

The Canadian **WATCHMAN**



General
Douglas
Haig
with the
Canadian

Universal Peace or Another War? See Page 6

Remedies for Trouble



IF you are down with the blues, read the twenty-third Psalm.

If there is a chilly sensation about the heart, read the third chapter of Revelation.

If you don't know where to look for a month's rent, read the twenty-seventh Psalm.

If you are lonesome and unprotected, read the ninety-first Psalm.

If the stovepipe has fallen down and the cook gone off in a pet, put up the pipe and wash your hands and read the first chapter of St. James.

If you find yourself losing confidence in men, read the thirteenth chapter of I Corinthians.

If people pelt you with hard words, read the fifteenth chapter of St. John and the fifty-first Psalm.

If you are out of sorts, read the twelfth chapter of Hebrews.

—Selected.

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Editorial Comment

The Revival of Paganism

JAMES A. LEIGHTON, professor of philosophy in Ohio State University, has written a book "Religion and the Mind Today" (D. Appleton & Co.) in which he warns us that there are visible evidences that we are on the brink of that corruption and sensualism which preceded the crash of the Roman World and the emptying of her temples. In his chapter on the "Recrudescence of Paganism" he presents some disturbing facts although he is in no sense a pessimist. Throughout his presentation of the danger that he sees, he continues to point to the upward path. Some of his conclusions remind us of the words of a chaplain of a U. S. overseas battalion. When he was asked about the spiritual convictions of the young men under him and the effect of

danger upon them, he bluntly replied that so far as he could learn very few of the young men had any religious convictions at all. In his own words he described them as "a more or less clean minded lot of young pagans."

The recurring use of the word pagan as applied to the inhabitants of Canada and the U. S. is apt to grate harshly upon our sensibilities. We have always prided ourselves that we live in a Christian country. In reality however there is no such thing as a Christian nation in the sense that all the inhabitants are Christians. Christianity is not hereditary. One may be born a Canadian just as he may be a Roman Catholic, a Jew, or a Mohammedan by birth. We may inherit our father's wealth, social status, politics and church "leanings" but we cannot inherit his Christian



St. Peter's Church at Tyrconnell, near St. Thomas, Ontario, erected nearly one hundred years ago.

experience. The only way that anyone can become a Christian is by being "born again." A community may be Christian today and pagan in another generation even though some of the traditions of Christianity still cling to the pagan descendants of Christian ancestors. We often forget that Christianity and traditions of Christianity are entirely different things. While Christianity cannot be inherited, traditions are passed on from generation to generation. Paul, the Jew, was exceedingly zealous of the traditions of the

generation is living upon the morality produced by the character building spirituality of our Christian ancestors. But indulgence, sensuality, and corruption are fast making literal pagans of the descendants of many godly parents. The tide of paganism is rising. Prof. Leighton's warning is timely. Culture without spirituality and truth did not save the ancient civilizations and nothing but a revival of Christianity of twice born men can save this generation. Where are the signs that such a revival is coming?



In St. Peter's Church Cemetery, Tyrconnell. Tomb of Colonel the Hon. Thomas Talbot, founder of the Settlement.

fathers, (Gal. 1:14). He became a Christian not merely by assenting to the doctrines taught by the Christians but by becoming a new creature in Christ Jesus. The traditions of Christianity may have some good influence on the descendants of Christians so long as they are practiced voluntarily. But to essay to make a nation Christian by enforcing Christian traditions of civil law is folly. Nay, more, it is worse than folly, for it is adopting the very principles of paganism.

Traditions like habits are either good or bad. As a general thing Christian traditions, voluntarily cherished, do keep the way open for the work of the Holy Spirit upon the heart and no doubt often prevent lapses into vice and degradation. In this way the present

Growth of Spiritualism

In 1849 and 1850 spiritualism had no respectable standing among professed Christians. Scientists refused to consider it as anything more than trickery or slight of hand, and few indeed thought it would ever be given serious attention by honest, well-balanced people. Practically no one at that time could see anything in its manifestations that would warrant the prophecy that it would ever attract popular interest.

In 1848 the experience called Rochester Rapping in the home of Mr. Fox near Rochester, N. Y., caused some local excitement. While this was in progress, Mrs. E. G. White had a vision from which we quote:

"I saw that the mysterious rapping was the power

of Satan. . . . That soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more. . . . If it were possible, it would deceive the very elect. Satan will have power to bring the appearance of a form before us which purports to be our relatives and friends that are now asleep in Jesus. It will be made to appear as though they were present, the words they uttered while here, which we were familiar with will be spoken, and the same tone of voice, which they had while living will fall upon the ear. . . . I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board; that there could not be one left. Said the angel: 'They are binding in bundles ready to burn'. Then he shewed me the conductor, who looked like a stately fair person, which all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. Said he, 'It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. . . . He is making the world believe that the Bible is no better than a story-book, uninspired, while he holds out something to take its place; namely, Spiritual Manifestations!'—*Supplement to Christian Experience and Views,* edition of 1854.

Sixty-four years after the above was written, read the following extracts from a noted Canadian author entitled, "Better Dead":

"In old days—nor yet so very long ago—the dead slept quietly under the elm trees of the church-yard. All about them was silence, broken only by the twittering of the birds. The morning sunlight fell undisturbed upon the long grass about their graves. . . . All this is changed today, rudely and vociferously. The dead are all about us, wide awake, unseen, at our very sides. They rap on tables. They thump with chairs. They push a little ouija board obligingly to and fro. They ring bells. They wave luminous hands through darkened rooms. And from the pallid lips of an entranced medium, ghastly in her hysteria, come to us, so we are assured, the very words and thoughts of the departed. The whole civilized world today seems to be passing through a wave of spiritualism. . . . The thing is everywhere. It fills our magazines. It runs riot in our newspapers. We are back again, though we do not admit it, in the days of the astrologers. We keep away from the old words and the ancient terms. We speak of seances and mediums and psychic telepathy. We do not care to talk

of witches and wizards. But it is all one and the same thing. . . . The passionate desire for survival, the protest against the inexorable decree, the longing of an aching heart for the presence that is lost—these things in all ages have fostered, if not compelled, a belief in the reality of an unseen world. And in our time the suffering, the sorrow and the bereavement of the war invest the subject with a poignant pathos that must at least command respect.

"But the spiritualism of our own time has certain features which distinguish it sharply from all the different "spiritualisms" that have preceded it. For one thing, it has called in to its aid the powerful support of modern science.

"But to come back. We are saying that in point of mere weight of authority, we can no longer rule spiritualism out of court. Sir Arthur Conan Doyle, who has just published for us his *New Revelation* in spiritualism is not a fool. Sir Oliver Lodge knows more about physical science than I do; more than I want to. Sir William Barrett has a reputation that you and I cannot shake. So that we can no longer turn aside from the "messages", from "revelations" and "communications with the dead" as the mere product of ignorance.

"Thinking it all over, I cannot but regret that the spirits have come to life again. They were better dead. It is but an unkind service to plague them with the poor sorrows of our daily lives, our sufferings and our bereavements, which they can share but not alleviate. They have had their lot of sorrow. It were better to let them go. They seem to me to make but mournful and pathetic figures, fitting about us in the dark, murmuring their trite inanities. We would sooner see them asleep in the church-yard and at peace." *Stephen Leacock, in McLean's Magazine, Nov. 1918.*



M. Paul Painlevé, Noted French Statesman

Regardless of what the world may think of this prophecy or of the possibilities of communicating with the spiritual world, it is certain that spiritualism is pushing rapidly to the front and its manifestations are receiving widespread attention. Mrs. E. G. White is widely known as the Adventist prophetess. Her writings, based on fundamental New Testament teaching, are voluminous. Her godly life and the high moral tenor of her writings make the remarkable fulfillment of her prophecies the more interesting. From whence came her knowledge of the trend of future events?

Another War?

by C. F. McVagh



THE last ten years have brought much change of feeling regarding war. The results of the World War are disappointing. Any suggestion of a practical method of reduction of armaments receives a careful hearing. Interest in the old doctrine of the millennium has been revived among those who believe in the inspiration of the Scriptures.

The popular idea of the millennium is rather vague, but pleasing in its general features. It has been made to cover a multitude of speculative errors, for men naturally reason that the theories that don't work out satisfactorily now belong in the millennium. On a few points, nearly all are agreed. During a thousand years, there are to be no wars and the millennium is associated with the second coming of Christ. Those who look for the advent before the millennium are called pre-millenarians, and those who think that it will follow the millennium are post-millenarians. Many of the greatest evangelists and a large number of the most spiritual leaders in all denominations have been pre-millenarians.

Speculation regarding the millennium has assumed prominence at various times during the Christian era.

"In the primitive church, the influence of truth was very powerfully strengthened by an opinion, which, however it may deserve respect for its usefulness and antiquity has not been found agreeable to experience. It was universally believed that the end of the world, and the kingdom of heaven were at hand. . . . As long as, for wise purposes, the error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various races of mankind should tremble at the appearance of their divine judge. The ancient and popular doctrine of the millennium was intimately associated with the second coming of Christ." *Gibbon, "Decline and Fall of the Roman Empire," Vol. I, chap. 15.*

The promises in the Old Testament of the final triumph of good over evil have ever aroused perennial hope in the breasts of the faithful, but the idea of a definite thousand year period is derived mainly from the twentieth chapter of Revelation. The word "mil-

lennium" simply means one thousand years. It is made up of the Latin words "mille" a thousand, and "annum" a year. That which makes the thousand years spoken of in Revelation peculiar, is that Satan is bound during that time.

Yet in the Future

History tells of no thousand years of peace on earth. Its record is largely made up of bloodshed and oppression, of empires built up by violence and destroyed again by violence. The Bible says that God scatters the people who delight in war (Psalms 68:30, margin), and it is a historical fact that whenever a people begin to glorify militarism and justify it as a proper means of expansion, that the end of their regime is in sight. Of Caesar Augustus, Gibbon says: "Although Augustus considered a military force as the firmest foundation, he wisely rejected it as a very odious instrument of government." No matter how odious the choice that men make, God turns the results toward the advancement of truth. He lets men do as they please and then turns what they do to the best possible results. He will cause the wrath of men to praise him, and the remainder of wrath will he restrain, (Psalms 76:10).

When we consider that brute force never has produced any permanent results and that war is so repulsive that no one ever dares to start one without trying to make it appear that it is a defensive war, it is not strange that the best and most sensible of men have ever sought to avoid the necessity of an appeal to arms.

Arbitration Instead of War

Before the outbreak of the World War in 1914, there was a wide-spread conviction that wars were about to be banished from the civilized world, through such means as the development of economic interdependence among the nations and the beneficent influences of the gospel. Peace societies were formed with the

object of substituting arbitration for war as a means of settling national differences. Such statements from the prophets as "They shall beat their swords into plowshares and their spears into pruning hooks" found in Isaiah 2:2-4 and Micah 4:1-3 were considered as scriptural justification for such hopes. W. J. Bryan, Secretary of State in President Wilson's first cabinet was among the foremost statesmen working for world peace. During his term of office, numerous arbitration treaties were signed between the United States and other nations. As mementos of these, Mr. Bryan had some old swords melted up and recast into paper weights in the form of little plowshares.

The Hague Peace Palace, and the numerous peace societies showed that there were in all the great nations, those who cherished the hope that war could be outlawed in the civilized world; and the wealthiest men bestowed their millions freely for the advancement of the Peace Propaganda. Those who studied the Scriptures closely did not fail to notice and preach that the Old Testament prophets referred to did not say that nations would actually beat their swords into plowshares and

spears into pruning hooks, but that many people and many nations would say "come, let us beat our swords into plowshares and our spears into pruning hooks, and not learn the art of war any more, while another prophet, Joel, gave this message for the last days, "Proclaim you this among the Gentiles . . . Prepare war, . . . beat your plowshares into swords and your pruning hooks into spears". Joel 3:9, 10. No candid observer of events can fail to see that both these scriptures have been exactly fulfilled. Dr. Charles E. Jefferson has well said "nothing prospered in the decade before the outbreak of the war like peace plans, except the manufacture of guns." "Armed peace" this delusion was called.

The mid-summer of 1914 swept away a great cloud of pleasing speculation and revealed in the background as grim realities, forces that make for war and strife, which men had fancied were but ghosts. The temporal millennium ideas of the pre-war decade have been pretty well shot to pieces, but thinkers are going about, reconstructing their hopes into new theories and philosophies. The age of peace and justice is just ahead, we are told, but instead of depending wholly upon Christian



H. M. S. Hood in Vancouver Harbour. The flag-ship of Admiral Field's squadron visiting various ports of the Empire.

conscience and civilization, we must organize the physical forces as well. Experience has already taught us that the league of nations cannot enforce peace. Conflicting national interests offer obstacles and difficulties to the carrying out of any plan of mediation or enforced arbitration.

Conversion of the World

The Bible says "there is no peace to the wicked". If that is true, the only way to secure peace on earth is either to convert all, or at least, the ruling majority of the inhabitants to righteousness, or for God to destroy those who refuse to be converted.

Without saying that Christianity has failed and while freely admitting that the church is a beneficent factor in restraining evil and in promoting the spiritual and physical good of humanity, it must be patent to all that if seventeen centuries of profession of Christianity did not prevent the outbreak in 1914, it is not safe or reasonable to depend upon a mere profession of Christianity to prevent future wars.

What does the Holy Scriptures say of the prospects of a conversion of the world? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. The activity of the missionary societies, es-

pecially during the past decade, is one of the most striking signs of the end of the age. But this does not say that all men will yield. The fact is that so far, only a small percentage of the people who have the most favourable opportunity of hearing the gospel respond to the drawing influence of Christ's Holy Spirit.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Timothy 3:13. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Timothy 4:1. "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37.

In the days of Noah, the flood did not convert them all, but destroyed all except those who acted upon faith and went into the ark. So shall it be when the Son of Man is revealed. The second coming of Christ does not convert the world or change the character of any person. On the contrary, that event fixes the eternal destiny of all, for the decree that immediately precedes the Lord's coming says let the righteous be as they are and also let the wicked be as they are, (Rev. 22:11, 12).

The Second Coming of Christ

It is proper to inquire what effect Christ's second coming will have upon the earth.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

The dead will all be resurrected but not all at the same time.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Cor. 15:23.

"But the rest of the dead lived not again until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:5, 6.

From these scriptures, it is evident that there is a thousand years between the resurrection of the righteous and the resurrection of the wicked. It is also clear from the context, that the thousand years between the two resurrections is the same thousand years during which Satan is bound. "Then we which are alive and



The La Salle Memorial near Hamilton, Ontario, commemorating the landing near this spot in 1669 of the French explorer La Salle, discoverer of the Mississippi River.

remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17. Thus, all the righteous are removed from earth to be with Christ. During the thousand years Christ is not with men on earth, but the righteous are with Him in heaven.

Wicked Slain and Earth Desolate

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23-26.

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

Thus the second coming of Christ brings upon earth a thousand years of peace, but it is the peace of a cemetery. "There the wicked cease from troubling; and there the weary be at rest." Job 3:17. The righteous are with Christ. The wicked are all asleep in death. The earth is all broken down, a desolate uninhabited waste. It is in this abyss of deep desolation that Satan is doomed to spend the millennium with no one to tempt and nothing to do. "After that he must be loosed a little season." Rev. 20:3.

Satan Loosed

At the time of the second advent the wicked dead are raised and the New Jerusalem comes down from God out of heaven. The chain of circumstances that bound Satan is broken. The wicked see what they have lost. Then Satan tells them that on account of their numbers they can take the city by force, but as they gather about the beloved city for an armed



Queen Alexandria, General Birdwood, who commanded the Australian forces in the great war, and the late Sir Dighton Probyn, V.C., who was controller of the household of Queen Alexandria. He was one of the first winners of the Victoria Cross which was instituted during the Crimean War.

attack, fire comes down from God out of heaven and devours them, (Rev. 20:9).

The saints reign with Christ in heaven for a thousand years while the earth is desolate. The reign of Christ and the saints upon the renewed earth is not limited to a thousand years, (see Luke 1:33; Dan. 7:18; Nahum 1:9).

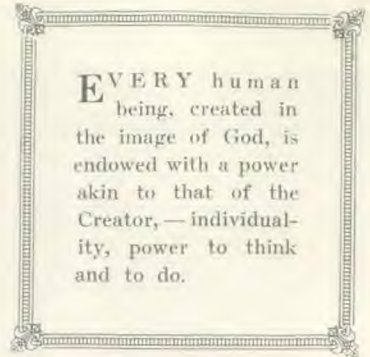
While the Scriptures hold out no promise that humanity will reach the ideal state of peace and brotherhood through the processes of revolution, they do assure us that after sinful men have demonstrated their failure that God will destroy sin and give to all who accept the gospel a "happy future home" in the "new earth" cleansed and restored to its Eden beauty.

Source and Aim of True Education

"The knowledge of the holy is understanding,"

"Acquaint now thyself with God."

by MRS. E. G. WHITE



OUR ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the persual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

The source of such an education is brought to view in these words of Holy Writ, pointing to the Infinite One: In Him "are hid all the treasures of wisdom." "He hath counsel and understanding."

Great Teachers

The world has had its great teachers, men of giant intellect and extensive research, men whose utterances have stimulated thought, and opened to view vast fields of knowledge; and these men have been honoured as guides and benefactors of their race; but there is One who stands higher than they. We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world.

Higher Education

In these days much is said concerning the nature and importance of "higher education." The true "higher education" is that imparted by Him with whom "is wisdom and strength;"

out of whose mouth "cometh knowledge and understanding."

In a knowledge of God, all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.

In this communion is found the highest education. It is God's own method of development. "Acquaint now thyself with Him," is His message to mankind. The method outlined in these words was the method followed in the education of the father of our race. When in the glory of sinless manhood Adam stood in holy Eden, it was thus that God instructed him.

In order to understand what is comprehended in the work of education we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling His glorious purpose in the education of the human race.

God's Purpose for Man

When Adam came from the Creator's hand, he bore in his physical, mental, and spiritual nature, a likeness to his Maker. "God created man in His own image," and it was His purpose that the longer man lived, the more fully he should reveal this image,—the more fully reflect the glory of the Creator. All his faculties were capable of development; their capac-

ity and vigour were continually to increase. Vast was the scope offered for their exercise, glorious the field opened to their research. The mysteries of the visible universe—the “wondrous works of Him who is perfect in knowledge”—invited man’s study. Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator’s glory.

The Divine Likeness Marred but not Obliterated

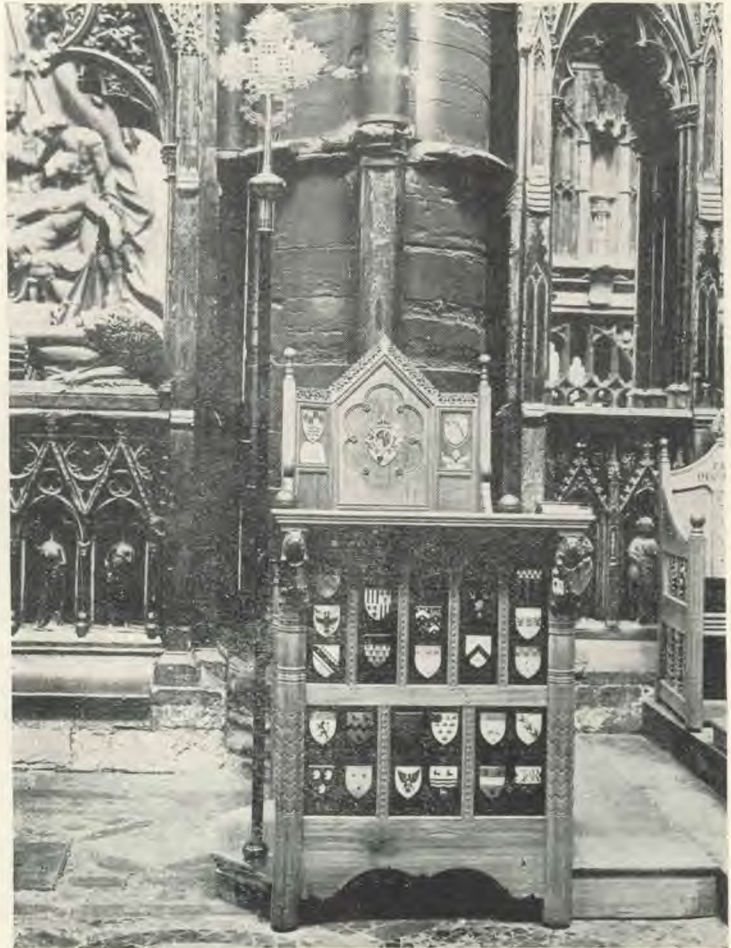
But by disobedience this was forfeited. Through sin the divine likeness was marred and well-nigh obliterated. Man’s physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death. Yet the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life.

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, “Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind.” To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power.

It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.

Like the first is the second commandment,—“Thou shalt love thy neighbour as thyself.” The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow-men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven; for we receive heaven into our hearts.

Since God is the source of all true knowledge, it is, as we have seen, the first object of education to direct our minds to His own revelation of Himself. Adam and Eve received knowledge through direct communion with



A wonderfully carved and decorated chair presented to Westminster Abbey for use by the Dean.

God; and they learned of Him through His works. All created things, in their original perfection, were an expression of the thought of God. To Adam and Eve nature was teeming with divine wisdom. But by transgression man was cut off from learning of God through direct communion, and, to a great degree, through His works. The earth, marred and defiled by sin, reflects but dimly the Creator's glory. It is true that His object lessons are not obliterated. Upon every page of the great volume of His created works may still be traced His handwriting. Nature still speaks of her Creator.

Yet these revelations are partial and imperfect. And in our fallen state, with weakened powers and restricted vision, we are incapable of interpreting aright. We need the fuller revelation of Himself that God has given in His written word.

The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred word.

Individuality

Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth,



Ahmed Hassansin Bey, Egyptian explorer recently honoured with the Founders' Medal of the Royal Geographical Society.

to the vast fields opened for research in nature and revelation. Let them contemplate the great facts about duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire

or worldly ambition. It fortifies the mind against evil. Instead of some master passion becoming a power to destroy, every motive and desire is brought into conformity to the great principles of right. As the perfection of His character is dwelt upon, the mind is renewed, and the soul is re-created in the image of God.

What education can be higher than this? What can equal it in value?

"It can not be gotten for gold,
Neither shall silver be weighed for the price thereof.
It can not be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal can not equal it;
And the exchange of it shall not be for jewels of fine gold,
No mention shall be made of coral, or of pearls;
For the price of wisdom is above rubies."

Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will

be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; an education that can not be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above.

The Purpose of Affliction

CHRIST taught Paul to "glory in tribulation," because "it works patience, and patience experience." And what is experience but the mark of the divine assayer of the precious metal, who, when He sees that all alloy is released and His own face is reflected in the purified gold, stamps it "Approved". Yet how many of God's suffering saints cry, not

like Paul, "All things work together for good," but like Jacob, "All things are against me," or, like Rachel, weep for their loved ones and "refuse to be comforted because they are not."

Under Christ's tuition, sorrowing saints learn to rejoice in affliction, like the blind girl who thanked God for blinding the outer eye, that He might put telescopes to the eye of the soul, and bring celestial glories near. The "diamond of the first water" is recognized by retaining its brilliancy under water where other precious stones lose their lustre. And our Lord teaches that a part of the office of affliction is to show how the radiance of the true disciple is undimmed beneath the deep waters of sorrow. Passing through the valley of tears, He makes it a valley of springs and streams.

The greatest of poets only echoed the teaching of Christ when he said:

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

In the shipwreck of worldly joy, the disciple casts out the four anchors of faith and hope and love and patience, and, swinging from them, waits and wishes for the day!

—A. T. Pierson.



Lovely Fountains Abbey in Yorkshire, England

An Impressive Lesson

by Calvin P. Bollman

An impressive lesson, and one that every American citizen, and especially every legislator, should ponder well, is taught by the history of the English Commonwealth, under Cromwell, and the Restoration of the monarchy.

England was never officially so religious as under Cromwell, whose "Ironsides" charged at Winceby "singing psalms."

Cromwell himself, when forcibly dissolving Parliament, exclaimed: "It is you that have forced me to this. I have sought the Lord night and day that He would rather slay me than put upon me the doing of this work." The members of the new Parliament summoned by the council of state "from lists furnished by the Congregational churches," were described by Cromwell in Scripture language as "faithful, fearing God, and hating covetousness." Among them was "Praise-God Barebones."

Of the assembling of the new Parliament, Green says in his "History of the English People":

"Cromwell himself, in the burst of rugged eloquence with which he welcomed their assembling on the fourth of July, was carried away by a strange enthusiasm. 'Convince the nation,' he said, 'that as men fearing God have fought them out of their bondage under the regal power, so men fearing God do now rule them in the fear of God. . . . Own your call, for it is of God; indeed it is marvelous, and it hath

been unprojected. . . . Never was a supreme power under such a way of owning God and being owned by Him.' A spirit yet more enthusiastic appeared in the proceedings of the convention itself."

Of the Cromwellian régime and the reaction that followed the restoration of the monarchy, another historian says:

"Within two years after the Restoration a reign of profligacy was established in the court the like of which had never before been known in England. The king himself was the centre and his influence the circumference of the shocking moral depravity which pervaded first the courtly society and then the whole kingdom. For this it is just that Charles II

should be held to a rigid account at the bar of history. The condition suited him precisely. But it is also true that the temper of the age was as well pleased with his moral abandonment as he was pleased with it. The true cause of the collapse of public and private virtue in the times of the Restoration is to be sought and found in the inevitable reaction which had taken place against the reign of the Roundheads. That body of religionists had, during their political supremacy, done as much as they could to destroy the happiness of the human race. They had planted themselves squarely in the way of every natural pleasure of which men are capable. To them the innocent joys of childhood, the ring-



Hon. Margaret Bondfield, prominent in British Labour circles and a member of the Ramsay MacDonald Government.

ing laughter of youth, the inspiring excitements and recreation of middle life, as well as the casual smiles still fitting at intervals across the wrinkled face of age, were all alike odious, hateful, damnable. They seemed to take a strange inward satisfaction in clothing the whole world in the anguish of dreariness and the dolour of despair. There never was in the history of mankind any other epoch in which the sour-visaged and Scythic giant of Bigotry so beat down with his bludgeon every budding hope, tender love, and blossoming joy of the human heart as when the lugubrious fanatics of 1650 sat on the breast of prostrate England.

"Against all this the nature of man at last revolted, and rushed to the opposite extreme. The age of indulgence followed the age of suppression, and the hilarious shouts of drunken rioters were heard instead of the artificial groans and grunts of the Puritans. The jaunty plumes and perfumed locks of the Cavaliers, in whom the last sparks of moral obligation had gone out, were the fitting counterparts of the shaven faces and carefully cultivated ugliness of the Puritans, in whom a factitious discipline had begotten death, and cant had murdered culture.

"Charles II was the fitting exemplar of this age. The reign of rigour gave place to the reign of riot. And it were difficult to say which was the worse! Certain it is that no more scandalous court has been seen in modern Christendom than that of the Second Charles."—*Ridpath's "History of the World."*

The lesson is not far to seek. "Pure religion and undefiled before God and the Father," is not either individual or governmental profession, but is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is not a creature of man, but is the fruit

alone of the indwelling of the divine Spirit.

Christian Fellowship

"THE golden chain of affection is binding together all who compose the goodly fellowship of the saints. Calvary rather than Sinai is the typical source of the church's inspira-



Chief Justice Mathers of Manitoba

tion; and bonds of law are being supplanted by bonds of love. Indeed, the whole host of the redeemed is marching in solid phalanx against the combined forces of ignorance and error, of depravity and sin, while, high above all the regimental standards, floats the banner of the cross, blazoned with the suggestive inscription, 'Every one that loveth is born of God.'



LEFT.—Lord Grey of Falloden and Lady Grey

ABOVE.—Earl Haig unveiling Newfoundland's

RIGHT.—Two famous Labour Ministers in Co
Noel Buxton. By the irreverent this picture

BELOW.—The new main building of Jasper

BELOW.—Photograph of a new sewer being constructed 28 feet underground in Winnipeg.





memorial, erected in the centre of St. John's.
 ress, Right Hon. Sidney Webb and Right Hon.
 en christened, "Mutt and Jeff."
 Lodge, on Lac Beauvert.



BELOW.—When the "Hector" brought Scottish pioneers to Nova Scotia, Massachusetts was still a British Colony. Governor Cox of Massachusetts addressing a gathering at Pictou, N. S., in 1923



Shall We Discard the Book ?

by D. E. Robinson

IN time of fog, when the ocean lanes are obscured in haze, astronomical and other observations are impossible, and the masters of ships may now ascertain their positions and course by communicating with wireless direction-finding stations. An eastbound steamer off the coast of Newfoundland, according to the best reckoning of the captain was travelling well to the south of the island. But the dense fog made him cautious, and he decided to inquire by radio from the direction-finding station at Cape Race. The reply indicated that he had drifted twenty miles to the northward, and was headed directly for the rockbound coast. He trusted to the accuracy of the reply, and yielding the convictions based on his best judgment turned his ship to the southward. Soon he heard the fog signal at Cape Pine, and realized that his faith in the message coming from an unseen source through the ether had saved him from shipwreck.

On the other hand, disasters have sometimes occurred because the captains of ships were so sure of their own judgment that they doubted the accuracy of messages from stations on the shore. Perhaps the most tragic of these occurred last September when the United States Destroyer Squadron was steaming northward off the California coast. The leader of the squadron became confused, and in disregard of the radio signals, gave an order to "Change the course." Very quickly after this, not only was his own ship torn by the jagged rocks off the shore, but six others following in close formation were rendered hopeless wrecks, over twenty men were drowned and scores of others were seriously injured in struggling to the land. The fact that the captain was sincere in the convictions that lay back of his fatal order could not avert the disaster.

From some source there has come to us what purports to be a chart with directions as to how we should steer our course in life so as to be assured of eternal joy. For centuries the captains of the Christian Church have been

a unit in maintaining that this chart, called the Bible, has come to us from the Lord of heaven, and that it is to be received as the Word of God. But there has come a change, and today the commanders of our earthly ships of state, professors, lawyers, scientists, teachers, yes, even many preachers are questioning its truthfulness, and are manufacturing other charts, as indicative of the future course of this world's destiny. Few people are shocked when a writer like A. Conan Doyle airily refers to the "old ironclad unreasoning Evangelical position, . . . when a text was supposed to be an argument."—*Pearson's Magazine, March 1924.*

In explaining the change of his own position, Sir Arthur refers to other "radio messages" that have purported to come from his dead friends. And because these messages are contrary to the fundamental teachings of the old Book, and furthermore because the Book has warned against attempting to communicate with the dead, he with many others, has been forced to choose between the veracity of the two contradictory messages.

But in the "chart" to which we still cling, this very loss of faith, and these contradictory messages were pointed out centuries ago. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

Multitudes of other people have lost their faith in the Bible because of the boastful assertions of men who are leading the world in scholasticism. The wonderful discoveries of modern science, they assert, have rendered the Bible, particularly its record of creation, hopelessly out of date. Refer them to the words of Christ that the last days shall be like the days that were before the flood, and they will patronizingly tell you that there never was a flood, that everything has been going on in a steady evolution for millions of years.

And this great "scholastic" destructive Biblical criticism has also been charted, and to those who still maintain their faith un-

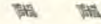
shaken, is but another of the scores of signs that indicate that we are nearing the port. "There shall come in the last days scoffers, . . . saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. [Evolution in a laconism]. For this they willingly are ignorant of, that . . . the world that then was, being overflowed with water perished."

Before casting aside as unreliable the "Word of life," let us weigh well its claims. Boldly it has asserted its unchanging, and eternal authority, in contrast to the highest levels of human thought. "All flesh is as grass, and all the *glory of man as the flower of grass*. The grass withereth, and the flower thereof falleth away: but the Word of the Lord *endureth forever*."

In its perplexity and bewilderment, the world needs an infallible guide, such as the

Bible claims to be. It was a king who was simple enough to testify of God's message, "Thy Word is a lamp unto my feet, and a light unto my path." Can we do better?

Capetown, S. Africa



The Arrow and the Song

I shot an arrow into the air,
It fell to earth, I knew not where:
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—Longfellow.



The New Liverpool Cathedral consecrated July 19, in the presence of King George.

The Origin of Sunday as a Holy Day

*Did the Power that Claims to have Sanctified
Sunday have the Right to do it?*

by Elmer L. Cardey



HE battle of the ages between truth and error reached a crisis within three centuries after the death of Christ. The light of truth that went forth from the Judean hills, as a result of the life and teaching of Jesus, by the close of the first century had dispelled the pagan darkness of the known world. The message of God's authority and Jesus' atonement for sin was carried with great power to the nations. The historian thus speaks of that work:

"His disciples, beginning at Jerusalem, travelled over the Roman Empire and the world, everywhere proclaiming their Master as the author of everlasting life. From the midst of a people who despised all nations, came forth a mercy that invited and embraced all men. A great number of Asiatics, of Greeks, and of Romans, hitherto dragged by their priests to the feet of dumb idols, believed the Word. It suddenly enlightened the whole earth, like a beam of the sun. A breath of life began to move over this wide field of death. A new people, a holy nation, was formed upon the earth; and the astonished world beheld in the disciples of the Galilean a purity and self-denial, a charity and heroism, of which it had retained no idea."—*History of the Reformation, D'Aubigné, Vol. I, page 34.*

"Shortly after the death of the first apostles, an eclipse of this glorious light began to set in. By the close of the fourth century, it had become well-nigh total. Pagan philosophy and heathen rites had entered the church and corrupted her practices. The historian further says: "Ignorance and superstition took possession of the church, and delivered it, fettered and blindfold, into the hands of Rome." —*Id. page 42.*

The superstitions and practices of paganism were soon accepted as Christian doctrine. Sun worship, the centre of all pagan cere-

monies and devotions, was given a new and prominent place in this new theology. From early times the nation of Israel had battled against sun worship, known then as Baal worship. The Christian church met this ancient foe and suffered defeat in the third and fourth centuries. Constantine, erroneously called the first Christian emperor, enjoined and enforced a law to have Sunday—called by himself a solar holiday—established as a day of worship in the church. Of that law we read:

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D." —*Chamber's Encyclopedia, art., "Sabbath."*

Not Divinely Authorized

The civil law passed by this emperor was soon to become an ecclesiastical command in the hands of designing churchmen. Christianity was then seeking to share the honours of state with the passing pagan powers. It was a great stroke of diplomacy for the ruling state and church heads to take the solar holiday, revered by the pagans through all time, and sanctify it as a day for Christians to observe. It, like the images from the pagan temples, was changed in form or name only, and was then set up in the Christian church as an instrument of divine worship.

The succeeding church councils between the years 321 A. D. and 538 A. D. gradually placed a sanctity upon the first day of the week that was intended by the Lord Jehovah to belong only to the seventh-day Sabbath. Of this gradual change, it is said:

"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea [about 364 A. D.] . . . first settled the observation of the Lord's day."—*Dissertation on the Lord's*

Day," William Prynne, (1633), pages 33, 34.

Protestant historians have unanimously pointed out that Sunday observance came not from the teaching of Christ or His apostles, but from the laws of the church as it was drifting toward paganism.

Rome Did It

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered labouring on Sunday as a sin."—*"The History of the Christian Religion and Church,"* Dr. Augustus Neander, page 186, translated by Henry John Rose, B.D.

Another writer says:

"It [the Roman Catholic Church] has reversed the fourth commandment, doing away with the Sabbath of God's Word, and instituting Sunday as a holy day."—*"History of the Christians,"* N. Summerbell, page 418.

Strange as it may appear—and yet not strange when we understand their basis of reasoning—the Catholic authorities all agree in saying that their church made the change in the early centuries. Thus we read:

"Ques.—How prove you that the church hath power to command feasts and holy days?"

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly,

and breaking most other feasts commanded by the same church."—*"An Abridgment of the Christian Doctrine,"* (R.C.) Rev. Henry Tuberville, D.D., of Douay College, France (1649), page 58.

A most recent testimony to this change comes from the *Catholic Record*, of London, Ontario, September 1, 1923:

"Protestants reject divine tradition, the unwritten word, which Catholics accept as of equal authority with the written word, the Bible. The divine authority given by Christ to the church to teach in His name, to bind and to loose, Protestants deny. For them—and it is their boast—the Bible and the Bible only has divine authority.



The Crown Prince of Abyssinia visiting Europe. Many Abyssinian Christians still observe the Sabbath.

"Now in the matter of Sabbath observance, the Protestant rule of faith is utterly unable to explain the substitution of the Christian Sunday for the Jewish Saturday. It has been changed. The Bible still teaches that the Sabbath, or Saturday, should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands there in the Bible as one of the Ten Commandments of God. There is no authority in the Bible for abrogating this commandment, or for transferring its observance to another day of the week.

"For Catholics there is not the slightest difficulty. . . . The church is above the Bible; and this transference of Sabbath observance from Saturday to Sunday is proof of that fact. Deny the authority of the church, and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the third—Protestant, fourth—commandment of God."

This is indeed a plain statement from the Church of Rome, an arrogant defiance of the authority of God's law and the Bible. Yet if we practice what Rome teaches, we must accept the position of this Catholic paper as correct. Ages ago the prophet foresaw the rise of this religious and political power that would seek to change the law of God. "He shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

Five hundred years after Daniel's time, another leader for God—the apostle Paul—also prophesied of the coming of an apostasy in the church which would seek to overthrow the authority of Jehovah and declare itself above Him, even as the papacy has so openly and without shame been doing: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2: 3, 4.

The prophet declared this change of the Sabbath would be attempted, and points unmistakably to the apostasy as the power that would do it. That power declares she has done it; and the Protestant world has been placidly accepting her authority in this mat-

ter, while rejecting her other dogmas and pagan doctrines.

Surely the time has come for every lover of truth and every loyal follower of God's Word to face about and take his stand upon the Bible and the Bible only. By doing this, we shall be accounted on God's side; and in that day when every one will be called to face the standard of the judgment—the Ten Commandments—we shall find the gates of the New Jerusalem will swing open wide to His followers, and these words will be heard: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

Sometime

"What I do thou knowest not now, but thou shall know hereafter."

SOMETIME, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine more in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to crying babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes commingled with life's wine,
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face
Oh, do not blame the loving Father so!
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest bloom His love can send.
If we could push ajar the gates of life
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery would find a key.

But not today. Then be content, poor heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the hidden cups of gold,
And if through patient toil we reach the land
Where weary feet, with sandals loose, may rest,
Then shall we know and clearly understand—
I think that we shall say, "God knows the best."

—Mary Louise Riley Smith.

Is it Really Higher Education?

*Something is Lacking in Modern Education
and the Omission is Fatal*

by F. D. Nichol

THE recent past has called our attention to the question of education from two vastly different standpoints. We have had the graduation season, with its accompanying reams of newspaper eulogy of the wonderful school system of our land, and simultaneously we have had portrayed before us in the same papers the revolting crime of two university students who murdered a child for the "thrill" of it. These two young criminals are considered by their universities as very brilliant — near prodigies — shining examples of our modern educational system.

Here, then, we are presented with contradictory facts. The popular theory is that education is the saviour of the world; that if the masses could only receive a higher schooling instead of living in semi-illiteracy, crime and trouble would vanish from the midst of society. The curriculum has been apotheosized, and learned degrees have been deified by this cult who seek salvation at the shrine of education. And so far as appearances go, there is quite a little evidence to support the theory. But here come two young men, exhibits "A" and "B" of higher education, who stagger our imagination with the awfulness of their act.

Patently, there is something altogether wrong with the theory of educational salvation. It is a misnomer to speak of a *high* school or of *higher* education, for it can not be proved

that man is thereby truly elevated. Instead of serving as wings to lift him above the world's wickedness, a brilliant education may simply prove to be a millstone about his neck. Because a man can master the mysteries of the fourth dimension, it does not follow that he can therefore solve the problems of life. Because he so completely understands history

that he has a knowledge of the campaigns and victories of past men, it does not follow that he will therefore have victory in the battle of life that lies ahead for him. Or because he has so developed his muscles on the athletic field that he can come out ahead in a sprinting contest, we are not justified in saying that he will therefore win out in the race of life.

The trouble with education is that the mental and the physical have been developed but the spiritual has been left dormant. Men are trained to be mental wizards or physical giants, but they are left spiritual pigmies. That is why so-called education does

not really elevate, for it is the spiritual part of man that determines in what plane he dwells. To change the figure, it is the spiritual that acts as the governor on the machinery of life. It is the spiritual that enables a man to put to the right use the training he receives. Instead of being the least important, the spiritual is the most necessary. As the wise man declared: "The fear of the Lord is the beginning of knowledge," for "the fear of the Lord is to hate evil."



Little Onalicum Falls Near Cameron Lake

Providences and Their Purpose

by Daniel H.
Kress, M.D.



"Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast."
Psalms 36: 3.



ALL these things are against me" and "I will go down into my grave unto my son mourning," said Jacob when deprived of Joseph, his son. It appeared to him that Joseph his son was dead, for there before him lay the coat of his son stained with blood. "An evil beast hath devoured him. Joseph is without doubt rent in pieces," were the pathetic words that he uttered.

Appearances indicated clearly that Joseph was dead, but it was not so in fact. Appearances can not be relied upon always. The one who is governed by appearances is a poor judge of what God is doing. Joseph was not dead. He was on the way to the throne of Egypt where through his influence and high position God could later, in time of famine, provide food to keep alive the father who said, "All these things are against me," and the brothers who said, "Let us kill him".

Could Jacob have penetrated the future, he would never have given expression to these words.

"Few and evil have the days of my life been," said the old man years later, in answer to the question by Pharaoh, "How old art thou?" It was a sad confession of what unbelief in God and in His providences will do. Could Jacob have seen what God was working out, could he have seen his son, as prime minister of that vast Egyptian Empire, come to meet him attended by a retinue of royal ser-

vants to escort him and his family to the fertile fields of Goshen, he would never have said, "All these things are against me."

Why has this brief history been written? Not merely as a matter of history, not merely that we might see how God worked then in behalf of His own. It was written for our sakes "that we through comfort of the Scriptures might have hope". As God worked then, so He works today. We are to learn from this that what appears to be against us is in reality for us. Never are we to say, "All these things are against me."

The apostle Paul said, "We know that all things work together for good to them that love God". "We know that all things," and that means what it says,—not merely some things, but "all things work together for good". Knowing this, we can never say, "All these things are against me." Instead, we shall say, "All these things are for me; they are all working out God's purposes concerning me, and working together for my good." Believing this, we can not go about with bowed head, complaining of this and of that experience through which His providence may lead us. We shall not find fault with our surroundings. We shall not attribute to circumstances our poverty of soul.

The fact is, the real cause of all our disappointments and sorrows lies within,—circumstances and surroundings have little to do with the experience of the soul. It mat-

ters not so much *where* we are. It does matter *what* we are. Unbelief saddens the countenance; faith gladdens it. Whom God makes glad, nothing can make sad.

"Our light affliction which is but for a moment, *worketh for us*," said the apostle. What a blessed thought. Affliction, be it what it may, is one of God's workmen whereby good is brought to us. It is designed to wean us from things temporal, and work "for us a far more exceeding and eternal weight of glory." Paul could speak from experience when he said, "Tribulation *worketh patience*". Every curse God converts into a blessing. He makes even the wrath of man to praise Him. God allows wicked men to have their way, and overrules it for good to His own. So we may say, "I will not fear what man shall do to me."

"Ye thought evil against me," Joseph said to his brothers later, when, repentant, they stood before him pleading his forgiveness for the course they had pursued, and the evil they had done. But he added, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: *for God did send me before you to preserve life*. . . . So now it was not you that sent me hither, but God." Gen. 45: 5-8. "God meant it for good."

There is health in such a faith as this. Many of the sicknesses afflicting mankind are due to a lack of faith in God's providences. There are sicknesses due to improper diet and to excesses of various kinds. Reformation in the habits of life is the only remedy. But there are some diseases that reformation in these respects alone will never heal. We meet with such cases every day. Blessed are they who see God in His providences, who know that nothing can come to them only by God's permission and that whatever He permits to come, he designs for their good. "In everything give thanks," says the apostle. "This," he says, "is the will of God in Christ Jesus concerning you." There is health in this. It is the great secret of a happy, long and useful life.

Israel's host perished in the wilderness because of their unbelief in God's providences. So long as everything was in harmony with their desires they felt contented and happy and sang God's praises. When they got into difficult experiences, they murmured and complained and found fault with everything and everybody. Elim, "where there were twelve wells of water and three score and ten palm trees," was almost in sight when they reached

the bitter waters. God was leading them to Elim. God saw Elim; they saw the bitter waters and murmured.

In studying Israel we are studying human nature. Could we penetrate the future and see what God sees, and understand his purposes, we would never complain. Since we can not do this, we must trust Him as we onward journey till we reach the land of promise just before. On the journey thither we too shall come to the bitter waters. But when we do, we should call to mind that Elim is probably just in sight. Ours must be a walk of faith. There is no excuse for us to repeat Israel's sad experiences. They are recorded that "we through comfort of the scriptures might have hope". It is our privilege to *know* that God leads us as we would choose to be led could we see the end from the beginning.

Knowing this, we may sing from the heart, "Let good or ill befall, it must be good for me: content with having thee in all, of having all in thee."



Verandah of a summer Hotel in Muskoka, Ont., during the tourist season.

The Resurrection of Christ

by H. Grattan Guinness, D.D., F.R.A.S., F.R.G.S.



HE resurrection of Christ is "at once the most important and the best authenticated fact in the history of the world," says Dr. Charles Hodge, and he gives the following résumé of the evidence of its occurrence:

- (1) It was predicted in the Old Testament.
- (2) It was foretold by Christ himself.
- (3) It was a fact admitting of easy verification.

(4) Abundant, suitable, and frequently repeated evidence was afforded of its actual occurrence.

(5) The witnesses to the fact that Christ was seen after his death on the cross, were numerous, competent, and on every account worthy of confidence.

(6) Their sincerity of conviction was proved by the sacrifices, even that of life, which this testimony entailed upon them. . . .

(IV.) *The evidence of the resurrection afforded by the words of the Risen Christ.* In these utterances we move in a new sphere, and we are profoundly conscious of it. Clouds have rolled away. Morning has come. It is the same Christ who speaks—the Christ of Galilee, of Calvary; but his outlook is changed. Instead of looking forward to the cross as in his earthly ministry, he looks back upon sufferings which have passed; instead of fulfilling particular predictions, he points to the fulfilment of inspired prophecies as a whole; he opens the Scriptures as never before; the tone is one of fresh and lofty instruction; there is nearness still in spirit and in promise, and yet a separateness and elevation altogether new: the old relations to individuals remain, but the world relations are wholly different. He is still the Comforter of sorrow, the Saviour from sin; but he has passed into another life whose limitless ascent lies open to his view. Mary is still loved, Peter's thrice-repeated denial remembered, John is still distinguished by special favour; the "Thou shalt follow Me afterward" of the earlier prediction as to Peter is changed to the clearer announcement of a martyr-calling and the deep meaning command, "Follow Me." The marks of a bygone Calvary are pointed to in correction of incredulity, yet the faith that should take the

place of vision is put in preference above the conviction produced by sight; on the familiar shores of Galilee a past miracle is repeated, but in a new form and with new and larger meaning; the love of the Shepherd for the sheep and the lambs is still the same, but he no longer personally feeds and gathers them as once, but calls a disciple, who loved him all the more because much forgiven, to be their visible guardian and their guide. Judea, Samaria, Galilee no longer limit the exercise of his ministry, but the world with its "all nations" has become the sphere of his saving activity; his personal ministrations are replaced by those of chosen heaven-qualified agents, sent forth to continue his work and act in his name; and a Power and Presence promised of an unseen and spiritual kind, which should take the place of the limited and visible aid of former days, and should continue, unlike the transitory and interrupted assistance of the past, even to "the end of the age."

This heaven of thought and action is beyond the creative power of man. It rests on no earthly foundations. So far are these thoughts and utterances from being the creation of the Church, they have created it; and even now the Church falls short, how far short, of their full comprehension, and of the complete realization of their large and lofty purposes. Yet are they the sphere in which she has had her being for nineteen centuries, and that in which she lives and moves today.

But not only are the utterances new, and of a largeness of scope and loftiness of purpose inexplicable on purely natural grounds, but their accompaniments are worthy of their celestial character. Angels have entered the lowly scene of the Redeemer's action. An angel rolls away the stone from the sepulchre. Two angels sit within the tomb, guarding and contemplating the place where the body of Jesus had lain. From angel lips proceed the thrilling question, "Why seek ye the living among the dead?" The angels say, "He is not here, He is risen," and remind His earthly disciples of His past predictions, and of how His words had been fulfilled. And when He ascends angels are witnesses, and linger when

He is gone to direct the thoughts and hopes of the men who with them had watched the sublime termination of the Redeemer's ministry, to the promise and prospect of His returning again "in like manner" as He had departed.

Are these vain imaginations of ignorant Galileans—these acts of sublimity, these visions of glory, these words of celestial understanding, consolation, and rebuke? Or are they the unadorned records of actual and amazing facts proper to a narrative which from its commencing paragraph has revealed a Divine intervention on behalf of men to open to them a higher sphere of existence, and lead them to enter its glorious portals? Should angels be seen and heard at the Nativity, and none be seen or heard at the Resurrection close? No, in being where they are, they are where they should be: pure and lofty as ever, yet the lowly servants of the Son of Man, ministering spirits gazing with delight into the depths of Providence and mysteries of grace, while swift of wing to succour and to serve the heirs of salvation.

The attempts of incredulity to explain away the resurrection of Christ have met with dismal failure. No theory has ever been invented by the fertile brain of man which can account for the facts we have here to deal with in any non-miraculous sense. The Jews took the lead in denying the resurrection, by circulating the falsehood that the disciples had come by night and stolen the body of Jesus. This view, which regards the apostles and early Christian witnesses as immoral plotters, conscious liars, and barefaced impostors, has long been abandoned as disproved by their demonstrated sincerity and holiness, men who were the foes of falsehood in every shape and form.

The "visionary hypothesis," that the appearance of Christ to his apostles and others as risen from the dead were deceptive and unreal, is disproved by the case of Thomas, who was commanded to touch the wounds in his hands and his side; and by "the rush of conviction" produced by the command. It is utterly disproved by the copious recorded utterances of Christ after his resurrection which we have been contemplating; teachings which "beginning at Moses and all the prophets" expounded to the wondering disciples "the things concerning himself."

The sceptical hypothesis, that the story of Christ's resurrection was only a myth devel-

oped in the second century when the actual facts had faded from the memory of the Church, is utterly disproved by the testimony of Paul's four undisputed Epistles, confessedly written within the lifetime of those who claimed to have witnessed the event. Driven to desperation, a section of Rationalists have put forward the view that Christ did not die on the cross, that he was taken down from the cross and buried while alive, and that on the third day he crept forth from the tomb, and was seen by some of his disciples, only to withdraw from their view and die of his wounds in secret, and be buried again in an unknown grave. But even such sceptics as Strauss have pointed out the incredibleness of any such explanation of the facts. "One who had thus crept forth half-dead from the grave," says Strauss, "and crawled about, a sickly patient, who had need of medical and surgical assistance, of nursing and strengthening, but who notwithstanding finally succumbed to his sufferings, could never have given the disciples the impression that he was the Conqueror over the grave and death, and the Prince of Life. Such a recovery could only have weakened, or at best given a pathetic tinge to the impression which he had made upon them by his life and death; but it cannot possibly have changed their sorrow into ecstacy, and raised their reverence into worship."—*On This Rock*, pp. 64, 65, and 78-83. Fleming H. Revell Company, New York.

The Golden Rule

KATHLEEN DAVIS

I would keep the Golden Rule
Throughout "life's little day".
Life is our brief training school
Where students must obey.

The Golden Rule's the mem'ry verse,
And we should learn it well.
All through life's day we must rehearse
Before the closing bell.

I would keep the Golden Rule
A character to build.
I know it is the needful tool,
It is the law fulfilled.

The Golden Rule the Teacher gave
Way back in times of old.
In it, He put the power to save,
That's why 'tis made of gold.

Be not simply good; be good for something.—*Thoreau*.

Seen Through Others' Eyes

Genesis—The Latest Version

THEY say that hidden in primeval slime,
A thousand million years before our time,
Some protoplasmic cells—just listen, now—
First got their heads together; anyhow
A gas appeared, rose upward and revolved
A giddy whirlgust, which soon evolved
A solar system, while it gayly whirled,
An' in the course of time this bloomin' world.

Now in this jolly world a learned ass
Discovered that the protoplasmic mass
Was carried upward by the vital gas,
And that is how creation came to pass.
There wasn't any hand or any mind,
Or conscious thought, or scheme of any kind;
The ooze contained the cell, the cell the plan,
The plan grew restless, and the game began.

And just to contemplate that wondrous cell,
Containing things too numerous to tell—
Sun stuff, moon stuff, star stuff, plant stuff,
Dog stuff, cat stuff, any kind of stuff,
Brain stuff, mind stuff—ah! it is enough;
Just write on all creation "only stuff"
Discovered by the vast stultiloquence
Of man with every sense but common sense.

What fools, indeed, to think that heaven and earth,
Found in a mud-hole their tremendous birth!
But please explain how came the mud-hole there?
How came the same to come? the question's fair.
But if it was a protoplasmic cell,
Will some kind know-it-all proceed to tell
How came the thing to have so grand a spell?
(To me the cell is a tremendous sell.)

O mighty cell! Omnipotent old cell,
Omniscient cell, of which the sages tell;
Tremendous cell, progenitor of worlds,
And all the glorious universe that whirls
In boundless space; of everlasting law
Of love, of life; the universal cause
Of all that was, or is, or is to be,
Let all the fools bow down and worship thee.

—*Montreal Daily Star, Aug. 9, 1924.*

Mah-Jong

PUNG — Chow—Mah-Jong!—America has found a new amusement. And what could be more romantic? To begin with, it is 'Made in China'; it includes counters which look like chopsticks; there is all the mystery of a magician's cabinet; with it are little blocks of polished ivory or bone and bamboo dovetailed together. The characters on these Chinese dominoes are dragons, circles, bamboos, winds, flowers and seasons.

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But the members of our elite society, sitting down to their afternoon Mah-Jong clubs, little guess that it is opposed by government and moral influences in China, and that it is being played only by street denizens and dope fiends in the gambling resorts and opium dens. The Mah-jong gamester in China has about the same status as a bootlegger in the United States.

Students of American universities enthusiastically receive this novel game into their fraternity homes, but do not know and are not told that in China Mah-jong—more than immorality—has ruined the lives of multitudes of students and caused them to drop their books.

Chinese Christians are expelled from their churches for playing this game.

After the World War it was found necessary to explain to the East why the so-called Christian nations of the West had been grappling at one another's throats. It seems that now we are facing a similar paradoxical situation. A group of Chinese Christians are saying that America and England are setting China a bad example through the introduction of Mah-jong as a social institution. The Christian Council of China has written an open letter to the Federal Council of Churches in America, concerning the vogue of the game here. The following statement is quoted from this letter:

Against Law in China

"Mah-jong is almost invariably played for money. The stakes are often very high, and as much as \$1,000,000 has on occasion been lost or won in a night. It is played by all classes, but broadly speaking, it is not countenanced by Chinese themselves of high moral standing. To our great sorrow, the practice of playing Mah-jong for money is increasing not only in China generally, but in the Christian church. This increase in not a few cases can be traced to the fact that the game is being now so largely played in the so-called Christian countries, which is supposed to give a certain sanction to its use by Christians here.

"We do feel that in view of the terrible curse to this land which comes through gambling, and in particular through this form of it,"

enlightened Americans ought to consider the effect of the Mah-jong craze.

Whether played for stakes or not, Mah-jong is essentially a gambling game. The game originated with this purpose in view. In the first place, it is to be played singly. There is no team work. Responsibility for losing or winning devolves upon each individual player. Every possible device has been worked out to intensify the element of chance. From the small dice to the building of four walls, every possibility of controlling the draw is eliminated.

The most insidious gambling element, however, is to be found in the system of counting. The whole game is built around this ingenious system. The original count may be very small, but the principle of doubling or pyramiding the score may easily run the number of points which can be won into four or five figures.

There is certainly no denying the fact that Mah-jong has become tremendously popular in this country. During the Christmas season thousands of sets were sold in one department store alone. Last year it is said that the sales of Mah-jong sets and accessories amounted to millions of dollars. The game is being widely advertised throughout the country. Mah-jong classes are announced from the windows of the shopping districts of our cities. Many daily newspapers are conducting instruction columns in Mah-jong.

Is it only a passing fad, or is it destined to menace the West as it has the East? Various opinions have been expressed. The situation is, at least, important enough to call for a knowledge of those facts about Mah-jong that are above set forth.—*Donald Strickler in "Dearborn Independent."*

Useless Hurry

An American taxicab company recently undertook to find out just how much saving of time there was in recklessly speeding through city streets, dodging other cars and smashing all speed regulations. They made 1,000 test trips; 500 of them at less than twenty miles an hour, observing all traffic regulations and driving etiquette; and 500 of them at reckless speed wherever possible, and trying every little trick and device known to the craft; and they found that while the risk was greatly increased the saving of time was so small as not to be worth noticing.

This is in keeping with the lessons of the long-buried centuries. The man in a hurry seems to be travelling at phenomenal speed, and yet in the end he seems to have travelled very little faster than his more careful and unhurried competitor. The speed-fiends of every description do not seem to "get there" much more quickly than their quieter and less fussy competitors, while the wear and tear on their nervous system seems out of all proportion to their speed. The hospitals are full of human wreckage which are the direct result of our insane policy of "speeding up," and thousands more are on the way to the same untimely fate.

Why not slow up a little? Take time to cool off! Give your nerves a chance to rest! Don't try to fill every minute of your work day with rush orders. High pressure very often means danger, and it seldom means really more efficient toil. One of the very best things for the man in a hurry is to take time to think, to meditate, to commune with the Highest; yet there are plenty of men and women who are afraid to be alone with themselves and if they happen to have a spare evening at home they are restless and miserable. It is good for men to get away from the crowd; and to get acquainted with themselves; and it is well to recognize that high speed does not always mean great progress. To travel far we sometimes have to travel slowly.—*Christian Guardian, July 16, 1924.*

In personally receiving representatives of the Lord's Day Alliance, President Coolidge said: "I profoundly believe in the Sabbath and have always recognized its sacred importance. I appreciate the work your organization is doing for the preservation of the Christian Sabbath, and, with you, I feel that we should give attention not only to the physical aspects but also to the moral and spiritual phases of the Holy Day."

"THE people that came to this country in the early days were of the beaver type and they built up America because it was in their nature to build. Then the rat people began coming here to house under the roof that others built."—*Secretary of Labour Davis of the United States.*

NEWS NOTES

—Thomas Gray laboured seven years upon his "Elegy."

—Unlike the tiger, the leopard is an expert tree climber.

—Two and one-half million people of Japan look to the sea for their livelihood.

—The Tower Bridge in London costs \$165,000 a year to keep in repair.

—Twenty-five secretaries deal with the Pope's daily mail which averages 22,000 each day.

—One divorce is granted in the United States every four minutes. In the last ten years the divorce rate for America has nearly doubled.

—A silver penny of the days of Edward I (1272-1307) was found recently on the top of Large Law, a hill in Scotland.

—The manufacture of antiques is carried forward on such an extensive scale in Egypt that many collectors are unwilling to risk buying them, and market for the genuine article has become practically ruined.

—Only one railway accident involved loss of life in England during 1923. The years 1901 and 1908 were without a single fatal accident to passengers. In the 23 years of the present century the number of railway deaths total but 73.

—Creeping Bent Grass in pure strains makes the best golf green, according to experiments made by the United States Department of Agriculture. This variety of grass is uniform in color and texture and stands wear well.

—It is claimed by scientists that the results of taking from the earth such vast quantities of oil, relieving as it must certain pressure from within the earth, may prove serious. The exact nature of such results is, of course, merely a matter for speculation.

—The Hatfield-McCoy feud that raged for nearly thirty years in the Kentucky-West Virginia mountains and resulted in twenty-six

known deaths and an untold number of "disappearances" started in an argument over the ownership of two razorback hogs.

—Oregon's compulsory school law, which requires, with certain exceptions, all children between eight and sixteen years of age to attend public school, has been declared unconstitutional by the Federal District Court, sitting in Portland.

—The saying, "Mind your P's and Q's," meaning "Be very careful," originated in printing offices. When type is set up the letters are reversed, and small "p's" and "q's" were liable to be mistaken for each other. Machine typesetting has made the warning obsolete.

—A will, written on a telegraph blank in shorthand, has been admitted to probate in regular manner, in London, its validity being upheld by the probate court of England. It was written by a man who adopted phonetic writing as the quickest means of expressing his wishes regarding the disposition of his worldly goods when informed by his doctor that he had only a few hours to live.

—When asked by a fellow passenger why, after spending millions of dollars in advertising, he did not stop and add the money thus saved to his profit, Mr. Wrigley, of chewing gum fame, said, "We are travelling west at sixty miles an hour. Where would we be tomorrow at this time if we took the engine off the train?"

—The German mark dropped so rapidly in 1923 that many Berlin restaurants changed prices on menus in the midst of meals, managers and assistant managers rushing from table to table altering the tariffs before the guests asked for their bills. Many stores closed until they could get the final official rate of the day. The government granted cities, industries and stores the right to print their own money. No record was kept of the output and the country became flooded with currency.

—General Bramwell Booth recently dedicated his first grandson, still a tiny baby in arms, to the Salvation Army, in the great Assembly Hall at Mile End, England, amid a great demonstration. Gen. Booth is shown on the front cover with his little grandson, Stuart Wytcliffe Booth.

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