

*"Watchman,
what of the night?"*

"BEHOLD, THE BRIDEGROOM!
Come out to meet Him."

(Matt. 25:6 RSV)



A NATIONAL SUNDAY LAW

PAST? PRESENT? FUTURE?

(Part Three)

There is not a single Sunday Closing Law on the statute books of the various states of the United States of America with which one observing the Sabbath would be troubled unless there are some remnants of the Puritan Blue Laws remaining from the Colonial Period. Even if the present Sunday Closing laws should be rigidly enforced, one who would make adequate use of the preparation day would find no trouble living through till Monday. In other words, the current Sunday Closing Law agitation in Puerto Rico is not the enforcement of an oppressive law against those who desire to observe the Sabbath of the Ten Commandments. To exploit the issue whether its being agitated in Puerto Rico, or elsewhere, as a means of soliciting for personal promotion, is as questionable as the Sunday laws.

As to whether the attempt to enforce an antiquated Sunday Closing Law in Puerto Rico is a harbinger of things to come remains to be seen. José A. Fusté, Judge of the U.S. District Court has refused to stay his ban on the enforcement of the Closing law while the Commonwealth appeals his decision to the 1st U.S. Circuit Court of Appeals. If the case should go to the Supreme Court, it must be remembered that that Court in 1961 approved Sunday laws which were on the statute books of both Maryland and Pennsylvania. (See Bible Students' Source Book, Commentary Series, articles #1669 & #1670) The process of appeal should be closely watched.

The San Juan Star reported that the Speaker of the Commonwealth's House of Representatives has altered his position and is now favoring a referendum. (Feb. 23, 1989) If this approach is used in seeking a settlement that has stirred Puerto Rico, then a very favorable opportunity presents itself for witnessing to the truth. We have been advised that "we should seize upon circumstances as instruments by which to work." (Ministry of

Healing, p. 500) Much time and many precious opportunities have already been lost by prostituting the issue for personal ends.

In suggesting what can be done, we speak from personal experience of meeting "head-on" a Sunday referendum. At mid-century two non-related events combined to electrify the city of Toronto, Ontario. The referendum over the Lord's Day Act of Canada produced "the largest vote in the city's history" for the 1950 civic elections. (The Globe and Mail, Jan. 3, 1950, p. 1) Two months prior to the election, Philip Carrington, Anglican Archbishop of Quebec, at a service in Toronto commemorating the 400th anniversary of the Church of England prayer book, remarked that "the Bible commandment says on the seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday." Tradition, he said, made it a day of worship." (Toronto Daily Star, Oct. 26, 1949, p. 3) This statement combined with the agitation over the upcoming referendum to liberalize the Canadian Lord's Day Act so as to permit Sunday sports from 1 to 6 p.m., opened the door to an opportunity to seize upon circumstances to proclaim truth. (See p. 3 for full article as it appeared in the Star. Also it has been copied into the Bible Students' Source Book, op. cit., art. #1605)

In consultation with the Board of Elders of the First Church, we decided to move to the forefront of the issue even though this was not the usual Sunday closing law, but rather an attempt to open up Sunday that was tightly closed. We also recognized that it would appear that we were allied with the commercial sports interests, as well as other less desirable elements who wished to take advantage of a more open Sunday. We believed that this could be offset by making this strictly a religious issue. It was decided to offer \$1,000 for a Bible text commanding the observance of Sunday; however, we would seek to address the issue of the observance of Sunday in honor of the resurrection.

On Sabbath morning when the plan was presented to the church, the response was enthusiastic. I asked the congregation if they were willing to put their money in what was their belief. In less than three minutes they committed themselves to over \$2,000. There was no doubt in their minds, it would be returned to them without loss.

One of the brothers of the Church had a Jewish solicitor who freely drew up the offer so

as to meet the legal requirements of the Province of Ontario. The money committed had been made quickly available and we set up a trust fund in the Canadian Bank of Commerce. We drew a certified check from the fund, and published the same in the metropolitan newspapers. (See copy, p. 4) This brought an immediate response both with news items in the three Toronto daily's, as well as telephone calls. (See page 4, for the news item in the Globe)

The interest became so great that the Conference assigned Elder O. B. Gerhart to come to Toronto to assist in personal follow-up contacts. Elder Gerhart at the time was the field representative of the Conference Bible correspondence school. Elder O. J. Ritz, pastor of the Montreal church also came to assist until the pressure was eased. The church parsonage was temporarily turned into a "motel." My wife got little done except answer the telephone and care for immediate needs.

Besides the published offer, we had begun a series of Sunday night Bible Lectures which were scheduled to end just before the time of the election. The first one was held in the sanctuary of the Church, but it was evident that we could not accommodate the interest. The lectures were transferred to the Canadian Legion Auditorium which was located in the heart of the city. We did not seek to camouflage our subjects as is frequently done in evangelism. The discussion of the Sabbath question was forthright. See page 5 for sample of advertising.) Simultaneously, we also ran a series of brief studies in the newspapers which paralleled the lectures on Sunday night. (See pages 5 & 6)

The religious advertising was heavy in the Saturday editions of the metropolitan papers for December 17, 1949. The churches were urging the electorate to vote - "No" - on the issue of freeing Toronto from the restrictive Lord's Day Act of Canada. But among the three full pages of advertising was our announcement of the final lecture. It read - "Why Christians Should Vote 'Yes'" (See p. 6) As I unlocked the door on our return from the lecture, the telephone was ringing. The editor of the city desk for The Globe and Mail was calling to ask me to summarize what I had said at the Auditorium. What I said along with the observations by an Anglican and United Church minister were published the next day. (See page 7) This was picked up by the Canadian Press and

TORONTO DAILY STAR

WED. Oct 26, 1949

CLERGY SAY TRADITION NOT BIBLE ORDINANCE DECLARED SUNDAY HOLY

flashed across Canada. We received clippings from major city newspapers in Western Canada. One never knows how far reaching will be the witness until he seizes upon the circumstance which presents itself.

The vote of the electorate favored the opening up of Sunday for commercial sports. The Globe and Mail noted - "Gauged by the opposition the Sunday question met during pre-election campaigns, the result of the plebiscite could only be classed as an upset." (Jan. 3, 1950, p. 1) Of course the Jewish population and the Adventists received the blame for the results of the vote. Actually the referendum was to ask the Mayor and City Council to seek legislation from the Ontario government which would exempt the city from certain restrictions of the Lord's Day Act. This opened a broader field for a witness to the true Sabbath.

Reaction

We received reaction to this forthright presentation of the Sabbath both from within the Church and from other religious groups in the city of Toronto. The latter was expected but not the former.

In Oshawa, Ontario, is located not only the local and Union Conference offices, but also the publishing house and college for Eastern Canada. The press not only published literature for the Church, but also did commercial printing, which included some business accounts in the city of Toronto. Other business contacts in the city were prime donors for the annual soliciting campaign known then as "Harvest Ingathering." The result was pressure was brought to bear on the conference president, Elder G. Eric Jones, to stop the program of the First Church over the Sunday issue lest these commercial accounts and Ingathering donations be placed in jeopardy.

Sunday is kept holy by Christians, not because there is any Scriptural injunction but because there are religious traditions associated with that day among Christians, Protestant and Catholic spokesmen said today. They were commenting on a statement of most Rev. Philip Carrington, Anglican Archbishop of Quebec, that there is no commandment which states Sunday must be kept holy.

Rabbi's Recollections

A rabbi recalled that the first Christians were Jews and celebrated the Sabbath on the last day of the week and it was not until the reign of the Emperor Constantine that the day was changed by Christians.

At a service commemorating the 400th anniversary of the Church of England prayer book, Archbishop Carrington recalled that "the Bible commandment says on the seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday." Tradition, he said, had made it a day of worship.

A spokesman for St. Augustine's, the Roman Catholic seminary for the diocese of Toronto, said: "Strictly speaking, that archbishop is correct. There is no scriptural rule for the observance of Sunday. But he doesn't go far enough.

Evidence in the Bible

"In the Bible, there is evidence that Christ established a church, to carry on his work. He gave that Church authority to carry out God's rule on earth. Because the resurrection occurred on Sunday, and because of the general acceptance today of Sunday as a day of rest, it's fitting that now Sunday should be observed instead of Saturday, as under the old rule."

The Church has a specific church commandment stating Sunday should be observed.

Protestants observed Sunday because for many centuries they had been part of the Roman Catholic Church, and had observed the church commandment, he said.

"There is no specific command in the New Testament about which day shall be kept holy," said Rev. G. H. Dowker of Grace Church-on-the-Hill. "The simple fact is, we keep holy the first day of the week because it was the day of the resurrection of Christ."

Rev. Northcote Burke of Christ church, Deer Park, said he thought the archbishop used the statement merely to illustrate church tradition. "Certainly the tradition of the Sabbath has always been to keep the Lord's day on the first day of the week. The early Christians used it because it was the day Christ arose again."

Jesuit Gives His View

"Our Lord rose from the dead on the first day of the week," said Father Hourigan of the Jesuit Seminary. "That is why the church changed the day of obligation from the seventh day to the first day of the week. The Anglicans and other Protestant denominations retained that tradition when the Reformation came along."

Rabbi David Monson, of Beth

Sholom synagogue, said the change was made because of Emperor Constantine. "He changed the Christian Sabbath to Sunday," he said. "The original Christians were all Jews. They celebrated the Sabbath on Saturday."

Rev. W. H. Grotheer of First Seventh Day Adventists church, Awde St., said he agreed with Archbishop Carrington's statement. He explained Adventists still observe Saturday as the sabbath, in harmony with the fourth commandment which says "Six days shalt thou labor but the seventh day is the Sabbath." Mr. Grotheer recalled "Jesus rose on the first day (of the week) according to Mark 16.9 and in Luke 23.56 it definitely states the day before the resurrection is the Sabbath according to the fourth commandment."

Rev. Herbert Delaney, speaking for the chancery of the Roman Catholic diocese of Toronto, agreed that under the old rule of the Scriptures, the Sabbath was the holy day. But he said Sunday was observed under a specific commandment of the Church, after the coming of Christ, in an interpretation of the original commandment.

Father Delaney said the reason for the change from Saturday to Sunday under the new rules was that Christ had risen on Sunday.

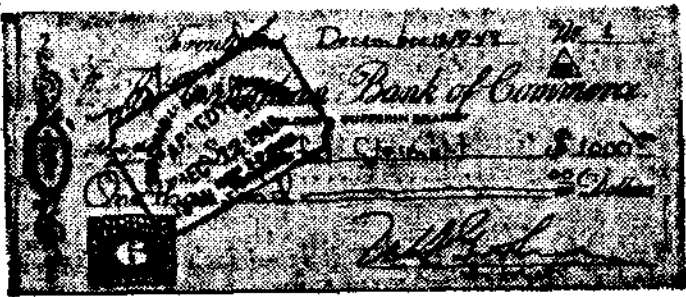
Not Only Tradition

Dr. E. Crossley Hunter of Trinity United church said the explanation lies not only in tradition, but also in records of the New Testament. "Again and again in the New Testament we find reference to the Lord's day as the first day of the week whereas in the Old Testament it refers to the seventh day," he said. "However, the archbishop is quite right in the literal meaning of the commandment."

How all this might affect the debate in Toronto on the open or closed Sunday could not easily be determined. Dr. George Webber, of the Lord's Day Alliance, was out of town and Con. Leslie Saunders, one of the staunchest supporters of the closed Sunday, was also away.

One minister remarked: "We've become so accustomed to keeping Sunday as our holy day that it isn't likely this belated discovery is going to change our attitude overnight. Certainly not in Toronto."

\$1000



REWARD

The undersigned offer to pay a total reward of \$1,000.00 to any person or persons who can show from the Bible alone (King James Version), a single text where Christ or His Apostles specifically commanded the observance of the first day of the week (Sunday) in honour of His Resurrection.

Seventh-day Adventist Reward Committee, per:—

Toronto (Globe),
D. C. 1467/49

W. H. GROTHEER, B.A.
E. A. CRAWFORD, M.D.
MONTE W. MYERS.

CONDITIONS:

1. Proof must be personally presented in writing to the Committee during the hour of 7 to 8 p.m. on Wednesday, on or before January 15, 1959, at 2 Avde St., Toronto. Phone GL. 8457.
2. The Committee reserves the right to apportion the reward amongst one or more successful claimants.
3. The decision of the Committee shall be final.

Elder Jones, one of the most understanding administrators with whom I ever worked, suggested that we place in the metropolitan papers a statement clearly defining our position in the "open" Sunday referendum. This we did. (See p. 7) This seemingly mollified the opposition originating from Oshawa although a few local members continued to complain about what was going to happen to their Ingathering donations the next year.

Only one person came before the Reward Committee to present a text for a claim of the \$1,000. The text upon which he based his claim was Psalm 118:24, which though in a Messianic context has no bearing on the Sabbath question. The Dean of the Central Baptist Seminary responded to the offer in a letter. He wrote:

I see by the papers that you are offering a thousand dollars reward. Why do you not offer it for what you use to offer it, namely, to disprove your contention that Constantine changed the Sabbath? If you offer it for that, I will take you up, or have you backed down on this.

To this we replied:

In regard to your letter of December the 7th, let me state first that the official position of the church relative to Constantine has always been that he made the first civil Sunday law. This is in keeping with the statement found in Schaff's Church History, third

Offer \$1,000 for Bible Text Proving Sunday Is Holy Day

Reward of \$1,000 for anyone who can show from the Bible that Sunday is the holy day in honor of the Resurrection was offered by the Seventh Day Adventist Church board here yesterday.

The official offer reads as follows:

"The undersigned offer to pay a total of \$1,000 to any person or persons who can show from the Bible alone (King James Version) a single text where Christ or His Apostles specifically commanded the observance of the first day of the week (Sunday) in honor of His Resurrection." (Signed) W. H. Grotheer, B.A.; E. A. Crawford, M.D.; Monte W. Myers.

Proof is to be presented in writing any Wednesday evening, from 7 to 8 p.m., until the offer expires Jan. 15.

"The issue is that if Sunday is not the holy day for Christians there is no more reason for them to oppose sports on Sunday than there is for them to vote legislation to stop sports on Wednesday," said Mr. Grotheer, chairman of the committee.

Seven Day Adventists observe the seventh day of the week, Saturday, as their Sabbath. In harmony, they say, with the fourth commandment.

"We do not want a law which would compel men to worship on Saturday. We maintain that all men should be able to worship, or not to worship God, according to the dictates of their consciences.

"For this reason we are voting yes in the coming referendum to hasten the day when blue laws shall no longer bind freedom which the Cross of Christ granted to all men—freedom of choice," said Mr. Grotheer.

period, par. 75, p. 379 ff., where he states, "Constantine is the founder, in part at least, of the civil observance of Sunday by which alone the religious observance of the church could be made universal and could be properly secured."

At no time, to my knowledge, has an official of the Seventh-day Adventist Church ever offered one thousand dollars to anyone who could prove that Constantine did

SATURDAY OR SUNDAY?

WHICH IS THE CHRISTIAN SABBATH?
Which is the "Lord's Day?" Is the Lord's
Day Act correct in fact according to the
Bible?

This is the second in the series on the "Open
Sunday" Question! These lectures are design-
ed for those who desire the Bible in the place
of tradition. Come, bring your Bible.

Special Notice!

To better accom-
modate the large crowds
who heard the first
lecture we will give
the next lecture in

The Canadian
Legion
Auditorium

22 COLLEGE ST.

7 p.m.

Sunday, Nov. 13

— All Welcome —



W. H. GROTHEER, B.A.
Bible Lecturer

not change the Sabbath. In fact, Mr. Brown, the Sabbath cannot be changed by any man. Man can only think to change "times and laws". (Dan. 7:25)

Our offer is in keeping with the spirit of Father Enright's offer which first appeared in 1899. All similar offers since that time, by Father Enright himself, again in 1905, the Church of God, and ministers of the Seventh-day Adventist Church have been in a similar vein. Our offer this time is to get the issue down to the basic fact - "Is there a specific command by Jesus, or His Apostles, setting aside the first day of the week as a holy day, in honor of the resurrection?" To this

SUNDAY WORSHIP

Q—Against what must all doctrine be checked?

A—To the LAW and to the TESTIMONY: If they speak NOT ACCORDING TO THIS WORD, it is because there is no light in them. Isa. 8:20.

Q—Did Jesus give specific injunctions concerning things which had not been previously commanded?

A—Yes. He commanded baptism: "Go ye therefore, and teach all nations, BAPTIZING them." Matt. 28:19. He commanded the communion service. "This DO in remembrance of Me." Luke 22:19. He commanded feet washing: "I have given you an example, that YE SHOULD DO as I have done to you." John 13:15.

Q—Did Jesus give a specific command for Sunday worship?

A—There is NONE in the Bible!

NOTE: Since Christ did give specific commands concerning Christian practices, is it therefore unreasonable to ask for a Bible command for Sunday from those who are professing to follow a plain "Thus saith the Lord"?

Q—If Sunday observance is not commanded by Jesus, on whose authority does it rest?

A—The authority of man.

Q—How does God look upon worship based on the commandments of men?

A—"IN VAIN DO THEY WORSHIP ME, teaching for doctrines the commandments of men." Matt. 15:9.

Q—Upon whom is a blessing pronounced?

A—"Blessed are they that DO HIS COMMANDMENTS, that they may have right to the tree of life, and may enter into the gates into the city." Rev. 22:14.

Q—What day will be observed in the New Earth?

A—The Sabbath day—See Isa. 66:22-23.

NOTE: If in the new earth, all flesh will worship on the Sabbath Day, is it not advisable for Christians to establish heavenly customs, as they live as strangers and pilgrims here below? Heb. 11:13. Let us enter into the observance of that Day which Christ created, gave in the Law, and observed while on earth, even the 7th day Sabbath.

You are invited to worship in SPIRIT and in TRUTH with the

Seventh-Day Adventist Church

3 Awde St., Toronto
Each Sabbath (Saturday)
of the hour of worship—11 a.m.
Address all correspondence to
Mr. W. H. Grotheer

13
— THE TELEGRAM, WEDNESDAY, DECEMBER 21, 1949.

8 THE TELEGRAM, MONDAY, DECEMBER 19, 1949.

THE LORD'S DAY

Q—Is the first day of the week (Sunday) ever called the Lord's Day in the New Testament?

A—Not one verse can be found.

Q—Is the expression "Lord's Day" found in the Bible?

A—Yes—in Rev. 1:10, "I was in the Spirit on the Lord's Day."

Q—What day is called the Lord's Day in the Bible?

A—"The Son of Man is Lord also of the SABBATH." Mark 2:28. "If thou turn away thy foot from the SABBATH, from doing thy pleasure on MY HOLY DAY." Isa. 58:13.

NOTE: The Lord claims the Sabbath, the 7th day as HIS day, not the first day, therefore the Sabbath, Saturday, is the Lord's Day.

Q—Where did Sunday worship originate?

A—"The first day of the week, Sunday, was consecrated to Mithra (The SUN-God), since times remote." A. Palva, O MITRAISMO p. 3.

Q—Where did the expression "Lord's Day", as applied to Sunday, first originate?

A—"Because the sun was god, the Lord par excellence, Sunday came to be called the Lord's day, as was later done by Christianity." A. Palva, O MITRAISMO p. 3.

"As a solar festival, Sunday was the sacred day of Mithra and it is interesting to notice that since Mithra was addressed as Dominus, Lord, Sunday must have been the Lord's day long before Christian times." Arthur Weigall, *The Paganism in Our Christianity*, p. 145.

NOTE: The expression "Lord's Day", when applied to Sunday, is of pagan origin. Nowhere in the Bible is this expression used to refer to the first day of the week. The Bible "Lord's Day" is the seventh day of the week, on Saturday.

You are invited to worship in SPIRIT and in TRUTH with the
FIRST SEVENTH-DAY ADVENTIST CHURCH
3 Awde Street, Toronto
Address all inquiries to
Mr. W. H. GROTHEER

WHY CHRISTIANS SHOULD VOTE "YES"



W. H. GROTHEER, B.A.
Bible Lecturer

Did Jesus ever call upon the Roman Law to enforce His understanding of True Religion? Did Jesus Die to force men's conscience or to assure them of the Freedom of Choice? What does it mean to be a Christian? Is Sunday sacred?

Sunday, December 18, 7 p.m.
CANADIAN LEGION AUD.

22 College St.

\$1,000 REWARD

The undersigned offer to pay a total reward of \$1,000.00 to any person or persons who can show from the Bible alone (King James Version), a single text where Christ or His Apostles specifically commanded the observance of the first day of the week (Sunday) in honour of His Resurrection.

Seventh-Day Adventist Reward Committee, per:—

- W. H. GROTHEER, B.A.
- E. A. CRAWFORD, M.D.
- MONTE W. MYERS.

CONDITIONS:

1. Proof must be personally presented in writing to the Committee during the hour of 7 to 8 p.m. on Wednesdays, on or before January 18, 1950, at 3 Awde St., Toronto. Phone GL 3487.
2. The Committee reserves the right to apportion the reward amongst one or more successful claimants.
3. The decision of the Committee shall be final.

we say, there is none. Can you prove otherwise?
Another very interesting reaction was found in the "Personal" column of the Telegram on November 18, 1949. (Keep in mind that the Sunday night lectures were transferred to the Canadian Legion Auditorium on 22 College St., November 13th.) The "personal" message read - "Joe, you cannot change your mind after you commit suicide. Try finding God first. Meet Him Sunday evening, Legion Hall, 22 College St. Betty." Here is a clear indication that one can present doctrinal truth, yes, even the Sabbath, in such a way that the Spirit of

God can take possession of the message and souls can be convicted of the hope that is in Jesus Christ.

One small negative editorial appeared in the Telegram directed at the Reward Offer. It read:

Not Germane

Dogmatic challenges as to the scriptural accuracy of observing Sunday as the Sabbath are foreign to the issue in the commercialized Sunday sports question. The belief of minorities who hold that this is not a

Three Clergymen Take Three Views Of Sunday Sport

Three clergymen went to their pulpits yesterday to address a sermon to their people on Sunday sport. One was for Sunday sport, one against, and the third called for a tolerant view.

W. H. Grotheer, minister of the First Seventh-Day Adventists' Church in Toronto, spoke at the Canadian Legion's College St. Auditorium.

He said: "No laws or regulations have anything to do with Christianity. God does not come under the Acts of Parliament.

"Nowhere in the Bible is there any suggestion that Sunday is God's day. And there is no reason why any more prohibitions should apply to Sunday as to any other day."

He is one of three men who have offered a \$1,000 reward to anyone who can find a Bible text saying Sunday is the day specially set aside for worship. He said last night no one had tried to win the reward.

The Rev. J. E. Bell, minister of the Danforth United Church, told his people that there was no objection to Sunday sport, but there was very strong objection to commercialized Sunday sport.

"Commercialized sport on Sunday would mean people have to work," he said, "and the one aim of the Lord's Day Alliance Act is to prevent all except essential services men working on Sunday. The aim is to have one free day when families could be together. Commercialized sport on Sundays would prevent many families from being together."

The Rev. Northcote Burke, rector of the Anglican Christ Church, Deer Park, said to his congregation: "Let's be sane about Sunday."

He said it was every man's choice to do what he liked on Sunday provided he saw to his religious observance.

He said people did not want to have blue laws, but they did not want to have a highly commercialized Sunday.

He called for people to make more effort to amuse themselves rather than to look for ready-made entertainment.

And to throw out a matter of thought to his people, he quoted the French philosopher Voltaire, a definite atheist, who said: "If you would destroy Christianity, you must first destroy Sunday."

THE POSITION OF SEVENTH-DAY ADVENTISTS IN THE "OPEN" SUNDAY REFERENDUM!

Since its organization, the Seventh-Day Adventist Church has stood strongly and firmly for the principle of religious liberty. It disapproves of the state enacting legislation which would seek to control the conduct of a man in respect to his worship of God. We have never asked, nor do we want a civil law which would compel men to worship on Saturday, the day we observe according to the Fourth Commandment, Ex. 20:8-11. We maintain that all men should be able to worship or not to worship God according to the dictates of their conscience. For this REASON, and not the issue of sports, the members of the church are urged to vote "Yes" in the coming referendum. We desire for all men the freedom which the Cross of Christ granted—the freedom of choice.

We deplore with all Christians the breakdown of the morals of society, but do not feel that civil legislation relative to Sunday observance is the cure. Men are not born again by enactments of the State, but by the transformation wrought by the Holy Spirit. This comes only by the Word of God. I Peter, 1:23. We believe that men and women when made to feel their need of the Divine Word will seek it, without so-called "protective" Sunday Laws; therefore the problem rests with the Clergy to preach a plain, "Thus saith the Lord" and the churches will be filled.

We invite all to follow a series of Bible Studies that will appear in successive issues of this paper.

W. H. GROTHEER, B.A., Minister,
First Seventh-Day Adventist Church.

holy day is respected, and they may observe whatever day in the calendar they desire. But where no harm is done and no injustice inflicted minorities may well desist from opposing a custom and practice which the community generally accepts and regards as sacred. (Dec. 16, 1949)

Here the question is raised - Can the thinking of the community at its highest point of vision be challenged? Christ left the throne of Heaven to do just that. It was daring, and it was costly. Can His disciples do anything less?

#

When the Ontario Parliament debated the request of the City of Toronto mandated by the election results another field of opportunity was opened. Their decision to grant "local option" to each community enlarged the number of circumstance which could be seized for even greater witness. In the Commentary, Vol. III, No. 4, we will give the history of the witness to the Parliament and how the issue was met in one community near Toronto.

"Watchman, What of the Night?" is published monthly by the Adventist Laymen's Foundation of Mississippi, Inc., P. O. Box 789, Lamar, AR 72846, USA.

In Canada, write - The Adventist Laymen's Foundation of Canada, P. O. 117, Thorne, Ont. P0H 2J0.

—THE GLOBE AND MAIL, SUNDAY, DECEMBER 19, 1949.