says: "The final basis of religious authority for you is yourself, your mind working on all that has come down in the religious tradition of Christianity, and selecting and making your own those things which satisfy the requirements of your intelligence, of your moral judgment, of your spiritual hunger. That is a big step to take if one has not thought about it. . . . The basis of religious authority is shifting from the Bible to the individual." The strange thing about Modernism is that it deceives so many into thinking that it is modern. Two thousand five hundred years ago a prophet of God was given this word of the Lord:

"Prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; thus saith the Lord God; *Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!*" (Ezek. 13:2,3.) The attempt to "follow their own spirit" in discerning spiritual truth, and to speak for God "out of their own hearts," which is the creed and dogma of Modernism, is just the old expression of man's sin in rejecting God and substituting himself. It means blindness instead of vision, darkness for light, death instead of life. It is a terrible word of condemnation that God must speak to all such. "Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God."

### The Power of Punctuation

The meaning of language depends largely upon how and where it is punctuated. Language may be so punctuated as to make a true statement express a falsehood. Note the following illustrative examples:

An elocution teacher wrote:

"Woman—without—her—man—is—a—savage."

"Woman without her man, is a savage."

"Woman! without her, man is a savage."

"Every person in the land

Has twenty nails on each hand;

Five and twenty on hands and feet;

This is true without deceit."

Correctly punctuated:

"Every person in the land

Has twenty nails; on each hand

Five, and twenty on hands and feet;

This is true without deceit."

### Punctuation of the Bible

Unlike the original Hebrew and Greek manuscripts the punctuation of the Bible was not given by inspiration of God, but is comparatively a modern invention.

"Stops were not in the original, but were inserted by transcribers, . . . the letters running together in Greek manuscripts. The comma was invented in the eighth century, the semicolon in the ninth."—Fausset's Bible Cyclopaedia, art. "New Testament," p. 508.

"The Greek note of interrogation came into use in the ninth century. After the invention of printing, the Aldine editions fixed the punctuation, which

was, however, varied by Robert Stephens in his different editions of the Bible. It is scarcely necessary to observe that the punctuation of the Bible possesses no authority, and that no critic hesitates to dissent from it.—Kitto's "Cyclopedia of Biblical Literature," Vol. 2, art. "verse."

In Acts 19:12 we have "the sick handkerchiefs or aprons." Others place a comma after "sick," and thereby take sickness out of these articles.

In 2 Peter 3:10 we read, "And the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." This punctuation makes the earth to be burned up with the works in it, whereas the "earth abideth forever." Eccl. 1:4. Others place a comma after the word "also", and thereby make the text read in harmony with other scriptures and the general teaching of the Bible on this subject. The earth shall melt with fervent heat and be purified, be made into a new earth free from sin. See Isa. 66:22, 23; Rev. 21:1.

"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise." Luke 23:43.

This punctuation does not bring out the correct thought of the Saviour's words. It makes the text teach that both Jesus and the penitent thief would be in paradise that same day on which they were speaking on the cross. All well-informed Bible students know that Paradise is in the "third heaven," where God's throne is located. Com. Gen. 2:8, 9, Rev. 2:7; 22:1, 2; 2 Cor. 12:1-4. But other scriptures teach plainly that Christ did not go to the Father that day, for three days after this conversation, He said to Mary, "Touch me not; for I am not yet ascended to my Father." John 20:17. Others correctly punctuate the text thus: "Verily I say unto thee this day: With me shalt thou be in Paradise."—Rotherham's Trans., from the Gr. text of Westcott and Hort.

This punctuation brings the text into harmony with John 20:17, and teaches that the penitent thief had faith to ask Christ in his dying condition to remember him when He should come into His kingdom. Upon such faith Christ made the promise that day that it should be even so.

"There would be no trouble with this text at all if it had not been wrongly punctuated. There should be no comma after 'thee'; it should be after 'today.' The adverbial phrase 'today' modifies the verb 'say' rather than the verb 'shall be.'"

### The Nurse's Second Mile

It is not Christian to do all that is expected of us. Unbelievers often do that. Christianity does more than that. A man in a hospital, just after a severe operation, asked his nurse to turn his pillow. She at once rearranged two pillows, and made him much more comfortable. As minute after minute and hour after hour dragged on, he noticed that whenever he asked this nurse for anything, she always

did more than he asked; did it instantly and cheerily. Finally he asked her if she remembered what the Lord said about going "the second mile," and told her how gratefully he had noticed that she always went that second mile. And it meant, oh, so much, to a weak, suffering patient lying there in helplessness! This man had learned a new lesson from his nurse; all unconsciously she was showing him the meaning of that grace of God that does "exceeding abundantly above all that we ask or think." The world about us is sick and suffering. That is why our Lord asks those who have received the fullness of His grace to represent Him truly to this sin-sick world, and always to go the second mile in loving, unselfish service. If we do this we may win some to Him who alone makes the second mile possible.—*Sunday School Times, July 31, 1926.*

### Jazz Music and Morals

Music has always had a great place in the lives of individuals and of nations. It has been an influence on the heart and mind that can not be measured. It has influenced conduct in a very remarkable way. Who can tell the story of the impulse given the human behaviour by listening to the sacred hymns of the church, or to the great oratorios like "The Creation" or "The Messiah"? Even the most primitive and savage peoples of the earth have some sort of musical or rhythmic measures to represent joy or sorrow, or hate or fear or appeal.

Music has a remarkable power to awake emotions. It can stir the noblest and the basest feelings. On that account it is of the greatest importance that the music our young people hear and practise should be of the rarest beauty and dignity and inspiration. Yet, for the last ten years or at least since the close of the war, they have been familiar, at the dance and the theatre and concert, with a type of music that can be found in its primitive form among the lowest class of savages.

We wonder what fathers and mothers know of the powerful influences that their boys and girls experience when the animal wail of the saxophone, and the constant iteration of the one theme, sound in the ears and hearts of the amusement seekers. Can anyone measure the demoralizing effect of that continual theme? It is not melody, it is monstrosity, and worse, if we are to judge of anything by its fruits. And if the fruits of jazz music are soiled and vulgarized morals, the indictment is enough to cause an uprising of all moral and decent-minded people so indignant and influential that jazz music shall be banished back to the low place from which it came.

And after that is done, there is an open door, through which some music-loving soul shall enter to create music that shall stir the emotions to higher purpose, for music can be either heaven or hell in its revelation. Jazz is not heavenly music. We need some of the heavenly right now. Why may we not have it from the present generation?—*Moody Bible Institute Magazine, January, 1927.*

## News Notes

—The United States annually expends \$4,700,000 in looking up misdirected mail.

—One of every three persons in New York City is a Jew.

—The Bible is the only book which is never off the press.

—Scientists declare that a colour-blind woman is a great rarity.

—Coal was used for melting metal in Greece in 300 B. C.

—The per capita annual expense in the United States for public school education is \$16.25.

—It is now possible to buy air tickets in London for fifty-two different European centres.

—Cloth made from bamboo fibre is being developed. Bamboo fibre, it is said, can be made as pliable as flax.

—Flowers picked in the morning in Holland are on sale the same afternoon in Berlin, being carried by aeroplane from one country to the other.

—Historians state that 5,500 years ago there were civil service examinations, public libraries and rural mail delivery in Egypt.

—Cement as good as or superior to that of the present day was made by the early Romans, and the Saracens manufactured an excellent steel.

—The first plank road in America was built at Toronto, Canada, in 1835. In the next twenty years 2,000 miles of this type of road were built in New York state alone, the cost averaging from \$1,000 to \$2,500 a mile.

—When ladies of the court complained that the smoke and fumes were ruining their complexions, King Henry IV of England prohibited the use of coal. Later, coal burning was made a capital offense, and one user was actually hanged.

Because a prosperous haberdasher at Chesham prayed behind the counter, and in 1651 sold his shop, distributing the money among the poor, he was known as the "Mad Hatter." Hence the phrase, "mad as a hatter."

—Vacationists who lie in the sun for hours at a time are indulging in a dangerous practice, as the skin cannot manufacture pigments quickly enough to protect one from injury unless the first exposures are of short duration.

## Must Not Juggle With God's Law

(Continued from page 20)

the seventh, which is a lifeboat, hastens to the scene and rescues a few of the survivors. The servant is arraigned for criminal disobedience. He pleads not guilty, and presents this defence: "I claim I did precisely as I was ordered; and I offer this proof. The seventh boat was one-seventh of the number at the dock. When he specified the seventh, it was evident he wished me to take one out of the seven. I took the first, which must be admitted to be one out of the seven, and one-seventh of the whole number. Therefore I have fully obeyed the order."

No earthly court would for a moment think of accepting such sophistry for a defence; yet men attempt to evade the claims of God's holy law by arguments just as unreasonable. Shall we suppose that in the great day of judgment such excuse will be accepted from those who know the truth on this subject? "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12: 47.

## The Doctor Says

(Continued from page 9)

to a new life by only a word.

Your words and mine are either helping or hindering, they are either a blessing or a curse, and we may choose each day what our conversation shall be. Is it uplifting, cheerful, helpful, or are our tongues dissecting character and scattering discouragement; gloom and death?

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

## Gathering Clouds

(Continued from page 13)

However, we submit that it is a very remarkable fact that when so many other signs of the imminence of our Lord's return are being manifested on every hand, it is of tremendous significance that events in the East are coming into such close harmony with the prophetic Word.

Nevertheless, though we see the approach of these mighty happenings, which will affect us all so much, we need have no fears. Christianity, we must never forget, is a fearless religion. One of the great purposes of Christ's first visitation to the world was that He might gather out a people who should serve Him "without fear." Luke 1: 74. So with hearts full of courage and hope we may look forward to the future. Christ is our great Consoler, and His advent will but multiply our joys if our love for Him is as sincere as it should be. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46: 2.

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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.

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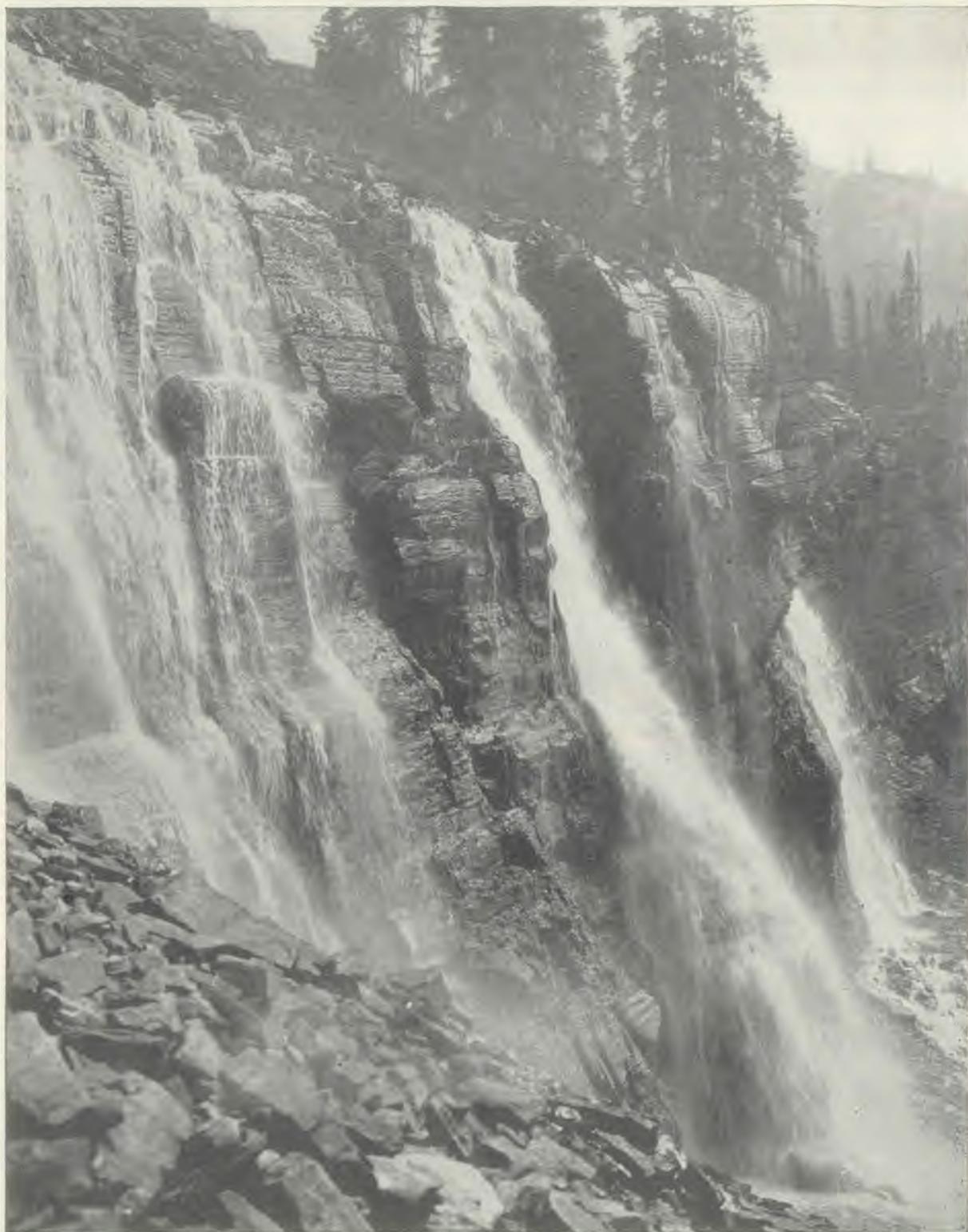
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