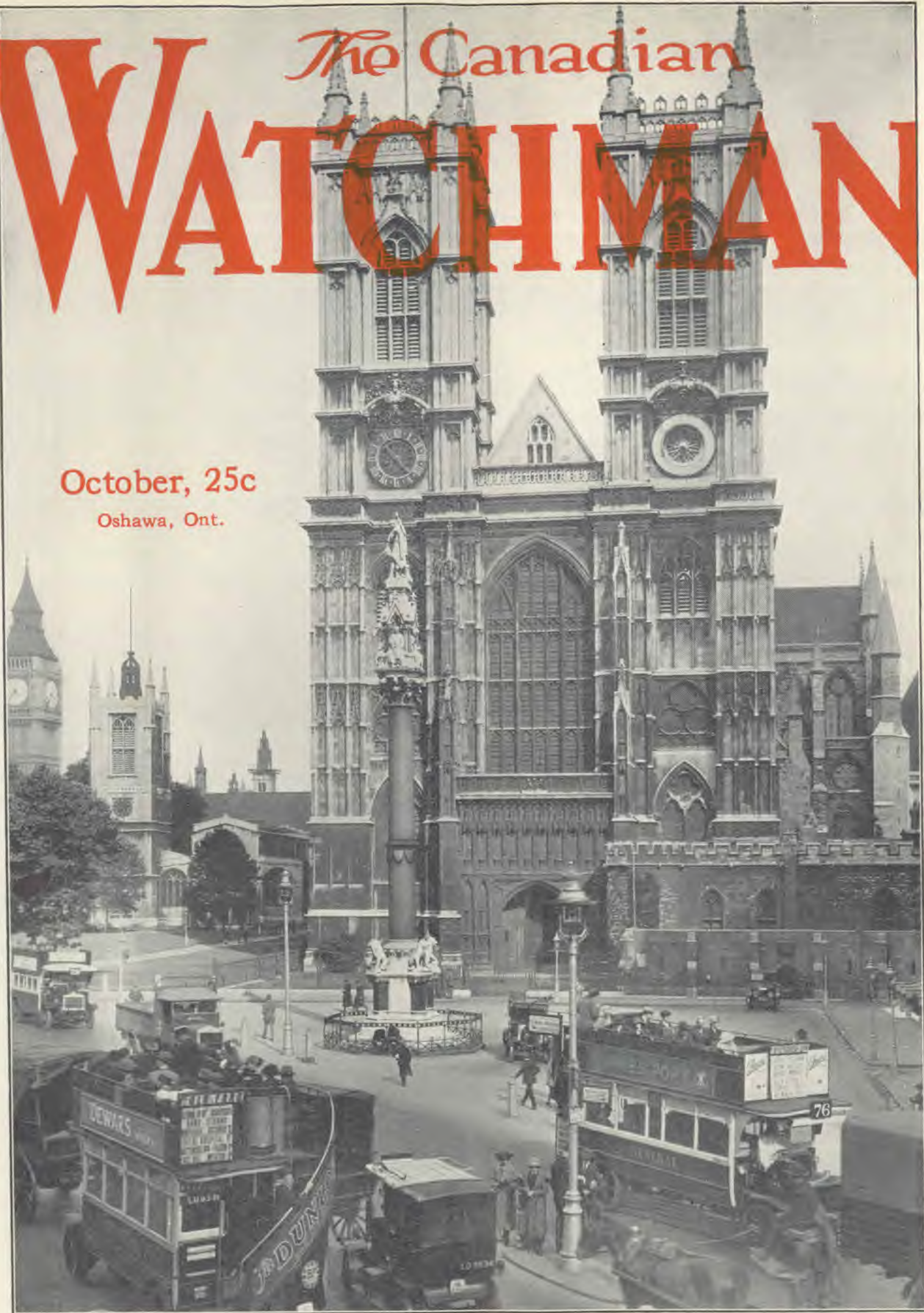


The Canadian

WATCHMAN

October, 25c

Oshawa, Ont.



AUTOBUSES CARRY TOURISTS BY HISTORIC OLD WESTMINSTER ABBEY.

Beauty For Ashes

Out of the shadows cometh song,
Out of the storm a calm;
Out of affliction, strength and poise,
Out of life's bitter, balm.

Out of our failings, out of our falls,
Pity for others' shame;
Out of our hunger for tenderness,
Love and a little less blame.

Out of our darkness springeth light,
To brighten another's way;
Out of our battles, lost or won,
Strength for a brother's fray.

Out of the grey of a clouded sky,
Falleth the cooling rain;
Out of our sorrow, out of our woe,
Healing for others' pain.

Out of the tangled and broken threads,
Out of your life and mine,
The Master weaveth a beauteous thing,
After His own design.

— Bertha D. Martin.

The Automobile as a Sign of the Times

By JOHN LEWIS SHULER

ROGER BACON, the English scientist and philosopher, who lived in the thirteenth century, was doubtless the first man to anticipate the production of horseless carriages. He declared that some future day would see ships move without oars and without sails, vehicles which would move without draft animals, and machines which would fly in mid-air.

Mother Shipton, who lived in Yorkshire, England, in the sixteenth century, perhaps taking a cue from Bacon's prediction, wrote the following prophecy in doggerel verse:

"A carriage without horse shall go,
Disaster fill the world with woe;
Around the world men's thoughts shall fly,
Quick as the twinkling of an eye."

Some Bible students have thought that Nahum, an ancient Hebrew prophet, who lived twenty-six centuries ago, saw in vision our modern streets crowded with swift-moving autos. The prophecy of Nahum deals primarily with the overthrow of Nineveh. He paints a graphic word picture of the then impending siege and capture of that city by the hostile armies, and the massacre of the inhabitants. He hears the crack of the whip, the rattling of their

chariot wheels, and the clatter of the prancing horses' hoofs, as the hostile forces take the city by assault, (Nah. 3:1-3) and lay it in utter ruin. (Nah. 3:7). This much of course came true when Nineveh fell, twenty five hundred years ago.

But this prophet saw more than ever happened, or could have happened in the overthrow of Nineveh in those ancient days. He beheld the destruction of all the works of man, and the extinction of all the wicked in the fires of the last day. (Nahum 1:5-10.) He saw the earth itself melt in that final conflagration, which will usher in the new heaven and the new earth, as the everlasting home of the righteous of all ages. (2 Peter 3:10-13.)

Fall of Nineveh a Type of the End of Human Civilization

The impending downfall of Nineveh was a type of the downfall of all human civilization at the end of time. This is why prophecy speaks of both of these together in the same vision.

As he looked forward to the day of God's preparation (Nahum 2:3)—the time, when in the last days, the gospel of the kingdom would be preached to all the world in preparation for the second coming of



Rockland Park, St. John, New Brunswick.



The home of Canada's Parliament as the Fathers of Confederation knew it and where Thomas D'Arcy McGee delivered the speech that preceded by a few hours his assassination.

Christ and the end of the gospel age, he declared: "The shield of His mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." (Nahum 2: 3, 4.)

Twenty-five years ago some Bible students thought that this prophecy of the chariots "with flaming torches," which seemed to run as swift as "lightning," was fulfilled in the vast network of railways, with their flying passenger chariots and blazing, electric headlights, and in the street car and electric railway systems, which run like lightning, by an invisible current of lightning. But the development of the automobile in the last twenty-five years seems to fill out this prophetic outline more definitely and completely. This modern gasoline chariot seems to comply fully with the specifications laid down by the ancient prophet.

Wheel vehicles in Nahum's day were called chariots. They were the swiftest moving conveyances known at that time. But in his vision of the day of God's preparation he was astonished to see wonderful chariots unlike anything that was then in use.

There were three things about these chariots that greatly impressed him: their marvelous speed, which he compared to the lightning; their great, glaring headlights, which he compared to flaming torches;

the traffic congestion, how they crowded and jostled one another in the streets and in the broad highways. If some one who died fifty years ago was to be suddenly brought to life some night, and given a view of our busy avenues and highways, crowded with thousands of autos and motor-buses, they would be awe-stricken by these same three features, which Nahum noted down twenty six hundred years ago.

A Modern Traffic Jam

This ancient prophet was evidently given a view of our modern streets crowded with moving autos. Take Nahum 2: 4 and change the words "chariots" to automobile, and you have a vivid description of our busy streets at night. "The automobiles rage in the streets, they jostle one against another in the broad ways; they seem like torches, they run like the lightnings."

The gasoline chariots are literally swarming, "raging" in the streets. Speed laws are enforced to check the hazard of the dashing auto, but they continue to so "rage" through the streets that the number killed and wounded in auto accidents is increasing year by year.

They jostle one against another—a traffic jam. They fill the street from curb to curb. The streets are so crowded with these speeding, jostling chariots, that every city has its traffic problems, and its auto-parking difficulties. One of the most puzzling of current civic problems is the matter of how to provide space and room for them, and how to guide and control them in their swift passage.

They bear flaming torches—glaring headlights and powerful spotlights, which illuminate the roadway with a dazzling glare for a quarter of a mile ahead. The prophet saw the streets and highways congested with the traffic of the chariots at night, so that it seemed like a procession of torches moving at a frightful speed. Look up the street tonight and this is exactly what you will see.

"They run like lightnings." Automobiles run faster over the streets and highways than anything men dreamed of thirty years ago. Look at these three world speed records for auto driving, which were established recently by a racing car.

Fifteen miles straightaway in six minutes, forty-eight and three-quarters seconds; twenty-five miles in eight minutes, fifty-four and two-tenths seconds; one mile in thirty-eight and eighty-three hundredths seconds. The mile dash was from a standing start, the others from a flying start. This means that a man has travelled over land at the rate of over 150 miles an hour, or two and one-half miles a minute.

Increasing the Speed Limit

It will be very interesting now to contrast these speed records of the present automobile with the speed of the pioneer cars of a little over three decades ago. In the first official automobile race held in America, November 28, 1895, the winning car made an average speed of but five and a quarter miles an hour over a course of fifty-three and a half miles, and of over sixty entrants, only two were able to go the entire distance! Think of this in 1895 and then recall that in the 1925 Indianapolis classic the winning car averaged *101 miles an hour for 500 miles*. In the short races it is nothing uncommon for racing cars to travel over two miles a minute. The auto not only runs like lightning, but it does so by using a spark of harnessed lightning.

The prophet was astonished at the great number of the chariots he saw dashing along the streets and the highways. "The chariots shall rage in the streets, they shall jostle (crowd) one against another in the broad ways." Is that not a most striking picture of auto travel today?

Think now of the wonderful vision given Nahum. What a view it must have been to the eyes of that prophet, who was only accustomed to seeing the patient donkeys toiling in the streets, with occasionally some royal personage passing in his two-wheeled chariot, to behold in vision passenger trains and electric cars with great glaring headlights dashing across the country at lightning speed and thousands of automobiles dashing to and fro in the streets!

Nahum understood that this scene of the wondrous chariots as presented to him was to be seen in the earth in the day when God would prepare the way for the coming of Christ to take possession of His kingdom. He declares specifically that this would take place in the day of the Lord's preparation. (Nahum 2:3). That part of Nahum's vision which pertained solely to the overthrow of Nineveh was for his generation, but this part of the prophecy, which pictured these unusual methods of

rapid transit which were to be used in the last days of the earth's history, is *for us who are living when it is being fulfilled, in order that we might read the sign of the times and know what God expects of us.*

When Nahum saw these things in vision he recognized them as signs of the end; how much more should we who behold them daily with our natural eyes! *Every fleeting train, every dashing electric car, every speeding auto is a travelling sign that we are living in the day of God's preparation.* As we behold them on every hand, in the country or on the crowded streets of the city, they testify that the coming King is at the door.

The Day of His Preparation

These inventions have not come, as many people think, entirely for the pleasure, comfort, and utility of man, to enable him to transact business with greater efficiency and to enjoy more comfort as the years pass by. They are a part of God's agencies for the speedy proclamation of the everlasting gospel to "every nation, and kindred, and tongue, and people," preparing the way for the glorious appearing of our Lord and Saviour Jesus Christ. In the light of Nahum's prophecy which is now fulfilled every day before our eyes, these chariots of speed—of steam, electricity and gas—constitute a sounding gong, the reveille, calling for a mustering of forces, a mobilization of events, preparing the way for the return of Christ.

It is the "day of His preparation." What does this mean to you? What are you going to do about it? Are you preparing merely for the largest possible life of pleasure and comfort in this doomed, swift-ending world? Or are you by a consecrated life day by day preparing to meet your God?

He who counts now on long years ahead in which to enjoy himself is doomed to a desperate disappointment, just like those on whom the flood came in Noah's day. But he who takes heed in the day of His preparation to prepare to meet his God, will be saved out of the impending ruin of this world, to enjoy everlasting life in the kingdom of Christ.

As a Thief in the Night

The second coming of Christ will come as a fearful and overwhelming surprise to all those who give no heed to the prophecies of the Scripture. While disaster by land and sea will increase and "evil men and seducers shall wax worse and worse," yet we may expect that business and social life will be going forward on the last day before the Lord descends in glory. That last day will not be perceptibly different from those that immediately precede it.

The day of preparation is nearly ended. The sands of time are running low in the hourglass of time. Only a few moments, comparatively, of earth's history remain. The angel of mercy is about to take her flight. May God help us to realize this, and in such a time as this to be always ready; "for in such an hour as ye think not the Son of man cometh."

Historical Evidence of the Resurrection of Christ From the Dead

By ROY F. COTRELL

WITNESS the testimony of Saul (or Paul) of Tarsus, "of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." Philippians 3:5. Born before Christ was ten years of age, Paul received the best education that the Hebrew schools provided. His superior talents and qualifications marked him as a young man of rare promise. He was ambitious to attain leadership among his countrymen in order that he might accomplish great things for the nation.

In common with other Jewish statesmen, Paul regarded the Christian sect as a grave religious and political menace; and when eloquence and argument were powerless to check its rapid growth, this zealous young Pharisee threw himself into the crusade of persecution and extermination. This was less than a decade after the crucifixion. All the facts of Christ's marvelous life were still fresh in the minds of the multitudes. Paul had ample opportunity for exhaustless study into all the details. As the Christian's chief accuser and prosecutor, he unquestionably utilized every bit of evidence he could gather. He followed up and sifted every tale and rumour in the effort to demonstrate that Jesus was a false Christ. But the more he studied, the more he found himself in difficulty. He could not disprove their story, which stood unshaken in the face of his utmost efforts.

What should he do? Conviction fastened upon

him that Jesus was the Messiah. On the other hand, what about all his rosy dreams of future power, influence, leadership, and honour? He kicked against the pricks of conscience. It was a tremendous struggle. But at last truth won. Paul turned his back upon everything that life had held most dear, and henceforth became the champion of the Christ he had reviled and persecuted. What a testimony is this for a crucified and risen Saviour!

Paul as Historian

In the years that followed, Paul travelled extensively, established churches, and wrote numerous letters. This correspondence contains indirect mention of persons, places, and passing events that confirm them as authentic. Yes, the contents of the epistle to the Romans, to the Galatians, and the two to the Corinthians are such that all the eminent higher critic and infidel writers admit them to be the genuine productions of the apostle Paul.

These letters place us in direct communication with the great missionary of the infant church. They present a fresh and living picture of what he did, of what he thought, of what he believed, and make it manifest that Paul was a man of the most unimpeachable veracity. For the purpose of this discussion, we only ask that the reader accord to these letters the same consideration that he would to any other historical documents.

Now, letters of this kind are admitted by modern scholarship to be the most valued of documents. About a century before Paul's day, Cicero, the celebrated Roman orator, left a large number of letters which were afterwards collected and published. While not forming in themselves a perfect history, they nevertheless give the best side lights on those momentous times that the world possesses. Historians prize them most highly, for they contain the strongest kind of supporting evidence. And mark, as the letters of Cicero



THE WOMEN AT THE TOMB

"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

support and verify ancient Roman history, so also do the epistles of Paul authenticate the history of the early church.

Record of Current Events

All scholars agree that none of the four letters of the apostle to which we appeal was written later than twenty-eight years after the crucifixion. This period had not been long enough to permit the gradual evolution of traditions which require generations and perhaps centuries to come to maturity. It is twenty-nine years since the outbreak of the Spanish-American War. Can we imagine that absurd and preposterous tales concerning Admiral Dewey or Colonel Roosevelt, involving a resurrection from the dead, could be manufactured and gain widespread credence in so short a time? Impossible! The surviving comrades of those heroes would immediately arise to refute and to put an end to such nonsense. Neither could such a thing have occurred in the enlightened age in which Paul lived.

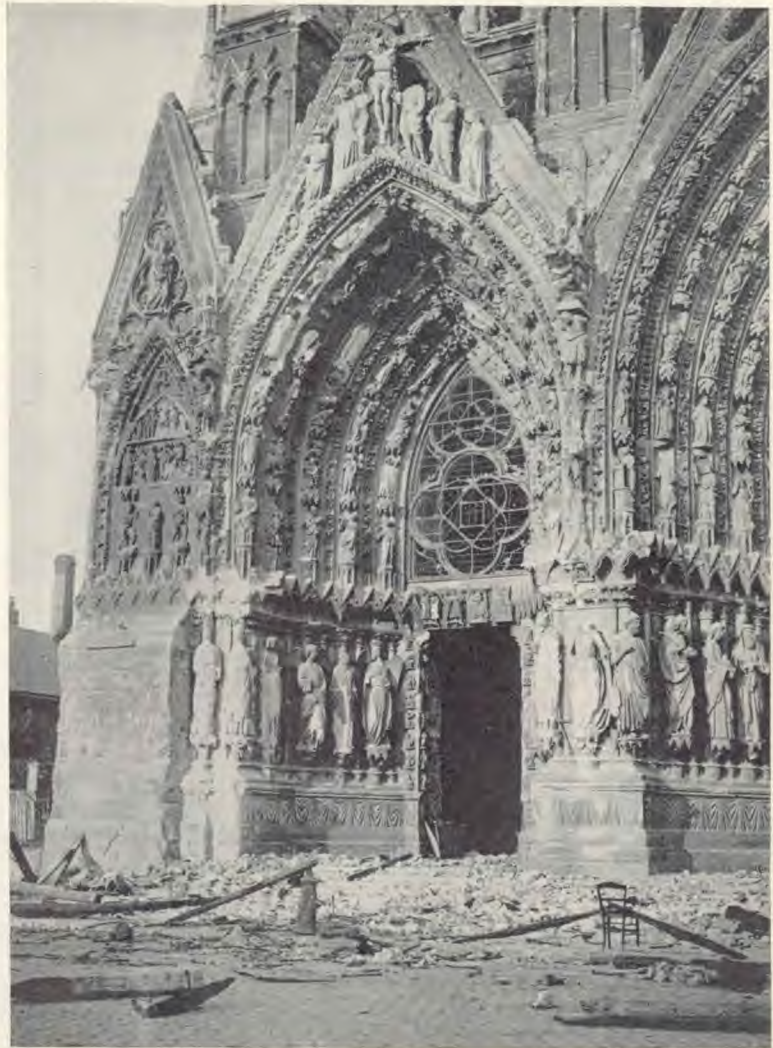
Listen, then, to his testimony to the church in Corinth and to all the world:

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present." 1 Corinthians 15: 3-6.

The Corinthian Letter

A "cloud of witnesses," at least five hundred twelve in number, attest the physical death and the physical resurrection of Christ. All of them saw Him; and twelve or more of them talked with Him and ate with Him. Unbelieving Thomas could not be deceived, for he had closely examined the nail prints in the hands and the spear thrust in the side.

To strengthen his position, if that were necessary, Paul declared that the majority of these witnesses were still alive at the time of his writing. In speaking thus to a church composed of Jewish merchants and Greek philosophers, as was the case at Corinth, Paul must have been absolutely confident that he was stating truth else he would be exposing himself to the counter attacks of shrewd logicians.



Restoration of the historic Ebelm Cathedral is in progress. The work began in 1919 but will take many years to complete. Other countries are joining with France in this work.

The apostle continues: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection from the dead?" Verse 12. Some were questioning the doctrine of a future resurrection, but Paul is saying to them: You Corinthians acknowledge God's power to raise the dead by conceding the undeniable fact that Jesus was raised. In His resurrection God has given a pledge that all the graves will be opened and the dead brought forth to life. How inconsistent, then, to question the future resurrection!

Again: "If the dead rise not, then is not Christ raised." Verse 16. Paul here declares that the resurrection of Christ and the future resurrection of the dead are doctrines that stand or fall together. To deny the former would impeach the testimony of over five hundred witnesses. Surely God never bribed these hundreds of men and women to circulate a falsehood, when all the reward He offered was

reproach, loss, stripes, imprisonment, and death. To accept this would require a greater stretch of credulity than to believe in the resurrection.

Let it be remembered that the church at Corinth was rent with dissension. There was the Apollos party, the Peter faction, the Paul group, and those who professed to be primitive disciples of Christ. Had Paul made a slip in any of his statements, how quickly some of these wily factionists would have arisen to contradict! But whatever else they may have believed or disbelieved, all of them united upon the fact of the resurrection as the basis of their faith.

From the opening verses of the Galatian letter, we quote the following:

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;) and all the brethren which are with me, unto the churches of Galatia: . . . I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1:1-8.

The Testimony of the Galatian Letter

Here, also, there was a strong party who denied Paul's apostleship and who had so far departed from his teachings that he designated their belief as "another gospel." Yet the whole epistle is written in absolute confidence that, however serious their differences might be, the resurrection of Christ was the foundation stone of their common Christianity.

The evidence of this letter goes far beyond the creed of Paul and the Galatian believers. It embraces the testimony of the churches at Jerusalem and Antioch; the one being the centre of Jewish and the other the centre of Gentile Christianity. Here Paul asserts that his teaching was in substantial accord with that of Peter, James, and John, men who were "pillars" in those metropolitan churches, who were living witnesses of the risen Christ, and whose Christianity dated from the very time of the resurrection. (See chapters one and two.)

Paul's Letter to the Romans

In the imperial city of Rome, a large church of representative Christians from many lands was early established. They were a zealous company, whose faith was "spoken of throughout the whole world." Romans 1:8. Among

them were those who had accepted of Christ at an earlier date than had Paul. Yet he addressed the entire church with the utmost confidence that its members held the same views concerning the resurrection as he did. This is set forth in the opening words of the letter: "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Romans 1:4; 16:7.

Neither Myth Nor Legend

Furthermore, we have shown that in the most widely scattered centres of Christian activity the fact of the resurrection of Christ was never questioned, but was held from the very beginning, irrespective of party or faction, as the sole foundation upon which the Christian church was established. In this discussion, we have introduced only such historical documents as have withstood the most rigid scrutiny of scholarship, and which are accepted alike by Christian and non-Christian authorities.

Truly from the most unimpeachable sources we have shown that there is at least one miracle recorded in the Gospels which is neither myth nor legend, and which imparted to the church its new impulse for permanency and world-wide growth.

Over the rent tomb of Joseph, Christ declared triumphantly, "I am the resurrection, and the life." He had proved the truthfulness of His own words, "I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." To every believer the promise is sure, "Because I live, ye shall live also."



A general view of the crowd listening to Lord Allenby speaking at the laying of the foundation stone of the Scottish Memorial Chapel at Jerusalem. The same day, May 7, the War Memorial in the cemetery on Mount Scopus was unveiled.

THE MILLENNIUM

By E. N. SARGEANT

THE millennium will not be introduced, as many have fondly believed, by the conversion of the world, for the world will never be converted. We are told that lawlessness and rebellion against God will increase as time goes on. Nothing short of the personal second appearing of the Son of God will be sufficient to put an end to the reign of sin and to introduce that golden age that many call the millennium.

To this truth the Saviour himself bare testimony. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

Paul likewise recognized that this world would continue on its downward path spiritually and morally for he says emphatically: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13.

Locating the Millennium

The word "millennium" is not found in the Scriptures. It is derived from two Latin words "mille" meaning "one thousand" and "annus" meaning "year." Its equivalent "one thousand years" is repeatedly mentioned in the twentieth chapter of Revelation.

The key to the location of the millennium and of prevailing conditions during that one-thousand-year period is found in Rev. 20: 4-6. These verses state the following facts: (a) The blessed and holy ones have a part in the first resurrection. (b) This first resurrection precedes the one thousand years, or millennium. (c) These risen saints live and reign with Christ in His heavenly home during the thousand years. (d) The remainder of the dead; that is, the wicked, do not have their resurrection until the close of the thousand years.

It is perfectly plain then chronologically that the

millennium is located between the two resurrections. The first resurrection, which is the resurrection of the saints, takes place and marks the beginning of the millennium. The second resurrection, which is the resurrection of the wicked, does not occur until the close of the thousand years.

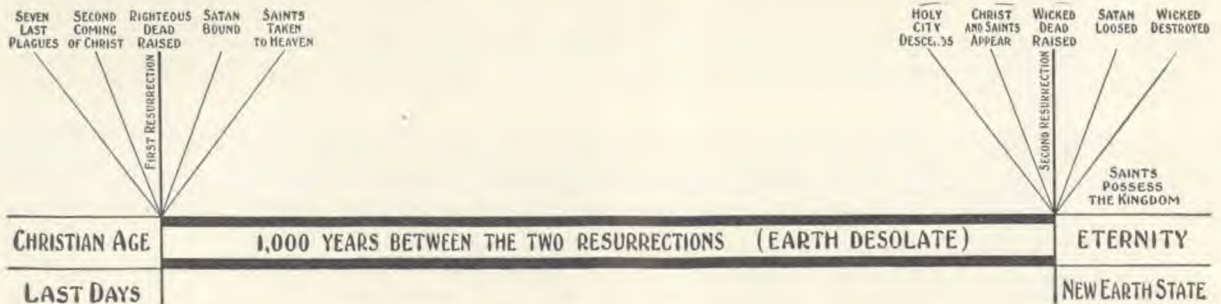
Relation to the Second Advent

Now that we know where the millennium is with reference to the two resurrections, we can easily locate it with reference to the second coming of Christ. In John 14: 3 Christ said: "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." It is evident then that when Christ returns to this world He will remove the righteous from this earth to the "mansions" or "place" prepared. But inasmuch as the great majority of the saints are sleeping in the dust of the earth it follows that the resurrection of these righteous dead will be necessary in order that they might enter their heavenly home, and that is what will take place. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain (that is those who are alive upon the earth at Christ's coming) shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

At the same time that the righteous dead are raised to life in connection with the glorious return of Jesus to this world, the wicked who are then living upon the earth will be destroyed by the brightness of His coming. "And then shall that Wicked be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2: 8.

With the foregoing scriptures in mind we are now prepared to grasp the sequence of events in connection with the millennium.

1. The series of tremendous events clustering





(Courtesy Canadian Pacific Steamships.)

Buddhist dagoba, a reliquary from Tibet, within the Winter Palace precincts, Pekin, China.

around the millennium is introduced by the second coming of Jesus Christ.

2. The glory which accompanies the Son of God as He returns to earth smites the wicked and destroys them.

3. The resurrection of the saints—which is the first resurrection—and their meeting Christ in the air together with the translated living saints takes place at this time.

4. All the saints of God who have lived on earth from the beginning of time until the end of the world are transported immediately to heaven and remain there "with Him" during the millennium.

5. This old world lies desolate for a thousand years without a single living human inhabitant, for—

6. As we have found, the righteous were taken to heaven at the beginning of the thousand years, and—

7. "The rest of the dead (the wicked) lived not again until the thousand years were finished." Rev. 20:5.

8. The second resurrection, the resurrection of the wicked, marks the close of the millennium.

With the saints removed from this world to heaven at the opening of the millennium; with the wicked smitten in death at the same time; and with no resurrection for them until the end of the thousand years, we can picture this earth as devoid of human beings, a chaos of ruined cities, a fit place in which to chain the devil as the author of all sin and woe. There he can contemplate in baffled rage and solitary fury the collapse of all his plans.

The Prophet's Vision

This picture of the world and the devil during the thousand years, which the inexorable logic of the scriptures already quoted makes so clear, is further elucidated by other scriptures. Jeremiah in graphic language describes a sin-ruined world wrecked by the latter day judgments of God and devoid of human inhabitant. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the

Lord, and by His fierce anger." Jer. 4:23-26. Thus strikingly does the prophet describe the world during the millennium.

The Bottomless Pit

In the first verses of Revelation twenty we have sketches of a dramatic period in the history of Satan. He is bound in the bottomless pit with a great chain and restrained from his evil work for one thousand years. The devil in chains for one thousand years. The author of all sin, the father of lies, is bound and made harmless, and yet he is to be loosed for a little season at the close of the millennium.

In the light of the scriptures which we have thus far studied this seemingly mysterious chapter in the history of the devil becomes plain. The chain which binds him is a chain of circumstances and those circumstances are: 1. The death of the wicked and

2. the removal from this world of the saints at the beginning of the millennium. There is no one left for Satan to tempt and as he cannot leave this world, in its desolate chaotic condition it becomes to him a prison house, a veritable bottomless pit. His being loosed at the close of the thousand years synchronizes with the second resurrection, which is the resurrection of the wicked. As the wicked are called from their graves, Satan's captivity ceases. He now has a field of endeavour once more, and casting off the dejection and despair of one thousand years of solitary confinement, during which he could not tempt or annoy, he now goes forth with all of his old skill and malice to marshal under his black banner the unnumbered hosts of wicked, the wicked of all ages.

In the meantime Christ and the saints have finished the work of judgment in heaven. At the close of this period Christ and the saints descend, and the heavenly city, New Jerusalem, also comes down to this world. (Rev. 21:2.)

In a frenzy of hatred against God and all that is good, the devil persuades his deluded followers to make an attempt to seize the city of God, and the outcome which represents the final conflict between Christ and Satan, between righteousness and sin is stated very clearly in Revelation 20:9. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Thus sin and sinners will ultimately be destroyed and a clean universe in which there is not a single note of discord will be realized.

The great lesson that all should learn from the study of the millennium is this: there is no salvation during that period. Ere the millennium dawns probation for the human family will have closed. Every case will have been settled. There will be no preaching during that period. Every human being left on this earth will be sleeping the sleep of death. Be not deceived by the hope of a future probation, an easier time in which to serve God and resist sin. It will never come. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

Competing with God

Our characters should be a transcript of the character of God. Jesus said, "Be ye therefore perfect, even as your Father which is

in heaven is perfect." We can be perfect as God is, when we realize that the Creator of all things supplies us with all the qualities of His own perfection and offers them to us as a free gift. It is possible for us to be clothed with the perfect righteousness of Christ, and to permit Christ to live His perfect life in us again. The life of Christ must pulsate through our members, if our characters are to become models of His character.

Years ago, Bonnat, the French painter, was making a portrait of an American, and he became so unpleasantly close in his observations, and looked so hard and intently into his face, that the American drew back and asked what it meant. Bonnat replied, "I am competing with God, and I must see everything which He has put into your face!"

We Christians are also competing with God, and we must leave nothing undone to make our poor wretched lives a correct transcript of His great masterpiece—the character of Jesus Christ, which was true to the divine original.—C. S. Longacre.



The King's Indian Orderlies in full dress uniform.

An Ancient Dream — Now Coming to Pass

By LYLE C. SHEPARD

OVER two thousand five hundred years ago God gave the great heathen monarch Nebuchadnezzar a very remarkable dream. This is recorded in the Scriptures in the book of the Hebrew prophet Daniel. The dream is of special concern to this generation because the fulfillment of the most striking part of it is right now coming to pass and will be completely accomplished in the near future in the presence of the majority of those now living on the earth. This fact is emphasized right in the centre of the narrative written centuries ago. "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2: 28.

The events predicted for the latter days are the ones on which we should especially direct our attention; all should give thought to them because they throw light on the great tragedy of the ages that is just before us. But to get the proper setting of the events it is necessary to briefly trace the portions of the dream that have already come to pass.

King Nebuchadnezzar lived about six hundred years before Christ and reigned over Babylon, the greatest kingdom of the world at that time. In response to his desire to know the future of his kingdom, the Lord gave him a vision one night, which, when divinely interpreted, not only answered his query but in addition outlined in terse language the world's history from that day to this.

At first the king went to the worldly wise men to know regarding his vision. They failed. How could men not in touch with God explain His secrets? So today, it is vain to go to the wisdom of this world to understand God. In every age, including our own, God has His messengers—human witnesses—and so Daniel, a man in fellowship with the Almighty, was used to enlighten the monarch and, in turn, all who have lived since and studied his book.

The Dream and Its Interpretation

As we read this second chapter of Daniel, we are impressed that it was in a little family prayer meeting that Daniel received the help that not only saved the lives of those present and of the wise men who had failed, but also gave us this wonderful revelation. So it ever is — "prayer changes things."

Try it, friend. Now we come to the dream itself.

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

The interpretation follows in verses 37-40.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise."

These four great kingdoms that followed one another on the stage of action are all mentioned in the Bible as great world powers: head of gold (Babylon), Dan. 2: 38; arms and breast of silver



Sparrow Lake, Muskoka.

(Medo-Persia), Dan. 5:30, 31; 8:20; sides of brass (Grecia), Dan. 8:21; legs of iron (Rome), Luke 2:1.

Every student of history knows the veracity of these statements and that the proud monarchy of Rome was overrun by Barbarians from the north and finally came to its end in 476 A.D., after holding sway for over six hundred years.

Rome Divided

The prophecy says that the iron kingdom was to be divided (verses 41, 42). This has been fulfilled and we find the fragments of this great kingdom in the present nations of Europe. They are pictured in the image as the feet and toes—part of iron and part of clay; partly strong and partly brittle—and so they are. Could any fulfillment be more exact? What a testimony to the foreknowledge of God! What a proof to the inspiration of scripture! Let men give heed and bow in reverence.

The verses that follow (verses 43-45) give much food for thought and answer some of the most vital questions of the day, questions that concern every member of human society.

Will the nations of today ever again be united? Will the League of Nations succeed? No, never. And what ever success the League of Nations may appear to attain in promoting the brotherhood of nations will not be permanent. One sentence gives the answer: "they shall not cleave one to another, even as iron is not mixed with clay." Many times since the fall of Rome, rulers have conceived of world dominion. Perhaps the most noted of these were Charlemagne, Charles V, Louis XIV, Napoleon Bonaparte, and Emperor William of Germany. They all failed; and so all such future efforts will fail. The single sentence from the lips of Jehovah has proved stronger than the mightiest armies and greatest military geniuses of earth.

The Next Act in the World Drama

What is the next act in the world drama? "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

We are face to face with the kingdom of Christ that is to fill the whole earth and last forever. Are you prepared for this event? Will it be ushered in peacefully by the conversion of the nations of earth? Oh, no. It utterly destroys the nations of today—the very nations that are so proudly ruling in the world and vying with one another in their glory. In the dream the coming kingdom was pictured as a great stone grinding the image to dust. God says, "it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Any teaching that pictures the nations of earth living together in tranquility and peace and thus forming the nucleus of the benign kingdom of Christ is a fallacy. It is a great delusion of the enemy to quiet the fears of mankind by persuading them to believe that somehow they will eventually become members of the family of God; and thus



M. Rosengolz, the Soviet Charge d'Affaires, who has compulsorily left England as a result of the severance of relations with Russia.

they will delay the day of their salvation until too late.

The Fifth Universal Kingdom

The only hope of the sin-cursed world is in Christ, the Prince of Peace. He longs to dwell in the human heart. He changes hearts, and thus as individuals we become citizens of His eternal kingdom. The people of that kingdom are of no particular race or nation but will be gathered from all the nations of earth as they respond to the gospel message that today is being proclaimed to every nation and tongue and people. The coming kingdom is the great question of the hour. To become a member of it should be the uppermost thought in every heart and the greatest ambition of every life. It is just before us. Its subjects are daily being made up. You can be one. All can if they so desire.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him," Dan. 7:27.

Lest some should doubt the significance of this sublime hour, Daniel closed his message with a most solemn admonition: "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2:45.

Editorial

End of the Sacco and Vanzetti Case

One of the most remarkable cases in the history of court proceedings in the United States, or for that matter, anywhere in the world, ended when Sacco and Vanzetti were executed August 23 in Charles-ton state prison, Boston, Massachusetts. The men were convicted by a jury more than seven years ago of murdering a paymaster and two guards in a hold-up at Braintree, Massachusetts. The men were avowed anarchists and strangely enough, that seems to be the principal reason why the carrying out of the death sentence was so long delayed.

A powerful defense organization, abetted by sympathizers and with unlimited funds at its command, carried on a legal battle by every known means of complicated legal procedure to reverse or delay the process of law which the courts had ordered. It is a striking commentary on the working of Massachusetts courts that through appeals to legal technicalities alone the execution of a condemned murderer can be blocked for seven years.

The legal aspect was only a part of the spectacular battle to save them from the electric chair. The merits of the case were from the beginning clouded by the propaganda appeals of organized advocates of world revolution. A hue and cry was carried throughout the world that Sacco and Vanzetti were martyrs to their political opinions and that they were being murdered by the capitalist-controlled courts of the United States because they were anarchists. The poor men were kept in an agony of suspense for seven long years while their case was exploited throughout the world for publicity and propaganda purposes. Some of the

methods of their radical friends were grotesquely stupid. The evidence against them which caused a jury of twelve fellowmen to convict them of wilful sordid and brutal murder was brushed into the background. The fact that they were heavily armed when arrested and that they gave false and contradictory accounts of their whereabouts at the time of the holdup was ignored; but inflammatory and violent speeches were broadcasted impugning the honesty and fairmindedness of all government and court officials, both federal and state.

Efforts to intimidate and bring political pressure to bear upon the officials were widely made. The house of one of the jurors was bombed; United States consulates in various countries were besieged and efforts were made to incite a lawless mob to march onto the prison and take the prisoners away by violence. No doubt thousands of honest law-abiding people, who never read anything of the trial itself, finally came to wonder whether after all there might be a reasonable doubt as to their guilt. Then too, some reasoned that they had been punished enough already and there was a widespread feeling that it might be unwise to execute the men.

The effort to save them was kept up to the last hour. Governor Fuller and his councillors painstakingly reviewed all the evidence presented at the trial, and since, and declined to intervene. Judges of both Massachusetts and the United States supreme courts could find no good reason for reversing the sentence of the court.

One feature perhaps has not been emphasized as it should be in accounts of the case. The agitators of red revolution openly advocate that the murder of capitalists



Percival Price, officially appointed carillonneur of the Victory Tower, Ottawa. He is one of the few experienced carillonneurs in the world. Born in Toronto, he has played successfully in the Metropolitan Church, Toronto, and later in the Rockefeller Memorial Church in New York.

and the violent seizure of their property is justifiable. Having declared war on society they must expect that society will defend itself and will naturally harbour the suspicion that those who advocate murder are potentially guilty of murder. The inspired statement "Whoso sheddeth man's blood, by man shall his blood be shed," Gen 3: 6, is wonderfully accurate to say the least. Class hatred, murder, violence, destruction, and the confiscation of property, make a poor foundation upon which to establish an era of good will, equality and justice.

Apostles of Discontent

There never was a time since Adam and Eve went out of Eden when the material good things of life, luxuries as well as necessities, were more widely distributed in North America than they are today. It is also true that there is poverty and widespread unrest and discontent among all classes. As long as human nature remains as it is and has been since sin entered the more people have the more dissatisfied they are, as a rule. The Word says that the last days of this world's history will be dangerous times because "Men shall be lovers of their own selves . . . more than lovers of God." 2 Timothy 3: 2-4. And Jesus says as it was in the days of Sodom so shall it be when the second advent is about to take place. The record says that Sodom was sinful but that is not all, for we read "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16: 49. From this it appears that prosperity and leisure did not increase the stability of Sodom because the sinful selfish inhabitants chose to make a wrong use of their wealth and leisure.

Poverty, alongside of luxury and its attending dissatisfaction, has developed in our day a class of political agitators who capitalize discontent for their own selfish ends. These might be called apostles of discontent. They profess great love for the poor and downtrodden and advocate the violent overthrow of the present social and political order in the hope that they may build up themselves by the destruction of all the order and system that other men have built up by centuries of patient toil and slow development.



(Photo by Canadian Pacific Steamships.)

A view of Jade Street, Pekin, China.

The lawlessness, chaos, tyranny and misery that have followed revolution by violence in Russia and China have cooled, in a measure, the enthusiasm of impractical idealists and other parlour advocates of social revolution. Many of the most radical and insincere of these demagogues are very conspicuous failures themselves. Unable to find a useful place among the opportunities of their own class in society they seek leadership and exaltation as parasites on the backs of their less-favoured fellow strugglers for the comforts of mortal life. This is not saying that there are not many sincere, self-sacrificing leaders of political parties and labour organizations; but it is a mistake to think that selfishness is confined to the capitalist class. Neither selfishness nor poverty can be abolished by changing the form of government. Killing selfish people and seizing their

(Continued on page 30)



(Photo by Stephens-Cramer.)
Miss Helen Mackenzie, niece of Lieutenant-Governor Bruce of British Columbia. She acts as hostess for her uncle at the Government House in Victoria where the Governor-General and Lady Willingdon were entertained while on their Pacific coast trip.



Laurier Home, Ottawa, the official residence of Premier W. L. Mackenzie-King. Its bachelor occupant naively confessed, while speaking to a women's club in London, at the time of the last Imperial Conference, that he misses Mrs. King more as the years go by.



The Governor-General and Lady Willingdon and their Staff at Government House, Regina, Saskatchewan. (Photo by Rossie.)

Did Paul Teach Immortality?

By P. C. POLEY

IT was not any love of being out of harmony with the fashion of the world that led the apostle Paul from the beaten track of ancient Gentile philosophers. He could not follow Plato and other thinkers of past ages who taught the natural immortality of the soul. Plato taught that in death men do not die. On the other hand, Paul was a teacher of the doctrine that immortality is a gift of God, to be given only to those who fulfill certain conditions, and that it will be bestowed by Christ at the resurrection day. It was not easy to proclaim a truth that struck at popular notions, yet with unflinching honesty he preached Christ's gospel.

Ancient Philosophy Mistaken

Paul taught that our Saviour Jesus Christ "hath brought life and immortality to light through the gospel." 2 Tim. 1:10. We conclude, then, that the ancient philosophical world, which sought to bring immortality to light by speculation and guesswork, failed altogether, and is forced to yield supremacy to the gospel. Egyptian, Greek, and Roman philosophers of the ancient world had not said anything of value on the subject of immortality. It is unthinkable that Paul would have proclaimed that immortality has been brought to light through the gospel if those old-time theorists had made such all-important contributions to the world's knowledge as many have supposed. Here, then, we have one

among many proofs that immortality is not the natural inheritance of all men.

Immortality Only Through the Gospel

When the apostle Paul stated that it is through the gospel that immortality has been brought to light, we perceive the complete triumph of the gospel over all ancient Gentile systems of philosophy which have attempted to teach the nature of man. And it is, indeed, a great triumph—a sublime victory—that the gospel can rightly claim when it points us to the death, resurrection, and ascension of Jesus as the procuring causes of unspeakable boons for those who believe in Him. The gospel offers a new life—not a continuation of the old mortal one. This new life is a supernatural gift of God's grace through Him who died for men. Paul speaks to Timothy of "the promise of life which is in Christ Jesus." 2 Tim. 1:1. Those who, in this world, die with faith in God's promises will receive this new life at the resurrection.

It was a fatal error to suppose that man is inherently immortal, because those who advocated that doctrine overlooked or disregarded the fearful consequence of sin. They failed to take into account man's fallen condition. Adam was intended for immortality, and was made capable of it, and was placed on probation that he might prove his worthiness of it. Had he persevered in obedience and



Victoria Harbour, British Columbia.

holiness he would have reached a day when immortality would have been conferred upon him as his right. This he failed to do when he ate of the forbidden tree. His sinful race—all now infected with sin—are dependent upon the grace of God. In the gospel ample provision is made for man's dire need. So, such of Adam's race as are united to God by faith in Jesus will some day be immortal.

A Resurrection Necessary

As to the resurrection, the apostle Paul insisted so much on it as the foundation of all our hope. Read his testimony: "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 13-18.

He makes it clear that Christ's resurrection is the procuring cause and pledge of our own resurrection. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." Verses 20-23. In these words he shows the way by which we shall be recovered from the power of death.

What is man's condition, then, between death and resurrection? The intermediate state is, in Holy Scripture, frequently spoken of as a "sleep." That term, of course, proves unconsciousness. But we must not suppose that there is still a spark of life remaining in him who "sleeps." The life that the Christian receives at the resurrection is a new one. That is to say, it is not a prolongation of the life he lives in this world. Man is not a duplex being, a twofold creature, one part of him mortal and the other immortal. Death destroys the whole man. He does not live in a disembodied state while he is dead. The Bible throughout consistently teaches that death is the cessation of life.

Death cannot mean unending life, for it is an enemy, and the last enemy that will be destroyed. Thus we read: "The last enemy that shall be destroyed is death." Verse 26.

The apostle Paul did not believe that there was



New Hotel Saskatchewan, in Regina. Officially opened on May 24 by President Beatty, for the Canadian Pacific Railway. This fine building is another link in the C. P. R.'s splendid hotel service reaching from coast to coast.

in himself an undying principle that would survive his death. He says: "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for tomorrow we die." 1 Cor. 15: 32. In effect, his argument is this: "What advantage is there of suffering and cross-bearing, for the sake of Christ, if we are never to rise again? If the dead rise not, we shall fail of a reward. In that case, the glutton and the wine-bibber are as well off in their latter end as he who shuns intemperance. Of what benefit is righteousness if soon we shall die and death ends all?" Manifestly, the apostle was fully aware that if there be no resurrection, there can be no life for himself and the other believers in the hereafter. Paul frankly acknowledges that everything depends upon a resurrection. Without that there can be no hope. But if death is an instant promotion to glory, Paul was using a very unsound argument in this instance—and a very misleading one. We do not, however, expect false arguments from the greatest writer of the New Testament—a man so fully inspired by the Holy Spirit of God. So the passage above is instructive, as it shows what doctrine of the hereafter the great apostle believed and taught. We cannot believe that the dead are alive, conscious and active, in the face of this utterance and other weighty pronouncements.

And Paul would leave his readers in no doubt as to his real position. "Let us eat and drink; for tomorrow we die," was an infidel sentiment that he naturally shrank from. Such language was flip-pant and grossly irreligious. It is likely that Paul had heard such language used by the pleasure-loving.

He himself would not descend to the low level of such utterance. He recoiled with horror from the idea of a life of sin.

He then proceeds to show his own true resolve by making the following appeal to his readers: "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not." 1 Cor. 15: 33, 34. He, himself, would act temperately in all things, and exercise self-control. His faith in the life beyond the resurrection stirred him to seek holiness. Desiring to awake in the likeness of Christ on the golden morning when God's saints shall rise, he would strive amidst his earthly toils—surrounded though he was by temptations and persecutions—to obtain that likeness. He would live righteously in view of that glorious awakening. In the advice that he gives to the Corinthian Christians we have a mirror reflecting his own deep convictions. This is how Paul viewed the matter for himself. How genuine was his faith! How solicitous was he, too, for their salvation!

Death No Gate of Life

In writing to those believers, he does not encourage them to live righteously in view of glory at the moment of death, for of that we have no promise. Death is a ruthless "enemy," not a friendly gate to higher bliss. Assured that he and his friends would, if faithful to the end, receive the crown of immortality on the resurrection day, he makes that assurance the ground of his exhortation. "Awake to righteousness, and sin not," he says. There is indeed great advantage in living a sober, self-denying life; in battling against fierce temptations; and in suffering hardship for Christ's sake. "The dead shall be raised incorruptible," he tells them, "and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Verses 52, 53. Immortality will be put on at the personal second advent of Jesus,—when He shall descend from heaven for His own.

For, indeed, immortality is to be sought. The apostle showed the Roman Christians that God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Rom. 2: 6, 7. Men ordinarily "seek" such things as they at present lack. Immortality is to be sought by repentance, confession of sin, and faith in the gospel of God's beloved Son. We cannot evade the conditions to be fulfilled before its bestowal. The conditions are not impossible of fulfillment, for His

Holy Spirit comes as a Helper to all who seek Him. The gift of immortality—unmerited and free, and obtained by the sacrifice of Christ—men do ill to despise. Let us, then, seek it in God's prescribed way that we may become a part of the kingdom of glory of the future, the kingdom imperishable and eternal.

Paul's wonderful argument, written for the Christian believers of Corinth, reaches its striking climax in 1 Cor. 15: 58. "Therefore, my beloved brethren, be ye steadfast, unmovable," he says, "always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." This they should do in view of what Paul had been writing them concerning the resurrection. They would sleep, it was true; and the fruition of their expectations must tarry while they slept; but there would be joy in the awakening. They must labour faithfully in the Lord's service until their earthly life was finished, Paul would show them.

While the clods lie heavy on the dust of God's sleeping saints, their deeds of love and ministry are not forgotten. A day of rewards is coming. While it is true that immortality and eternal life are not to be reckoned as rewards, but must always be considered as the gifts of God's grace, yet He has some special blessings and benefits to bestow as rewards for faithful acts of service and for sacrifices made. The nature of the rewards is known, not to us, but to Him who writes them against the names of the overcomers in the Book of Life.



(Courtesy C. N. R.)

Modern methods of farming in Western Canada.

It's the kindly hearts of earth that make
This good old world worth while.
It's the lips with tender words that wake
The care-erasing smile.
And I ask my soul this question when
My goodly gifts I see,—
Am I a friend to as many men
As have been good friends to me?
When my brothers speak a word of praise
My wavering will to aid,
I ask if ever their long, long ways
My words have brighter made.
And to my heart I bring again
This eager, earnest plea,—
Make me a friend to as many men
As are good, staunch friends to me.

—Nixon Waterman.

Was the Sabbath a Shadow?

By W. H. BRANSON

IN the very heart of the law of God is found the Sabbath command which reads. "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

Now, the law of God was not nailed to the cross, but still remains in force, and is, as stated in the Methodist Church Discipline, of universal and perpetual obligation, then of course this Sabbath command also remains in force. The seventh day is still the Sabbath of the Lord.

Yet there are those who reason that the Sabbath was one of the types and shadows of the Mosaic dispensation and that although the other nine of the commandments remained in force after the Cross this one passed away. This reasoning seems usually to be based upon the following statement of the apostle Paul found in Colossians 2: 14-17.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

But the seventh day weekly Sabbath was not a shadow. The shadows of the Old Testament were ordinances which had to do with the offerings and sacrifices pertaining to the Sanctuary services, all of which typified the death of the Son of God upon the cross for the sins of men. When a man sinned he brought a lamb, or some other animal, to

the Sanctuary, confessed over its head his sins, thus transferring his sins in type to the lamb. The lamb was then slain and its blood borne into the Sanctuary and sprinkled before the law which the man had broken. But what did this service mean? It was a shadow of the cross. It was a type of the death of the Lamb of God on the cross when He would become man's substitute. It was their way of expressing their faith in a Saviour to come, just as through baptism, and the Sacrament, we today express our faith in a Saviour who has come.

When a shadow meets its substance, naturally the shadow ceases. So with the sacrifices of the Jewish economy, when the real Lamb, Christ, died



on Calvary. When His life went out, the "veil of the temple was rent in twain, indicating that the sacrificial system had ended. It had been nailed to the cross. The good things which were to come, had come, and therefore the shadow of those things which pointed forward to them was no longer needed.

However, in the ceremonial law governing these sacrifices, there was instruction that several yearly sabbaths should be observed, upon which special sacrifices should be offered. We learn of these annual sabbaths in the sixteenth chapter of Leviticus. Thus we read:

"In the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a *Sabbath of rest unto you*, and ye shall afflict your souls, by a statute for ever." Lev. 16: 29-31.

Now these annual sabbaths were shadows of good things to come. They were days for offering sacrifices which pointed forward to Christ's death. At His death they would naturally cease, just as all the other shadows did. This then is what Paul refers to when he says: Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: *which are a shadow of things to come*; but the body is of Christ." Col. 2: 16, 17.

But the seventh day weekly Sabbath is not a shadow, it belongs to another code of law altogether. It says nothing about offering sacrifices. It points forward to nothing. Instead it points backward. It is a memorial. It is set up to be an eternal reminder of some great event in the past. That event was the creation of the world in six days by the God of heaven. (Ex. 20: 11; Gen. 1: 1-3). It was intended to form a barrier forever against the worship of the other gods and against such theories as evolution. Just as baptism is a memorial of the death, burial and resurrection of Christ, so the Sabbath is a memorial of the fact that God is this world's Maker, that it did not come into being by chance, as many religious teachers today would have us believe, but that it is the handiwork of God. Note carefully the reason given in the fourth commandment for keeping the Sabbath.

"Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Besides, the sacrificial system was instituted after sin entered as a means of escaping sin. The Sabbath, on the contrary, was instituted before sin entered, and, therefore, is not an institution created because of sin. The ceremonial law which included these yearly shadowy sabbaths "was added because of transgression," and only till the seed should come

to whom the promise was made. (Gal. 3: 19.) But the weekly Sabbath was instituted before transgression, and is to remain for all time, even into the new earth, which will be the eternal home of the redeemed. (Isa. 66: 22, 23.)

We have the record of this institution of the Sabbath in Genesis 2: 1-3:

"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."

Here we learn that the Sabbath was sanctified in Eden. Now to sanctify means "to separate and appoint anything to a holy and religious use." "*Crudden's Complete Concordance*," edition 1769. Thus the weekly Sabbath was set apart and appointed before sin, and therefore could not in any way become a shadow of something to take away sin. It is not a shadow, but a memorial. Note the following comments upon this verse made by men of recognized authority in religious matters:

Prof. George Bush:

"'And sanctified it.' Heb., *kadash*. It is by this term that positive appointment of the Sabbath as a day of rest to man is expressed. God's sanctifying the day is equivalent to His commanding men to sanctify it. At the close of creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., '*Because that in it He had rested*,' etc., which is a reason of equal force at all times and equally applying to all the posterity of Adam; and if it formed a just ground for sanctifying the first day which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. The observance of the day is moreover enjoined in the decalogue, which was not abolished with the peculiar policy of the Jews, but remains unalterably binding upon Christians in every age of the world. . . . The sanctification of the seventh day in the present case can only be understood of its being *set apart* to the special worship and service of God."—"*Notes, Critical and Practical, on the Book of Genesis*," George Bush (Presbyterian), Professor of Hebrew and Oriental Literature, New York City University, (2 vol. ed.), Vol. I, pp. 48, 49, note on Genesis 2: 3. New York: Mark H. Newman, 1843.

The Theological Compendium:

"By this is meant, 1. The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, because that in it God himself had rested from His work. Gen. 2: 1-3. Not that God's rest was necessitated by fatigue (Isaiah 40: 28); but He rested, that is,

ceased to work, on the seventh day as an example to man; hence assigned it as a reason why men should rest on that day. Exodus 20:11; 31:17. God's blessing and sanctifying the day, meant that He separated it from a common to a religious use, to be a perpetual memorial or sign that all who thus observed it would show themselves to be the worshippers of that God who made the world in six days and rested on the seventh. Exodus 20:8-11; 31:16, 17; Isaiah 56:6, 7.

"2. The Sabbath is indispensable to man, being promotive of his highest good physically, intellectually, socially, spiritually, and eternally. Hence its observance is connected with the best of promises, and its violation with the severest penalties. Exodus 23:12; 31:12-18; Nehemiah 13:15-22; Isaiah 56:2-7; 58:13, 14; Jeremiah 17:21-27; Ezekiel 20:12, 13; 22:26-31. Its sanctity was very distinctly marked in the gathering of the manna. Exodus 16:22-30.

"3. The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments, given through Moses at Sinai. Exodus 20:8-11." — *"Theological Compend."* Amos Binney (Methodist), pp. 169, 170. New York: The Methodist Book Concern, 1902.

The Rev. J. Edwards:

"As a memorial of that fact (the creation of the world) He set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, gives efficacy to His moral government. . . . It commemorates the work of God as Creator, Preserver, Benefactor, and Redeemer." — *"The Sabbath Manual,"* Rev. Justin Edwards, D.D., pp. 16, 19, 22. New York: American Tract Society.

Martin Luther:

"Seeing the Scriptures mention the Sabbath before Adam, was not he then commanded to work six days and rest on the seventh? Doubtless so, for we hear that he should labour in Eden, and have dominion over the fishes, birds, and beasts." — *"Sermons on Genesis,"* pp. 67, 68; Quoted in *"History of the Sabbath,"* Andrews and Conradi, p. 27.

The Rev. Hodges:

"God instituted the Sabbath at the creation of man, setting apart the seventh day for that purpose, and imposed its observance as a universal and perpetual moral obligation upon the race." — *"The Day Changed and the Sabbath Preserved,"* Archibald Hodges, D.D., pp. 3, 4. Philadelphia: Presbyterian Board of Publication, 1909.

Francis Wayland:

"The division of time into seven days is more-

over very common among all ancient nations. This seems to indicate that they all received this institution from the same source, although the religious observance of it had been gradually neglected.

"From these facts I think we may conclude that the Sabbath was originally given to the whole human race, and that it was observed by the Hebrews previously to the giving of the law; and that, in early ages, this observance was probably universal." — *"Elements of Moral Science,"* Francis Wayland (Baptist), p. 91. Boston: Gould and Lincoln, 1873. A. E. Waffle:

"The Sabbath was made for all men, and was designed to be a universal and perpetual blessing. It was not made for any particular class or race of men, but for man, the generic man, the whole human family." — *"The Lord's Day,"* A. E. Waffle, p. 163. Philadelphia: The American Sunday School Union, 1885.

Henry T. Scholl:

"The use of 'remember,' in connection with the fourth commandment, 'implies that the weekly rest day was not a new institution.' It was observed before Sinai was reached. 'The Sabbath was a recognized institution long before the days of Moses. Traces of its strict observance in the ancestral home of Abraham are disclosed in the Assyrian records unearthed in these latter days.'" (H. Clay Trumbull). — *Henry T. Scholl, D.D., in New York Christian Observer (Presbyterian), December 24, 1913.*

Richard Watson:

"The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, 'for man,' for all men, and therefore for Christians; since there was never any repeal of the original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews." — *"A Biblical and Theological Dictionary,"* Richard Watson, (Methodist), p. 829, New York: B. Waugh and T. Mason, 1832.

Adam Clarke:

"This was the most ancient institution, God calls them to remember it; as if He had said, do not forget that when I had finished My creation I instituted the Sabbath, and remember why I did so, and for what purposes." — *"A commentary and Critical Notes,"* Adam Clarke, Volume I, p. 402, note on Exodus 20:8, New York: Phillips and Hunt.

Thus we find that the religious leaders are in almost universal agreement upon the fact that the Seventh day Sabbath was definitely instituted at creation, as a memorial of that great event, and was intend for the whole human family.

The POWER THAT SUBDUES BANDITS



The True Story
of an
Experience
with a
CHINESE
BANDIT

By
FREDERICK
LEE
Missionary
in China.

Learn a Lesson From a Little Hop Toad

By C. L. PADDOCK

IN the *American Angler*, is told the interesting story of a little homing hop-toad which had been a tenant in the garden of Mr. F. W. Sidney at Wakefield, Massachusetts, for a period of ten years.

Upon making a visit to Boston and Charleston, Mr. Sidney took the toad along and after tagging it set it free about eleven o'clock on a dark and stormy night. The little fellow blinked his eyes a few times in the rays of the great arc light above him, caught a mosquito or two, and started immediately in the direction of his home.

Standing at his gate the next morning at eight thirty Mr. Sidney saw a dusty little toad, with tag attached, hop along the walk and into the gate, apparently none the worse for his hop of ten miles. The little fellow was determined to get back home, so all through the dark blustery night, he just hopped, and hopped and hopped.

Often when away from home in a strange land among strange people, I have headed homeward, with a heart that was lighter. The grips didn't seem to weigh quite so much, the scenery was more beautiful along the way, in fact the whole world seemed full of cheer and hope.

Somehow or other we forget our aches and our pains and our troubles. They are overshadowed by the anticipated joy of the homecoming. Most of us are willing to travel any way, to put up with any inconvenience, if we can only be headed that way. We ignore our troubles and shoulder our burdens with a smile.

We generally dig out our time-table and find the hour our train will reach our town, and we begin to count the hours that separate us from the spot that is so dear to our hearts,—five hours, four, three, two. Then when there is only one hour more, I like to get my grips all ready, get a seat near the window, and count the mileposts as they fly by. I see the figure twenty-five on a white mile sign, and I know I have only twenty-five miles more to travel. I hope within me that the train will not make any more stops, that it will hurry on its way. Then when the home station is reached I begin to wonder if any one will be there to meet me,—I begin to search in the crowd for familiar faces.

We are all travelling homeward. Some of us have been on the road for a good many years. We have had our share of luggage to look after too, our burdens and our troubles. In fact most people believe they have more than any one else. The way may have been long and rough, but what if it has, we are headed toward home!

Just before Jesus left this earth to go back to heaven He called his followers around Him and

told them He was going away. And knowing the sorrow this message brought to their hearts, He left them this encouraging message, "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

He knew the thing that would cheer them most when discouragements and trials thickened around them. He is preparing a home for you and me, and now, today, we are journeying homeward. The centuries have flown by since He made this promise to the disciples, in fact many of the mileposts which He pointed out along the way have been passed by. The Scriptures are full of these signs or mileposts.

As the disciples thought of this promise they began to wonder how long it would be until He would come back for them, so they went to Him with the question, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. He answered their question very definitely in the following verses of the twenty-fourth chapter. Notice some of the signs He pointed out to them as telling that His coming was near. There would arise false Christs, (verse 24). There would be wars, famines, pestilences and earthquakes, (verse 7). The stars would fall from heaven, the sun darkened, and the moon turned into blood. (verse 29.)

And then to reassure them He said, verses 32 and 33, "Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

There have arisen many false christs in the past few years. Famines, pestilences and earthquakes have become more frequent. The stars fell from heaven in the year 1833. And no one will deny that the past few years have brought wars and rumours of wars. The signposts pointed out by the Master have all been passed by, and we are almost home. True, we do not know the day or the hour of His coming, but we can know that He is coming soon.

What if the way is rough, we are nearing home. What if we do have troubles, we will soon be laying down our burdens. The darkness and gloom of earth will soon be changed for the unending sunshine of eternity. There is a warm welcome, joy and happiness awaiting us in the great union station of eternity. The lights of the city are almost in sight. We are almost home.

Cheaper Food and Better Health

By D. H. KRESS, M.D.

THE most expensive foods are not as a rule the most nutritious or the best. In fact, the converse is usually true. That it is possible greatly to lower the cost of living and at the same time be assured of better health was fully demonstrated in Norway during the war. Dr. Hindhede, the government analyst, had for several years been conducting a series of experiments to ascertain how the more expensive foods could be eliminated from the dietary of the people and not endanger the health. The results of these experiments were widely published. An opportunity was afforded during the war to demonstrate his findings on a larger scale. He succeeded in convincing government officials that it was more economical to feed the people on grains first-hand, than it was to feed the grain to hogs and cattle and then eat the flesh of these animals.

Norway Benefited Greatly

His experiments proved a success from every point of view. Not only was it a great financial saving, but the people of Norway improved in health; while in other countries of Europe sickness increased, Norway showed a pronounced mortality decrease to even pre-war times. Dr. Hindhede contended that should Germany have adopted their plan of living, she would have had sufficient food to supply all her people, and the war might have ended quite differently.

Several years ago Dr. Brodie, the representative of the Near East, in making his appeal for aid in keeping alive the children of Armenia who were on the point of starvation, said that children by the hundreds were picked up in an emaciated and starved condition. Some of them were mere skeletons. In order to feed them all, owing to food shortage, carefulness had to be exercised in doling out the daily allowance. The children, he said, had never had a piece of meat, and had never tasted butter or sugar. For breakfast they had four ounces of corn meal, two ounces of condensed milk, and a piece of bread each. For dinner they had a bowl of soup and a piece of bread; and for supper, a piece of bread and two ounces of condensed milk. In America, this would appear as a starvation diet; but Dr. Brodie informs us that a healthier and better

nourished number of children is impossible to find anywhere. I have a slide he gave me showing these children before and after they came to this institution.

The poorly nourished children in America are not found as a rule among the working classes, who are compelled to live on simple foods, but among the rich who fare sumptuously, and live largely on flesh foods of all kinds.

The feeling exists that it is necessary to eat muscle in order to make muscle, and to eat fat in order to make fat. If this be so, then it is necessary to

eat bone in order to make bone. The human organism possesses the ability of making its own muscle, fat, bone, and sugar out of corn, wheat, barley, peas, beans, lentils, nuts, etc. These foods contain the elements which are capable of being transformed into these structures. They furnish all these elements, and in the purest form. Intelligent feeding resolves itself, therefore, into a matter of obtaining the body's needs at first-hand instead of at second-hand.

The consumption of sugar in America has for years been excessive. There was a time when the annual consumption of sugar was less than eight pounds per capita. It is now over one hundred pounds. Sugar is an irritant to the gastrointestinal tract. It is one of



D. H. Kress, M. D.

the forerunners of intestinal catarrh, mucous-colitis, and the ills growing out of these.

Americans consume more than seventy pounds of fat per person annually. This refers to animal fat. This is excessive. Italy consumed less than fourteen pounds, and Japan less than twenty pounds. Should Americans cut down their fat supply one half, they would undoubtedly enjoy better health, since free fats also favour fermentation and the production of abnormal acids. Fats are largely responsible for the condition so commonly known as acidosis.

Danger of Overeating

As a rule, Americans eat too much. In the last two generations the total individual daily consumption of food in America has increased about 30 per cent. This has not improved the health of our people.

Meat consumption has been excessive. Of the \$5,000,000,000 paid out for foodstuffs annually, \$2,000,000,000 is paid out for meats. To cut down the supply of meats one half would greatly improve the health of our people, because meat is not a food that is well adapted for human consumption. Its prolonged retention in the colon favours putrefaction.

The general opinion exists among the uninformed that meat is the staff of life, and that workingmen must have meat to eat at every meal in order to keep up their strength. This is a mistake. Persons who are doing hard work do not need great quantities of meat any more than the horse does. Men thrive better on wheat, corn, rice, nuts, beans, and peas than on meats. These are the foods that give physical vigour and endurance.

Meat is valued chiefly because it contains protein. This element is important, but it is furnished in other foods in a purer form. A pound of meat supplies about two ounces of protein. Eight eggs yield the same amount.

Many Meat Substitutes

A pound of whole-milk cheese (cottage cheese) contains about four ounces of protein, or a little more than is contained in two pounds of meat. If a pound of cheese costs as much as a pound of meat, its protein is twice as cheap. But cottage cheese is usually less than half the cost of meat, consequently it forms one of the most economical forms of proteid supply. The cereals are not as a rule deficient in protein. Wheat contains two ounces of protein to the pound—an amount equal to that obtained from a pound of meat. Hence, bread, if made from whole-wheat flour, is almost a perfect food,—it is still the staff of life.

Beans contain three ounces of protein, and peas contain four ounces to the pound. Lentils contain the same amount. They are too rich in proteid to eat freely, and should be combined with potatoes or rice, foods which are deficient in protein. It takes about seven pounds of grain when fed to a steer, to produce one pound of beef. In nutritive value, each pound of the grain is equal to two pounds and a half of beef. The amount of nutriment, therefore, contained in seven pounds of corn is equal in nutritive value to about fifteen pounds of beef. The seven pounds of corn cost about thirty cents;



Crown Princess Juliana of Holland, who recently celebrated her eighteenth birthday. Juliana is said to be the richest princess in Europe.

while the same amount of nutrition in the form of beef would cost ten times that, or not less than three dollars. It pays, therefore, to eat the corn off the cob instead of feeding it to the hog and then eating the hog.

Compared with meat, milk is a more economical food. About one third of the proteid fed to the cow is recovered in the milk, while less than one seventh of the quantity fed is converted into beef. In addition to this, milk is almost a perfect food. It contains all the elements of nutrition, while meat is altogether a one-sided food, containing chiefly protein.

We can get along with less butter. Butter need not be used freely in cooking, and less could with benefit be served on our tables. We are not de-

pendent upon butter for fats. A splendid and cheaper table fat may be made by churning a quantity of crisco or some other semisolid vegetable fat with milk. The milk imparts the butter flavour so much desired. Sixty cents' worth of vegetable fat and one-half pound of butter warmed to blood heat will, when churned in milk, produce three pounds of butter at a cost of eighty-five cents, almost equal to any of the best brands of pure dairy butter sold at twice that amount.

Too Much Fat

Much of America's biliousness is traceable to the too free use of fats. Neutral or free fats are liable to interfere with the digestion of other foods. In the stomach they float on the surface or adhere to its walls, thus forming a culture for germs. Butyric acid is thus formed. The fats served by nature, in milk, nuts, legumes, etc., are preferable to free fats, since they are in the form of an emulsion. Each minute globule of fat is surrounded by a thin envelope of protein. The fat is not set free until this envelope is dissolved by the gastric juice and the food is ready to leave the stomach. It would be well to eat less butter and to encourage the use of ripe olives and nuts. Nuts furnish the sweetest and most wholesome of all fats. In addition, they furnish a protein that is sweet and unassociated with impurities. Nuts form a most wholesome substitute for both meat and butter. They also contain the fat-soluble vitamins so essential to good health. Nuts are not difficult to digest, provided they are not eaten between meals or at night just before retiring, and are thoroughly masticated. They should not be blanched or roasted, as this sets free the oil, and often slightly burns it, thus converting it into an irritant.

No element is more deficient in the foods of civilized countries than the salts and the vitamins. At present, from 30 to 40 per cent of the wheat is removed in milling. The bran and shorts containing the salts and vitamins are fed to the cattle. The devitalized white flour which is left is utilized for bread and pastry purposes. Some homes have installed a small grist mill, and are doing their own milling. This has many advantages. The whole-wheat flour has in it practically all the elements of nutrition, and, being freshly ground, it possesses a sweetness and flavour not found in flour that has been kept from six to nine months, as is often the case.

White bread is deficient in the elements out of which teeth are built, since these elements are to be found near the surface of the grain, and are removed in the bran and shorts. Meat is also deficient in

these bone-forming elements of the grain in building up bone and teeth. The tissue-forming element is converted into beefsteak. Beef is, therefore, lacking in bone-forming material. For this reason, the cat finds it necessary to eat the entire mouse—bones and all. The dog must be furnished with bones to gnaw. We can readily see why in England, Australia, and America, where white bread and meat are chiefly depended upon as food for children, tooth decay among them is common.

The salts lacking in meat and white bread might be partially supplied by the use of vegetables; but unfortunately, the first water from potatoes, beans, and vegetables, which usually holds in solution most of these bone-forming salts, is poured down the sink. The water from vegetables should be conserved and utilized in making soups and gravies.

Starch and Sugar

Starch, the most abundant food element found in cereals, is by many considered to be the chief cause of digestive disturbances. In the body starch can be utilized as a food only after it has been converted into sugar. This, in part, is accomplished through the action of saliva. Starch should therefore be well masticated. It should have sufficient saliva incorporated with it before leaving the mouth to make possible perfect digestion later on. Patients suffering of starch indigestion are

not infrequently advised to discontinue the use of starch; and yet starch is one of the easiest of all foods to digest if it is properly prepared and thoroughly masticated. Nature made no mistake in providing it so freely in all of man's food. Parched starchy foods produce a more copious flow of saliva and digest more readily than does the boiled starch. An ounce of bread crust masticated for five minutes produces two ounces of saliva. An ounce of porridge masticated for the same length of time produces less than one half of an ounce of saliva. "Unleavened cakes and parched corn" and "fruit," were the food the children of Israel ate after the manna ceased. (Joshua 5: 11, 12.)

Sugar is not so highly essential, since starch is converted into sugar in the human body. We are capable of manufacturing our own sugar. The sugar thus formed is superior to the sugar purchased in the store. One is a natural sugar (fruit sugar as found in fruits), while the other is an artificial product (cane sugar), and acts as an irritant to the stomach and intestines.

The general use is responsible in part for the prevalence of appendicitis. Natives of India and other countries who abstain from the use of artificial sweets know nothing about appendicitis.

Cankered GOLD

By CARLYLE B. HAYNES

Is the difficult and complex economic condition throughout the world a subject of Bible prophecy? See November "Watchman"



As Others See It

Life's Mirror

Give love, and love to your life will flow,
And strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,
And honour will honour meet;
And the smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—*Madeline S. Bridges.*

Sunday

The question arises, Why should we so persistently confuse the Christian Sunday with the Jewish Sabbath? Why should pietists insist on calling Sunday the Sabbath, when, as a matter of chronological fact, it is not the seventh day of the week at all, but the first? Both, to be sure, are holy days within their respective religions, but the Sabbath is primarily, and by hoary tradition, a day of rest, and Sunday a day of rejoicing.

Many of the Jews among the early Christians kept both days, the Gentiles only the one; but to both as early as the first century following apostolic times Sunday was known as the Lord's day in celebration of the resurrection of Jesus Christ. Barnabas, in his Alexandrine Epistle, calls it the eighth day. "We keep the eighth day with joyfulness," he wrote, "the day also in which Jesus rose from the dead." And Ignatius, Bishop of Antioch, speaks of those whom he addresses as "no longer Sabbatizing, but living in the observance of the Lord's day, on which also our life sprung up again."

Whence, then, the ecclesiastical pressure that would make this day grateful only to the sad and the tired, and a bore and a trial for all with the vitality for pleasure? If we celebrated it consistently with its original object, we would make of it a miniature Christmas or Fourth of July, or observe it as Latins do the feast days of their saints.

The campaign against a joyful Sunday began apparently with the conversion of Constantine and the legal establishment of Christianity as the Church of Rome. Sunday was then made officially a day of rest as well as of rejoicing, and this gave those authorities who looked upon all joy as a form of sin the excuse to refurbish for Sunday the old Sabba-

tarian rules of the scribes, rules which Jesus himself found it necessary to violate and which provoked Him to the remark that "the Sabbath was made for man, and not man for the Sabbath." This campaign persists to this day, of course, in the activities of such organizations as the Lord's Day Alliance.

We would be the last to quarrel with the conception of Sunday as a day of rest, provided its primary object is not thereby obscured. With us rest and rejoicing are synonymous. But with a great many people, possibly the majority, this is not the case, or at least rest for them does not mean settin' round, but play, sport, pleasure. They demand not contemplation but distraction, and, within proper limits, determined not by jealous ascetics, but by the common sense of the great majority, there is no reason in religion or morals why they shouldn't have it.

"Remember the Sabbath day, to keep it holy," says the decalogue. "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

This, let us keep in mind, is a commandment governing the Sabbath of the Jews, the seventh day of the week, and has really nothing to do with our Sunday. But since our Sabbatarians insist on applying it to Sunday observance, let us study it a moment. Do you find here a single word against games, sports, dancing, singing—against any form of pleasure, joy, play? Not a blank, blank syllable!—*Judge, May 21, 1927.*

Peppercorn Rent

'Tis said that in some parts of Great Britain tracts of land are leased at a mere nominal rent. Persons sometimes pay only a single peppercorn or pepper pod as their annual due. This may seem foolish; but often valuable estates are so rented in America for certain uses, and a "peppercorn rent" of a dollar or a dime is paid yearly, when, were the property devoted to other purposes, it would yield a handsome income.

But why pay the peppercorn? It does no good. True, but it shows who owns the land; and if it were forgotten or neglected for a few years, the estate would be alienated, and the occupant might claim it by right of peaceful possession. The peppercorn tells who is master and who is tenant; who owns and who hires; who commands and who obeys.

The devil owns many of us by "peppercorn rent." We pay tribute, not yearly, but daily; not once a month, but several times an hour—a tribute of little sins. A temper lost, a harsh word spoken, a prayer neglected, Bible study forgotten, a bit of the Master's holy time used for self, there are countless little ways of paying the peppercorn rent to our archenemy. We give them scarce a thought, they seem so small, so insignificant. Yet, they show who is master, whom we really serve.

There is just one way to get free from this tyrannical landlord, and that is to follow the example of the old coloured man who gave his heart to Jesus, and then went out among his fellows to live a new life.

"Well, Sambo," remarked his employer, "I hear you have got the mastery over the devil."

"Oh, no suh," replied Sambo, humbly, "but I dun foun' de Master ob de debil, an' He set me free."

Friend, little things will seem great when we meet them in the judgment. Why pay Satan peppercorn rent when we may have a much better estate free, for the mere accepting?—*Lora E. Clement.*

What God Can Not Do

A recent sermon of Dr. L. P. Jacks' has been published under the heading, "What God Can Not Do." God cannot make us good and cannot make us happy, are foremost among the things thus enumerated. Of course, the great preacher and thinker does not mean to imply that the power through which goodness and happiness are achieved is not God-given, but what he is stressing is that the achievement itself must be in a very real sense our own. And, of course, the implication is, that the goodness and the happiness that were not thus achieved, would not be the same quality of experience at all as the goodness and happiness that were. And if God had made goodness and happiness easier He would have made them so much less worth while.

May it not be possible that the line of thought suggested by Dr. Jacks' sermon would help some of us to see a little way through some of the problems that perplex us a great deal at times? For instance, how many of us at this present moment are distressed with the thought of how slow and difficult the world's way up to righteousness and charity and brotherhood is. Just now it would seem as if all over the world men and nations were slipping back into mistrust and hatred and veritable paganism, just as if there were no God of love and grace and infinite goodness with His strong hand over human affairs. And as we grieve and worry over the fact that He helps us so little in the attainment of the better things, may it not be that the iron thought we need to take into our souls is, that He cannot help us much more than He does, because the great task, in the very nature of the case, must be ours. Not that His help and wisdom are not our great req-

uisites, but that we ourselves for ourselves must learn to use all the forces at hand for our task, and that it must in the end be our achievement.

It may not be a line of argument fully and completely satisfactory, and yet may it not give us some help and hope to think that if a happy, peaceful, brotherly world had been vastly easier of attainment it would not have been quite so worthy of attainment.—*New Outlook, February 9, 1927.*

Beware of Ergophobia

A broad-shouldered man shuffled into the receiving ward of a city hospital in Philadelphia the other day and demanded a thorough examination for a mysterious disease that had "completely knocked him out."

He was so insistent that the resident physician committed him to a ward. The next day the chief resident physician made the examination, while the patient groaned and wailed. With a laconic smile the doctor marked "ergophobia" on his card, and passed on his rounds.

"Just think, isn't that terrible?" cried the patient. "Of all things, I am stricken with ergophobia. What will become of me?"

"You're discharged from the hospital, that's all," said the resident physician curtly.

"But I am dying from ergophobia. Say, Doctor what does that mean?" the patient asked.

"Oh, it's a common disease. The word is derived from 'ergon,' meaning work, and 'phobia,' meaning fear. In plain words, my man, you're suffering from a fear of work—just plain laziness, that's it."—*Selected.*

Tobacco's Various Reactions

Smoking does various things to the reactions of normal man, as shown in experiments conducted by Vivian E. Fisher, former assistant psychologist at Johns Hopkins University. In Mr. Fisher's observations, about to be published, the smoker, it appears, will find reasons both for giving up his habit and excuses for continuing his use of the "weed."

Briefly, Mr. Fisher finds that the smoking of tobacco does the following:

Increases the pulse rate immediately.

Raises the blood pressure immediately.

Causes decrease in steadiness as demonstrated by an attempt to hold the hand in a given extended position. Makes for loss of accuracy.

Produces greater uniformity.

Retards muscular fatigue.

Immediately accelerates any automatic function, physical or mental.

Increases apparent efficiency in work requiring sustained attention over long periods of time.—*New York Times, January 21, 1927.*

News Notes

—The peanut is not a nut, botanically speaking.

—Goats, cattle, and horses are known to eat poison ivy without ill effects.

—The Sahara Desert has an area greater than the United States.

—Nearly one-fourth of the import trade of Australia is carried on with the United States.

Seventy-six bridges still in use in England were built before the year 1750.

—The human heart makes ten less strokes per minute when the body is in a lying position than when upright.

—The oldest tree in the great Botanic Garden, the Jardin des Plantes, at Paris, is an acacia, planted 230 years ago.

—The United States Government is paying pensions to nineteen widows of soldiers who fought in the war of 1812.

—Many specimens of the Saturnian moth, found in Southern Asia, measure a foot from wing tip to wing tip.

—The United States food bill shows an annual retail valuation of between eighteen and twenty-two billion dollars. More than 43.1 per cent of the average workingman's family budget is expended on food.

—The Swedish Royal throne in the palace at Stockholm is a massive high seat in solid silver. It was presented to Queen Christina by Count Magnus Gabriel de la Gardie.

—Lough Neagh, in the province of Ulster, Ireland, is the largest lake in the British Isles. It is eighteen miles long and eleven miles wide.

—Tapestries woven in 1700 for Elihu Yale and hung on the walls of Glenham Castle, Suffolk, England, for more than two centuries, have been presented to the Yale University.

—The origin of the anathema attached to the number, thirteen, has been traced to Scandinavian mythology, wherein there were twelve demigods until Loki, the sinister, intruded himself, making the unlucky thirteenth.

—"No room to swing a cat," is an old naval phrase which does not refer to a feline. It was first applied to the confined space between decks on the old men-o'-war, which was so cramped that there was no room for the boson's mate to swing a cat-o'-nine-tails when administering floggings.

—A new means of dealing with the moths which cause so much havoc in orchards has been discovered by a fruit farmer. Electric lamps are fitted up over pans of paraffin at various places among the fruit trees. The moths at once leave the foliage, and, attracted by the light, sooner or later fall into the oil below.

—Natives of Siam and Cochin, China, breed and train fish as game cocks are trained in other countries. When a match is scheduled, the contesting fish are first placed in adjoining glass bowls where they can see one another. The one displaying the most brilliant colours wins initial honours. They are then placed in the same bowl where they fight to the death.

—Dr. Charles H. Mayo is authority for the statement that ten years may be added to the average span of human life "by personal care, if one begins early enough." But a whole eternity may be added to the span of life if one will only believe on the Lord Jesus Christ, who came "that they might have life, and that they might have it more abundantly."

—A recipe for the elixir of life is given in the "Opus Majus" of Roger Bacon, thirteenth century monk, which has been recently translated into English. It was a gruesome concoction of blood, ambergris, snake's flesh, gold, and less noisome ingredients, and was warranted, when properly compounded and imbibed, to extend the life for centuries. In a certain "Great Work" of more antiquity than Bacon's is a much better formula for long life: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it." 1 Peter 3: 10, 11.

Apostles of Discontent

(Continued from page 15)

possessions and places of power only result in a new set of administrators as selfish and tyrannical as their predecessors and often less efficient than those deposed.

The old governments of Russia and China were, no doubt, corrupt enough before the revolution but life and liberty were more secure than they are now and poverty is just as appalling under the new regime in Russia. There is no government in China and it is hard to discern any unselfish spark of patriotism in the military leaders now contending for supremacy. There seems to be no practical difference in China between a bandit and a soldier or between a bandit leader and a general. What is needed is a return to a regard for God's law of ten commandments. God only knows the hearts of men and when things get too bad He will destroy sin and sinners and set up a kingdom of righteousness. The fifth chapter of James gives us the correct diagnosis and inspired advice.

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One of many waterfalls near the Lake of the Hanging Glacier, in the Windermere district of British Columbia.

*A little stream came tumbling from the height,
And struggling into ocean as it might,
Its bounding crystal frolick'd in the ray,
And gushed from cliff to crag with saltless spray.*
—Byron.

(Photo by Courtesy of
Canadian Pacific Railway.)