

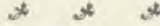
The Canadian
Watchman
Magazine



Barring the Way to World Peace

*Read "Why Equity Cannot
Enter" -- Page 1*

Sand Will Do It



*I OBSERVED a locomotive in the railroad yards one day,
It was waiting in the roundhouse where the locomotives stay;
It was panting for the journey, it was coaled and fully manned,
And it had a box the fireman was filling full of sand.*

*It appears that locomotives cannot always get a grip
On their slender iron pavement, 'cause the wheels are apt to slip;
And when they reach a slippery spot their tactics they command,
And to get a grip upon the rail, they sprinkle it with sand.*

*It's about the way with travel along life's slippery track:
If your load is rather heavy you're always slipping back;
So, if a common locomotive you completely understand,
You'll provide yourself in starting with a good supply of sand.*

*If your track is steep and hilly and you have a heavy grade,
If those who've gone before you have the rails quite slippery made,
If you ever reach the summit of the upper table-land,
You'll find you'll have to do it with a liberal use of sand.*

*If you strike some frigid weather and discover to your cost,
That you're liable to slip up on a heavy coat of frost,
Then some prompt decided action will be called into demand,
And you'll slip 'way to the bottom if you haven't any sand.*

*You can get to any station that is on life's schedule seen
If there's fire beneath the boiler of ambition's strong machine,
And you'll reach a place called Flushtown at a rate of speed that's grand,
If for all the slippery places you've a good supply of sand.*

—Selected.

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Editorial Comment

Why Equity Cannot Enter

WRITING under "Outlook of the Church," Hermes says in the *Globe* of July 28, 1923:

"No one who thinks at all can look on the state of the world today without a feeling of the gravest anxiety and foreboding for the future unless the warlike propensities of the nations are controlled. If force is to be enshrined as the ultimate power in national life—and it looks like that at the present time—the blood and the treasure poured forth in such measure in the last war have gone for naught, and the civilizations of today are doomed. 'The nations of Europe,' says Rev. Dr. Chown in a letter to the ministers of the Methodist Church this week, 'appear to be dancing on the very edge of a moral volcano, whose eruption at any moment may lay civilization in its ashes.' Who shall say, in face of conditions as they exist today, that words such as these are too strong? We may have won the war, but the conviction is abroad throughout the world that we have lost the peace."

Why is it that with thoughtful men all over the world declaiming on the folly, not to say wickedness, of war, so little success attends the best efforts of statesmen and the church to outlaw Mars, the god of war?

The prophet Isaiah has painted a picture of the conditions that preceded and caused the downfall of the Jewish nation that is alarmingly like that which confronts the world today. The spirit that blocks all efforts toward world peace is the spirit of the jungle, that sets nation against nation and class against class, and tends to set every man's hand against his brother:

"Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them

crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59: 7-15.

No doubt self-interest has always been the dominant motive back of the instinctive policies, both individual and national, in this world, but in the past only a comparatively small ruling class has had it within its power to act out the



This striking memorial was unveiled by President Millerand in the Compiègne Forest, near Paris, where the terms of the armistice were drawn up. The memorial signifies the Fallen German Eagle conquered by the Sword of Justice.

full measure of oppression that human selfishness dictates. The differences in natural hearts are not very great after all. "The heart is deceitful above all things, and desperately wicked." Jer. 17:9. But while all are selfish, all do not have the same opportunities to manifest selfishness in oppressing their brethren. From the days of Nimrod, the overbearing tyrant, many ambitious and unscrupulous tyrants have done according to their will, while others were prevented from being equally cruel only by lack of opportunity. Of the peasants buried in a country churchyard, the poet writes that their humble circumstances cir-

standard of right. There are serious disadvantages to the perverted idea of democracy that puts the will of the people above law and above God. When truth falls in the streets, equity cannot enter, and the absolute reign of the strongest must always end in the destruction of the very ideal of unity that it aims at.

The Japan Earthquake

OUR Canadian people of all classes and denominations join with others throughout the civilized world in extending sympathy and help to stricken Japan. The *Literary Digest* of September 15 sums up the comments of the editors of all the great American newspapers in the following words:

"History knows no disaster which parallels the earthquake and fire that visited Japan the first day of this month and laid waste the capital city, the chief seaport, and the most popular pleasure resorts of the kingdom."

While history records a long list of disasters by earthquakes during the Christian era, involving the loss of millions of human lives, no very satisfactory explanation of the causes of earthquakes is known. One of the most reasonable theories advanced is that they are caused by the leakage of the sea through the earth's crust.

One thing is certain, that man has no knowledge that enables him either to foretell the time or to diminish in any way the destruction of life and property. In spite of our boasted progress, the earthquake still stands in the class of events most fittingly described as "acts of God."

After the great disaster in San Francisco in 1906, it is said that a delegation of perplexed citizens waited on a noted scientist with the question, "What are the probabilities of a recurrence of the disaster in California in the near future?" and they received the reply from him, "The man on the street knows as much about when and where the next earthquake will occur as I do." To most people the



Yokohama as it looked before the earthquake. The city was almost entirely destroyed.

cumscripted not only their opportunities for good, but their crimes also,—

"Forbade to wade through slaughter to a throne,
And shut the gates of mercy on mankind."

On the other hand, the rich and powerful are also subject to the influence of the Holy Spirit, and in gospel lands God has had His witnesses among those in high places, who have been His instruments in administering justice.

We have now reached the age in which the spread of democracy has multiplied the number of the ruling class and has enlarged the opportunities for the manifestation of selfishness. The growth of the evolution theory has tended to undermine the idea of justice based on self-restraint and has enthroned might as the only

shaking of the earth suggests, at the time, the end of all things, but whatever the lessons of the earthquake may be, they do not last long, for they do not scare the inhabitants away from the places most frequently shaken. Houses are rebuilt upon the very spot where others were destroyed, and soon the terror is forgotten and business goes on again as usual. Any appalling disaster always presents an opportunity for hosts of false prophets, but the ravings of such should not discourage us from giving heed to our Saviour's remarkable prophecy on the signs of His second advent:

"Many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 5-14.

The earth waxes old as a garment. There is no such thing as terra firma. The word of God that shook the earth around Mt. Sinai in the days of Moses points us to the only sure refuge:

"See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth,



Tokyo's Fine Central Railway Station—Destroyed by the Earthquake

much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12: 25-28.



Historic Nagoya Castle, built in 1611, which, in spite of all the earthquakes in Japan, remains undamaged. It is about sixty miles from Tokyo.

Those who suffer from disasters incident to life in a sinful world are not necessarily worse than others. In speaking of eighteen persons killed by the falling of the tower of Siloam, Jesus said, "Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13:4, 5. God is speaking to a sinful world in the only way that will arouse many from the indifference and lethargy that long indulgence in sin has produced. The love of God constrains true Christians to speed the saving gospel message.

A Remarkable Prophecy

Most modern prophecies are of greater interest when uttered than after the lapse of time, but not so with this one by Mrs. E. G. White, which we reprint from the *Signs of the Times* of a third of a century ago, before the cloud that burst in 1914 was visible:

"The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more fre-



In this innocent-looking room in the Department of Justice at Washington, are the hundreds of files containing the identification and history of thousands of criminals. The files are under the direct control of the Bureau of Investigation, and it is planned to create, eventually, an international rogues' gallery.

quent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while He may be found, call upon Him while He is near! The prophet says, "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—*Signs of the Times*, April 21, 1890.



The Famous Cologne Bridge over the Rhine in the Territory Occupied for the Allies by British Troops

It must be admitted that we are living in the time when many false Christs and false prophets are abroad. Satan is a master counterfeiter, and the multiplying of false prophets is always suggestive of the possibility of a manifestation of the true spirit of prophecy, even as the Saviour's word, "I am the True Vine," carries with it the positive suggestion that there is also a false vine. No counterfeiter of money ever attempts to pass his spurious coin upon the public unless the genuine is also in current circulation. The apostle Paul, who was also a prophet, says: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."

Among the tests to be applied to a professed prophet's utterances is the test of fulfilment: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. 18: 22. But this is not the only test to be applied. The relationship of the prophet to God's law is even more important than the mere fulfilment of his predictions:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him." Deut. 13: 1-4.

The remarkable prophecy by Mrs. E. G. White which we reprint has had a startling fulfilment. At the time the prophecy was uttered, there was but little indication of a literal fulfilment of any of its major features. Men at that time were almost entirely convinced that there would be no more wars between civilized nations. One of the great steamship companies boasted that for years its ships had crossed and recrossed the Atlantic without the loss of life by drowning of a single passenger, and science seemed on the threshold of victory over fire, famine, and many of the diseases that had been a terror to mankind in the past. No doubt the majority of those who read this prophecy printed in 1890 in a paper that is read in every part of the world where the English language is used, thought the predic-

tion to be wildly improbable, if not fanatical. How does it look in the light of developments?

Literally thousands of ships have been hurled into the depths of the sea, victims of the submarine. Whole navies have gone down, and human lives have been sacrificed by millions. People no longer talk about unsinkable ships, and the best that the most optimistic will say of the modern so-called fire-proof buildings is that they are only relatively fire-proof. The annual destruction of property by fire is alarming, and many of the palaces of earth have



A burning oil well at Beaumont, Texas. The Scriptures teach that at the second coming of Christ the earth will be purified by fire. Evidently there is enough combustible matter stored away beneath the earth's surface to burn up a great deal of rubbish.

been swept away like the estates, thrones, and dynasties of Europe. The loss of life by accident is appalling. Wrecks involving fatalities are no longer confined to the great steamship and railway lines, but strew our auto highways as well. In the light of the complete fulfilment of so much of this prophecy, is it fanatical to ask, Is the end near? is probation closing? At any rate, it is safe and wise to heed the injunction to seek the Lord while He may be found.

Origin, History, and General Influence of

SUNDAY



CIVIL legislation governing the observance of Sunday, religiously called the "Lord's Day," is not a modern venture. History carries us back to the days of the Roman emperor Constantine, A. D. 321, when the first Sunday law was placed on the civil statute books, and enforced upon the people. The following statements set forth the scope and purpose of this law, and make interesting and profitable reading in the light of present-day efforts to regulate the observance of Sunday by civil law:

"On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost."—*Philip Schaff, D.D., "History of the Christian Church," Vol. III, chap. 5, sec. 75.*

Prof. Hutton Webster, Ph.D., of the University of Nebraska, in referring to this law, says:

"What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labour on Sunday."—"Rest Days," p. 270. *New York: Macmillan and Company, 1916.*

"By a law of the year 386, those older changes effected by the emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden."—"General History of the Christian Religion and Church," Dr. Augustus Neander (translation by Joseph Torrey), Vol. II, p. 300. *Boston: Crocker and Brewster, 1848.*

The efforts of the ancient clergy to find a way by which to compel attendance upon religious worship, received expression in the following enactment put into execution by the Roman emperor Theodosius:

"All the pleasure of the theatres and of the circus throughout all cities, being denied to the people of the same, let the minds of all faithful Christians be employed in the worship of God. If any, even now, through the madness of Jewish impiety or the error and folly of dull paganism, are kept away, let them learn that there is one time for prayer and another for pleasure."—"Codex Theodosius," lb. 15, tit. 5, lex. 5; cited in "A Critical History of Sunday Legislation," A. H. Lewis, D.D., p. 46. *New York: D. Appleton & Co., 1888.*

Religious Persecution

Step by step that ancient legislation led to the invasion of the domain of conscience, and resulted inevitably in the persecutions that blot the history of those times. Innocent and salu-

tary as may have appeared that old Sunday law in its inception, yet the fact of acknowledging the principle of civil interference in religious matters laid the foundation for the wickedest of tyrannies and the blackest of impositions, religious persecution.

Almost the same ground is being covered today in the Dominion of Canada by religious organizations that are trying to dictate to men how they should regulate their domestic affairs upon Sunday. The public may consider preposterous the idea that this commonwealth would ever permit such a record to be written in its chronicles. And it does seem that such a thought is far from the minds of the noble men and women who compose the cosmopolitan peoples of our land (and may God grant that we shall never have cause to fear). It is believed that in so far as the present state of the public mind is concerned, equal civil rights, equal opportunity to exercise one's religious convictions, are highly desirable, and that the slightest approach to restriction of these privileges would be regarded as repulsive, intolerable, and unjust.

But public opinion is variable. Since this is true, it is incumbent upon every citizen of any country to safeguard in every possible way his rights and privileges from the slightest insidious beginnings of tyranny and oppression. For any legislative body to do less than this is to prove recreant to its highest public duty, and to betray the implicit confidence reposed in the legislators by their electors.

In reading the "Lord's Day Act" of the Dominion of Canada, one is strongly impressed with the striking resemblance between it and a similar "Act" placed upon the statute books in the days of Charles the Second (England). 1676. This ancient law reads in part as follows:

"For the better observation and keeping holy the Lord's Day, commonly called Sunday: be it enacted . . . that all the laws enacted and in force concerning the observation of the day, and repairing to the church thereon, be carefully put into execution; and that all and every person and persons whatsoever shall upon every Lord's Day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman, labourer, or other person whatsoever, shall do or exercise any worldly labour or business or work of their ordinary callings upon the Lord's Day, or any part thereof (works of necessity and charity only excepted). . . .

LAW S

By ANDREW C. GILBERT

"And it is further enacted that no drover, horse-courser, wagoner, butcher, higgler—they or any of their servants shall travel or come into his or their inn or lodging upon the Lord's Day, or any part thereof, upon pain that each and every such offender shall forfeit twenty shillings for every such offense; and that no person or persons shall use, employ, or travel upon the Lord's Day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasion to be allowed by some justice of the peace of the county, or some head officer, or some justice of the peace of the city, borough, or town corporate, where the fact shall be committed, upon pain that every person so offending shall forfeit and lose the sum of five shillings for every such offense."—*An Act for the Better Observance of the Lord's Day, Commonly Called Sunday;* British Statutes at Large from the First Year of King James the First to the Tenth Year of the Reign of William the Third," Vol. III, pp. 388, 389. London: Henry Woodfall and William Strahan, Law Printers to the King's Most Excellent Majesty, 1763.

The Lord's Day Act Is a Religious Law

The Lord's Day is commonly called Sunday. The Lord's Day Act is a *Sunday* law. This Lord's Day Act, or Sunday law, is a *religious* law. The Lord's Day Act, or this Sunday law, is enforced by the civil power of this Dominion, and imposes certain penalties for its violation. The civil power made this Act, or law, in order to determine for the citizens how the Lord's

Day shall be observed. The Lord's Day is a *religious* institution. By the enforcement of the Lord's Day Act the civil authorities of Canada dictate how its subjects shall observe this religious institution, the Lord's Day, and impose civil penalties if they do not maintain a "proper observance of the Lord's Day."

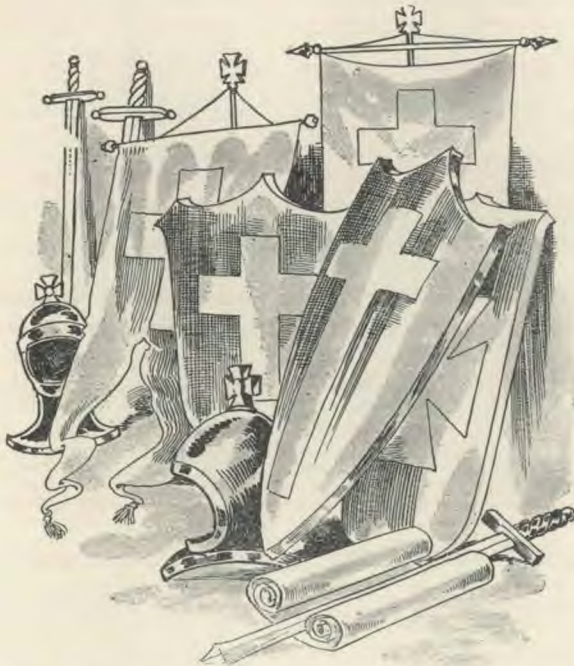
The Lord's Day Act is a union of church and state in embryo. In it are hidden the elements of danger to the civil and religious liberties of the people. It embraces the same principle contained in those historic Sunday laws of Constantine and of Charles the Second, which led to religious despotism and intolerance, and culminated in the inquisition.

The expression, "Lord's Day," is found twenty-two times in the Lord's Day Act. This is sufficient to give to the Act a distinctively religious character. But aside from this, there are several allusive expressions that reveal the religious nature and intent of the Act which requires "the observance" of a religious institution called the Lord's Day.

Since the Lord's Day is a religious institution, and since the Lord's Day Act is a law that decides for men how they shall observe this religious institution, therefore the *Lord's Day Act is religious legislation*. The logic involved in this legislation drives us to undesirable conclusions,—undesirable in these days when men and women prize liberty (not licence) above every other prerogative with which they are endowed.

It is true that there are some civil features in the Act; as, for instance, it provides civil penalties for violation of this religious institution called the Lord's Day. It does say that one must not perform civil duties, for they would constitute an improper "observance of the Lord's Day." It does provide that certain acts of charity and mercy may be performed upon this Lord's Day; for they are in harmony with the proper "*observance of the Lord's Day*." But these civil features only support the statement of fact that the Lord's Day Act is *religious legislation*, fostered and enforced by the civil power.

On Dominion Day, Labour Day, or any other civil rest day, it is considered perfectly proper to be "present at any performance or public meeting" for gain or at which a fee may



"The cross glittered in their [the soldiers of Constantine] helmets, was engraved on their shields, was interwoven into their banners."—Gibbon.

be charged. But, according to the Lord's Day Act, if such performance or public meeting is held on Sunday "elsewhere than in a church" it is considered illegal, and the attendants are liable to prosecution.—Section 7, *Lord's Day Act*.

On Dominion Day or Labour Day it is considered perfectly proper to engage in fishing, hunting, etc. But if one should engage in these pursuits or sports on Sunday, it would be considered illegal, and the offender made liable to prosecution because his manner was such "as to disturb other persons in attendance at public worship or in the observance of the day."—Section 10. On Dominion Day or Labour Day, one may, if one chooses, do "any necessary and customary work." But on Sunday one can do such work *only by permission of the Lord's Day Act*. And the first provision for permission states that any such "necessary and customary work" must be "done in connection with *divine worship*."—Section 12.

Some assert that the Lord's Day Act is only a *civil* measure and is enacted in order to assure to every working man the civil privilege of one day's civil rest and recreation in seven. If Sunday is, in the eyes of the civil government, only *one* of the civil rest days, as Dominion Day or Labour Day, set apart as a time when working men may enjoy their civil rest and recreation, why is it that when one engages in honest occupation or wholesome recreation by his own choice upon one of these civil rest days, which come once each year, he is *not molested*; while the moment he engages in that *same* honest occupation and wholesome recreation, upon his own choice, on *another* civil rest day, such as Sunday, which comes once each week, he is immediately interfered with, and made liable to prosecution? Why this difference if the Lord's Day Act is simply to provide a civil rest day? Is it because one civil rest day comes once a year, and the other comes once a week? Why is it one may do on Dominion Day "the work of his ordinary calling" without molestation, yet it is considered a violation of the law "to do on the Lord's day the usual work of his ordinary calling"? Is the Lord's Day Act enforced for the purpose of punishing such uncivilities (?) as public performances or meetings, hunting and fishing, etc.?

If the Lord's Day Act is a civil law prohibiting such uncivilities (?) upon a civil rest day, commonly called Sunday, why not be logical and have a civil law to prohibit such uncivilities (?) upon other civil rest days, commonly called

Dominion Day and Labour Day? The response may be offered that the civil laws now in force govern man's civil conduct on these civil rest days as it does on other days of the week. Since this is true, it is emphatically submitted that if the civil laws we now have upon our statute books are sufficient to control and guide men's civil conduct upon such civil rest days as Dominion Day or any other annual civil rest day, then these same laws are amply sufficient to govern men's civil conduct upon such a weekly civil rest day as Sunday. Hence the Lord's Day Act is not necessary as a *civil* measure. It is superfluous legislation; for it is self-evident that the civil laws of the land that can prevent uncivility on every other day of the week, except Sunday, can also prevent such uncivility on Sunday. As already implied, a civil law that can keep a man civil on Saturday and Monday can keep him civil on Sunday, if it is a matter of *civil* conduct. *But*, if it is a matter of the regulation of a man's "observance of the Lord's Day, commonly called Sunday," then the issue enters the field of religion. This is the other horn of the dilemma. No civil power can of right interfere with man's religious



views. The conscience alone can determine what is the proper observance of the Lord's Day. Though it be but the conscience of one man, it must be supreme in the decision of matters religious. The consciences of the minority are just as sacred and inviolate as are the consciences of the majority.

An examination of the Lord's Day Act reveals the fact that it is a religio-civil law (a Sunday law) and was made to govern men's actions upon a religious day, called the Lord's Day, commonly called Sunday. It is an attempt on the part of Parliament to compel the people to erect a religious attitude toward a religious institution called the Lord's Day. However, as previously stated, these facts bring us into conflict with the fundamental rights of man—the rights of the individual conscience. For a civil power to enter the citadel of the

conscience, and prescribe its attitude toward certain religious ideals, is to assume an unwarranted responsibility. It is a responsibility for which no mandate has ever been issued. No government of earth has ever been called upon to erect a tribunal for the conscience. Heaven itself cannot in justice to humanity coerce the conscience, nor compel its submission to certain religious tenets. Much less ought a civil government to assume the responsibility to compel adherence to certain religious institutions not approved by the individual conscience. Such legislation is entirely outside the purview of the state. Religion is a matter of conscience, and not of legislative enactment.

A Civil Holiday

If in the consideration of the Lord's Day Act it is merely the civil power providing men with a civil rest day once each week, then the legal status of Sunday is the same as the legal status of Dominion Day or any other civil rest day. In the latter case an employer is required by civil law to give the employees several days each year as legal rest days, and in the former case the law also requires the employer to give to the employees one legal rest day each week. If on Dominion Day a man may without molestation engage in such labour and recreation as seems good to him, why should he be molested by the civil authorities when he engages in that same labour and recreation on Sunday, *if it is a civil rest day?* Why make a difference in the administration of men's conduct upon this civil rest day, Sunday, if in the eyes of the government it stands upon the same legal ground? Why distinguish between Sunday and Dominion Day if both are civil institutions, in so far as the civil authorities are concerned? Why call honest labour and recreation proper activities on one civil rest day, such as Labour Day or Dominion Day, and then call that same labour and recreation a crime when pursued upon another civil rest day, such as Sunday, if both rest upon the same legal, civil basis in the purview of the civil authorities?

Again we are confronted with the fact that Labour Day and Dominion Day are regarded as *civil* rest days, guarded by a *civil* law which protects men in their legitimate civil occupations upon those civil rest days; *whereas* Sunday is a religious rest day called the Lord's Day, guarded by a *religious* civil law, called the Lord's Day Act, which compels man to refrain from doing "*on the Lord's Day the*

usual [civil] work of his ordinary calling," which work would be out of harmony with the "*observance of the Lord's Day.*" In the first case the law *protects* men in their personal desires to give such recognition to a *civil* rest day as their circumstances and opinion may determine. In the second case the law *compels* men under pains and penalties to give certain recognition to a *religious* rest day—a recognition in many instances wholly out of harmony with individual circumstances and conscience. If the Lord's Day Act is a civil measure, it is superfluous legislation. If it is a religio-civil measure, it is wholly incompatible with the free institutions recognized in a British commonwealth.

If Sunday is the Lord's Day, cannot He care for His own institution? Where has He issued the authority to a civil government to compel recognition of this religious institution? The person who believes conscientiously that Sunday, the first day of the week, is the Lord's Day, and desires to observe it as a day of religious rest and worship, will do so without the promptings and compulsion of a Lord's Day Act. The person who does not believe that Sunday is the Lord's Day, and does not care to observe it as a day of religious rest and worship, should not be *compelled to act* as if he believed it. Legal enactments cannot change the character. Legislation may make one appear religious (look like a Christian), but this is to make hypocrites. We submit that there are voluntarily a sufficient number of them in the world without calling for legislation to *make more*.

The rights of conscience must not be subordinated to the rights of the state. The rights of conscience are inalienable rights, and must have the fullest liberty for exercise and development. This liberty on the part of one is limited only by the like liberties of others. The rights of conscience are supreme in religious concerns. The rights of the state are supreme in temporal or civil concerns only. The rights of conscience to believe or not to believe in religion, to observe or not to observe a religious day that some may regard as a time for spiritual rest and worship,—all this must be left with the individual, and with his God, the supreme Judge of the motives of all men.

Calgary, Alta.

WHEN we cease looking at the dark side of life, we shall find that there is a bright side.

The Taper

I stood in the old cathedral
Amid the gloaming cold;
Before me was the chancel,
And unlit lamps of gold.

From the mullioned window's chalice
Was spilled the wine of light,
And across the winter valleys
Was drawn the wing of night.

The frescoes of the angels
Above me were unseen,
And viewless were the statues
Each pillared arch between.

The chancel door swung open;
There came a feeble light,
Whose halo like a mantle
Fell o'er the acolyte.

And one by one he kindled
The silver lamps and gold,
And the old cathedral's glories
Before my eyes unrolled.

The taper's light was feeble,
The lamps were stars of flame;
And I could read behind them
Immanuel's wondrous name.

The taper—light's evangel—
Touched all the chandeliers,
As if by heaven transfigured
Appeared the saints and seers.

Along the sculptured arches
Appeared the statues dim;
And pealed the stormy organ
The peaceful advent hymn.

And as the form retreating
Passed slowly from my sight,
Eclipsed in lights it kindled,
Was lost the taper's light.

One taper lights a thousand,
Yet shines as it has shone;
And the humblest light may kindle
A brighter than its own.

—Hezekiah Butterworth.

Thrice Blessed

ALEXANDER RITCHIE

(See DAN. 12:12; REV. 1:3; 14:18)

'Twas Jesus said of Daniel's mystic book,
"Whoever reads it, let him understand;"
I heard the Master's voice, and then I took
The ancient volume, full of symbols grand.

I read of mighty images, once seen
Or built by golden Babylon's mightiest king;
Of four devouring empires that have been,
And ten that from the fallen four upspring.

And then, with wondering eyes, I read again
That while the kingdoms ten still rule on earth
The judgment sits; and at its close the reign
Of Christ, the Prince of heaven, has birth.

I read it o'er and o'er, and at the end
I found a blessing that I feel is mine:

"Blessed is he that waiteth," God has penned,
"And cometh to the final hours of time."

From Daniel's words, to John's majestic lines
I turn my eyes, to search for jewels rare,
And as I open "Revelation's" mines,
I find another blessing gleaming there.

"Blessed is he that reads, and they that hear"—
The jewelled words with benediction shine;
And as I read and hear, bright truths appear,
That fill my soul with joy and peace divine.

I read that sin's sad race is almost run,
"The seven churches," "seals," and "trumpets"
end,
Three angels' messages are almost done,
And soon the saints to glory will ascend.

But if my lot should be to die before
"My eyes behold Him whom I long to see,
Oh then, I hear His tender voice once more,
"Bless'd are the dead which die henceforth in Me."

'Twas blessed then to wait with birth deferred
Till Daniel's wondrous secrets were revealed;
'Tis bless'd to read the Revelator's word,
And bless'd to die with God's own signet sealed.

Vancouver, B. C.

Teach Me to Pray

WILSON T. DOUGAN

My God, I come to Thee
At Thy behest,
With every yearning plea
Of man's unrest,
A skein of tangled fray—
Earth's storm-bequest.

I've learned that prayer to Thee,
Unworded, blurred,
With faith-borne pleading call,
By Thee is heard;
And faith Thou givest to grace
True worship's word.

But teach me, Lord of prayer,
What things to ask,
That I may meet my pledge
In duty's task,
And shun the summery way
Where evils bask.

O help me, Lord, to plead
A brother's cause,
Some wandering lad to lead
Within Thy laws,
And when we talk with Thee,
Lord, blot our flaws.

Vancouver, B. C.

Ready

Ready to speak, ready to think,
Ready with heart and brain;
Ready to start when He sees fit,
Ready to share the strain.
Ready to go, ready to wait,
Ready a gap to fill;
Ready for service, small or great,
Ready to do His will.

—Selected.



Evolution a False Guide

By A. L. KING

PROFESSOR Sir Arthur Keith, the British anatomist, is a pronounced believer in evolution, and yet, in a lecture delivered recently before the Royal Institution of Great Britain, he stated some things that seem strongly to give the lie to the theory he so ardently espouses. He said that "evolution was now working in the direction of supermen, with swollen heads and small faces." He continued:

"There was positive evidence that in some countries human brains were growing smaller. Not one person in fifty of the present population used his brain to half its capacity—most of us had more brain than we knew what to do with. The most plastic bone in the human body was that under the gums, in which the teeth were rooted. In 30 per cent of British people this bone, instead of spreading outward, and giving the mouth a wide, low vault, as in prehistoric races, was growing vertically, giving a narrow palate. The wisdom teeth were thus often crowded out, giving the nose and chin undue prominence. The adenoid type of face was unknown in prehistoric times. Modern men gave their digestive tracts no rest. When they were not whipping them up with patent sauces, they stifled their rebellion with patent pills."—*Melbourne Age*, May 3, 1923.

Sir Arthur Keith went on to say that he "could, by experiment, produce a race of tailed men." This latter statement well deserves to be taken with a smile and scepticism. It has never been proved that men ever had tails, and a tailed man has never been found or seen, and never will. Sir Arthur will find it, in actual practice, as difficult, and impossible, to produce a race of tailed men as a race of web-footed men, or men with an elephant-like proboscis, or eyes at the back of their heads. His statement, however, is an example of the many wild and ridiculous statements

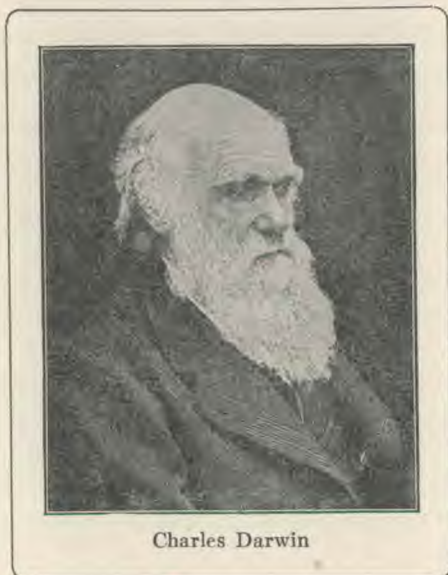
made in the name of evolution, and illustrates the gullibility of some people in these matters.

Civilized Man Degenerating

To return, however, to the prior words of Sir Arthur Keith that we have given in small type. Do not these statements show that modern civilized men are in many ways degenerating? As an ardent evolutionist, Sir Arthur Keith of course believes that life has been evolving from the very lowest forms to the highest. And yet he makes statements that show, if they show anything, that modern civilized man is markedly degenerating. He is using only half of his brain capacity. His palate is growing narrower, and his wisdom teeth are often crowded out. (Sir Arthur Keith might have added with perfect truth that modern civilized man—or at least a large number of the species—is losing his teeth, through improper use and wrong foods.) Moreover modern man is wearing out and ruining his digestive tract—which spells further race degeneracy. Sir Arthur Keith might also have added that modern civilized man is subject to a host of diseases that were unknown or scarce centuries ago, and that, were it not for the highly developed medical science and sanitation of today, man's sufferings, not to say death-rate, would be terrible.

Darwinism's Death Knell

Last year, in an article in the *Nineteenth Century*, Sir Arthur Keith greatly bewailed the severe hammering that the Darwinian theories have been receiving from many quarters. He said:



Charles Darwin

"The vigorous campaign which is being carried on in press and pulpit is shaking public belief in the truth of Darwin's discoveries and teaching."—*Nineteenth Century*, August, 1922.

And he asked the question, which he himself attempted to answer:

"How, then, has it come about that an impression has spread abroad that Darwin's theory has collapsed?"

For the past thirty years, however, Darwinism has been meeting with increasing discredit. Darwin issued his "Origin of Species" in 1859. He was far from being the originator of the doctrine of evolution, but made the idea, as it were (to quote Sir Arthur Keith's words), "a going concern." Darwin's influence was at its height in the eighties. In the nineties doubts in regard to it began to arise among scientists and opposition to it to be expressed. In 1891, Sir William Dawson said: "Darwinism seems to have entered on a process of disintegration;" while in *Nature* for Nov. 28, 1901, pages 76, 77, a German author declared: "Darwinism, for scientific circles, at least, is at its last gasp."

In an address in Vienna in 1902, the famous German pathologist, Virchow, declared:

"The attempt to find the transition from animal to man has ended in a total failure. The missing link has not been found, and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Darwinism is still receiving a vigorous hammering, hence Sir Arthur Keith's lamentation over the overturned idol. It is strange, however, that many scientists, in rejecting Darwinism, still cling to evolution as a theory. They reject Darwin's explanation, but substitute theories of their own—theories too that are very contradictory and demolish one another.

Evolution but an Unproved Human Philosophy

The idea of evolution can be traced back to ancient times. Evolution is really a human philosophy, that attempts to account for the universe without a God. It is really pagan in principle, like many other man-made philosophies whose wrecks litter the shores of time. The whole tissue-like fabric of evolution is built on wild guess-work and bold but unwarranted assumptions.

Some scientists will often make very bold statements concerning the age, origin, etc., of a skull or a tooth, but the tremendous degree of uncertainty that attaches to their speculations is well indicated by the following case which Sir Arthur Keith himself relates. An imperfect molar tooth was found "in a Pliocene deposit of Nebraska."

Dr. H. F. Osborn, the experienced and expert head of the American Museum of Natural History, New York, after long research and comparison, "came to the conclusion that this Nebraska fossil tooth most resembled those of the Java man—*Pithecanthropus*." However, another expert, Dr. Smith Woodward, the Keeper of Geology in the British Museum, "basing his inferences on Dr. Osborn's figures and description," has set forth the opinion that the Nebraska tooth is that "of a Pliocene bear!" And yet Sir Arthur Keith protests against the "man in the street" and the "common-sense man" greeting these contradictory announcements with "a smile as well as scepticism." Darwinism is based on assumption and error, and does not stand as Sir Arthur Keith goes on to assert it does, and does not deserve to stand.

From certain facts in biology, evolutionists, giving free rein to their imaginations, draw altogether unwarranted conclusions. For instance, man bears some physical resemblance to a monkey, and man's anatomy also bears resemblances to that of a pig. It would be strange if, in the great world of biology, some physical structures did not resemble each other. If the Creator has chosen to create some parts alike or on similar principles in different creatures, that is His good pleasure. But to say that, because of some physical resemblances, man and the anthropoid apes have sprung from a common ancestor is altogether too bold a stroke of the imagination. Taking both creatures as a whole, there are incomparably greater and profounder differences between man and the anthropoid ape than there are resemblances. Between them is a wide gulf which can never be bridged. It is pitiable to read the highly imaginative way in which the evolutionist attempts to describe the manner in which the simplest, single-celled living organism developed into man, taking on in its progress sex characteristics and mental power. It is remarkable how intelligent men can really bring themselves to believe such absurdities. The Bible story of creation is ten thousand times simpler, clearer, more reasonable, and infinitely more sublime than the best that evolution has to give. Because man has a little bone at the end of the vertebral column, evolutionists jump to the conclusion that this is the remains of the tail—the tail that they suppose man to have lost; And so on *ad nauseam!*

One of the strongholds of evolution is geology—the most illogical and unscientific of the

sciences. The geological methods of estimating periods of time are absolutely crude and based on an assumption at the beginning. In estimating ages, evolutionists *assume* that changes in rocks have always occurred at the rate in which they are seen to occur today. But what right have evolutionists to assume this? What do they know about the past? Have they omniscience? They sometimes talk as if they have. What right have they to base

tronomy, which confirm the account in Genesis. *Wahroonga, Australia.*

As for the origin of the living things that existed before that event [the flood], we can nevermore evade the tremendous fact of a *literal creation*, since modern science has forever outgrown the idea of spontaneous generation, and in the light of the facts here brought out, there is absolutely nothing upon which to build



Photograph taken by a *Saturday Night* reporter of what is believed to be the longest train of newsprint ever loaded. It contained forty-two cars, *en route* from North Bay to Toronto, and was drawn by one of the latest type of C. P. R. passenger locomotives, similar to those used on the Trans-Canada Limited.

their theories on a bald assumption? So with other phases of geology. Different estimates by different geologists also differ by millions of years.

Evolution, a tissue of false theorizing built on a foundation of guess-work and false assumption, is utterly refuted by the authentic facts of history, archæology, philology, and as-

a scheme of evolution, since inductive geology is utterly unable to show that certain types of life originated before others. With the myth of a life succession dissipated once and forever, the world today stands face to face with *creation as the direct act of the infinite God.*—*From Introduction to "The Fundamentals of Geology," by George McCready Price.*

Drifting Toward

ARMAGEDDON

By D. H. Kress, M.D.

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11:18.



IN an article in the *Review of Reviews* for July there appeared the following:

"Each recurring midsummer brings freshly to mind the world crisis of 1914 and the outbreak of the great war. We are about to begin the tenth year of international struggle toward a nonmilitary basis, and toward a reconstruction of the world on plans in harmony with political democracy and the modern trends of economic and social progress. While the armistice of 1918 and its accompanying events marked a profound transition, they did not secure the results for which an appalling price had been paid. Peace agreements, to be genuine, must be ratified in good faith and good will. Otherwise they are but a temporary device, and mean nothing but a pause for the gathering of strength to renew the clash of arms. Thus far it may be said that we have had the benefit of a continuance for almost four years of certain parts of the armistice arrangement, though we are still living in a world that has not dared to relinquish militarism either in principle or in practice. Since 1918, there have been several wars of such proportions that history will call them 'minor' only in comparison with the unprecedented magnitude of the struggle that was suspended in November, 1918."

The writer of the article tells us why the peace agreements proved to be a failure:

"There was too much endeavour at Paris on the part of all countries, great and small, to see what they could get out of a game of grab, and then to see how they could be guaranteed in holding whatever advantages they might have secured."

Selfishness the Seed of Wars

Each nation is seeking its own, and looking out for its own interest. This is natural, but in it lies the seed of all wars that this world has ever had. It was this spirit that originated war.

War began in heaven with "Lucifer, son of the morning:"

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels. . . . And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, . . . Woe to the inhabitants of the earth and of the sea! for the devil is

come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:7-12.

Self-seeking, or selfishness, was responsible for it. He said in his heart, "I will be like the Most High." "I will exalt my throne above the stars of God." Isa. 14:13, 14. When he was cast down to this earth he brought with him this spirit which is at the bottom of all wars. Said the prophet, "Woe to the inhabitants of the earth! . . . for the devil is come down unto you." Every war that has taken place since, had its inception in the mind of the "prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2.

By nature we are all the children of wrath and are naturally perverse, covetous, and selfish. These characteristics are ours by inheritance. "There is none righteous, no, not one." We are wicked by nature, and are "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Peace is out of the question so long as human nature is what it is. "There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

The Leopard Spots

To abolish war, human nature must be changed. Men must become partakers of the divine nature. This is an individual work and experience, and can be brought about only through the impartation of the grace of God. The efforts to bring about peace through alliances has been, and will continue to be, a failure. There is no adhesive property in self-seeking; for this reason human alliances are like ropes of sand. So often has this been demonstrated that nations have lost confidence in each other. In the Napoleonic wars Great Britain, Germany, Austria, and Russia were allies, and France was their enemy. In the Crimean War Great Britain, France, and

Turkey were allies, and Russia, the former ally of Great Britain, was the enemy. In the war of 1914 France, Great Britain, and the United States were allies; Germany was the enemy.

The prophet Daniel, in interpreting the dream of Nebuchadnezzar in which the successive kingdoms were symbolized by an image, said in referring to the ten kingdoms of Europe symbolized by the toes, "They shall not cleave one to the other." This indicates clearly that efforts would be made to weld together the different kingdoms, but that all such efforts would prove to be a failure. Dan. 2: 43.

Isaiah the prophet, in viewing the conditions existing in the earth, said:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to naught; speak the word, and it shall not stand." Isa. 8: 9, 10.

In referring to the European complications, the prophet Daniel says of the Turkish power, which has been such a menace in the world but has been sustained by other nations from selfish motives:

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up: . . . and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 11: 45; 12: 1.

A Lull in the Storm

Wars are not yet at an end. At the close of the recent war Clemenceau said that there was "merely a lull in the storm." President William Allen Neilson, of Smith College, at the meeting of the Free Nations Association

of Massachusetts, said that if a league of free nations cannot be secured, "strife will come again in a few years, the U-boat murders, the poison gases, and the battles in the air, multiplied a thousandfold." He further said, "Schemes of the Allies were afoot when the war ended which would propel colossal airplanes over enemy territory to drop bombs on German cities. These bombs were to be filled with gas that would kill every form of life within a mile of its landing place." Since the close of the war these devices have been brought to such a state of perfection that in one night entire cities can be wiped out. England had even then constructed a super-Zeppelin ship 670 feet in length and capable of carrying a cargo of thirty tons and of flying to America and back without stopping to fuel. It was made to carry bombs weighing five hundred pounds each. Such ships, the *London Mail* said, could keep out of sight six miles up in the air, where no strong winds are, and do their deadly work.

Imagine a fleet of such ships sent on their mission of destruction! What havoc they could work in a few hours!

At the same meeting Justice Clark said, "Unless something is done, we shall certainly drift on into another war. And what is this next war to be?" Of this great war he said:

"Great guns and tanks that have been used in thousands, must be provided by tens of thousands. Submarines, dirigible balloons and airplanes used in tens of thousands will be multiplied into the hundreds of thousands. Chemicals are prepared to produce poisons so deadly that when used from airplanes and long-range guns, they will wipe out whole armies, and cities in a single night. There is no measuring the destructiveness of the next war. An abyss opens up before us unless civilized nations



Commander Charles Burney, one of England's foremost war-time inventors, who makes the startling prediction that soon we may see the completion of a submarine that will travel faster under water than on the surface.



A new radio phone, by which fallen caissons or disabled submarines parties. The photograph shows the apparatus required.

A scene in Greenland, which Denmark has visited Greenland.

The House of One Hundred peculiar and unique style of architect

Scientists are unearthing the r It is hoped that they will develop in Egypt. The photograph gives a pan Teotihuacan as it looks today, with and partly reconstructed.





atombombed miners, or men trapped in
will be able to communicate with rescue
ator, Bernays Johnson, and the simple

gs to Denmark. The present king of

erves, Barcelona, Spain. It shows a

ains of ancient civilization in Mexico.
ropic ruins as interesting as those in
ma of the ancient city of San Juan
e vast extent of its ruins uncovered



find some means of averting it. The spectacle of a world rocking on its foundation should give us pause."

Secretary Baker, at the same meeting, referred to implements which would be controlled by wireless devices. Aimed from a distance of one hundred and fifty miles, they would drop down into the middle of a populous city two hundred and fifty, three hundred, or five hundred pounds of T.N.T. and blow up men and women indiscriminately by the thousands. He said, "We are at the parting of the ways."

These are the men who know what is secretly taking place in the United States and among other nations in preparing for the next great and final conflict. As they view the situation, we cannot blame them for putting forth every effort to avert such a calamity. It is enough to make men's hearts fail them for fear.

Referring to this time of distress and perplexity, Jesus said:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "And then shall they see the Son of man coming in a cloud with power and great glory." "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:25-31.

This is no time to prophesy peace. The prophet, in referring to this time, said:

"The sword is without, and the pestilence and the famine within; he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him." "Destruction cometh; and they shall seek peace, and there shall be none." Eze. 7:15, 25.

Jeremiah said of some who are prophesying peace at such a time:

"Every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Jer. 8:7-11.

"Thy Kingdom Come"

Men of God's appointment are still at the helm of the nations of the earth and are doing their utmost to stay off the threatening evil. These men need our prayers and support. God is using them to hold in check the winds of strife until the gospel shall have been carried into all the world as a witness unto all nations, and the servants of God are sealed for eternity.

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off. . . . Thine eyes shall see Jerusalem a quiet resting place. . . . The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:17-24. "We, according to His promise, look for new heavens and a new earth, wherein

dwelleth righteousness." "Evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Ps. 37:8, 9, 34. It is to this time we are to look forward for enduring peace. Until then we are to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." There is no possibility of war's arising the second time, for the redeemed reflect the character of their Redeemer. They are like Him, living not to please themselves, but to contribute to the well-being of others. This spirit makes war impossible.



Divine Fellowship

To carry conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle does, into the higher levels where cloudless day abides, and live in the sunshine of God, must consent to live a comparatively lonely life. No other bird is so solitary as the eagle. Eagles never fly in flocks: one, or at most two, ever being seen at once. But the life that is lived unto God, however it forfeits human companionship, knows divine fellowship; and the child of God who like his Master undertakes to "do always those things that please Him," can, like his Master, say: "The Father hath not left Me alone;" "I am alone, yet not alone, for the Father is with Me." Whosoever will promptly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of this divine fellowship.—Selected.



Judge Not

WILFRID E. BELLEAU

How prone we are to judge by appearances. If a man is well clothed, of smooth tongue, and has a pleasant smile, we think well of him. However, when we see a man poorly dressed, one who uses incorrect language, and who does not present a good general appearance, we feel inclined to shun him.

Yet we cannot judge by appearances; for we may be deceived. Samuel judged Eliab by his looks and stature; he was deceived. God chooses His people from the honest in heart.

Satan's Ambition--

“Worship Me”

By Frederick W. Stray



OF all the living creatures of earth, man alone exercises the faculty of worship. Most creatures construct some sort of abode, where their young are brought forth and reared. Man alone “buildeth temples.”

The act of worship is so universal with mankind that if a tribe is discovered in some remote corner of the earth, with no visible evidence of worship in its life, it is regarded as a curiosity because of this lack. To satisfy this inborn craving, man has invested billions of dollars in temples dedicated to deities real or supposed, Christian or heathen.

There Is a God in Heaven

In every generation a considerable fraction of the sum total of humanity's millions have devoted all their time to the conduct of religious practices and instruction, as leaders of the worship of the world. “Thou shalt worship” is written in the constitution of man, and he has not only devoted his treasure to the support of his particular form of worship, but has ever jealously defended it, if need be to the last drop of his life-blood. In the words of the poet, describing the defence of Rome by the three heroes at the bridge,

“And how can man die better
Than facing fearful odds,
For the ashes of his fathers,
And the temples of his gods?”

For every created faculty of man demanding attention, there is satisfaction,—food for hunger, drink for thirst, beauty for sight, music for hearing, and fragrance for smelling. Does finite man possess the faculty of worship of an unseen being, and then can he never be satisfied by coming in touch with the Infinite? Is there no God to worship?

The very fact that man has an irrepressible desire to worship is a mighty indicator pointing to the skies above, and declaring without fear of successful contradiction, “There is a God in heaven.”

Jesus of Nazareth incorporated certain

forms of worship in His practice and teaching, and sent His disciples forth to the world to teach and preach His doctrine. Between His baptism and the beginning of His ministry He met a being who presented before Him a vision of this world's pomp and power, and said to Him, “All these things will I give Thee, if Thou wilt fall down and worship me.” Matt. 4:9. This being was Satan, and he there disclosed his vaulting ambition; namely, to be as God, worshipped by humanity.

Lying Promises

Satan also manifested the method by which he would endeavour to turn the worship of man to himself. He would set before him flattering prospects, and promises of earthly pomp and worldly honour, with the one condition, “If thou wilt fall down and worship me.” To this proposition Jesus replied, “It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Verse 10.

There is an age-long, world-wide controversy between God and Satan over this question of worship. Man, with his desire to worship, in the very nature of the case seeks for guidance in worship, and thus is in danger of being led into a false practice. This danger is seen to be acute, after our discovery of Satan's ambition. We discern at once that he will exert all his power to direct this faculty of worship inherent in mankind to himself as its chief object of reverence.

The extensive heathen systems of worship are a sad and eloquent testimony to the blighting effects of Satan's ambition. This declaration of his desire to be worshipped, made to Jesus in the wilderness of temptation, was the unveiled expression of what he had cherished in his heart before his expulsion from heaven. Says the prophet of this once exalted cherub:

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

As he witnessed the mighty congregation of heavenly beings worshipping God, he said in his heart, "I will sit also" as the supreme object of adoration in the universe. "I will be like the Most High." With this ambitious fallen being determined on receiving the worship of the creatures of God, it is at once clear that God would, upon the creation of the human race endowed with the faculty of worship, take especial care to direct that worship to Himself, the source of light and joy. It would follow that if Satan should have access to humanity he would seek to pervert that worship to himself, by setting up, if possible, a worship contrary to the worship of God.

It Is Written

It then follows that God must impress upon mankind the necessity of adhering closely to the worship which He would reveal to him.

the creation of "man, the masterpiece," the grand climax of the Creator's wisdom and power was reached. This event took place on the sixth day. When the sun set that night, the seventh day began, and with it began God's rest, or Sabbath.

God had made a new world, called earth, and had peopled it with a new race of beings,—a race endowed, like the angels of heaven, with the faculty of worship. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

God blessed and sanctified, "set apart to a holy or religious use," the seventh day. "What for?" do you ask? Let the prophet of God answer: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23. The Sabbath is a day of worship by the Lord's appointment.

Meaning of the Sabbath

The prophet is pointing forward to the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. It will be but the carrying out of God's original plan for this earth. When the earth was new, God gave mankind the Sabbath day. When He makes the earth new again, the Sabbath will be there by the same divine appointment. "What for?" do you ask again? The answer is plain,—To provide a day on which all mankind will worship the Creator. Had man never sinned, on the other days Adam and his holy descend-



God has revealed to humanity His will in this matter. Jesus said, "It is written, Thou shalt worship the Lord thy God." "It is written." It is in "black and white," as men say when they want contracts placed beyond question. God has made plain in His Word what constitutes acceptable worship.

In His creative act God provided worship for the human race. Man was created "in the image, and after the likeness of God." With

ants would have dressed and kept the garden of Eden, and with it as their pattern, would have subdued the whole earth and multiplied gardens of Eden; but never on the Sabbath day.

As God rested from His work on the seventh day, so man would from his; and so it will be in the restored kingdom, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Man began his existence with rest and worship on the Sabbath day, which in and of itself was an act of worship of the true God, the Creator of the heavens and the earth. Thus the faculty of worship with which man was endowed, found immediate expression and satisfaction in a day of uninterrupted worship of the Most High. Then entered Satan with his ambition to be worshipped "like the Most High."

(To be continued)

Sinful, Stubborn Self

THE last enemy destroyed in the believer is self. It dies hard. It will make any concession if allowed to live. *Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul or body to any degree—anything, if it can only live.* It will allow victory over pride, penuriousness, and passion, if not destroyed itself. It will permit any number of rivals so long as it can be promised the first place. It will consent to live in a hovel, in a garret, in the slums, in far-away heathendom, if only its life can be spared. It will endure any garb, any fare, any menial service, rather than die.

But this concession must not be granted. Self is too great a foe to the child of God. It is everywhere present.

It is the fly that spoils the ointment, the little fox that spoils the vine. It drives to insomnia, invalidism, and insanity. It produces disorder and derangement in the whole physical, mental, and spiritual constitution. It talks back, excuses and vindicates itself, and never apologizes. *It must die.*

Dying to self is a poetic expression. It sounds romantic, heroic, chivalrous, supernatural, saint-like. It is beautiful to read about, edifying to think about, easy to talk about, entertaining to theorize about, fascinating to write about, refreshing to dream

about. But it is hard to do. Yet it must be done. There is no abiding peace, power, or prosperity without it.

We must die to good deeds and to bad deeds, to successes and to failures, to superiority and to inferiority, to leading and to following, to exaltation and to humiliation, to our life work, to our friends, to our foes, to every manifestation of self, and to self itself. Jesus said, "The hour is come, that the Son of man should be glorified. . . . *Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.* He that loveth his life shall lose it; but he that loseth his life [himself] shall find it." "*He that will come after Me, let him deny himself.*" Christ could not be glorified till after death. Nor can He be glorified in His people till self dies. Happy those who can say with Paul, from a real experience, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."—*Selected.*

"We ought to obey God rather than men."



Heavenly Citizenship

The Law of Christ's Kingdom

W. H. Branson



HE Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Ps. 103:19. God's kingdom includes the entire universe. His word is authority both in heaven and in earth. His sovereign power is above that of all other rulers, for He is "King of kings, and Lord of lords." His law is the law of the universe.

There can be no kingdom or government without law. This is true of earthly governments even. Without some code of laws, there would be no standard of citizenship and consequently no way by which true citizens could be distinguished from traitors and criminals. Nor could there be any penalty for crime if there were no laws defining and condemning crime. And again, if there were no laws, there would be no test that could be applied to those coming from other countries who desire to become naturalized citizens. For illustration: Suppose that a Frenchman comes to South Africa and expresses a desire to become a citizen of this country. What steps must be taken to grant his desire? First, he is made acquainted with the constitution and laws of this government. Then he is asked to throw off entirely his allegiance to the government of France, and take the oath of allegiance to the constitution of the Union. He must swear to uphold, keep, and defend its laws.

Becoming Citizens of God's Kingdom

Just so it is with men and women in this sinful world who desire to become citizens of God's kingdom. Man by nature is sinful, and he lives in a world that is in rebellion against God. He is not subject to the law of God, but to the law of sin and death. To become a citizen of God's kingdom he must change his allegiance from this rebellious kingdom to that

of heaven; for we read: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. 1:12, 13.

But the only way by which one can be thus translated into the kingdom of "His dear Son," is to take the oath of allegiance to the laws of God's kingdom, and demonstrate a willingness to keep them; for God's law is the standard of citizenship in His kingdom. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The person, then, who keeps God's commandments, will not only be admitted into His kingdom, but will also have a right there. His life is in perfect harmony with the rules governing the citizens of that kingdom, and there is no way by which he can be excluded.

In this connection, let us recall the words of the young man who came to Jesus and asked what he should do that he might have eternal life. Christ said to him: "Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life,

keep the commandments." Matt. 19:17. And when the young man, to make sure that he understood aright, asked which commandments the Saviour referred to, Christ quoted a part of the ten commandments to him. Thus it is clearly shown that no one will be able to enter into eternal life whose life here is not in harmony with the law of heaven.

Sin is that which separates between man and God. Because of sin, man was driven out of the garden of Eden, and became subject to all the miseries and woes of this life.

Sin is the transgression of the law; for the Scripture says, "Whosoever committeth sin



By faith the sinner sees the real Sacrifice.

transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Therefore the thing that separates man from God, and that will condemn him at last if he is identified with it, is the transgression of the law of God; for "sin is not imputed when there is no law." Rom. 5:13. But since a law does exist, it serves as a witness to the righteousness of those who comply with its requirements, and just as faithfully condemns those who violate it.

Standard in the Judgment

The law of God will therefore be the standard of the final judgment. The supreme test that will be applied to man by the Judge of the universe will be to ascertain whether or not his life is in perfect accord with all the principles of the ten commandments. In James 2:10-12 are found these words: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law which said [margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." If a man is found to have wilfully broken even one of its precepts, the consequences will be the same as if he had broken all the ten; for though he has outwardly complied with the requirements of the other nine, yet in breaking one he has just as truly become a lawbreaker as though he had made no attempt to keep any

part of it. A man's love for the whole law is no stronger than his love for each particular commandment contained in it. This forever bars the possibility of our being able to pile up on the ledger of heaven enough good deeds to offset a few evil deeds; for David declares, "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Ps. 1:5.

God's Law Before Sinai

God's law was known only orally before Sinai. God had made it known to man at the time of his creation, and it was handed down from father to son, from one generation to another, and thus was kept alive in the minds of the people. But there is an abundance of evidence that men at that time had a perfect knowledge of it, and all who were true to the government of heaven kept it faithfully. We have the testimony of God concerning Abraham: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. We find also that when Joseph, in the house of Potiphar, was tempted to violate the seventh commandment, he said, "How can I do this great wickedness, and sin against God?" Gen. 39:9. Thus we find that there was a perfect knowledge of sin before Sinai. This presupposes a perfect knowledge of God's law; for "sin is not imputed when there is no law." Again, "Where no law is, there is no transgression." Rom. 4:15. No law—no sin; no sin—no Saviour.

Later, fearing that men would not always keep in mind this great standard of right doing, God chose to write it, that they might have it always before them. The necessity for this was obvious. His people had just been in terrible bondage, and had doubtless forgotten a great deal of their former religious instruction. As the result of the curse that rested on the race, men were becoming shorter-lived than before, and there was great danger that succeeding generations would either entirely forget the law or



"Over and over again that same symbol of the everlasting covenant has been hung in the sky."

at least fail to understand its solemn meaning.

The Written Law

When God gave the law to the world in written form, He trusted the sacred work to no human agent—no not even to Moses, His tried servant. But calling all Israel near to Him, having them surround the mountain below, where they could hear His voice, He spoke this law to them with His own lips. It was awfully solemn. As the words of His law rolled through the earth, the very foundations of the earth seemed to shake. Moses, in describing the scene, said: "There were thunders and lightnings, and a thick cloud upon the mount. . . . And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:16-18. God was announcing to mankind the law of the universe, the standard of the final judgment; and by this mighty demonstration He would impress them with its importance.

After the law had thus been spoken orally to the people, the Lord proceeded to write it on tables of stone, and then delivered it to Moses, with the instruction that that original copy was to be preserved, and kept in the sanctuary: "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16. There is no finger of man here. This law was not, therefore, as many have supposed, "the law of Moses," nor the law of any man, but absolutely "the law of God." It

was spoken by His own lips. The tables of stone were made with His own hands, and the law was engraven upon the tables with His own finger.

By the awful demonstration attending the giving of the law, God desired to impress upon His people its immutability and its exalted character. He would speak and write it Himself, thereby revealing its importance. Solomon, in speaking of such acts on the part of God, says: "I know that, whatsoever God doeth,



Princess Mary and Her Son, Master George Lascelles

it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Eccl. 3:14. We also have the testimony of David in regard to the unchanging nature of this law, in the following language: "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever

and ever, and are done in truth and uprightness." Ps. 111:7, 8.

From the very nature of its requirements, this law is seen to be eternal. It is absolutely unlimited in its application. For illustration: The first commandment says, "Thou shalt have no other gods before Me." It has never been right for man to worship others gods than his Creator. It was not right before Sinai; it was not right between Sinai and the cross; nor has it been right since the cross. It was not right before the creation of the world, for the violation of this command worked the downfall of a large number of the angels of heaven when they chose to follow and worship Lucifer instead of God. In the eternity of the future, also, it will still be wrong to worship any other. This command, therefore, is eternal. Nor did the death of Christ in any way lessen the force of this commandment. To worship other gods was no more right the day after the crucifixion than it was before.

His Death Did Not Abolish It

And the same is true in regard to any of the commandments comprising this law. The death of Christ did not in any way abolish the law. To kill, steal, commit adultery, bear false witness, break the Sabbath, etc., are just as sinful now as before Christ died. God does not change His plans, making one plan by which to save men before the cross, and another after; having first one standard of citizenship in His kingdom, and then another; for we read that with Him "is no variableness, neither shadow of turning."

Notice carefully Christ's words in that masterly Sermon on the Mount, in which discourse He enunciated the principles of the kingdom of grace: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. Verse 17 is rendered in the "Emphatic Diaglott" as follows: "Think not that I have come to subvert the law or the prophets: I have not come to subvert, but to establish."

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13. It is our part to apply for citizenship in the kingdom of God—to will to do His will. He has promised that the vilest sinner who comes confessing his sin and seeking pardon and

grace, will in no wise be cast out. When we receive Christ, He writes His law upon our hearts. We do not keep the law in order to be saved, but obedience to the law is an evidence that we have been born again.

Claremont, Cape, South Africa.



Faith

I WILL not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand which never fails,
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered:
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardour of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Selected.



Promises of Scripture

John 15:16

EVERY promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request, "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the heavenly Father will not break His word to His own child. "Remember the word unto Thy servant, upon which Thou hast caused me to hope" [Ps. 119:49], is most prevalent pleading. It is a double argument: it is Thy word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it, wilt Thou disappoint the hope which Thou hast Thyself begotten in me?—*Spurgeon.*



"Look for the beautiful," for "by beholding we become changed."

MAN is composed of what he eats, hence the old German adage, "As he eateth so is he." You cannot have a sour stomach and a sweet disposition at the same time.



Suggestions on Food Selection

By Louis A. Hansen

THE original menu still remains the true standard of pure food, and proper nourishment. Grains, fruits, nuts, and vegetables are the best for health and nutrition. Milk and eggs, from unquestionable sources and properly cared for and prepared, may be added with advantage and safety. Numerous experiments and long experiences of many have demonstrated such a dietary to be complete for wholesome nourishment.

From the list of such foods as are in the first place good for food, each individual must select that which is good for him. Season, climate, and occupation are governing factors. Individual tastes and digestive disposition have their place. Probably no two stomachs are alike; X-ray photographs show them all different as to form and shape, and the entire digestive tract, with its many and delicate chemical processes, no doubt will present varying conditions. Every individual needs to exercise sense and judgment in selecting for himself such foods as his digestive experience tells him are suitable to him, seeing to it that his diet is an ample one.

Nature a Guide

The question of food selection is really greatly simplified when we view it in the light of natural provision and natural needs. The nearer we come to nature's own food standard as indicated in the composition of the foods given us, the safer we are. Man's meddling with food does not improve it. Some foods need preparation, but the simpler it is, the better, and it should not interfere with the original food content. Subtracting from grains a few or many elements and putting what

is left through ever so many patent processes, may give a finished product pretty in appearance and euphonious in name, but it greatly lacks in actual nutrition. Fancy coloured cartons, nice names, and alluring advertising do not make food. And this is not to say anything against properly prepared health foods, honestly made and suited to various types of abnormal individuals, digestive disorders, and nutritional diseases.

Complicated cooking in the home may do much toward spoiling perfectly good food. Making food palatable is one thing, making it indigestible is another. Food must be relished to satisfy and nourish the body. No amount of cooking can convert poor food into good, or give it food elements which it does not contain. Bad cooking is responsible for robbing much good food of essential elements and putting a host of people on the sick list and in their graves. Even simple preparation of food requires some study and skill, but no more than the average individual can easily obtain and acquire.

Without denying in the least the value of a knowledge of calories, carbohydrates, proteins, vitamins, and other elements entering into dietetics, we will say that an understanding of all the scientific terms is not absolutely essential to the average eater. The more one knows of nutrition and its intelligent regulation, the better. Its study is developing a more and more logical, sane, and accurate standard of feeding, and giving us most valuable findings as to food values. But more and more is the conscientious and careful investigator finding that nature's own way of feeding is the best. And the individual who sticks pretty close to the original and natural bill of fare, plus com-

mon sense, is not in danger of going far wrong.

Variety Needed

A variety is necessary, not at one meal, but at different meals. Confining oneself to a few kinds of food restricts one's nourishment to the elements contained in those few foods. Both relish and nutrition demand a variety. Variation in preparation of the same foods is in order. The appetite palls at the same dish appearing again and again, and the system rebels at it.

Wheat, oats, corn, rice, and other cereals may be provided in almost endless variation as breakfast foods. Various fruits, fresh, dried, and canned, offer another large list of varieties. And you need not go much farther for the breakfast menu. In cold weather warm foods are necessary. A warm drink is in place. Cereal coffee, in itself usually offering little or no nourishment, may be used. A liberal addition of milk helps it. Hot milk and malted milk in cold weather, fruit juices and fruit nectar in warm weather, add to the list of nourishing and wholesome beverages. It is, however, not a dietetic necessity for everybody to drink something at meals.

From a pint to a quart of milk a day offers fine food value. Every child should have it,

and older persons, who can use it, will benefit by it. Vegetables in variety should be used. The dinner should, whenever possible, include some fresh vegetables, the leafy vegetables especially being desirable. Whole-grain cereals, whether in bread or in breakfast foods, and vegetables, supply the bulk so essential to proper intestinal activity and cleansing.

As to Vitamines

With the use each day of some raw fruit, raw milk, properly Pasteurized, and fresh uncooked vegetables, one is assured of getting the vitamines, now known to be so necessary. Fruit and vegetable salads are very desirable, and a dish or two should be included every day. Taking vitamines thus is the cheapest and best way of getting them, and the surest. It makes it altogether unnecessary to pay any attention to the questionable claims of commercial products passing as vitamines.

In the matter of vitamines is an illustration of the safety in leaving it to nature properly to feed us if we will do our part. Only for about a dozen years has anything been known about the vitamine, or the fact that there is such a thing. Nevertheless, man has lived without this knowledge from time immemorial; but not without the vitamines, for even while



Scene on the Prince of Wales' ranch, near High River, Alta. This ranch is on the foothills of the Rocky Mountains, and is more than two thousand acres in extent.

he knew nothing about them, he has been eating them in the food supplied by a kind and provident nature. We have learned, however, that in man's tampering with nature's original form of food, he was throwing away not only vitamins, but valuable minerals. And we also know that we have suffered greatly thereby. Hence, the importance and urgency of getting back to the complete dietary first provided us.

The legumes, such as peas, beans, lentils, and peanuts, furnish protein elements for tissue repair. Nuts supply fats and other essential elements. The use of legumes and nuts needs guarding as to quantity, for not every one is able to use them.

Select out of good food what is good for you. Eat with intelligence, not anxiety. Bring your conscience to the table, not your cares. Enjoy your food. Don't be afraid it is going to hurt you. Then let it alone.

Grace Is Sufficient

THE other evening I was riding home after a heavy day's work; I felt very wearied, and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me: "My grace is sufficient for thee." I

reached home and looked it up in the original, and at last it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, "I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere," but the earth might say, "Breathe away, O man, and fill the lungs ever, my atmosphere is sufficient for thee." O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—C. H. Spurgeon.

"FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom."



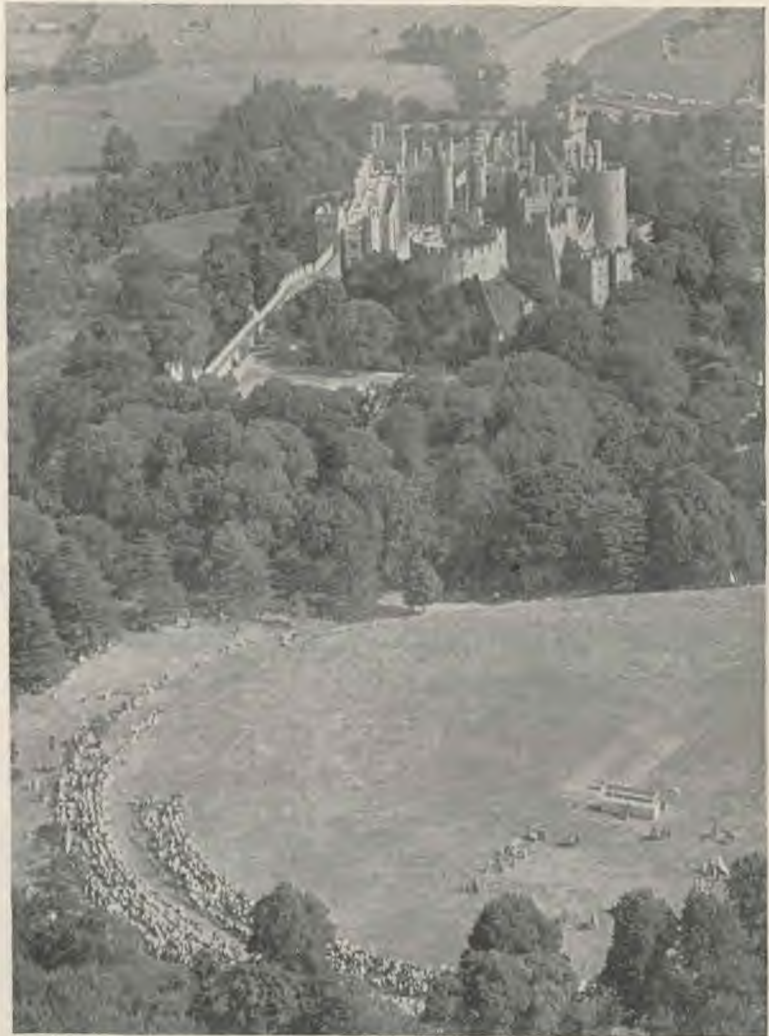
Another scene on the "Royal Ranch." It is said that the Prince plans to visit his Canadian ranch for rest and recreation at least once every two years.

Can You Forgive?

THAT is a question worth thinking about, if you desire rest of mind and strong, fresh influence for service in the kingdom of God. Christ harboured no malice in His heart. His sufferings never made Him harsh or unkind; the fair flower of sympathy bloomed in His great soul during all His earthly life; no frost of insult seemed to nip it or destroy its beauty. When His enemies took up stones to stone Him, instead of throwing another in return, He quietly moved off to a different place, out of their reach.

The story of the last few days of His life is fresh in all our minds. You remember the humiliating treatment He had: The soldiers spat in His face, then by and by slapped His cheek with the palms of their hands; they lashed His back, until His blood stained the floor of the judgment hall; they led Him out wearing a crown of thorns which had been placed upon His sacred head in mockery; by and by they nailed Him to the cross, but amid all this cruelty, His love remained as big as ever. He loved the men who made the crown of thorns, He loved the men who drove the nails through His feet, He loved the mocking crowd that cried, "Away with Him, crucify Him." In proof of this, as He hung dying upon the cross, He prayed the memorable prayer, "Father, forgive them; for they know not what they do."

A magnificent illustration of His own teaching, is that we ought to forgive one another until seventy times seven. A forgiving spirit is one of the outstanding characteristics of a Christian life. Christ never carried a sword up His sleeve to plunge into an enemy at the first opportunity. He truly forgave, He freely forgave. The man who can forgive, is most like God. "I can forgive, but I cannot forget," is only another way of saying, "I will not forgive." If you cannot forgive, how do you expect forgiveness from God? You sin



RECENT HISTORIC PAGEANT AT ARUNDEL CASTLE, SUSSEX

An aerial view of Arundel. The park, with the performers standing in a semicircle, is in the foreground. Many of the scenes reproduced in the pageant actually took place on this ground surrounding the castle.

against Him every day, and you find continual pardon. Now, then, surely you can forgive your brother for any supposed or real injury; as God forgives you. . . . "A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it can never be shown against the man."

Revenge is never sweet; it is the bitterest plant in all our social life. Revenge is as cruel as the grave—in fact, it helps to fill the cemetery. Revenge is the mark of a small, mean soul and a little mind. God save us from it, and ever give us the merciful spirit of Christ, which is the inmate of a large heart, and the manifestation of a noble manhood.—*The Standard.*

Seen Through Others' Eyes

The Great Deliverer

THERE is no sickness but there is a balm;
There is no storm but soon must come a calm;
There is no broken heart but can be healed;
No harsh earth-noise but can in peace be stilled;
No deep bereavement but shall find relief—
Deeper and greater than was e'er the grief;
No bitter wail but shall give way to song;
No way so dark but light shall break ere long;
No sufferer whose sufferings may not cease,
No prisoner who may not find release;
No earthly sorrow but hath its reward—
If only we will wait and trust the Lord.

—William R. Newell.

Religious Liberty and Sabbath Observance

IN 1858 the following Proclamation was issued over the signature of the late Queen Victoria:

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

Which Day?

This is one of the cornerstones upon which the British Empire has been reared. Sometimes, I think, we are in danger of forgetting the warning and sound sense embodied in this document. We have an organization in Canada called "The Lord's Day Alliance," formed for the purpose of promoting a more strict observance of the Sabbath. No one will quarrel very much with such a laudable object. But the difficulty arises when we attempt to arbitrarily define what particular day of the week is to be observed as the Sabbath. Thousands upon thousands of worthy people build up an argument founded on plausible Bible interpretation, to the effect that Saturday is the Sabbath. They conscientiously believe this and equally conscientiously observe the Sabbath on that day. But we have in Canada a law dealing with the subject, which apparently undertakes to interpret the Bible in its own way and which clearly

sets forth that Sunday is to be observed as the Sabbath by all citizens. This law does not become effective within any province unless the Provincial Government so decrees. It is not, I believe, effective in Quebec and other provinces.

A Five-day Week

There is, amongst others, a sect called the "Seventh-day Adventists," which regards Saturday as the Holy Day. They undoubtedly observe their Sabbath more conscientiously and prayerfully than the average adherent of those sects observing Sunday. They are largely represented in the Province of Alberta, and are, almost exclusively, of the farming class. The other day some of these settlers were warned by the Provincial Police that they must refrain from all farm work on Sunday as well. Now, I happen to be a pretty consistent Sunday observer myself, but if any of my fellow-citizens, Jews or Gentiles, deem it proper to observe Saturday, or any other day, on conscientious or any other grounds, I cannot quite see what right the State has to step in and force a five-day working week of such citizens. It seems to me a fussy, interfering, and wholly unwarranted act. It seems to me the height of impertinence dogmatically to force religious opinions down the unwilling throats of decent, law-abiding citizens, who happen to differ from us as to the proper day for worship and rest.

Bible Interpretation by Government

And it is, clearly and obviously, a clumsy attempt to do so, otherwise the State would stop short of defining the "Lord's Day." It would be satisfied with imposing upon all citizens one day of rest, as a matter of public policy. But aside from all this, if—particularly this year, where so much time has been lost on the farm through rainy weather, and every task is woefully behind, and weeds are growing up on delayed summer-fallow land—if any farmer finds it necessary, in order to overtake arrears, to work on a Sunday occasionally, why should any meddling busybody be legally entitled to object? Why should such a man be placed in the position of a lawbreaker? It is in the public interest that he should overtake his work—it won't wait for anybody—in

order that he may be able honestly to pay his debts and bear his taxes. As long as he does not ask any of his employees to work on Sunday, I fail to see that it is anybody's business what he does with his own time.

Mediaevalism

Apart from the fact that it is unjustifiable in the extreme, such an Act is absolutely out of place in a farming country. It interferes with civil as well as with religious liberty. To confine to five days the weekly working period of those who conscientiously refrain from labour on Saturdays is a monstrous imposition unworthy of an enlightened State. The Province of Alberta should promptly scuttle this mediaeval law and pass an Act of its own limiting, in a reasonable manner, all unnecessary Sunday activities—seeing that the great majority of citizens elect Sunday as the day of rest and worship. But farmers belonging to sects which observe any other day, should be freely permitted to labour on Sunday if they so desire.

Loafing and Legislation

Incidentally, why is there not an organization created to enforce the strict Biblical injunction to labour six days in the week? The world is full of poisonous loafers who will rest one day in seven—and as many more as circumstances permit—so as to have ample leisure to meddle with the activities of industrious people, who have real work to do, and whose days are not long enough to accomplish it all. In this Sunday golf-playing and joy-riding age, we needn't worry overmuch about a weekly day of rest. Hardly anybody will forget that. Let us pay more attention to enforcing honest labour on the other six days. The "Lord's Day Alliance" might more profitably focus its attention on our empty churches. A real crusade to fill them would absorb all its energy.—*The Farm and Ranch Review, Calgary, Alta., Aug. 20, 1923.*

The Wrong Learning

A MAN may know all about the rocks, and his heart remain as hard as they; he may know all about the winds, and be the sport of passions as fierce as they; he may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night; he may know all about the sea, and his soul be like troubled waters, which cannot rest.

A man may know how to rule the elements, yet not know how to rule his own spirit; he may

know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head. He may have all the knowledge of a Newton, a Laplace, a Watt; he may know many mysteries and understand many hidden things, but if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8: 36, 37.—*Selected.*

The Delusion of Great Wealth

IT seems strange to read that in 1922 seventy-nine millionaires committed suicide. The reasons for these suicides were no doubt various, but the startling fact is that so many men of wealth had failed to find in their wealth the happiness and contentment their souls craved. Possibly, their minds were unbalanced, but, in any case, great wealth failed them.

Yet all about us are men and women who are striving with feverish haste to accumulate some degree of wealth in the unfaltering belief that that wealth will bring happiness with it. So certain are they of this that they are prepared, in probably many cases, to defy the laws of God, which are the laws of humanity, in order to attain the coveted boon. In case of failure they will probably declaim against the righteousness of God; and in case of success they will wonder why so much gold can yield so little happiness; and quite possibly they may join the seventy-nine to whom we have referred.

We need to relearn the old truth that happiness does not lie in great possessions. It is eternally true that the "little that a righteous man hath is better than the riches of many wicked." And even when the owner of wealth retains his righteousness as he amasses his fortune, it does not follow that his happiness will increase with his wealth; in fact, quite frequently, increase of wealth means increase of care, and increase of luxury, without any increase at all of real happiness. Let us get rid forever of the absurd delusion that by making men rich we shall make them happy. This is not the case. The heart which is at peace with God has a happiness which no wealth can give, and which poverty is powerless to destroy, and the exhortation is still most necessary to "seek first the kingdom of God and His righteousness."—*The Christian Guardian, Sept. 5, 1923.*

NEWS NOTES

—Mount Kenia, in Africa, is nearly three and one-half miles high, and straddles the equator. The summit is always covered with snow, and in climbing to the top one passes through all the climates known from the tropics to the arctic.

—Luxuriant vegetation including ferns and palm-like plants once grew in Alaska, which indicates that the climate there was very unlike that which prevails now. Coal beds disclose fossil remains of many tropical plants which grow only in a warm climate.

—When sleeping sickness appeared in his tribe, Mandobi, a Kongo chief, volunteered to go to London to submit to all the experiments necessary to determine the cause of the malady and to discover a cure for it. For several months he permitted himself to be bled almost daily to provide material for the microscopists. Finally, the germ was discovered, but Mandobi paid for the discovery with his life. In one of the wards of a London hospital there will be a tablet to his memory.

—Judge Ben B. Lindsey, head of the Juvenile Court of Denver, says: "My experience, study, and investigation of juvenile life has convinced me that parents need to be taught the fundamentals of child rearing. I firmly believe that not more than 20 per cent of parents are relatively, and comparatively, competent to raise children." The judge is directly and indirectly responsible for the enactment of 52 Colorado laws for the protection of women and children, not one of which has been repealed and 42 of which have been copied in other states.

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Page thirty-two

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Table of Contents

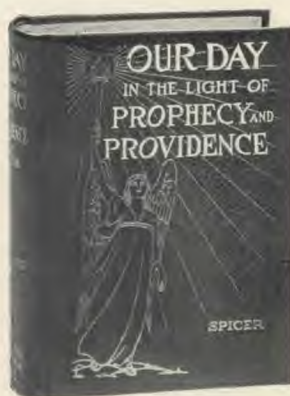
	Page
Sand Will Do It—	
<i>Selected</i> - - - - -	Second page cover
Editorial - - - - -	
Why Equity Cannot Enter	
The Japan Earthquake	
A Remarkable Prophecy	1-5
Sunday Laws—	
<i>Andrew C. Gilbert</i> - - - - -	6
The Taper (poetry)—	
<i>Hezekiah Butterworth</i> - - - - -	10
Thrice Blessed (poetry)—	
<i>Alexander Ritchie</i> - - - - -	10
Teach Me to Pray (poetry)—	
<i>Wilson T. Dougan</i> - - - - -	10
Evolution a False Guide—	
<i>A. L. King</i> - - - - -	11
Drifting Toward Armageddon—	
<i>Daniel H. Kress, M.D.</i> - - - - -	14
Satan's Ambition—"Worship Me"—	
<i>Frederick W. Stray</i> - - - - -	19
Sinful, Stubborn Self—	
<i>Selected</i> - - - - -	21
Heavenly Citizenship—	
<i>W. H. Branson</i> - - - - -	22
Faith (poetry)—	
<i>Selected</i> - - - - -	25
Suggestions on Food Selection—	
<i>Louis A. Hansen</i> - - - - -	26
Grace Is Sufficient—	
<i>C. H. Spurgeon</i> - - - - -	28
Can You Forgive?—	
<i>Selected</i> - - - - -	29
Seen Through Others' Eyes - - - - -	30
News Notes - - - - -	32

—Due to the fall in the value of the mark, cash registers are now useless in Germany.

—Ninety-eight per cent of the land in Alaska is national property.

Study World Conditions in the Light of Bible Prophecy

WHAT Is Coming?" is the question on the lips of many an anxious inquirer these days. Conditions in Europe are without precedent in history. Is their only hope, as some thinking men believe, the Second Coming of Christ? What of the great Japan earthquake? Will such catastrophes continue to increase upon the earth?



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Moving a Big Crop to Market in Alberta

EVERY traveller through Western Canada is familiar with the apparently endless stretches of grain fields in Manitoba, Saskatchewan, and Alberta, and with the elevators at almost every railway station for storing the crop when it is harvested. But one of the most interesting sights is the hauling of the grain to market. The farmer delivers it at the nearest elevator; the railroads take most of it to the great storage elevators at the head of the Great Lakes; and from thence it goes east by boat for Eastern consumption or export. The total elevator capacity at Port Arthur and Fort William is now about 65,000,000 bushels, more than ten times what it was in 1900.

The illustration is of more than ordinary interest. It shows Ralph Moorehouse delivering a record load of 1,444 bushels of No. 1 hard wheat at the Alberta Pacific Company's elevator in Vulcan. The load was drawn a distance of twenty-two miles, by twenty horses and ten mules,—thirty head in all,—in eight wagons, hitched one behind the other. The whole equipage was driven by one man, and was 245 feet over all, the load averaging more than a ton to each animal. After reaching the elevator, the unloading was accomplished in one hour and seventeen minutes, without unhitching a single animal.