

The Canadian *W. G. Daniells*

Watchman Magazine

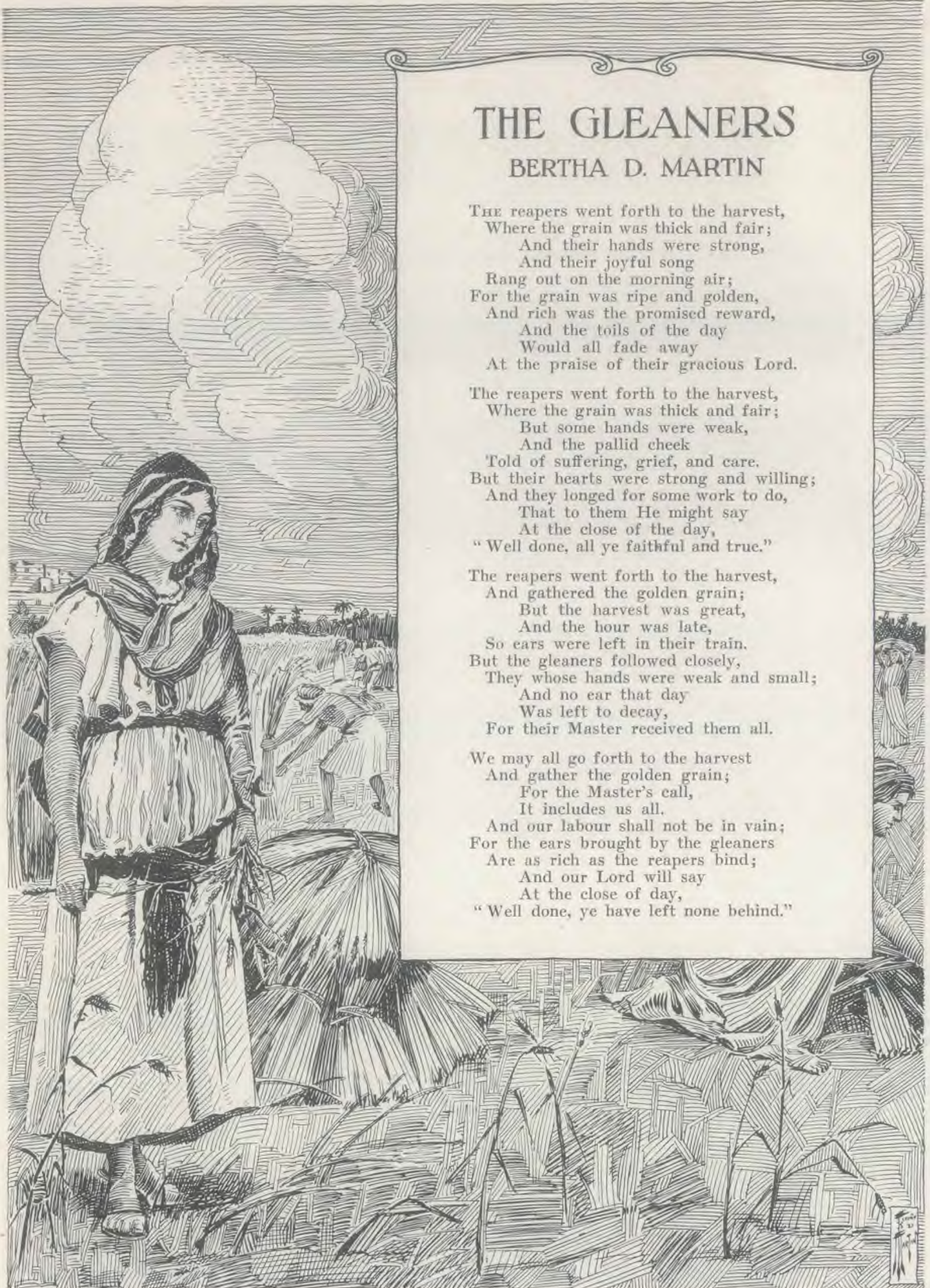
August
1921



Price
25
Cents

Welcome to the Man of Vimy !

(See "Lord Byng of Vimy," page 1)



THE GLEANERS

BERTHA D. MARTIN

THE reapers went forth to the harvest,
Where the grain was thick and fair;
And their hands were strong,
And their joyful song
Rang out on the morning air;
For the grain was ripe and golden,
And rich was the promised reward,
And the toils of the day
Would all fade away
At the praise of their gracious Lord.

The reapers went forth to the harvest,
Where the grain was thick and fair;
But some hands were weak,
And the pallid cheek
Told of suffering, grief, and care.
But their hearts were strong and willing;
And they longed for some work to do,
That to them He might say
At the close of the day,
"Well done, all ye faithful and true."

The reapers went forth to the harvest,
And gathered the golden grain;
But the harvest was great,
And the hour was late,
So ears were left in their train.
But the gleaners followed closely,
They whose hands were weak and small;
And no ear that day
Was left to decay,
For their Master received them all.

We may all go forth to the harvest
And gather the golden grain;
For the Master's call,
It includes us all.
And our labour shall not be in vain;
For the ears brought by the gleaners
Are as rich as the reapers bind;
And our Lord will say
At the close of day,
"Well done, ye have left none behind."

The Canadian Watchman

Vol. I

Oshawa, Ont., August, 1921

No. 8

Editorial Comment

Lord Byng of Vimy, Governor-General of Canada

BYNG is the family name of the Earl of Strafford and of Viscount Torrington. Gen. Julian Hedworth George Byng was made First Baron of Vimy in 1919, and succeeds the Duke of Devonshire as Governor-general of Canada in 1921. Lord Byng of Vimy is the seventh son of the Earl of Strafford, was born Sept. 11, 1862, and was married in 1902 to Marie Evelyn, only child of Hon. Sir Richard Moreton. They have no children.

Lord Byng served with distinction in the Sudan in 1884, and in the South African war in 1899-1902, and on various fronts during the World War. He is well known in Canada as Commander of the Canadian Corps, 3rd Army, in 1917. One of the most spectacular events of the war was the storming and capture of Vimy Ridge in April of that year by the Canadians, who became popularly known as the "Byng Boys."

Probably King George could not have chosen as his personal representative a man, aside from the Prince of Wales, who is better or more popularly known in Canada, than Lord Byng of Vimy. In the British Empire everything is done in the name of the sovereign. This does not imply any autocratic power, or indeed any purely personal will of the King. The singular appropriateness of the royal decrees is only accounted for by the fact that these decrees are issued through the counsel and advice of the representatives of the people themselves. And the popular acceptance of all such decrees is guaranteed by the knowledge of the people concerned that their own trusted representatives have been consulted before the order went forth.

Conscription in Canada was proclaimed by King George during the latter part of the war,

but the people of Canada had decided the question by direct vote before conscription was proclaimed. The Governor-general of Canada, as the viceroy of the King, has no real political power. Nevertheless, he exercises a strong and almost undefinable influence. The Governor-general has no party bias, but represents the interests and viewpoint of the Empire as a whole. "The aim of British Imperialism has not been the extension of the authority of the government in London over the vast areas of the Empire, but rather the diffusion of British ideas of political freedom, religious tolerance, and impartial justice."

The Governor-general is, in fact, the symbol of all that personal loyalty to the Empire and its traditions which constitutes the bond of union of all the peoples and constituent parts of the British Empire. This sentimental tie is difficult for people of other countries to understand, yet the test of war has shown it stronger than mere military or political organization. German statesmen never made a greater mistake than when they took it for granted that such sentimental ties would not stand a severe strain. They said and expected that the British Empire would break up at the first test. Old Prince Bismarck was keenly aware of the invisible influences in world politics, which he called the "Imponderables," but his successors in Germany were not equally wise.

As soon as the official appointment of Lord Byng was announced from London, congratulations were wired and a pressing invitation extended to him to formally open our Canadian National Exhibition this month. The managing director, J. G. Kent, received the following reply:

"Warmest thanks for congratulations. Shall be proud to open the Canadian National Exhibition, Warriors' Day, Saturday, August 27, at 2:30 P. M.

"BYNG OF VIMY."

The opening of the Canadian National Exhibition will thus be one of the new Governor-general's first official acts in Canada.

The following are the names of the Governors-general since Confederation in 1867:

- Lord Monck, 1867-68.
- Sir John Young, afterward Baron Lisgar, 1868-72.
- Lord Dufferin (Frederick Temple Hamilton-Temple-Blackwood), 1872-78.
- Marquis of Lorne, afterward Duke of Argyll (John Douglas Sutherland Campbell), 1878-83.
- Marquis of Lansdowne (Henry Charles Keith Petty Fitzmaurice), 1883-88.
- Baron Stanley of Preston, afterward Earl Derby (Frederick Arthur Stanley), 1888-93.
- Earl Aberdeen (John Campbell Gordon), 1893-98.
- Earl Minto (Gilbert John Elliot-Murray-Kynynmond), 1898-1904.
- Earl Grey (Albert Henry George Grey), 1904-11.
- H.R.H. Duke of Connaught (Arthur William Patrick Albert, third son and seventh child of Queen Victoria), 1911-16.
- Duke of Devonshire (Victor Christian Cavendish), 1916-21.
- Lord Byng of Vimy (Julian Hedworth George Byng), 1921-

The prime ministers during the same period were:

- Sir John A. Macdonald (Conservative), 1867-73.
- Alexander Mackenzie (Liberal), 1873-78.
- Sir John A. Macdonald (Conservative), 1878-91.
- Sir John Abbot (Conservative), 1891-92.
- Sir John Thompson (Conservative), 1892-94.
- Sir Mackenzie Bowell (Conservative), 1894-96.
- Sir Charles Tupper (Conservative), 1896.
- Sir Wilfrid Laurier (Liberal), 1896-1911.
- Sir Robert Borden (Conservative and Union government), 1911-20.
- Hon. Arthur Meighen (Union government), 1920-

Russia

ALL eyes are watching the developments in Russia, that great giant of the North in Europe, with mingled hope and fear. Since the Bolsheviks obtained control of the government, Russia has been more or less isolated from the rest of the world, and out of the land of mystery have come the most conflicting reports. Even now the true state of affairs under the so-called dictatorship of the proletariat is coming to light very slowly. It is certain that communism has proved a disappointment to its advocates in Russia, as it has in every other place where it has been tried. Theoretically, communism should bring peace and brotherhood, but the very opposite has always been the outcome of attempts to put it into extended operation. Lenine and Trotsky are not very proud of the results of their work in Russia, and have tried by every means within their power to prevent the people outside of Russia from knowing the true condition, hoping that world revolution would come before the bankruptcy of Bolshevism, commercially, socially, intellectually, and morally, became known. Compelled at last to acknowledge their failure, there is no evidence of genuine repentance; for they still attribute the evils that have destroyed the measure of freedom and prosperity which Russia had under the czars, not to their mistaken theories, but rather to the fact that the working class of the world did not support them by rising in revolution, overthrowing their governments, and following the lead of Russia.



Their Excellencies, the Duke and Duchess of Devonshire, chatting with a friend at the Blue Bonnets Races, Montreal.



H.R.H. the Prince of Wales at Glasgow, Scotland. He is seen in the left centre of the picture, smiling and in the act of raising his derby hat. A fearless lack of ceremoniousness, and an amazing memory for names and faces, endear him to the people and inspire a passion of loyalty. "Tell the police not to keep them back; I want to shake hands with them all." Royalty and democracy blended tactfully make for the stability of British Monarchy.

The menace of Bolshevism is not past. Sinning does not destroy sin; neither does failure root out a delusion. A diseased mind attributes the failure of its ideals to materialize, to the stupidity of the people, and hugs its delusion with the tenacity of life. It is reported that Lenine now regards the Russian effort as premature, and that world revolution is perhaps to come fifteen or twenty years in the future. What is the fascination about Bolshevism that has caused the weak, the oppressed, and the radical agitators in all the world to look so hopefully toward Russia? It is different from the existing order of things in other countries; and when men feel the pinch of trial, they are prone to think that a change may bring improvement, and the desperation of dissatisfaction that is beneath the surface of civilization is manifest in the growing number who are willing to see the present social order wrecked in the blind hope that something better may emerge. When people feel that they have nothing to lose, all that they need is a leader, and the mob will break loose. Christianity and the Bible are hated by all radical agitators be-

cause they are an antidote to radical poison. The Bible teaches respect for law and authority. The Bible upholds individualism and personal responsibility. The Bible warns against communism and its dreadful and bloody tendencies.

"My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave; and whole, as those that go down into the pit: we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us; let us all have one purse: my son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof." Prov. 1: 10-19.

Bolshevism took no account of human nature. The thing that brought their house down upon their heads in Russia was the "perversity" of the peasants, who refused to raise more food than they needed for themselves as soon as they found that there was nothing to gain by it. They simply left the cities to starve. Human nature is the same all over the world. Give the

farmer a market and a good price, and he will produce. Take away the incentive of gain, and he will not produce. So it is with humanity. The only result that could possibly follow world revolution would be to spread the conditions now prevailing in Russia over the whole world. Perhaps that is what will come, but if it does, it will be because sin has so blinded the minds of mankind to the benefits of Christianity that they have not sense enough left to take God and the Bible into their plans. If civilization should be submerged by militant Bolshevism from Russia, it would be simply another example of what Rawlinson refers to as the periodic common fate of civilizations. And it is true that prosperity, ease, sensuality, and rebellion against God have always, in the past, arranged the conditions and brought the weakness that invited the disaster.

A quotation from the historian may be of interest and worthy of thoughtful study:

"When at the present day we take a general survey of the world's past history, we see that, by a species of fatality—by a law, that is, whose workings we cannot trace—there issue from time to time out of the frozen bosom of the North, vast hordes of uncouth savages—brave, hungry, countless—who swarm into the fairer southern regions determinedly, irresistibly; like locusts winging their flight into a green land. How such multitudes come to be propagated in countries where life is with difficulty sustained, we do not know; why the impulse suddenly seizes them to quit their old haunts and move steadily in a given direction, we cannot say; but we see that the phenomenon is one of constant recurrence, and we therefore now scarcely regard it as being curious or strange at all.

"In Asia, Cimmericians, Seythians, Parthians, Mongols, Turks; in Europe, Gauls, Goths, Huns, Avars, Vandals, Burgundians, Lombards, Bulgarians, have successively illustrated the law, and made us familiar with its operation. But there was a time in history before the law



Ordeal of thirst by a religious fanatic, India. The more suffering a delusion causes, the more firmly it entrenches itself in a warped mind.

had come into force; and its very existence must have been then unexpected. Even since it began to operate, it has so often undergone prolonged suspension, that the wisest may be excused if, under the circumstances, they cease to bear it in mind, and are as much startled when a fresh illustration of it occurs, as if the like had never happened before. Probably there is seldom an occasion of its coming into play, which does not take men more or less by surprise, and rivet their attention by its seeming strangeness and real unexpectedness."—Rawlinson, in "The Five Great Monarchies of the Ancient Eastern World," Vol. II, p. 221.

Many students of prophecy have concluded



Chinese children in American clothes learning American games. "Chinese ladies—American ladies—not different," says little Y. W. C. A.

from such texts as Ezekiel 38:10-23, that the last great war before the second coming of Christ will be provoked by the military aggression of Russia toward the south—toward the ancient land of Israel.

The Boy and Girl Problem

NOT the least among the problems of today is the boy and girl problem—that of preparing the children and young people to take up the burdens which age must of necessity lay down. The question of child training is not a new one. Sociologists and teachers, from the days of Solomon, have written and talked of the importance of proper training and of the advantage of beginning early in the matter of character building.

“Train up a child in the way he should go: and when he is old, he will not depart from it” (Prov. 22:6), indicates that parents in the days of Solomon were concerned about the future of their children and that the course of inexperienced youth was even then a cause of extreme anxiety on the part of parents and teachers. Middle age is always traditionally alarmed at the doings of youth, and yet, somehow, in the past the young people have met the responsibilities of life, when thrust upon them, remarkably well. No one will deny that good home training is a great asset in life, and that lack of it is a great handicap which comparatively few ever overcome fully; and not many thoughtful observers will question that the strongest and most lasting impressions are made during the time when a child ought to be subjected to few influences outside of the home. The homes and children of any period are always a faithful index of what the next generation will be like. Nothing can take the place of home training.

A noted Roman Catholic ecclesiastic is credited with saying, “Give me the control of a child till he is ten years old, and I care not what religious conditions he encounters later in life.” Every changing period in world progress has had its own peculiar conditions, and the astonishment of middle age at the antics of the young is to be expected.

It is useless, however, to try to hide from ourselves facts that make the problem more than ordinarily difficult today. We have left so many of the old landmarks behind, and conditions of modern life are so different from those of even fifty years ago, that comparisons are not only difficult, but often unfair to the youth

of today. Looking out on the stormy sea of life that opens before our youth, there are few precedents to guide. Stable notions of propriety are left behind, and there is a note of positive alarm coming from parents everywhere. One has said, “It is not the ordinary sentimental parental fear, but a genuine *scared feeling*.” Another writer refers to “bewildered parents.” Children today are not naturally worse than those of former generations, but the growing spirit of lawlessness and the almost universal lack of parental restraint are producing a shocking condition in many homes.



A modern high school girl of Brooklyn, N. Y., who, after passing a certain test, was accounted a perfect specimen. This young lady is sixteen years old; and besides being well advanced in her studies, finds time for horseback riding, base-ball, tennis, swimming, and other sports, being very proficient in them all.

Children are disobedient and rebellious to the point of actually dictating to their parents. This has developed in mere babes an exaggerated ego, and there is a growing disrespect for age and disregard of law. Children who learn to “hold up” their parents in the home, and thereby succeed in getting what they want, are

inclined to continue to try to use force in order to get what they want later in life.

During the past twenty years, the number of boy criminals in Canada has increased nearly 300 per cent. In the three years, 1917-19, more than 20 per cent of the indictable crimes were committed by children under sixteen years of age. These figures were compiled by the Dominion Bureau of Statistics. This is sufficiently startling to call for serious study on the part of parents, teachers and sociologists, and makers and guardians of the law. If we have reached the "last days" spoken of by Paul in 2 Timothy 3:1-5 (see also Isa. 3:4, 5), then lawlessness may wreck in a day all that civilization through ages of patient toil has builded. Whether we have reached the last days or not, there must be co-operation on the part of parents and teachers in the development of morality and respect for law. This is the only hope for the future of our children. Antinomian theology has done much during the

last fifty years to undermine confidence in the binding claims of the ten commandments and to destroy respect for authority. Wonderful progress has been made in developing the mental, but true education means the harmonious development of the physical, moral, and mental faculties. Too much attention has been concentrated on the mental, to the detriment of the moral.



Disarmament

WHY doesn't disarmament, or at least reduction in armament, begin? The vast majority of the people in all lands are sick at heart of the idea of war, completely disillusioned as regards any possible enduring benefits to be derived from its practice; but ghosts of distrust and fear lurk in every dark shadow. Even before 1914, no civilized philosopher, outside of Germany, dared to advance the theory of the morality of military aggression

under any circumstances. Germany had expanded in territory as a result of three successful wars, and this success led to exaggerated ideas of German efficiency and superiority, and her leaders boldly advocated the right of the vigorous and strong to displace the weak. Germany has now learned that the meek and gentle Jesus was right when He said: "They that take the sword shall perish with the sword;" in other words, that any temporary advantage that is gained by brute force will ultimately be lost by brute force. Germany lost in her last war all that she had gained in three successful wars. But hers is not a unique experience. She might have taken counsel from Napoleon. As a result of the opportunities for reflection offered by his stay on St. Helena, he gave this message to the world: "The more I study the history of the world, the more I am convinced of the inability of brute force to create anything durable." The great Duke of Wellington and Gen. W. T. Sherman have also given us expert testimony on the utter folly and brutality



of war of aggression.

During the World War we were told that the destruction of German militarism would mean the end of all wars; that while, as yet, civilization had not found a substitute for defensive war against a barbarian attack, yet, with the menace of Germany out of the way, disarmament and world peace would automatically follow. Why does n't disarmament proceed more rapidly? Germany is disarming because she is compelled to. Is it necessary for every nation to be defeated and humbled in order to learn the lesson? And why is not

the manufacture and sale of pistols and guns more restricted in civilized countries? Why not have individual, as well as national, disarmament? Life and property would be safer if it were not so easy for the criminally inclined, or even excited and nervous people, to lay hands on a gun.

Everybody talks in favour of disarmament, but individuals are insanely jealous of their right to own a gun, whether they have any lawful use for it or not. Not only so, but those nations the most pacific before the war, among them Great Britain, France, and the United States, are planning for armies, air-craft, or navies, the largest ever dreamed of. Surely this is the time spoken of by the prophet, when men say, "Peace, peace; when there is no peace."

Senator W. E. Borah recently proposed as an amendment to the \$500,000,000 United States Naval Appropriation Bill, a provision advocating an American, British, and Japanese conference on the subject of "a naval holiday." The United States Senate passed the amendment without a dissenting vote, and then passed the Naval Appropriation Bill for the biggest navy in the world. Senator Borah said, in advocacy of his amendment:

"It is a crime against humanity, that the three great nations associated in the late war should be taxing their people to death and driving on toward bankruptcy at a double rate of speed in order to build up fighting forces never before heard of in the world."



Women are among the greatest sufferers from war. Our illustration shows women leaders in Japan assembled in convention at the home of Baroness Mekata, in Tokio, to discuss plans for a movement for universal peace. The Baroness is the central figure in the front row.

There can be no doubt that the people in all the countries concerned in the Borah amendment, are in favour of a naval holiday. Then why don't we have it? Probably for no better reason than that individuals in Canada and the United States cling to the right to buy pistols. The man with a gun is more likely to make demands and to kill somebody than the man without one. Why is it made so easy for a potential criminal to buy a gun? Why should not every man who desires to possess a gun be required to give satisfactory reasons for so desiring, and be personally responsible for its use or transfer to another?

If mobs such as those that disgraced civilization at Tulsa, Oklahoma, recently, could not easily secure guns, there would be less sorrow and injustice. The old Greek was right: "Better ten years of the tyrant than one day of the mob." When men lose their heads, it is much better for all concerned if they are not armed. Preparation for war does not lead to peace, but to war. As true citizens and Christians, we should support every plan that promises to stay the craze for armaments. The outlook for universal peace is not bright, and human selfishness and lust for dominion show no encouraging diminution. The coming of Christ in glory to save and to give immortality to the righteous and to "destroy them that destroy the earth," is the only sure hope of universal disarmament and peace.

EVERY thinking man knows that affairs are badly out of sorts in the world today.

The nations that should be most interested in the development of peace seem to be foremost in preparing for another war. There appears to be more international suspicion than in 1914.

THE NEXT WAR

The promise of a new world from which war and tumult would be excluded is apparently much farther from realization than ever. Instead, the inventive genius of men appears to be concentrated on the building of the most destructive war implements imaginable. As an illustration of this, note the following description of the new "tanks" now under construction for use in the "next war:"

"Since the war a large number of 250-horsepower Rolls-Royce engines have become available, as this pattern is being replaced in the air service by a more powerful one. These discarded engines have been fitted into the new type of tank, and, as a result, with ample power, it has become possible to travel along a level road with a tank at the rate of twenty miles an hour and across the country at a rate of sixteen and seventeen miles. Thus, the new tanks are much faster than cavalry.

"A new and better type is in hand which will do thirty miles an hour. In the latest patterns experiments are being made with cooling appliances and arrangements for enabling tanks to cross rivers. The interior of the tank can be hermetically sealed so that it resembles a submarine.

"Fleets of fast-moving tanks, equipped with tons of liquid gas, . . . will cross the frontier and obliterate every living thing in the fields and farms, the villages and cities of the enemy's country. While life is being swept away around the frontier, fleets of aeroplanes will attack the enemy's great industrial and governing centres."—*Daily Mail (London) Year Book, 1921, p. 77.*



WHAT IS WRONG?

Who is responsible for the world situation? What is the remedy? May we expect soon to see a restoration of normal conditions?

M. N. CAMPBELL

CHRISTIANITY OR BOLSHEVISM, WHICH?

It seems inconceivable that such plans for cold-blooded extermination of men, women, and children could be calmly discussed in writing by a civilized man—the honoured servant of a supposedly Christian nation!

But the preparation of death-dealing instruments of war is not confined to England by any means. America is engrossed with the idea of building a navy "second to none," and millions of treasure are being invested in the development of an armada that is to be the terror of the seven seas.

The example of these "Christian" nations is having its influence on the pagan nations. Japan is now spending more than half her national income on her army and navy, while her people are groaning under the weight of increased taxation.

The nations already mentioned may be regarded as fairly typical of the rest. As Sir Douglas Haig recently expressed it, "The

seeds of future conflict are to be found in every quarter of the globe, only awaiting the right conditions, moral, political, and economical, to burst once more into activity."

But why this reversion to military preparations when the recent Great War was fought mainly to make another such catastrophe impossible? The simple fact of the matter is that the natural heart of man is not changed by world upheavals, however terrible. The transforming grace of God alone can do that; and until men have been born anew into the spiritual kingdom of God, they will quarrel and fight, both as individuals and as nations.

No idealistic formula or parading of high-sounding principles will make men any different from what they have been ever since the fall.

ARMAGEDDON AHEAD

The gospel of Christ is this world's only hope for peace and good-will. The world, unfortunately, is turning away from this hope and pinning its faith to diplomatic agreements.

And so the world is sadly rolling on to the Armageddon of prophecy. Then the nations, drunk with the wine of Babylon, will assemble to make war against the Lamb. The great adversary, through his agencies of Spiritualism, Romanism, and Paganism, will gather all the world under his banner in the "battle of that great day of God Almighty." For this awful struggle the nations are now arming. But the Lamb shall overcome them, for He is Lord of lords and King of kings.

The terrible engines of war now being created will not avail in that day. The Prince of Peace will come off conqueror, and wars shall cease in all the earth. Sin and sinners will be forever destroyed, and righteousness alone shall bear sway.

BIBLE PROPHECY FULFILLING

The consummation of the Biblical prophecies concerning the end of the age cannot be long delayed. The hearts of men are "failing them for fear, and for looking after those things which are coming on the earth." In a speech delivered February 8 in Central Hall, London, by Mr. Lloyd George, he gave expres-

This disappearing coast defence gun is the largest ever built in America: weight, with mount, 1020 tons; cost, \$300,000; range, twenty-two miles.

sion to his fears in the following language:

"Has the need for unity passed? The answer to that is another question: Is the danger past? Is it? Do you say Yes? I wish . . . somebody could, because it worries me—worries me—fills me sometimes with dread—when I see the facts. Can some one tell me the danger is past—some one in authority; some one with a vision; some one whose word we can take, who can say, 'Yes,

"The promise of a new world from which war and tumult would be excluded is apparently much farther from realization than ever. Instead, the inventive genius of men appears to be concentrated on the building of the most destructive war implements imaginable."

the danger is over? I should be so glad that I would sign my resignation tomorrow and retire."

These apprehensive words bring to mind the statement in 2 Timothy 3:1: "This know also, that in the last days perilous times shall come."

CAPITAL AND LABOUR

The industrial outlook is another cause for anxiety. Bitter feeling has been fomenting for years between Capital and Labour. The wage earner complains that he does not receive a fair share of the profits arising from his toil. Too much, he thinks, has gone to increase the already swollen fortunes of the "idle rich." He observes with wrath the large dividends of from 15 to 45 per cent declared by the great corporations that control the comforts and necessities of the people, and he very naturally



reaches the conclusion that he is the victim of both profiteering and unfair wages.

Agitators are adding fuel and fanning the flames until a large portion of the Labour element has reached the conclusion that it will secure its "rights" by revolution, if necessary, and there is now an international movement on foot to overthrow orderly government and secure the "dictatorship of the proletariat." These plans are no longer the empty threats of an insane few. Conditions in recent years have added to these forces great numbers of the working classes. As expressed by the British premier,

"The peril is the phenomenal rise to power of a new party, with new purposes of a most subversive character. It calls itself Labour; it is really Socialist.

"If any one doubts the reality of the danger, I would invite him to . . . read the Socialist and Labour papers for one week. Socialism is fighting to destroy everything the great prophets and leaders of both parties laboured for generations to build up. Private enterprise, individual authority, the present organization of commerce, of industry, of credit,—all that goes if this new system which is being preached (to support which there is a formidable party in this country) succeeds.

"The old parties believed in pruning, manuring, in planting new trees where the old ones had ceased to be fruitful, but in keeping the orchard. The new party want to uproot, to tear up, and to plant the wild poisonous berries of Karl Marxism."

THE FINAL CLASH

In the final world-wide clash between rich and poor, the rich will come off second best, as they did in the Reign of Terror in France and in the Bolshevik régime at present supreme in Russia. This is indicated by the following re-

markable prophecy found in the book of James:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and

killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord." James 5:1-7.

So in the closing days of earth's history the Capital and Labour dispute will reach its climax in an overwhelming disaster to the rich. Of that crisis Daniel writes:

"There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

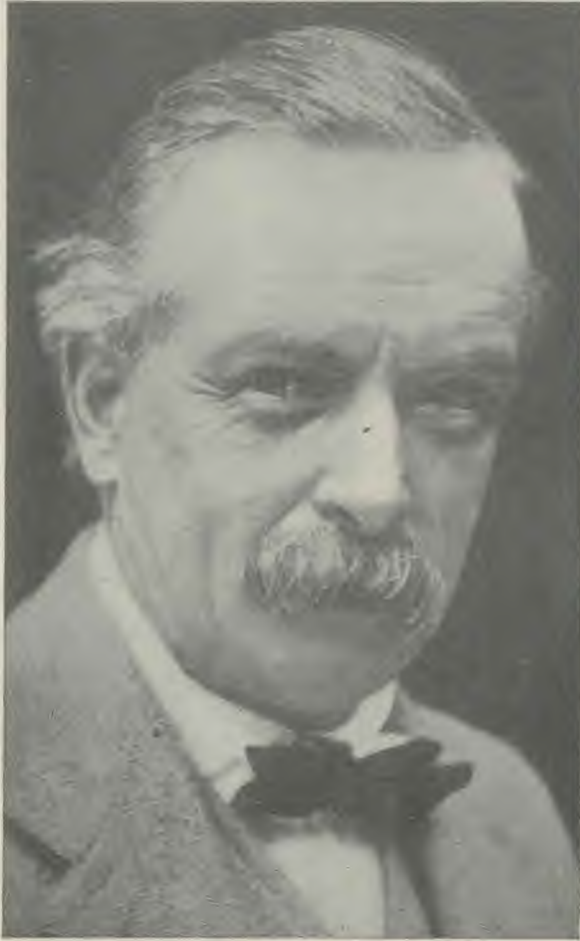
SPIRITUAL DECLENSION

The third element in this fearsome triple alliance that is threatening human society is spiritual declension. While war and industrial strife attack man's outward prosperity, spiritual declension aims straight at his soul.

During the past year two eminent English divines—Canon Barnes and the Dean of Lincoln—have openly espoused the cause of infidelity by publicly declaring their disbelief in:

1. The teaching of Genesis that creation was a definite act of God accomplished in one week.

"In the final world-wide clash between rich and poor, the rich will come off second best, as they did in the Reign of Terror in France and in the Bolshevik régime at present supreme in Russia." (See James 5:1-7.)



The Right Honourable Lloyd George

2. The doctrine of the fall of man from innocence to sin by transgressing a command not to eat the fruit of a certain tree.

3. The story of the flood, by which the early race was destroyed and Noah and his family saved by means of an ark prepared by the direction of God.

It was expected that a storm of protest would follow the pronouncement of these clergymen. No such storm arose. On the contrary, it was stated in the secular and religious press that 80 per cent of the English clergy took the same stand. This is serious. It involves more than the denial of a historical record. It involves the denial of the divinity and Messiahship of Jesus, for He believed and taught the definite creation, the fall of man, and the truth of the flood. In fact, His mission was entirely based on the idea of an original fall. He came as the Redeemer, to save men from the effects of the fall.

WAS JESUS MISTAKEN ?

If these clergymen are correct, then Jesus was entirely mistaken in His mission. Then the Christian church, with its history written with the blood of millions of faithful martyrs, was a ghastly mistake! All this is involved in the teachings of modern higher criticism. Is it any wonder that the Saviour, who foresaw the state of doubt now existing in the religious world, should exclaim, "When the Son of man cometh, shall He find faith on the earth" ?

The general acceptance of these higher criticism views is sweeping away the whole Christian economy. There are still to be found a faithful few who cling to their Bibles with steadfast hope and unwavering confidence, but they are looked upon as "back numbers."

The results upon the majority of mankind are very apparent. With the removal of all fear of a coming day of judgment, the masses are throwing all restraint to the winds and plunging into pleasure and sin, making the desire of their carnal nature their only guide.

The increase of iniquity can be rightfully charged in a large degree to those religious leaders who, untrue to their sacred trust, have flung the compass overboard and scuttled the ship.

THE SURE FOUNDATION

The tide will rise, and the craft of worldly wisdom will go down. But those who stick to the good word of the Lord will find that the "foundation of God standeth sure," and that "He knoweth them that are His."

What is wrong? The world is wrong. It has ranged itself under the leadership of the great archrebel and is fast going to destruction. But every honest soul who longs to be led aright, will find the way to peace and light. It is open to all. The commandments of God and the faith of Jesus will bring us abiding peace in this life and unending bliss in the world to come.

Watford, Herts, England.

*War, industrial strife, and—
"the third element in this fearsome triple alliance that is threatening human society, is spiritual declension. While war and industrial strife attack man's outward prosperity, spiritual decline aims straight at his soul."*

All Nature Tells of a Creation

SPECIES of plants and animals have wonderful powers of variation; but these variations seem to be regulated and predestined in accordance with definite laws, and in no instance known to science has this variation resulted in producing what could properly be called a distinct new kind of plant or animal. Geology has been supposed to prove that there has been a long succession of distinct types of life on the globe in a very definite

*"Behind the dim unknown,
Standeth God within the shadow,
keeping watch above His own."
—Lowell.*

"Behold, I make all things new. . . . Write: for these words are true and faithful. . . . He that overcometh shall inherit all things." Rev. 21:5-7.

order extending through vast ages of time. This is now known to be a mistake. Most living forms of plants and animals are also found as fossils; but there is no possible way of telling that one kind of life lived and occupied the world before others, or that one kind of life is intrinsically older than any other or than the human race. In view of such facts as these, what possible chance is there for a scheme of organic evolution?—George McCready Price.

The NEXT WORLD EMPIRE

A BRIGHT PROPHETIC OUTLOOK

FREDERICK W. JOHNSTON



ANOTHER King will rule the world. His name and headquarters are definitely specified in prophecy. He is not yet crowned, but nevertheless His coronation is also clearly foretold. His kingdom, we are informed, will be the whole earth, and the subjects the people of this planet; not all who have lived upon it, however, but a multitude, nevertheless, of all nationalities. No hospitals will be there, nor any insane asylums. Righteousness will cover the earth, and consequently police regulations will not be a necessity. Even animals that are now wild and ravenous, will be there, but so tame and quiet that a little child can lead them.

EDEN RESTORED

This kingdom, we find, has for centuries been anticipated in prophecy, and when realized will be but a restoration of Eden,—a restoration of the kingdom established upon earth when the original progenitors of the human race were given universal dominion. (See Gen. 1:28.) Micah prophesied concerning it: "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. And this is the kingdom for which we have long prayed, "Thy kingdom come." The prophet Daniel said of it: "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. And Christ himself declared in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth."

"THY KINGDOM COME"

The ruler of this kingdom will be the Lord himself; for we read in Zechariah 14:9: "*The Lord shall be King over all the earth: in that day shall there be one Lord, and His name one.*" And the psalmist, in describing the prosperity, peacefulness, extent, and duration of this king-

dom, said: "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before Him: all nations shall serve Him. . . . His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed." Ps. 72:7-17.

But this condition, however, will not be a reality until the present régime has been brought to an end; for the peace, prosperity, and continuity of the future kingdom cannot be guaranteed until the cause of human irregularities has been forever removed. This cause finds its residence within the human heart, the only fruitful soil for the germs of sin; and only those whose hearts have been renewed by the Spirit of God can ever be fit subjects for the coming kingdom of Christ. Those who refuse the regenerating work of the gospel must therefore be destroyed. Otherwise, if they were permitted to inherit the kingdom of God, we should have a repetition of the present results of sin.

THE NEW EARTH

"Nevertheless we, according to His promise, look for new heavens and a *new earth.*" 2 Peter 3:13. This being true, new subjects will be required to inherit the kingdom, and these are now being obtained by virtue of the gospel. 2 Cor. 5:17. These will be new because they have new hearts (Eze. 36:26); because they walk in the new and living way (Heb. 10:20); and because they have come under the terms of the new covenant and have the law of the kingdom in their hearts (Heb. 8:10). Such persons are no longer in harmony with the present environment of sin, and are consequently fit subjects only for the coming kingdom of God. When, therefore, the present work of the gospel is completed, and all such subjects have been gathered from all nations, the only logical thing left for Christ to do will be to transfer His peo-

ple to their future eternal home. The Lord, through Isaiah, says: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified." Isa. 60: 21.

And as the prophet beheld the future new earth in vision, he saw the occupations that the saints of God would be engaged in. He saw them erecting houses, planting vineyards, and enjoying the work of their hands. Isa. 65: 17, 21, 22, 25. He also beheld the gentleness and peacefulness of even the animals,—a condition which was also a part of the original plan of God in Eden. Nothing, he declared, should ever hurt or destroy; for the entire earth would be filled with the glory of God. (See Isa. 11: 6-9; Num. 14: 21.)

A BRIGHTER SUN AND MOON

Even the sun and moon would shine with greater brilliancy, the light of the moon being equal to that of the sun as it is now, and the sun shining with a sevenfold greater light than at present. Isa. 30: 26. And because the fullness of life would course through all the various avenues of nature, decrepitude would be an impossibility. The lame and the dumb would no longer continue to be so, but would enjoy the privileges afforded the entire company of the redeemed. Isa. 35: 5-8.

What a haven of rest is awaiting the people of God! Can any afford to miss it? And in view of these great blessings that have been provided for God's children, is there any sacrifice that is too great to be made? Let

us now accept Christ, obey His blessed will, and finally be saved in His kingdom.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8. Are you willing to renounce sin and be saved?

Calgary, Alta.



"Lift up your heads, O ye gates: . . . and the King of glory shall come in. Who is this King of glory? The Lord of hosts. He is the King of glory." Ps. 24: 9, 10.

WHO'S WHO IN SPIRITISM

?

GEORGE S. BELLEAU

Tis idle to say that the manifestations of modern Spiritism are all the result of optical illusion and sleight of hand. It is true that trickery and fraud on the part of mediums have been frequently exposed, but the cleverest investigators witness to the reality of manifestations that indicate the active presence of some other agency than the human medium. Manifestations such as pencils rising and writing apparently of themselves, musical instruments playing without human agency, the reading by mediums of sealed letters written in any language, the writing by mediums in languages unknown to them, conversation carried on by mediums upon subjects beyond their knowledge, the appearance of the living forms of dead loved ones, photographs taken of long-departed friends,—all these are witnessed to by persons whose testimony cannot be waived aside on grounds of incompetency or intentional fraud.

Here is the testimony of two noted scientists. Sir Oliver Lodge says: "I have seen a phantom come from a corner of the room, take an accordion in its hand, and glide about the room playing the instrument." Sir William Crookes, the greatest chemist of modern times, says: "I have talked with the spirit of Katie King scores and scores of times; have seen her form appear and disappear, and photographed her many times." These and other scientists take a definite stand that all is not a farce. Who then controls the working of this power—God or Satan?

CAN THE DEAD SPEAK?

If the Bible is true, they cannot; for it is distinctly stated in the word, over and over again, that the dead have no power to haunt former habitations or to communicate with the living in any way whatever until after the resurrection.

However, the *history* of these spirit manifestations is recorded in the Bible and also the source revealed from which they come. Job, speaking of his death, says, in substance: "When a few years are come, then shall I go the way whence I shall not return." (See Job 10:21.) Yet mediums would have us believe that the dead do return. God has given special instruction to His people in all ages to separate themselves utterly from those who profess communication in any way with the dead. To Israel He said, "Thou shalt not suffer a witch to live." Ex. 22:18. Before they entered the land of Palestine His admonition to them was:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:9-12.

Special warning was also given, that Israel might not follow in the footsteps of the nations who were driven out before them, because of their relation to Spiritism:

"The soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set My face against that soul, and will cut him off from among his people." Lev. 20:6.

The fate of all who are deceived by Spiritism is definitely stated by the revelator:

"Sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.

These scriptures clearly point out God's position in regard to Spiritism. Mr. Cornell, in his pamphlet entitled "Spiritualism a Satanic Delusion," says: "Spiritualists do not deny that their mesmerizing, magnetizing, calling on the dead, etc., are what is called in the Bible charming, enchantment, sorcery, witchcraft, necromancy, divination, consulting with familiar spirits, etc." This little explanation may help us better to understand the source of

Spiritism. Seeing, therefore, that it is entirely displeasing and antagonistic to God, let us consider its relation to the devil.

MEDIUMS CALL UPON LUCIFER

To whom do Spiritists communicate in some of these trances?

"Listen to this from a prayer offered by Miss Lizzie Doten, at the opening of one of her trance lectures: 'O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift up our voices to thee!'—*"Past, Present, and Future,"* p. 329.

"On opening a debate with a Christian minister on the subject of Spiritualism, Prof. W. Chaney, a medium at San Jose, Calif., Jan. 29, 1874, offered this prayer: 'O devil, prince of demons in the Christian hell! O thou monarch of the bottomless pit, thou king of scorpions having stings in their tails, to whom it is given to hurt the earth for five months, I beseech thee to hear my prayer. . . . Bless thy servant in his labours before

thee. Fill his mouth with words of wisdom. Enable him to defend thee from the false charges about to be made against thy sulphurous majesty, and triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer-hearing and a prayer-answering devil.'—*"Spiritualism versus Christianity,"* p. 95.

Surely no Christian desires to communicate with the powers of darkness. Spiritualism denies the fundamentals of Christianity. It denies the Bible, it denies the existence of a personal God, it denies the atonement, and says of Christ, "The man Christ Jesus was only a medium, and anybody can be what He was." God's condemnation rests upon the works of Spiritualism, and all who yield themselves to such Satanic influences will have their part in the lake of fire. (See 2 Peter 2:1.)

Kingston, Ont.



HON. J. W. LOWTHER AT WINNIPEG

When the Hon. Mr. Lowther and party reached Winnipeg, May 28, they were met by Premier T. C. Norris and Mrs. R. A. Rogers, the first woman elected to the Manitoba Legislative Assembly. In the picture Miss Lowther, Mr. Lowther, and Mrs. Lowther are the three figures standing on the left. Mrs. Rogers is at the extreme right, beside Premier Norris. Mr. Lowther, who resigned the Speakership of the British House of Commons after sixteen years of consecutive service, came to Canada and officially presented the new Speaker's Chair at Ottawa, May 20, 1921. This chair, a copy of the one in London, England, was a gift to Canada from the Empire Parliamentary Association of Great Britain.

ARC WO with CAM



Launching of the "Canadian Pathfinder" May 20, 1921. The work of building was begun by the Dominion Shipbuilding Co. and completed by the Collingwood Co.



Head (in official robes) of the Indian delegation to the Imperial Conference in London. He made a trip to Paris from London by airplane.



Parade of policemen in New York, s
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Crown Prince Hirohito of Japan inspecting the Life Guards in London. It is said the Prince tried on a bearskin shako behind the scenes.



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Rt. Hon. William F. Massey, Premier of New Zealand. This photograph was taken while he was on his way to the Imperial Conference.

THE LAW OF GOD



VERILY I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. He who came to bring in the gospel dispensation, here asserts that He has not come to destroy the law, but to fulfil it.

CHARLES H. SPURGEON

your neighbour as yourself, you must keep the second table.

THE LAW PERPETUAL

First, the law of God must be perpetual. There is no abrogation of it, no amendment of it. It is not to be toned down or adjusted to our fallen condition. . . .

Our Lord Jesus declares that He did not come to abolish it. His words are most explicit: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." And Paul tells us with regard to the gospel, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. The gospel is the means of the firm establishment and vindication of the law of God. . . .

Our Lord Jesus Christ, in addition to explaining the law and pointing out its spiritual character, also unveiled its living essence. For when one asked Him, "Which is the great commandment in the law?" He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." In other words, He has told us, All the law is fulfilled in this, "Thou shalt love."

THE ETERNAL LAW OF LOVE

There is the pith and marrow of it. Does any man say to me, "You see, then, instead of the ten commandments, we have received the two commandments, and these are much easier"? I answer that this reading of the law is not in the least easier. Such a remark implies a want of thought and experience. Those two precepts comprehend the ten at their fullest extent, and cannot be regarded as the erasure of a jot or a tittle of them. Whatever difficulties surround the ten commands are equally found in the two, which are their sum and substance. If you love God with all your heart, you must keep the first table; and if you love

If any suppose that the law of love is an adaptation of the moral law to man's fallen condition, they greatly err. I can only say that the supposed adaptation is no more adapted to us than the original law. If there could be conceived to be any difference in difficulty, it might be easier to keep the ten than the two; for if we go no deeper than the letter, the two are more exacting, since they deal with the heart and soul and mind.

The ten commands mean all that the two express; but if we forget this, and look only at the wording of them, I say it is harder for a man to love God with all his heart, with all his soul, with all his mind, and with all his strength, and his neighbour as himself, than it would be merely to abstain from killing, stealing, and false witness. [Isaiah said of Christ, "He will magnify the law, and make it honourable." Isa. 42:21.] . . .

SIN THE CURSE OF THE LAW

To show that He never meant to abrogate the law, our Lord Jesus has embodied all its commands in His own life. . . .

Once more, that the Master did not come to alter the law is clear, because after having embodied it in His life, He willingly gave Himself up to bear its penalty, though He had never broken it, bearing the penalty for us, even as it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us." . . .

He was crushed beneath the load of our guilt, and cried, "My soul is exceeding sorrowful, even unto death," and at last, when He had borne—

"All that incarnate God could bear,
With strength enough, but none to spare,"

He bowed His head and said, "It is finished." . . . By His death He vindicated the honour of God's moral government, and made it just for Him to be merciful. When the Lawgiver himself submits to the law—when the Sovereign himself bears the extreme penalty of that law, then is the justice of God set upon such a glorious high throne that all admiring worlds must wonder at it. If therefore it is clearly proved that Jesus was obedient to the law, even to the extent of death, He certainly did not come to

abolish or abrogate it. And if He did not remove it, who can do so? If He declares that He came to establish it, who shall overthrow it?

THE LAW PERPETUAL BY NATURE

The law of God must be perpetual from its very nature. . . . Right must always be right, truth must always be truth, and purity must always be purity. Before the ten commandments were published at Sinai, there was still that same law of right and wrong laid upon men by the necessity of their being God's creatures.

Right was always right before a single command had been committed to words. When Adam was in the garden, it was always right that he should love his Maker, and it would always have been wrong that he should have been at cross-purposes with his God; and it does not matter what happens in this world, or what changes take place in the universe, it never can be right to lie, or to commit adultery or murder or theft, or to worship an idol god. . . . I cannot grasp the idea of God himself as existing apart from His being always holy and true; so that the very idea of right and wrong seems to me to be necessarily permanent, and cannot possibly be shifted. You cannot bring right down to a lower level; it must be where it always is. Right is right eternally, and cannot be wrong. You cannot lift up wrong and make it somewhat right; it must be wrong while the world standeth. Heaven and earth may pass away, but not the smallest letter or accent of the moral law can possibly change. In spirit the law is eternal.

IT DOES NOT ASK TOO MUCH

The law of God is no more than God might most righteously ask of us. If God were about to give us a more tolerant law, it would be an admission on His part that He asked too much at first. Can that be supposed? Was there, after all, some justification for the statement of the wicked and slothful servant when he said, "I feared thee, because thou art an austere man"? It cannot be. For God to alter His law would be an admission that He had made a mistake at first, that He put poor, imperfect men (we are often hearing that said) under too rigorous a régime, and therefore He is now prepared to abate His claims, and make them more reasonable.

A SPECIOUS BUT FALSE DOCTRINE

It has been said that man's moral inability to keep the perfect law exempts him from the duty of doing so. This is very specious, but it is utterly false. Man's inability is not of the

kind which removes responsibility; it is moral, not physical. Never fall into the error that moral inability will be an excuse for sin. What! when a man becomes such a liar that he cannot speak the truth, is he thereby exempted from the duty of truthfulness? If your servant owes you a day's labour, is he free from the duty because he has made himself so drunk that he cannot serve you? Is a man freed from a debt by the fact that he has squandered the money, and therefore cannot pay it? Is a lustful man free to indulge his passions because he cannot understand the beauty of chastity? This is dangerous doctrine. The law is a just one, and man is bound by it, though sin has rendered him incapable of obeying it.

NO EXEMPTION CLAUSES

I should like to ask any brother who thinks that God has put us under an altered rule: Which particular part of the law is it that God has relaxed? Which precept do you feel free to break? Which law is it that God has exempted you from? The law of worshipping Him only? Do you purpose to have another god? Do you intend to make graven images? The fact is that when we come to detail, we cannot afford to lose a single link of this wonderful golden chain, which is perfect in every part as well as perfect as a whole. The law is absolutely complete, and you can neither add to it nor take from it. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." [James 2: 10, 11.] If, then, no part of it can be taken down, it must stand and stand forever. . . .

To suppose it altered is most dangerous. To take away from the law its perpetuity is, first of all, to convince of sin. Is it so that I, being an imperfect creature, am not expected to keep a perfect law? Then it follows that I do not sin when I break the law; and if all that is required of me is that I am to do according to the best of my knowledge and ability, then I have a very convenient rule indeed, and most men will take care to adjust it so as to give themselves as much latitude as possible. By removing the law, you have done away with sin; for sin is the transgression of the law, and where there is no law there is no transgression. When you have done away with sin, you may as well have done away with the Saviour and with salvation; for they are by no means needful. When you have reduced sin to a minimum, what

need is there of that great and glorious salvation which Jesus Christ has come to bring into the world? Brethren, we must have none of this; it is evidently a way of mischief.

THE LAW A LOOKING-GLASS

By lowering the law you weaken its power in the hands of God as a convincer of sin. "By the law is the knowledge of sin."

It is the looking-glass which shows us our spots, and that is a most useful thing, though nothing but the gospel can wash them away.

It is only a pure and perfect law that the Holy Spirit can use in order to show to us our depravity and sinfulness. Lower the law, and you dim the light by which man perceives his guilt. This is a very serious loss to the sinner, rather than a gain; for it lessens the likelihood of his conviction and conversion. . . .

What is the law of God for? For us to keep in order to be saved by it?—Not at all. It is sent in order to show us that we cannot be saved by works, and to shut us up to be saved by grace. . . . You need a perfect law that shuts man right up to hopelessness apart from Jesus, that puts him into an iron cage, and locks him up, and offers him no escape, but by faith in Jesus; then he begins to cry, "Lord, save me by grace, for I perceive that I cannot be saved by my own works." This is how Paul describes it to the Galatians: "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." [Gal. 3: 22, 23.]

OUR SCHOOLMASTER

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." [Verse 24.] I say you have deprived the gospel of its ablest auxiliary when you have set aside the law. You have taken away from it the schoolmaster that is to bring men to Christ. . . . They will never accept grace till they tremble before a just and holy law. Therefore the law serves a most necessary and blessed purpose, and it must not be removed from its place.

To alter the law is to leave us without any law at all. . . . The gospel itself would be destroyed could you destroy the law. To tamper with the law is to trifle with the gospel. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [Matt 5: 18.] . . .

First, . . . the law is fulfilled in the match-

less sacrifice of Jesus Christ. If a man has broken a law, what does the law do with him? It says: "I must be honoured. You have broken my command which was sanctioned by the penalty of death. Inasmuch as you did not honour me by obedience, but dishonoured me by transgression, you must die." Our Lord Jesus Christ, who is the great covenant representative of His people, their second Adam, stood forward on the behalf of all who are in Him, and presented Himself as a victim to divine justice. Since His people were guilty of death, He, as their covenant head, came under death, in their place and stead. . . . The law lifts its bloody axe, and it smites our glorious Head that we may go free. It is the Son of God that honours the law by dying, the just for the unjust. "The soul that sinneth, it shall die." There is death demanded, and in Christ death is presented. Life for life is rendered—an infinitely precious life instead of the poor lives of men. Jesus has died, and so the law has been fulfilled by the endurance of its penalty; and being fulfilled, its power to condemn and punish the believer has passed away.

WRITTEN IN THE HEART OF CHRIST

Secondly, the law has been fulfilled again for us by Christ in His life. . . . Jesus Christ, as our head and representative, came into the world for the double purpose of bearing the penalty and at the same time keeping the law. One of His main designs in coming to earth, was to bring in "everlasting righteousness." "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." The law requires a perfect life, and he that believeth in Jesus Christ presents to the law a perfect life, which he has made his own by faith. It is not his own life, but Christ is made of God unto us righteousness, even to us who are one with Him. "Christ is the end [object] of the law for righteousness to every one that believeth." That which Jesus did is counted as though we did it, and because He was righteous God sees us in Him, and counts us righteous upon the principle of substitution and representation. O how blessed it is to put on this robe and to wear it, and so to stand before the Most High in a better righteousness than ever His law demanded!—*Selected.*



"HE that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.



Gorge above Victoria Falls, Zambezi River, Rhodesia, South Africa

Creation is great, and cannot be understood.
—Carlyle.

*Silently as a dream the fabric rose;
No sound of hammer or of saw was there.*
—Cowper.

*From harmony, from heavenly harmony,
This universal frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in man.*
—Dryden.

The Training of the Child

DANIEL H. KRESS, M.D.

TO many a parent the promise so frequently quoted, "Train up a child in the way he should go: and when he is old, he will not depart from it," has proved disappointing. "Why is it," said a godly mother, "that my only boy, whom I dedicated to God at his birth and endeavoured to rear a Christian, is filling a drunkard's grave?" The only reply that could be made at the time was, "I know that the fault is not on God's part." Since then I have been compelled to give the matter more thought. I have come to the conclusion that heredity is a mightier factor in shaping the future of the child than we are apt to think, and that a child is more apt to be what parents have been than what they are after the child is born.

Some years ago a friend of mine endeavoured

to demonstrate that the future of a child depends upon environment and early education wholly, and that heredity plays a very minor part in it. He made the experiment by taking into his home children from parents good and bad. As long as they were infants and children, his theory seemed to be proved. There was little or no difference to be observed in them. But when they reached maturity, and the buds began to unfold, the results were in many cases disappointing. He was convinced that heredity was, after all, an important factor in shaping the future of the child.

THE INFLUENCE OF HEREDITY

I recall the case of an aboriginal infant adopted by a wealthy family of Western Australia. When she had reached the age of thir-

teen, a band of naked savages passed through the town in which she lived. She ran away from her splendid home and went back with this band of savages to savagery. It is well known that young New Zealanders who have been sent to America or to England to receive an education, after spending years in training, on their return invariably throw aside the dress and habits of civilization and go back to the old habits and practices of their people. Their training is of very little benefit to them. Heredity manifests itself. Heredity is a factor that cannot be ignored in the child's training. How important, then, that parents be what they wish their children to become, and that they be before their children are born what they desire their children to be.

When asked by an anxious young mother, "When should the education of a child begin?" Dr. Holmes replied, "M a d a m, at least two centuries before it is born." This is not a modern doctrine. When the promise was made by the angel of God to the wife of M a n o a h, "Thou shalt conceive, and bear a son," the instruction was given her, "Now therefore b e w a r e, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." Later, when Manoah entreated the Lord, saying, "Teach us what we shall do unto the child that shall be born," the reply was, "Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe." Judges 13.

BIRTH-MARKS

The concern of the parents was in regard to the child after its birth. The concern of the divine Instructor was in regard to the child before its birth. What the child is at birth and ever after, depends much upon the habits of the mother before it is born. It seems strange that during the period of pregnancy, when women

should be the most careful in the selection of their food and drink, they feel at liberty to eat and drink whatever their fancy may dictate. Even physicians sometimes give advice which is entirely out of harmony with that given by God's messenger to the wife of Manoah, "Beware, I pray thee." If ever a woman should exercise care in the selection of food and drink, it is during the period of pregnancy. Some children have birth-marks due to mental impressions made on the mother during the early period of pregnancy. The facts are, we are all marked at birth. The mark may not be visible. It may, in fact, not be seen until ma-



An Australian Settler's Home, Irrigation District, New South Wales

turity is reached. Children may be born with criminal and suicidal impulses; gloom and despondency are often birth-marks. The child born to a mother who gave loose rein to her appetite and passions, will in all probability manifest the same tendencies when it reaches maturity, in spite of any early training. This undoubtedly explains the many disappointments parents experience in regard to their children, even after years of patient training. The training should have begun before their birth. Many a drunkard owes the desire for drink to the mother who was a tea or coffee toper, if not a rum drinker.

The sins of the father are likewise visited upon his children. Every father who sows wild

oats in youth marks his offspring. The father who drinks and smokes may not suffer much apparent harm himself. He may appear to be in the very best of health. He may say, "Tobacco does not injure me." "Be not deceived." Wait and see. Time will tell. Many a father's heart has been broken because of a wayward child, whose waywardness might, with a little effort, be traced to the sins he committed when he himself was a youth. With unerring accuracy the books of nature are kept. We reap what we sow. There is no way of escape. The present degeneracy, physical and moral, is due to the accumulated results of our own sins and the sins of our fathers and forefathers. Dr. Holmes was right. The time to begin the education of the child is not at birth but "at least two centuries before it is born."



Chinese Made Easy for All

LETTERS from China tell of numbers of people amazed at themselves, and filled with wonder at the things they have learned. The writers have lived in China for years, and know the people well. They show their own astonishment; and they rejoice at the changes they describe as passing over people, many of them impulsive and heedless until now.

What is it all about? In this Western world we have heard rumours of attempts made by the government of China to find *one national language* for the three or four hundred millions of their people, and of the difficulties in the way, which seemed insurmountable,—in a classical language, written, not spoken; in a spoken language, of which one fourth of their people knew nothing; in numberless languages native to districts, and unintelligible elsewhere; and above all, in the terrible proportion of Chinese who could neither read nor write.

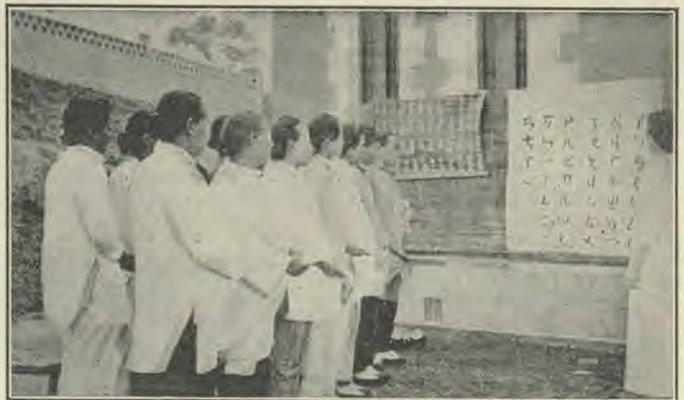
The difficulties appeared mountainous. They have yielded, however, to the courage and resource which faced them. A National Phonetic Script was devised, and lovers of the country eagerly co-operated in making it known. The Missionary Continuation Committee became its powerful advocate. The movement enlisted a large number of capable workers. Material for



Right: The thirty-nine symbols of the new Script. Left: Their combinations, with initials, medials, and finals.

propaganda was hurriedly prepared. The British and Foreign Bible Society printed the Scriptures, Gospels, and epistles. Other agencies, missionary and commercial, printed other matter for circulation—charts, lesson sheets, hymn sheets, catechisms, primers, etc. Classes to teach the new Script came into being overnight. In a few weeks teachers saw results in pupils of all ages,—from ten to seventy years of age,—they being able to read and write.

The effects, moral and spiritual, were even more remarkable. Some had approached the lessons indifferent or careless, but their interest awoke. They had been hearers in the church services, but when *the ear is the only open avenue* of sense, how precarious is the influence. The general enthusiasm about the new language just reached them like ripples on the beach. And now a new-born intelligence seized on the contents of the Gospels as they were read. The wonder of divine love filled many a heart; and one thinks of the verse, "I have heard of Thee by the hearing of the ear: but now mine



Women Learning to Read the New Script

eye seeth Thee." So joy has come to the missionaries at these miracles of grace.

One missionary writes:

"I had a Bible class of twenty-seven men, all but four of them practically uneducated and unable to read. They met for a fortnight only, and in the mornings I taught them the Script. At the end of the class twenty-one could read St. Mark's Gospel, and could write from dictation. The others were hopeless. Since the class, I have had letters from most of the twenty-one, expressing their gratitude for being taught this new system, which they find useful in many ways."

Another writes:

"We have up in one of our northern villages a woman who has been a case to rejoice over, both in the way she has gone on herself in her knowledge of the Scriptures, and in the way of getting others to come here for teaching. She is a woman of thirty-nine, has seven children; and, humanly speaking, has no time for anything but domestic work. She was baptized three years ago, and attended a fortnight's Bible class at the same time; but what is a fortnight's teaching when one has to tackle those difficult and numerous Chinese characters? She went home with some verses in Matthew underlined, which she could read, but nothing more. . . . She was one of those who attended our first Script classes for women in the autumn of 1919; and, though she did not read well enough to get her certificate (she had to bring her two smallest children with her), she has been going steadily on, reading in her home, so that she now reads as well as any, and has read Mark's Gospel through, selected Scripture portions, and James' and John's epistles; and she knows, of course, all the hymns in that little Script hymn book we have.

"She has been the means of getting three girls in here to read the Script, one of whom was converted while down here; and one new village is opened through this woman, where she has been propagating the Script. This spring we plan to go to her village and hold a fortnight's class, during which time she may be able to do the required work to pass the examination. Our aim for her village is to try to get all the women there under instruction; and she is very enthusiastic over such a possibility. When I was in her home last autumn, she asked for more books, as she had finished what she had brought with her. I asked her if she had gone through the epistle of John; and after having examined her a little on the epistle, I asked her how she knew it so well. 'Oh,' she said, 'I read it when I had my last baby, and couldn't do anything else?'

"What a change for all these women within such a short time! And if the people continue to progress as they are now doing (and we should hope that the interest would even increase), then it will not be long before the Shanghai women will no longer be called illiterate, ignorant people. It is a cause of constant wonder to me how quickly they get the Script, and how determinedly and earnestly they take up the work."

The prospect of one language spoken and



Women Learning to Write the Symbols

written throughout the whole Chinese Republic opens up possibilities that the imagination cannot compass. But this is clear: The opportunity is offered to us all to help forward a movement whose issues may prove one of the great epochs in history. In particular, aid to the Bible Society

in furnishing the rest of the New Testament, and eventually the whole Bible, in the National Script, will be most timely and most welcome. Such gifts will be gratefully acknowledged by the officers of the local auxiliaries.—*Canadian Bible Society; Head Office, 16 College St., Toronto.*

The Second Mile

EUGENE ROWELL

My friend, who was my enemy, once said,
"I've come to make you go a mile with me."
And I arose and followed where he led,
Although I knew not what the mile would be.

With wounded feet along a loveless way
We passed that mile of thorn and bog and stone,
And reached the end in darkness and dismay;
But I said, "I will not leave him here alone."

I bound his bruised feet and helped him rise,
Gave him what strength I could, for his was gone:
And so another mile; when, lo, the skies
Beamed lightly on us in the radiant dawn.

Around we saw the pleasant uplands smile
In all the added beauty love can lend;
And we are glad we went that second mile—
I and my enemy, who is my friend.

Warwick E., Bermuda.

NOTHING tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings,—as much a duty as it is to pray. If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house? . . . It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance.—*"Ministry of Healing."*



HE Sabbath is a divine institution, having God as its maker: "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." Gen. 2:1-3.

The Sabbath principle is so vital, and the institution so fundamental and fixed, that it warranted the embodiment of the command for its observance in the very bosom of God's eternal law. It was "made for man" before he sinned. Since sin made redemption necessary, the Sabbath has become a sign of sanctification during the epoch in which creative power is manifested as "the power of God unto salvation:" "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

CHRIST AND THE SABBATH

Nothing could be more absurd than the idea that Christ or His true followers changed the Sabbath from the seventh day to the first day of the week. The general change in Sabbath observance came through an apostasy, a "falling away," during the third and fourth centuries of the Christian era. This is abundantly substantiated by historical record and by the witness of prophecy.

Christ came to live the law. His death for man's transgression and His life of obedience served to "magnify the law, and make it honourable," rather than to minimize or make void Heaven's rule of action. Christ kept the Sabbath, and made known to the formal believers of His day the nature of acceptable Sabbath keeping. He came to fulfil the law, not one jot or tittle of which was to change or pass

THE SABBATH

A divine institution, and an eternal necessity to the plan of God and the well-being of man and of society.

E. K. SLADE



away. His life was a revelation of true and acceptable obedience to the law of which the Sabbath command is a part.

It is no more possible to change this memorial of creation than it is for a man to change his birthday. The time of the Sabbath is fixed for eternity. Christ himself cannot change the day; much less can His disciples or the Christian church. It is as unchangeable as the law of which it is a part. It is the eternal memorial of that distinguishing attribute of God, His power to create, which it was designed that every person should remember.

The Sabbath as a memorial of creation is the great and vital truth that Satan, with all his system of false teachings and false gods, has sought to obscure since the days of Adam. If there is anything that the devil hates, it is the Sabbath, for reasons that are very obvious. Shall we Christians charge Christ, the maker of the Sabbath, with the responsibility of nullifying an institution so much hated by the devil and at the same time so important as a memorial of His creative and redemptive power?

With the real meaning of the Sabbath in mind, none but the true God could reasonably be recognized and worshipped; with the memorial of creation removed from the law of God, the way is open for Satan to advance false teachings about creation, and to introduce false gods without number. "The Lord is great, and greatly to be praised: He is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens." Ps. 96: 4, 5.

away. His life was a revelation of true and acceptable obedience to the law of which the Sabbath command is a part.

CAN A MAN CHANGE HIS BIRTHDAY?

The belief which has found acceptance everywhere, that Christ changed the Sabbath, is the most gigantic deception of all ages. Many are sincere in accepting the theory that the resurrection day took the place of the Sabbath, and that the original Sabbath served only to that time. But such overlook the true nature of the Sabbath.

That our God or His Son, Jesus Christ, did not remove from the law the eternal memorial distinguishing the true God from the "gods of the nations" that "are idols," is a conclusion that cannot be avoided.

There are no just grounds for the claim that the Christian era required a new Sabbath, and that the resurrection day, the first day of the week, took the place of the "Jewish" seventh day. The Lord has made but one Sabbath, and that is eternal in its nature. We do not find in the Bible the terms "Jewish," "Christian," "Gentile," applied to the Sabbath. "The Sabbath was made for man." The blessing that it contains is for all men, and it means the same in all ages. The Gentiles kept the same Sabbath that Christ and His disciples observed and taught. The Christian church kept the true Sabbath until the great apostasy early in the fourth century, at which time the pagan "Sunday" gradually superseded the true Sabbath, and was well-nigh universally observed. It will be interesting to note a few statements on this point.

"AN INSUPERABLE DIFFICULTY"

The following significant words appear in the National Cyclopaedia in the article entitled "Sabbath: "

"It has been held by many eminent divines that there is not sufficient evidence in the New Testament for such an institution; that the change of day from the seventh to the first day of the week is an insuperable difficulty."

Here is an important declaration from Dr. Lyman Coleman, appearing in "Ancient Christianity Exemplified: "

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord's Day, or the substitution of the first for the seventh day of the week."

The late Dr. Alexander Campbell, widely known as a great Bible student, makes the following significant statement:

"But some say it [the Sabbath] was changed from the seventh to the first day. When? Where? And by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again, for the reason assigned must be changed before the observance or respect to the reason can be changed. It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*. I think his name is Dr. Antichrist."

I quote again from Dr. Coleman, as follows:

"During the early ages of the church, it [Sunday] was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be

observed for several centuries by the converts to Christianity."

GRASPING AT STRAWS

The vast majority of those who have carefully studied this question reach conclusions similar to those given above. Those who continue to hold to the Sunday-sacredness idea, blindly grasp such support as "church traditions," the "seventh-part-of-time" theory, or the "memorial of the resurrection," and many others of like nature and at variance with one another. The all-important fact is overlooked that the change from Sabbath to Sunday was wrought by opposers of God and truth, and by supporters of false theories about creation and the plan of salvation; and the substituted day is an institution of idolatry known as "the wild solar holiday of all pagan times."

TRUTH INVINCIBLE BEFORE TRADITION

Christ in His day sounded a warning against human traditions. He was well aware of the designs of false teachers, of whom He said, "In vain they do worship Me, teaching for doctrines the commandments of men." "Let them alone," He said, "they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." The so-called traditions of the church cannot set aside the truth. The institutions of God's planting are to abide forever. They are infinite in value and eternal in nature; but "every plant, which My heavenly Father hath not planted, shall be rooted up," continues the great Teacher, in His declaration against the church's idea of the value of tradition. (See Matthew 15.)

The claim that in the absence of any Scriptural authority for a change of the Sabbath from the seventh to the first day of the week, we have the authority of the church, is wholly worthless, for no such power has ever been placed with the church. God's law is not affected by either a false or a true church, whatever its teachings or claims may be. It may "think to change times and laws," and may deceive multitudes into believing that a change has been made; but the law, as well as the Sabbath, remains as fixed and forceful, as blessed and as binding, as when God, in great glory, proclaimed heaven's perfect code from the peak of Sinai. It remains as given, with no part changed and nothing added, excepting that it has been magnified and made more honourable in the sight of men through the life and death of Christ. The Sabbath commandment comes to us today, as in all ages, with unyielding authority and comforting, faith-inspiring truth.

A Lesson in Mercy

A boy named Peter
Found once in the road
All harmless and helpless,
A poor little toad;
And ran to his playmate,
And all out of breath
Cried, "John, come and help,
And we'll stone him to death!"

And picking up stones,
The two went on the run,
Saying, one to the other,
"O won't we have fun!"

Thus primed and all ready,
They'd got nearly back,
When a donkey came
Dragging a cart on the track.

Now the cart was as much
As the donkey could draw,
And he came with his head
Hanging down; so he saw,

All harmless and helpless,
The poor little toad,
A-taking his morning nap
Right in the road.

He shivered at first,
Then he drew back his leg,
And set up his ears,
Never moving a peg.

Then he gave the poor toad,
With his warm nose a dump,
And he woke and got off
With a hop and a jump.

And then with an eye
Turned on Peter and John,
And hanging his homely head
Down, he went on.

"We can't kill him now, John,"
Says Peter, "that's flat,
In the face of an eye and
An action like that!"

"For my part, I haven't
The heart to," says John;
"But the load is too heavy
That donkey has on:

"Let's help him;" so both lads
Set off with a will
And came up with the cart
At the foot of the hill.

And when each a shoulder
Had put to the wheel,
They helped the poor donkey
A wonderful deal.

When they got to the top
Back again they both run,
Agreeing they never
Had had better fun.

—Alice Cary.

*The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest;
It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;. . .
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.*

—"Merchant of Venice," Act IV, scene 1.



Poverty and Riches

I KNOW a man who ought to be happy. He is strong and well, has regular work and good pay, a pleasant little home, and a wife and children there. But he is not happy, because he is always finding fault with the world. He owns he has many reasons to be glad. But there are others who have more than he has—better homes, better pay, more money in the bank. And he cannot be happy for thinking of them. Goods ought to be divided more evenly, he thinks. He has just as much right to the larger possessions as any one; perhaps, if the truth were known, just a little more right. The world is sadly out of joint. Because he cannot set it right, his face wears a constant frown, and he is not only unhappy himself, but he does his best to make everybody else miserable.

My neighbour is a refreshing contrast. He is a clerk on a small salary. He goes to business early in the morning and works hard all day. He has few holidays, and there is very little of what the world calls pleasure in his life. But he is happy; for he knows how to extract the keenest pleasure from his surroundings. He lives in a little flat whose back porch overlooks the beautiful grounds of a large home. In the evening, with his family, he sits on the porch and feasts his eyes on stately trees and beautiful flowers.

"Isn't this splendid? Am I not a fortunate man?" he asked me one evening. "What rich man could have a better outlook than mine? These trees, these flowers, the entire picture, I can enjoy as well as the owner of that large property. To tell the truth, I am better off than he is; for does he not have to care for the lawn, and trim the trees, and cultivate the flowers? But all I have to do is to sit here and enjoy it all. Then, in the morning, I wake to hear the birds in these same trees singing as if their lives depended on it. It pleases me to think they are singing for me. And why not for me as much as for the man who owns the trees? Yes, you must agree with me that I am a very fortunate man."

What is back of this contrast between these two men? There is little difference in their outward circumstances. The only difference is in their manner of looking at life. The one is always expecting disappointment and vexation; the other is ever on the lookout for pleasant things to think and say and do. The first is daily grovelling in the dust of his own discontent; the second is continually rising to new

heights of joy and appreciation of the good things of life. He has learned that a man's wealth consists not in the abundance of the things that he possesses; and he is content in whatsoever state he is. But his fellow, longing for the things he has not, finds neither wealth nor contentment, but only sorrow and pain and woe.—*John T. Faris, in "Making Good," pp. 278-280.*

Fault-Finding

EVERYBODY knows that it is an easy matter to find fault with things and with persons. But to remedy the defects pointed out is quite another matter. When a child or an adult makes a mistake, it is very easy to laugh at him, or to make some sharp, cutting remark on the shortcoming; but wisely, tenderly, to correct him requires no little skill and grace. The good to be aimed at, we believe, is to impress clearly and distinctly on the mind of the shortcomer why the thing is wrong and the extent of the error, without leaving any unkind or harsh feeling to rankle in his heart.

How heartily and sincerely we love those who with patience and love point out to us the better way. We may not at the time appreciate the extent of their kindness; but the loving word and kind action warm our heart at once, and make good ground for corrections to grow in. We know a young girl who, like all young people, has had many things to learn. She was a sincere Christian, and heartily desired to do everything in the best way possible. She had an elderly lady friend who felt called upon to criticize severely and comment on every little action of bad form, on her ignorance, and her idiosyncrasies. The young girl loved her elderly friend dearly, and was very anxious to improve. So she received all her criticism with meekness; but the constant drawing of her attention to mere trifling mistakes, that time and observation would have corrected, made her so conscious of her errors that she lost all ease of manner; and though years have passed, the memory of those cutting comments still give pain and embarrassment.

A child that is constantly being nagged and snapped at, or laughed at, loses courage and confidence even to try. It is well when probing a wound, not to make it any larger than need be, and not to lop off the whole member by way of cure. Knowledge of an error is the first step toward remedying it. Patient persevering endeavour to change the habit of mind that

leads to indulgence in error, is necessary. Plants do not attain their full growth and maturity in a single day. The best way to correct a person is to build up and encourage his love for the perfect, the noble, and the true. Then all the rest will follow in time. Another good way of helping others to overcome their faults is to talk to God about them a great deal more than to the persons themselves. This method never fails of bearing good fruit.—*Selected.*

Little Baptism

A GERMAN had been a Lutheran, and of course, was baptized in infancy. When asked the question, "Have you been baptized?" he answered curtly, "Vell, now, shust a leetle!"

We conceive that the "leetle" fails to answer the end of baptism; for it is neither the sign which the Saviour ordained, nor does it set forth the truth which baptism was intended to embody. Between sprinkling and immersion there is a radical difference, and if either of the two be right the other must be wrong. The two ceremonies cannot be optional and equally right, for by no measure of straining can they be made emblems of the same thing. We have no right to supplant Christ's "much water" by man's "leetle," and he who does so must answer for it to his Lord.—*Sword and Trowel.*

The Value of Work

"WHAT is your secret of success?" asked a lady of Turner, the distinguished painter. He replied, "I have no secret, madam, but hard work." Says Dr. Arnold, "The difference between one boy and another is not so much in talent as in energy." "Nothing," says Reynolds, "is denied well-directed labour, and nothing is to be attained without it." "Excellence in any department," says Johnson, "can now be attained only by the labour of a lifetime; it is not to be purchased at a lesser price." "There is but one method," says Sydney Smith, "and that is hard labour, and a man who will not pay that price for distinction, had better at once dedicate himself to the pursuit of the fox." "Step by step," reads the French proverb, "one goes very far." "Nothing," says Mirabeau, "is impossible to the man who can will. 'Is that necessary?' then 'that shall be,'—this is the only law of success." "Have you ever entered a cottage, ever travelled in a coach, ever talked with a

peasant in the field, or loitered with a mechanic at the loom," says Sir Edward Bulwer-Lytton, "and not found that each of those men had a talent you had not, knew something that you knew not?" The most useless creature that ever yawned at a club, or counted the vermin on his rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labour. I am no believer in genius, but I believe that labour, judiciously and continually applied, becomes genius.—*Selected.*

The Burden Bearer

O THE blessed promise given on the hills of Galilee
To the weary, heavy-laden, still is left to you and me!
Many a heart has thrilled to hear it,
Many a tear been wiped away,
Many a load of sin been lifted,
Many a midnight turned to day.

Many a broken, contrite spirit, lonely, sorrowing, and
sad,
Felt the mighty consolation, heard the heavenly tidings
glad;
And the dying gazed with rapture,
Trusting in the Saviour's name,
On the land of rest and refuge,
When the Burden Bearer came.

Lazarus lies unfed and fainting; Peter sinks beneath
the wave;
Loving Mary lingers sadly near the Saviour's guarded
grave;
Blind Bartimæus by the wayside,
Begs his bread disconsolate;
For the moving of the waters,
At the pool the suffering wait;

In the wilderness the lepers wander outcast in their
pain;
Paul and Silas in the prison, bear the fetter and the
chain;
Mary Magdalene is weeping,
Friendless in her sin and shame;
But their burdens all were lifted
When the Burden Bearer came.

Every phase of human sorrow fills the path we tread
today,
Harps are hanging on the willows, souls are fainting by
the way;
But there still is balm in Gilead,
And though here on earth we weep,
God, in tenderest compassion,
Giveth His beloved sleep.

On the cloud His rainbow glitters, shines the star of
faith above;
God will not forsake nor leave us, let us trust His truth
and love.
And beyond the shining river
We shall bless His holy name,
That, to bear our sins and sorrows,
Christ, the Burden Bearer, came.

—*Selected.*

"WHO serves the unfortunate serves God."

SEEN THROUGH OTHERS' EYES

The Value of a Smile

THE thing that goes the farthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile.
The smile that bubbles from the heart that loves its fellow-men
Will drive away the clouds of gloom and coax the sun again.
It's full of worth and goodness, too, with manly kindness bent;
It's worth a million dollars, and it doesn't cost a cent.
There is no room for sadness when we see a cheery smile;
It always has the same good look; it's never out of style;
It naves us on to try again, when failure makes us blue;
The dimples of encouragement are good for me and you.
It pays the highest interest—for it is merely lent—
It's worth a million dollars, and it doesn't cost a cent.

A smile comes very easy—you can wrinkle up with cheer
A hundred times before you can squeeze out a salty tear;
It ripples out, moreover, to the heartstrings that will tug
And always leaves an echo that is very like a hug.
So, smile away! Folks understand what by a smile is meant—
It's worth a million dollars, and it doesn't cost a cent.
—Chicago Post.

Juvenile Crime Increases

DURING the past twenty years the number of boy criminals in Canada has increased by almost 300 per cent. In the three years, 1917, 1918, and 1919, more than 20 per cent of the indictable crimes were committed by children under sixteen years of age.

These are startling figures, and they are not guess-work. They have been compiled by the Dominion Bureau of Statistics. They are a challenge to the whole community, and a special call to social investigators. There should be something in the nature of a moral clinic on these thousands of misguided lads. So far as possible each should be encouraged to tell his story, with a view to ascertaining in each case the source of the criminal impulse. A body of evidence could be assembled which would yield invaluable social results. There must be one cause more powerful than others which has produced the wave of juvenile crime in recent years. Whatever it is, it should be discovered and attacked.

The convictions for burglary, housebreaking, and shopbreaking make up a large proportion of the whole. There is an element of adventure in these crimes that appeals to boyish

minds. Many of the automobile bandits and footpads who have been active of late are mere lads, not seasoned in evil-doing. Possibly wild oats have been sown in the rising generation by a new agency, the moving picture. The film has over-specialized in the depiction of scenes of violence. Its immense power of suggestion, particularly over immature minds, must be more strictly controlled in the interest of the youth of the country. The statistics of juvenile crime cry for inquiry and for preventive measures.—*The Globe, Jan. 1, 1921.*

Lenine Again Trims His Sails

COMMUNISM as they have it in Russia has turned out to be a "poor prune," as one preacher recently said of another. The fundamental principle of communism is a common brotherhood of man, each striving for all. Communism, as interpreted by the Bolsheviki, is the forced suppression of private enterprise, individual initiative, and ambition, based on the hopes of profit. Yet the only hope that the Russian Bolshevik government ever held out to part of the people was something for nothing at the expense of the other part.

The Russian peasant, according to Lenine's original idea, was to be the milch cow for the community. He was to harness himself to a plough and work the land for the benefit of all. But even a Russian peasant has some sense. It did not take him long to find that hard work got him nowhere. The more he took from his land the more Trotsky's soldiers took from him. So it was that he just quit producing more than he and his family consumed. Or if perchance there was a surplus it was carefully hidden, to be later on secretly traded for some necessity of life.

However, Lenine has now recanted. He has been frank enough to state that there is no hope of converting the Russian peasant to his way of thinking. Nor can his government function without trade. So trading is going to be resumed. Of course he may change his mind day after tomorrow and start off on a new line of reasoning. One never can tell.

In any event it is quite safe to predict that he will have a change of mind before a change

of shirts. No bigger fraud was ever perpetrated upon a people than Nikolai Lenine. He began by demanding universal suffrage, though free elections are now completely suppressed. It was Lenine who called loudest for a Constituent Assembly, and then dispersed it with soldiers. He first socialized the land and now gives it back to the peasants. It was Lenine who established workers' committees in factories, and it was also Lenine who kicked out these committees and introduced "iron discipline" with ten and twelve-hour working days. It was Lenine who originated the bright idea of paying the peasants in paper money for their produce, to afterward declare the currency worthless.

If this political acrobat lives his allotted span, he will see many other props of his fantastic structure crumble.—*Saturday Night, June 4, 1921.*

The Supreme Question

AN article which recently appeared in the *Times* Literary Supplement has created widespread and serious attention. It dealt with the subject of the Christian religion in relation to the present day, and said that the question turns on two problems. Each of these is given thorough consideration by the writer; and though it may not be possible to indorse everything he says, the two points he emphasizes are assuredly at the very heart of Christianity.

The first of these concerns doctrine: "What think ye of Christ?" The second refers to conduct: "How is the fullness of life to be lived in the narrow way?" It is remarked, with truth, that these two questions are the greatest before the world, and that, "old as they are, their urgency is new." The second will come in for notice at another time; the first must be considered now.

It is particularly interesting to observe what is said of Christ:

"Christianity without a historical Christ has no life in it. And Christianity without a Christ who is in some sense more than mere man is almost a contradiction in terms. . . . For experience as well as reason seems to show that unless Christ be accepted as '*Unigenitus Filius*' (the unique Son), something which other sons are not, there is an end of the Christian religion."

This keynote rings true to the New Testament conception of Christ. He is at once historical and unique; both man and "in some sense more than mere man." There is also no doubt, as the centuries of church history are reviewed, that Christianity stands or falls with

the belief or disbelief in the truth that Christ is "the unique Son, something which other sons are not."

The foundation of Christianity is the person of Christ, at once God and man, and Bishop Gore in his Bampton lectures rightly and well defined Christianity as "devotion to a person." Other systems of religion emphasize devotion to a cause or a book or a philosophy, without any regard to the author or leader, but "Christianity is Christ," the only religion that rests on the person of its founder.

No doubt or even hesitation is possible on this point, as the writer in the *Times* clearly sees, and as universal experience among Christians proves. Some people are willing to speak of Christ's divinity, but hesitate to ascribe to Him deity. When Liddon delivered his famous lectures the two words were synonymous, and it was possible to speak of "The Divinity of Our Lord and Saviour," to use Liddon's title. But since then so much has been heard of the "divinity of man" that it has become necessary to speak of Christ's "deity."

What is meant is that Jesus Christ is to be recognized as that which can be known of God,—that, in the words of a great thinker, "Jesus is the only God with whom we have to do, our Saviour here and our judge hereafter." If Jesus is not Lord and now in the presence of the Father, it matters little whether He is divine in the sense that all are divine, only in a greater degree than the rest. That acute thinker, Dr. Forsyth, has aptly remarked that Christ is "more precious to us by what distinguishes Him from us than by what identifies Him with us," and St. Athanasius forcibly maintained that "the Saviour and the Creator must be one; no half-God can redeem those whom God hath made." As the late Bishop of Durham, Dr. Moule, once put it: "A Saviour not quite God is a bridge broken at the farther end."

This is how the writer in the *Times* applies the truth:

"The churches can never compete with the platform or the concert-room, or, it may be added, with the social work of those whose main business is the understanding of social problems. Neither 'pleasant Sunday afternoons' nor political or literary lectures nor organ recitals will save chapels or churches or cathedrals from emptiness. If men do not come to church to pray, they will not come at all. And they cannot pray unless they believe in God, nor pray in a Christian church unless they believe in Jesus Christ."

—*The Globe, April 27, 1921.*

NOTHING is more simple than greatness; indeed, to be simple is to be great.—*Emerson.*

NEWS NOTES

—When in doubt, mind your own business.

—A Chicago judge recently sentenced two alleged pickpockets to attend church regularly for six consecutive months.

—Either flour, sand, or dirt is the most effective extinguisher of gasoline or oil fires. The use of water only spreads the flames.

—It costs more to send a bale of goods by truck across Manhattan than to ship the same bale from New York to Buenos Aires.

—Gold assaying ninety-one dollars to the ton has been discovered in the Gatineau district, Quebec, about fifty miles north of Ottawa.

—Sixteen truckloads of trophies, including guns of the times of Louis XIV and Napoleon I, which were taken to Germany after 1870, are now on their way to France.

—Bride, bridegroom, and best man at a wedding at Stockport, New York, were deaf and dumb. The service was interpreted in sign language by a deaf and dumb missionary.

—According to advices from Fortaleza, Brazil, Professor Dias da Rocha, director of the local museum, has discovered a deposit of radium-bearing minerals in the interior of the state of Ceara.

—In the prairie provinces, where the cold is usually considered detrimental to high production, the Experimental Farm at Indian Head, Sask., had a white wyandotte hen two years ago, that laid 269 eggs, and her daughter this year laid 292 eggs in fifty-two weeks.

—Despite diking and channelling, the Hoang river, of China, has, in one thousand years, drowned more human beings than have been killed in all the wars of the same time. The only preventive of floods is in the re-forestation of the denuded slopes which border the river valley.

—Putting bank robbery on a par with murder, the Arkansas senate recently passed without a dissenting vote a bill providing capital punishment for criminals of this class. This form of robbery is on a par with murder in that it gives juries the right to fix either life imprisonment or electrocution as punishment.

The Canadian Watchman Magazine

Vol. I Oshawa, Ont., August, 1921 No. 8

Published monthly (except during October, when semi-monthly) by the

CANADIAN WATCHMAN PRESS
Oshawa, Ontario, Canada

Price, \$2.50 a year, in advance Single copy, 25 cents

C. F. McVagh, Editor

Entered as second-class matter at the post-office, Oshawa, Ont., January, 1921.

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Grave of Pauline Johnson

(Tekahionwake, the Mohawk Poetess)

SHE is one of the most romantic characters in Canadian history; to those who knew her, the "best beloved vagabond." Pauline Johnson died in Vancouver, B. C., March 7, 1913. In accordance with her last wish, her ashes were buried in Stanley Park, within sight and sound of Siwash Rock. Born on the Mohawk reservation in Brant County, Ont., daughter of a head chief of the Six Nations and an English mother, she possessed but limited educational advantages. Yet, very early she developed a passion for literature and became a writer of note.

After tramping all over Canada and obtaining a treasure of Indian legends, she wrote and travelled extensively in Canada, Europe, and the United States, reciting in public her own poems. When she visited Europe, she carried with her numerous letters of introduction, including one from the Governor-general, the Earl of Aberdeen, and she gained both social and literary standing. Her works were well received, both by reviewers and the public. Among her best-known works are two books of poems,—*"The White Wampum,"* published in England by John Lane, of the Bodley Head; and *"Canadian Born,"* published by Geo. N. Morang Co., of Toronto,—and a volume of prose, *"Legends of Vancouver,"* published by McClelland & Stewart, Toronto.

Her grave, marked only by a simple, rustic enclosure, may be seen from the main driveway in a trip around Stanley Park.