

The Canadian **WATCHMAN**



Bright Smiling Swiss Children. Smile With Them!

Read *"The Message of the Stars"* Page
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SOME of the "discredited dogmas" for which "The Sunday School Times" stands, and to which it is not ashamed of being devoted, are these:

1. The unique, supernatural, plenary and verbal Inspiration of the entire Bible in its original autograph manuscripts, resulting in infallible perfection of accuracy in all its records, as much in matters that involve history and science as in prophecy and spiritual truth.

2. The Trinity of the Godhead; God in three Persons, Father, Son, and Holy Spirit, equal in being and glory.

3. The Fall and ruin of the entire human race through the sin of the first man, Adam, resulting in that condition of all human beings, by nature, described in God's Word as "dead in trespasses and sins." Eph. 2: 1.

4. The Deity of Jesus Christ, eternally the Son of God, who became, in His incarnation, the Son of man.

5. The Virgin Birth of Jesus Christ.

6. Salvation for men only through the substitutionary death of Christ on the cross, consummated by His shed blood as man's sin-bearer, "Who His own Self bare our sins in His own body on the tree." 1 Pet. 2:24.

7. The Resurrection of Jesus Christ, the third day after His crucifixion, in the same body in which He was crucified and died; having been "delivered for our offences," He "was raised again for our justification." Rom. 4:25.

8. Regeneration, or the new birth of those who confess with their mouth the Lord Jesus, and believe in their heart that God hath raised Him from the dead (Rom. 10:9), and to Whom, thus receiving Him by faith, "gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13.

9. The personal, visible, bodily, imminent Return of the Lord Jesus Christ to this earth, because "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

10. The Resurrection of the bodies of all men, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:29.

11. For those who are saved by faith, through the sufficient sacrifice of the Son of God,— "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12),—eternal blessedness in the presence and fellowship of God; and for the lost, "them that know not God, and that obey not the gospel of our Lord Jesus Christ. . . everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1: 8, 9), "the second death," in which "whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 14, 15.

The Sunday School Times, February 27, 1926.

EDITORIAL COMMENT

Are These Discredited Dogmas?

ON the opposite page, we reprint a statement of fundamental Christian doctrine by the editor of *The Sunday School Times*. We are with you, Brother Trumbull, in endorsing that statement, without any reservation or change, even so much as the dot of an "i" or the cross of a "t."

All the readers of *The Sunday School Times* do not agree with the statement, neither do all the readers of the *Watchman*, perhaps. We sometimes get letters from our readers criticizing our policies. Here is the one received in *The Sunday School Times* office which called for the splendid declaration of principles by the editor:

"There are departments of *The Sunday School Times* dealing with current problems and solutions and matters of method that are worth the price of subscription; but the editorial outlook is so obscurantist, so stubbornly devoted to discredited dogmas, that those who wish the gospel of Jesus to have free course and be glorified must oppose its reading as widely as they can. When the *Times* moves from the eighteenth into the twentieth century, I shall become its promoter."—*A former Louisiana Pastor.*

So, far from apologizing for his convictions, the editor made the following open comment on the letter:

"It might have been more accurate to criticize *The Sunday School Times* for living in the first century rather than in the eighteenth. For the *Times* holds, with unshakable and uncompromising conviction, to the dogmas or teachings that were given by God through men once for all, with final authority, in the Book that was completed during

the first century of the Christian era. Indeed, the *Times* can be fairly criticized for being even more old-fashioned than that, for it believes with equal conviction in the integrity and authenticity of the earliest portions of the same Book, which were written some fifteen hundred years before even that first century, or a millennium-and-a-half before Christ's earthly incarnation.

"Is it a 'discredited' dogma that 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction

in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works'? 2 Tim. 3:16, 17. The word 'obscurantist' is a favourite one among Modernists, and is applied frequently to those who believe that the whole Bible is the Word of God, by those who reject parts of God's Word. But is it obscurantism to believe that God's 'Word is a lamp unto my feet, and a light unto my path' (Ps. 119:105), or is the one who does not believe this in danger of obscuring the light that is in him, and running the risk of the Lord's condemnation? 'If therefore the light that is in thee be darkness, how great is that darkness! No man

can serve two masters.' Matt. 6:23, 24.

Too many ministers and editors are altogether too anxious to mould their messages in harmony with popular psychology instead of recognizing their duty to help mould public opinion by clearly setting forth the truth unmixed with speculation. The world is reaping some of the bitter fruits of the seeds of doubt broadcasted in our generation, and there are many in all denominations who will welcome staunch efforts to strengthen their faith in the old time gospel promises. The people need to be taught the difference between the gospel and mere



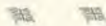
THE LATE DAME LOUISA ALDRICH-BLAKE

At an early age she revealed a natural aptitude for healing. As a child she operated a hospital to which the villagers brought their animal pets for treatment, and later she became England's most distinguished woman surgeon.



Viscount Robert Cecil of Chelwood, English statesman, who last year was awarded the Woodrow Wilson Foundation peace medal and \$25,000 for meritorious service of a public character toward the establishment of peace through justice. At the left is Norman H. Davis, making the presentation at the Hotel Astor, New York.

religious philosophizing, between science and speculative philosophy. It is safe to stick to the inspiration of the Scriptures, at least until we get something that is demonstrated to be better. If the writers of the Bible were not inspired by God, they were remarkably wise men with an extraordinarily keen insight into the deep, spiritual needs of humanity. It is safe policy to "prove all things and hold fast to that which is good."



Peace in Ireland

It sounds strange, but we are told that the Irish people, both North and South, have apparently accepted the Anglo-Irish Treaty and turned their energies to the peaceful development of the natural resources of their country. After more than seven hundred years of storm and stress, the dove of peace is hovering over Ireland. An Irishman recently declared with a spice of Irish wit, that "what Ireland really needs is less sentiment and more money." It is to be hoped that the Irish will learn, along with the rest of us, that the only honest way to get more money is to go to work and produce something of

value to exchange for standards of value, whatever they may be called.

Since the waves of the Norman Conquest, which rolled over England in 1066, reached Ireland a hundred years later, the Irish people, despite the beauties and natural resources of Ireland, and the inborn wit, courage, and faith of her children, have been largely ruled by sentiment rather than by any constructive policy. Ireland has always seemed to be the land of eternal illusions, with a bent toward fratricidal mania. Nearly every Irishman seemed to be born with a grudge. It is idle to speculate about what might have been if Ireland had accepted wholeheartedly the union with Great Britain, but judging from the political aptitude of Irishmen in all countries of the world outside of Ireland, they might have dominated the policies of the United Kingdom.

No doubt Ireland has suffered grievous wrongs. In the long struggle for liberty and parliamentary government, the Irish have been divided and robbed of their part in moulding the steady growth of democracy in Britain. Majorities imbued with the idea that might makes right, have ever been tyrannical and intolerant of the rights of the minority. Selfishness and greed are human, not national characteristics, and constitute the greatest barriers to peace and justice in all countries of the world to this day. But strange as it may seem, in spite of continual smoldering discontent and rebellion in Ireland, many of Britain's greatest soldiers, scholars, and statesmen, have been Irishmen. England is not to blame for the fact that in the providence of God, Great Britain and Ireland are neighbouring islands, and that one is larger and more populous than the other. Nature made Great Britain and Ireland an economic unit, and all efforts to the contrary but thinly disguise the fact that their human interests are the same.

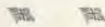
One illusion that has marred the peace and prosperity of Ireland is the insane idea that if England's neck could be broken, or in other words, if the British Empire could be broken up, Ireland would automatically become prosperous, happy and united, as soon as the Catholics could kill off all the Orangemen, or vice versa. In no place in the world has the spirit of bitterness and religious intolerance marred the profession of Christianity more than among the naturally kind and hospitable Irish. No wonder that the announcement of "Peace in Ireland" is received with scepticism. It will not be strange if in the near future, Ireland is overrun with a crowd of curious tourists, drawn to her shores, in part at least, by the desire to see what Irish peace is like. England has washed her hands of the boundary dispute, and if the desire for less sentiment and more money is general in Ireland, the Irish people may yet work out their own political salvation, providing they are willing to learn that a Dublin parliament cannot ensure universal prosperity any more than a London parliament could.

A recent fair and valuable history of Ireland by Sir James O'Connor, closes with the following paragraph, which is as whimsical as it is characteristically Irish:

"While the Irish people are facing their problems in a spirit of sober courage and hope, there is some regret for the old happy days, when their dreams were peopled by the fairies of illusion, of grievance and of self-deception.

The tragedy of the union was that it inaugurated an era of illusion; the blessing of the treaty is that it inaugurates a period of disillusion."

The boast of peace in Ireland may, after all, be only a part of the illusionary "peace and safety cry" that Paul says would be an outstanding sign of the near approach of the time of the second advent. While we hope for good results from the Irish Treaty, the League of Nations, and the Locarno Pact, the millenium is not yet in sight.



Willing Ignorance

The apostle Peter says that in "the last days" there shall be scoffers walking after their own lusts, and willingly ignorant of changes caused by the deluge of Noah's day.

If the writers of the Bible presented such contradictory theories of the beginning and progress of civilization as some modern writers do, we would be justified in attributing it to crass primitive ignorance. Science has made wonderful progress during the last century, but has added but little to our knowledge of the early history of the race. In their references to prehistoric times, the writers of the Scriptures are brief, but their records are positive and in perfect agreement. In contrast, modern writers when speaking of events on earth dating back more than 3,000 or 4,000 years, are vague, contradictory and changeable. Archeology has, in the last decade, done much to confirm the historical accuracy of the Old Testament; and while the ancient prophets referred only incidentally to scientific subjects, their brief references to natural science are singularly free from the mistakes common to secular writings of their own times, or even of much later times.

Secular thought based upon the theory of evolution, in its attempts to go back of the approximate date of the deluge is almost entirely the product of imagination. Its conclusions are based upon foundations so meagre, fragmentary and contradictory, as to be entirely useless as evidence in any court room. Evolution can neither be demonstrated nor refuted, scientifically. It continually evades the fundamental principle of science by keeping millions of years away from possible demonstration and out of reach of known facts. It is ridiculous for a man who has had less than 100 years in which to observe natural phenomena, who has never ascended six miles from the surface of the planet on which he lives, and has never been one mile into the interior of the earth, to presume to guess what was happen-

ing on earth one hundred million years ago. What confidence can any sane person have in the conclusions of men who set forth without laughing one another in the face, such statements as the following:

"All the human remains in America, even the earliest, it is to be noted, are of an American-Indian character. In America there does not seem to have been any preceding races of sub-men. Man was fully man when he entered America. The Old World was the nursery of the sub-races of mankind." *H. G. Wells.*

"The anthropologist of today knows definitely that man evolved from the nearer primates; there is abundant material evidence to that effect, regardless of other considerations. These primates must naturally have approached man in all important respects, a condition that could be realized only by the most advanced anthropoid apes; but the existence of such forms in America is very doubtful." *Report of the Smithsonian Institution, 1923.*

"The discoveries of the Doheny Scientific Expedition into the Hava Supai Canon in northern Arizona, as told in some detail in the *Dearborn Independent* of June 6, 1925, would seem to indicate that a race of people existed in America antedating

(Continued on page 30)



Snookies, known as the world's greatest monkey motion picture actor. He posed for his picture in a two-piece bathing suit.

Job's Knowledge of Astronomy

The Message of the Stars

By TAYLOR GRANT BUNCH

NOT alone through the Book of books, the written Word, does the Creator send His messages to the human family, but also through His great book of nature, the second volume of His revelations to man. The Bible has been translated into 770 languages and dialects, in the native tongue of fifteen-sixteenths of the human race. It is read, however, by only a small per cent of the multitudes of earth. The book of nature, on the other hand, is printed in all of the 2,700 languages of earth, and is read and known of all men. "There is no speech nor language, where their voice is not heard." The cannibals of the South Sea Islands have heard the voice of the Creator through this book. The natives of Africa with their unwritten languages, have read His messages; the teeming millions of China, who have never heard the name of God, have heard the voices telling of His mighty works, and the inhabitants of Tibet, who have long closed the door against the missionary and the Bible, can not shut out the book of nature that tells of the same God.

What is the message of the stars? "The heavens declare the glory of God." The word, "declare" means to proclaim or make known, and "the glory of God" is His character. When Moses asked to see God's glory, he was shown His character. This is the very purpose of the gospel—to reveal to fallen man the character of God, which man lost through sin. The message of the stars is a message of salvation. It is the gospel. The psalmist continues: "The law of the Lord is perfect, converting the soul." This is true not only of God's moral law, but also of all His laws. The laws of nature are the laws of God. The perfection of the laws that control the heavenly bodies, which move in their appointed circuits with clocklike precision, reveals the wisdom, power, and handiwork of a Creator.

God Revealed in Nature

In Romans 1: 16-20, Paul makes it plain that the gospel that brings salvation is revealed to all through the created works. God's righteousness and eternal power and Godhead are so clearly manifest that

all are without excuse in the judgment. All men have heard enough of the gospel to bring salvation or condemnation. It is only through the gospel revealed in the book of nature that "the grace of God that bringeth salvation hath appeared to all men" (Titus 2: 11), and has been "preached to every creature which is under heaven" (Col. 1: 23). There is no need of another probation or opportunity; and it will not be given.

No message reveals the power, wisdom, and love of God more fully than does the message of the heavens. Professor Olmstead, an astronomer, said: "No one can be a lover of astronomy and an atheist at the same time." The Bible is the greatest and most reliable of all scientific works. While it has been written chiefly to reveal the science of salvation, it also deals with the science of geology, biology, sociology, physiology, medical science, inventive science, and astronomical science. If I were an astronomer, I would make the Bible my chief textbook, because its author created the

heavens. Sir John Herschel, one of the greatest, if not the greatest, astronomer of the nineteenth century, said:

"All human discoveries seem to be made for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures."

Did Herschel mean that the Bible makes statements regarding the heavens that astronomers are only recently able to comprehend because of modern inventions and discoveries? Perhaps Herschel discovered the following scriptures: "To make a weight for the wind: yea, He meteth out the waters by measure." Job, 28: 25, A.R.V. The book of Job was written by Moses 3,500 years ago. It has been only a comparatively recent discovery that the atmosphere has weight pressing down fifteen pounds to the square inch. Such an idea would have been laughed at generations ago.

"The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to

"The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."—Psalms 19:1-3.

"All human discoveries seem to be made for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures."—Sir John Herschel.

his circuits." Eccl. 1:6. It is only recently that we have discovered that the wind or air moves by certain fixed, unchangeable laws; yet for three thousand years this statement has been on record.

The Earth Hung on Nothing

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26:7. Science, only a few centuries back, taught positively that the earth rested on a foundation; that it was a physical impossibility for the earth to hang in space. It was taught that the earth rested on the shoulders of the giant Atlas, or, as taught by the Hindus, that the earth was flat and rested on the heads of immense elephants which stood on a great tortoise, and the tortoise on a coiled snake. All sorts of foolish ideas were taught as proved facts. Job's statement was on record, and, if discovered, was laughed at; but it has stood the test of time, and now it stands fully vindicated.

The fact of the earth's rotation was also revealed more than three milleniums ago, although only recently discovered by man. "It (the earth) is turned as clay to the seal." Job 38:14. In the sixteenth century, when Galileo dared to teach the fact that the earth turns on its axis instead of the idea that the sun moves around the earth, he was derided and persecuted by both scientists and churchmen, and was finally declared a heretic and was silenced by decree of the church. His philosophy that the earth was round was revealed through Isaiah more than 2,500 years before, when he wrote of the Creator: "It is He that sitteth upon the circle of the earth." Isa. 40:22.

God Asked Eighty-Four Questions

The Lord asked Job eighty-four questions and these questions contain more real science than all the scientific books of the world combined. Among them was the following regarding the stars: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" Job 38:31, 32. The meaning of "the bands

of Orion" was unknown until the modern telescope revealed what is known as "the open space in Orion," a great spiral nebula in the belt of Orion in the shape of a band or ring. This band is estimated to be fifty trillion miles in depth and twenty trillion miles in width. It is by far the most glorious scene in the heavens, and is, as it were, the gateway into the heaven of heavens, with the glory from the throne of Jehovah shining through. Also, it has been a modern discovery that Arcturus is among the most rapidly moving stars in the heavens, sweeping through space at the rate of four hundred miles a second, while the average rate of other stars is ten miles. Arcturus is known to astronomers as the "runaway sun." Its velocity is so great that the combined attraction of all the stars can not stop or swerve it from its course.

What is meant by "the sweet influences of Pleiades?" Astronomers have discovered that the centre of the universe seems to be in the vicinity of the Pleiades, with the whole starry heavens circling around that centre. Possibly, the throne of the Creator is in the Pleiades group, from which go out the power and influence that rules all creation. From that centre, the angel messengers may be dispatched with their messages of love to the billions of worlds, and, best of all, to the one lost world most in need of their "sweet influences."

"Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" Job 38:33. With all our pretended knowledge, we know but little. The ancients believed the earth to be the centre of the universe; but now we know that it is only a speck, a grain of sand, on the shore of eternity.

"Can Not Be Numbered"

"The host of heaven can not be numbered, neither the sand of the sea measured." Jer. 33:22. In the third century B. C., the Greek astronomer Aristarchus counted the stars, and found 1,022. He declared that was all. Later, in the same century, Ptolemy discovered four more, and asserted positively that he had found them all. In the beginning of modern astronomy, about 7,000 were



The Cliff Palace in Mesa Verde National Park, Colorado, is the largest ruin of Indian cliff dwellers, and contains 200 rooms.

counted. The first telescope increased the number to more than 100,000; the two-and-a-half-inch telescope of later date increased the number to 300,000; and the forty-inch modern lense to 100,000,000 north of the celestial equator. It is claimed that there are at least 300,000,000 within reach of the most powerful glass, with still myriads of jets of light beyond. The sensitive plate of the camera also reveals millions of stars beyond the reach of the most powerful telescope. There are 60,000 stars in one group that appears to the naked eye like a single star. While finite man can not count the stars, the Creator has them all numbered and named. (Isa. 40:26.) One of the interesting studies in the school of the hereafter will be learning the names and location of the suns and worlds in God's vast universe.

The Land of Far Distances

One of the most precious promises in the Bible is found in Isaiah 33:17. "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." The margin says: "The land of far distances." The distances between stars are so great that they cannot be measured by the measuring rules of earth. Astronomers measure by light years; that is, the distance light travels a year, or about six trillion miles. The nearest fixed star is almost four and a half light years away. Arcturus is 25; Polaris, 48; and others are as far as 186,000 light years away. The earth is 7,900 miles in diameter, and about 25,000 miles in circumference. To us it seems like a land of far distances, but when compared with the largest star in Orion which is some 300,000,000 miles in diameter, it is only a mere speck.

What a glorious heritage awaits the redeemed when they "see the King in His beauty" and "follow the Lamb whithersoever He goeth!"

The Supernatural Character of Christ

ANNOUNCED beforehand as "that holy thing," Jesus begins His life with a perfect youth, and His ministry with a complete victory over the wiles of the devil; continues that ministry with works of mercy and a warfare with every form of surrounding evil; and terminates it by a supreme act of self-sacrifice, dying on the agonizing cross with words of prayer for His enemies upon His lips. Was this the character of man, even of the holiest among men? Where was there any confession of sin or shortcomings? Does not the life of the good man begin with repentance for sin, and is it not marked throughout by the consciousness and confession of sin and unworthiness? But these elements are wholly wanting in Christ. Never regretting anything that He has done or been, he challenges His accusers with the question, "Which of you convinceth Me of sin?" When the hour of

His passion approached, while foretelling the fall of His disciples, He said concerning Himself, "the prince of this world cometh, and hath nothing in Me." "He judged sin as no man had ever judged it before, and spared it not, whether as incorporated in persons of reputed godliness, or as expressed in acts, whether it lurked in the secret sources of action, lusted in the eye, hid in the thoughts, or sat behind the tongue that feared to break into speech." But He has no consciousness of the existence of sin in Himself; on the contrary, He declared that He always did those things that pleased God, and His life of perfect love to God and man justified the words. Even the enemies of the Gospel have, like the Roman centurion who stood by the cross, been compelled to confess that the character of Christ was superhuman in its sanctity. "Can the Person whose history the Gospels relate," says Rousseau, "be Himself a man? What affecting goodness in His instructions! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind, what ingenuity of justice in His replies! Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus are those of a God."

Let the Higher Critics Answer

Whence came the portrait of Christ presented by the Gospels? "It is of no use to say," writes John Stuart Mill, "that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. Who among His disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee, still less the early Christian writers."

"I esteem the Gospels," says Goethe, "to be thoroughly genuine, for there shines forth from them the reflected splendour of a sublimity proceeding from the Person of Jesus Christ, and of as divine a kind as was manifested upon earth." "Let mental culture go on advancing, let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires—beyond the elevation and moral culture of Christianity as it shines forth in the Gospels, it will not go."

In his *Discourses on Religion*, Theodore Parker says that "Christ unites in Himself the sublimest principles and divinest practices, thus more than realizing the dream of prophets and sages; rises free from the prejudices of His age, nation, or sect, and pours out a doctrine beautiful as the light, sublime as heaven, and true as God. Eighteen centuries have passed since the sun of humanity rose so high in Jesus. What man, what sect, has mastered His thought, comprehended His method, and fully applied it to life?" — *H. Grattan Guinness, D.D., F. R. A. S., F. R. G. S., in "On This Rock," Fleming H. Revell Company, pp. 55-57.*

China Swept by Political Typhoons

By ROY FRANKLIN COTTRELL

IN the ancient, stolid, conservative land of Confucius, events are transpiring with remarkable swiftness. For a decade the authority of the erstwhile bandit chieftain, Chang Tso Lin, had been unquestioned throughout the Manchurian provinces. In 1924, he vanquished Marshal Wu Pei Fu in a series of battles near the eastern end of the Great Wall, and with little further opposition rapidly extended his authority over Peking, Tientsin, and Shanghai. This gave him an empire nearly two thousand miles in length, bounded by Siberia on the north, and reaching southward to include nearly half of China's seaboard.

Chang Tso Lin was thus established as the most influential and powerful war-lord of China; but near the close of last year, sudden reverses undermined his power and threatened his complete overthrow. Whence this spectacular debacle?

It is generally conceded that his administration, though dictatorial, has been enlightened and progressive, affording Manchuria a larger measure of prosperity than any other portion of the country. In the execution of his plans, Chang has had the strong backing of the Japanese, the cordial support of the French, and much assistance from Czarist Russians.

When the student and labour troubles, directed primarily against the Japanese and British, broke out a year ago, Chang's influence did much to divert Chinese rage from the former. He likewise directed his troops to quell anti-foreign disturbances, to permit no violent demonstrations, and to maintain military peace and quiet in the disturbed areas. Simultaneously, Feng Yu Hsiang, stationed at his Kalgan headquarters near the Mongolian border, was issuing his fiery pronouncements against all

foreign aggressors, and offering his life-blood, if necessary, in the struggle for Chinese freedom.

The Power of Sentiment

Chang Tso Lin's apparent sympathy with the foreigners, wrought his undoing. For nearly a year, Wu Pei Fu had been living in comparative seclusion in Central China, but suddenly emerged from the quiet of his home as generalissimo of the forces to

battle for national independence. The world was amused. What could this broken, defeated, discredited man accomplish without money, munitions, or organization? But, as if by magic, the masses in the Yangtze Valley instinctively turned to him as the hero-leader who would not play the foreigner's game, and sentiment proved stronger than the splendid war-machine of the northern chieftain.

Surprise follows surprise. Shanghai is surrendered without firing a shot. Troops mutiny at Nanking. A Honan division attacks in the flank and rear. The well disciplined Shantung soldiers make up their minds to no longer fight for a dictator residing north of the Great Wall, who employs mercenary Russians and Japanese in his campaigns, and whose genuine patriotism is under suspicion. At a crucial moment, they

turn against these alien brigades, inflicting great slaughter—and another province is lost to the cause of Marshal Chang. To cap the climax, his trusted friend and lieutenant, General Kuo, demands his immediate abdication of power, defeats the loyal troops of the old leader, and rushes onward toward the Manchurian capital.

In the meantime, Feng Yu Hsiang dispatched a strong force down the Kalgan Railway, which marched through the gates into the city of Peking,



The Goddess of Mercy in the Lama temple, Peking, China. This photograph was taken by a missionary who recently went from Canada to work in China.

singing "Onward Christian Soldiers." Feng likewise purposed joining in the chase of the fleeing Manchurian armies; but the military governor of Chihli Province, an ally of Wu Pei Fu, withstood him. Here begins a war within a war, a singular hodge-podge that seems to make the drama altogether mystifying. At present writing (Feb. 23), Chang Tso Lin has regained undisputed control in Manchuria; Feng holds Peking and surrounding territory; in the lower Yangtze Valley, Wu is supreme, and is pushing northward to cross swords with Feng; while the provinces in the south and west of China are quite independent, respectively, of any control from the central government.

The Chinese Are Naturally Peaceable

A few months ago, young China was shouting vengeance against the British police who shot "unarmed students;" but today, in the words of a recent cablegram, "China is filled with another sort of clamour—the lamentations of hundreds of thousands of young men dragged away by press gangs and kicked into uniforms to fight in a quarrel they know nothing, and care nothing about; the shrieks of their mothers and wives; the wailings of old men and women at the confiscations by militarists of their few horses and donkeys and their farm carts, commandeered for military use; the curses of merchants, ordered to hand over great sums of money, without security and with almost certain guarantee that the coin will never be returned."

While this fierce play progresses, diplomat representatives of the nine-power conference, authorized by the Washington Arms Conference, sit uneasily in Peking discussing tariff revision. As it is now, each province has its own customs, or *likin*, taxes, which constitute a principal source of revenue to the numerous struggling war-lords; while the central government is permitted to levy at her ports of entry but a nominal tariff, the collection of which is in the hands of foreigners. This arrangement keeps the Peking administration in bondage and bankruptcy. How much the din of battle influenced the deliberations is quite obscure; but with threatening armies advancing from two directions, the conference suddenly decided to grant China complete tariff autonomy beginning with 1929.

Missionaries Should Stay Out of Politics

Another significant movement starts with the Christian churches of China. Since the preaching of Christ in that land is under the protection of international treaties, many suspect that Christianity is a handmaid of politics, that missionaries are the "forerunners of invaders," and that native believers are but "foreign slaves and puppets." Accordingly, numerous mission schools are closed or poorly attended; in others the student bodies are defiant and unruly. One district mission composed of 5,000 Baptist converts recently declared its full independence of Western overlordship, and has chosen a new board of eighty members, consisting of

sixty-five Chinese and fifteen Americans, to administer its affairs. The executive committee of this board are all Chinese Baptists. Native leaders in other missions and communions, we are told, contemplate a similar step.

The present march of events, not only in China, but throughout Asia and Africa, is big with import. Twenty-seven centuries ago, the prophet Joel foretold a mighty awakening among the backward races of mankind. They were asleep, and it mattered little to them whether the world was ruled by a Babylon, a Persia, a Grecia, or a Rome. Athenian greatness decayed, the Iron Monarchy crumbled, the Dark Ages threw their pall over Christendom, the Reformation dawned, a new continent was discovered, yet through it all, these untold millions slumbered on.

At length there came a remarkable era of scientific progress and discovery, likewise definitely predicted long ago in the prophetic Book. Dan. 12:4. In fulfilment of these words, we observe that almost every department of human thought and activity is revolutionized. The globe shrinks perceptibly in dimensions; until, instead of consuming years to send a message around it, only a few seconds are now required. Continents and lands formerly inaccessible or almost unknown, are now threaded by the great international trade routes and have become important factors in world commerce. Steam, electricity, and the printing press have produced miracles of transformation. Both physically and intellectually, vast regions that have reposed in millenniums of darkness are now electrified. Multitudes who were regarded as capable of drudgery only, and predestined to perpetual servitude, are now aroused to demand their inalienable rights as free men and women.

A Sign of the Times

Confronted with this unprecedented situation throughout large portions of Asia and Africa, let us ponder carefully the divine forecast:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3:9, 10, 12.

There can be no mistake, for the parallel is altogether complete. The multitudes who know not Christ are being rudely aroused, not to peaceful pursuits that bring prosperity and happiness, but to "the sound of the trumpet, the alarm of war." In this mighty impulse that stirs the hearts and passions of the erstwhile isolated nations, is something entirely beyond the ken of the world's most astute statesmen. Here, the student of prophecy beholds a notable sign of the times; for immediately following this gathering to Armageddon, the mandate goes forth, "Put ye in the sickle, for the harvest is

ripe"—which harvest our Saviour declares to be the "end of the world." Joel 3: 13; Matt. 13: 39.

Our Father's prophetic code is unmistakably clear. The ominous storm-clouds gather. Events now transpiring in the Near East and the Far East confirm the inspiration of Scripture and proclaim to the world that the second coming of Christ is at hand. Now is the day of our opportunity to give prayerful consideration to the message from above, to understand its marvellous, personal import, and to set our hearts and homes in readiness for the final acts in the pageant of human history.

The apostle Peter speaks of the sure word of prophecy as a light to dispel moral darkness in the last days. The "end of the world" referred to in the Scriptures as the climax to which the righteous of all ages look with longing hearts can only be realized when sin and its effects have been destroyed. There is no suggestion that the earth is to be destroyed. On the other hand, this event is not to be associated in any way with any of the international political plans for world revolution and the establishment of a new social order through human development.

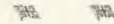
The Infidel's Daughter

How a child may lead to a life of holiness, faith, and trust in God, is well illustrated by the following incident:

"An infidel was one day troubled in his mind as he sat in his room alone while his little girl was away at Sunday school. He had often said, 'There is no God'; but he could not satisfy himself with his scepticism. To quiet his troublesome thoughts, he took some large cards and printed on each of them, 'God is nowhere,' and hung them up in his study.

"His little daughter soon came home, and began to talk about her heavenly Father. The infidel pointed her to one of the cards, and said, 'Read that.' She climbed to a chair and began eagerly to spell it out: 'G-o-d, God; i-s, is; n-o-w, now; h-e-r-e, here; God is now here.'

"The father's heart was touched, and his infidelity was banished by the faith of his little one."
—George B. Thompson.



"Kind words are the music of the world."



Courtesy of C. P. R.

A group of missionaries that sailed from Vancouver on February 7, 1926, on the "Empress of Asia." From left to right they are Ira B. Newcomb, Ruby Newcomb, Mrs. Ira B. Newcomb, Miss Lola Lindsay, Mrs. R. S. Watts and R. S. Watts.

Angels Are Not Spirits of the Dead

They Are as Real as We Are

By S. A. RUSKJER



EVEN otherwise well informed men and women of today have peculiar ideas regarding the good and evil spirits, or good and evil angels in the universe of God. One quite commonly believed theory is that the good angels are the spirits of good men and women who have died; while the evil angels are the spirits of wicked men and women who once lived upon the earth, but who have died.

According to Gen. 3:24, when God drove Adam and Eve out of the garden of Eden, which was before any human being ever died upon the earth, He set a cherubim at the gateway to the garden to keep the man, who had sinned, from returning to it, and partaking of the tree of life, the cherubim being one of the orders of the good angels. Therefore we have the evidence placed before us that angels existed before any members of the human race ever died, and hence angels cannot be the spirits of human beings who once lived upon the earth. Moreover, in Psalms 8:5 we are told that the angels belong to a higher order of beings than do the members of the human race, for we are told that man was made a little lower than the angels.

Good Angels and Their Work

As to the number of angels in God's universe, Rev. 5:11 testifies that there are thousands upon thousands of them; while Heb. 12:22 states that they are an innumerable host. That the great host of good angels are well organized, and do their work in harmony with instructions received from God, is made plain from reading Ps. 103:20, where we are told that they do God's commandments. Moreover 1 Pet. 3:21, 22 tells us that the angels are subject to Jesus Christ. It was an angel with the appearance of the sun that visited Joseph's tomb early in the morning of the first day of the week, and rolled away the stone from the mouth of the tomb at the time of the resurrection of our blessed Redeemer.

The fact that angels are real beings, and not just a theory or a myth floating around in space, is demonstrated in the record of Gen. 18:8, and also in the

19th chapter and 3rd verse, where we are told very definitely that the angels of God appear like human beings, and that they can eat real material food placed before them by human beings. Apostle Paul refers to this same fact when he states in Heb. 13:2, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

Guardian Angels

Now, what profit is it to us to know that the angels belong to a higher order of beings than men, and that there is an innumerable host of them, and that they are subject to Jesus Christ, and do the commandments of God? Namely this: they are ministering spirits sent forth to minister unto those who shall be heirs of eternal life, according to Heb. 1:14.

Jesus, while upon earth, called attention to the fact that even a little child has an attending or guardian angel, (Matt. 18:10). What inspiring thought that the man or woman who professes to live the Christian life, need not battle against the powers of darkness all alone, but that a guardian angel is ever at our side, to help us in the struggle against evil! The psalmist David puts it in this language in Ps. 34:7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

The work of the angels in behalf of the children of God is illustrated in the experience of Daniel in the lions' den, brought to view in Dan. 6:22, in which we are told that God sent his angel to shut the mouths of the lions, so that they could not hurt Daniel. The three Hebrew children were delivered from the fiery furnace by an angel. Peter and John were led out of the prison by an angel. While according to the 12th chapter of Acts, 17th verse, Peter was led beyond the confines of the prison by an angel mighty enough to unlock every gate and every iron door built by man with which to make the prisoners safe.

That angels have been used by God to bring relief to the children of God under trying circumstances, is brought to view in 2 Kings 6:16, 17; Ps. 68:17; and 1 Kings 19:7, 8. When the blessed Son of God was upon earth, being tempted by the devil for forty days and forty nights, leaving the Son of God in need of help, we are told that "Behold, angels came and ministered unto Him." What a glorious privilege for the angels of God to be given an order by God, the Father, to speed to the earth to bring blessing and comfort to the

Son of Heaven! Think of the Saviour of mankind going down into the garden of Gethsemane to pass through those dark hours of deep agony. He invited His disciples to watch and pray with Him, but sleep overcame them. According to Luke 22: 43, an angel came unto Him from heaven, strengthening Him. Thus it is with us: when human help fails us, we are in condition all the better to appreciate the help of the angels—help of angels that neither slumber nor sleep.

Ministering Spirits

That angels are interested in the salvation of men, is testified to in 1 Pet. 1: 12; and Luke 15: 10 tells us that there is joy in the presence of angels of God over one sinner that repenteth. The promise that "He shall give His angels charge over thee, to keep thee in all thy ways," is for the travelworn pilgrim of today, bound for the heavenly Canaan.

It was a cloud of angels that received the Saviour and took Him back to heaven at the time of His ascension—Acts 1: 9-11 and it will be a cloud of angels that will bring Jesus Christ at His second advent to the earth, mentioned in Rev. 1: 7. And

it will be the glorious privilege of the angels of God to act as reapers in gathering the saints from the four winds, from one end of the heaven to the other in that great event when all the saints of all the ages shall be gathered into the kingdom of God.

The good angels are real beings, organized by God as a mighty host, to co-operate with man in his struggle against the powers of darkness, and rather than to see even one humble soul overcome in the great struggle, God would empty heaven of angels in order to bring the needed assistance to a struggling child of His.

"Know that 'impossible,' where truth and mercy and the everlasting voice of nature order, has no place in the brave man's dictionary. That when all men have said 'Impossible,' and have tumbled noisily elsewhere, and thou alone art left, then first thy time and possibility have come. It is for thee now: do thou that and ask no man's counsel, but thine own only and God's. Brother, thou hast possibility in thee for much: the possibility of writing on the eternal skies the record of a heroic life."—*Thomas Carlyle.*



INTERESTING RELICS AT ANNAPOLIS, NOVA SCOTIA

The photograph shows officers' headquarters in the old fort at St. Anne, built in 1798. The fort and grounds constitute one of the interesting historical parks of Canada, and is visited by thousands of tourists every year.

The Clay and the Potter

Vessels unto Honour

ST. PAUL was always generous in his estimation of men, and never niggard of praise. The salutations in his epistles teach many lessons in the rare art of appreciation. He never wrote a nobler testimonial than the one he gave Titus and the brethren whom he was sending on a delicate mission to Corinth: "Whether any enquire about Titus, he is my partner and my fellow-worker to you-ward; or our brethren, they are the messengers of the churches, they are the glory of Christ." Dr. James Moffatt translates suggestively, "These brothers of mine are apostles of the Church, *a credit to Christ.*"

St. Paul was a craftsman—a tent-maker. He knew a good piece of work when he saw it. No doubt many a younger fellow-journeyman and apprentice had been the recipient of that warm-hearted appreciation which he always showed to his fellow-builders of the city of God. He would watch them cutting and piecing together the strips of goat's-hair fabric, until a thing of beauty and use emerged from their hands, and then he would exclaim, "Splendid! It is a credit to you, my friend!" So looking at these messengers of the Church, he thinks of their Fashioner and calls them *a credit to Christ.*

Moreover, being a craftsman, St. Paul knew that the worth of an article is proportionate to the difficulty of its making. To construct a cabinet from a white-wood plank that cuts like cheese is one thing. To construct a cabinet from a chunk of cross grained timber that rings like iron and yields stubbornly to saw and plane and finishing tool—this is another matter entirely. Such a task calls for skill and patience of a very high order. A craftsman who loves his work and exults in making a thing which demands all his talent to overcome the difficulties of it, will choose this rather than the other. It brings him more credit. So, as we look at Michelangelo's great statue of David, we admire it the more for knowing that it was hewn out of a mass of marble that had been bungled by an inferior sculptor and thrown aside as useless.

Were these messengers of the Churches numbered among the Ephesians who aforesaid walked according to the prince of the power of the air, by nature children of wrath, having no hope and without God? If so, we understand better why, looking upon them now, St. Paul says they are a credit to Christ.

St. Paul habitually thought of himself as a fel-



"HOPE GARDENS," JAMAICA, BRITISH WEST INDIES

The photograph shows Toronto people who recently visited the Island and brought the picture home with them.

low-worker with God. The business upon which God and he were engaged was the making, or the remaking, of men. "Ye are God's husbandry, God's building," he said to the Corinthians — God's field to be tilled and planted, God's house to be built. "We are His workmanship," he said to the Ephesians; God's poem, God's work of art. He uses concerning them the word he employs elsewhere of God's creating the worlds out of chaos. To him God was the ever-active Craftsman, bringing beauty and use out of refractory material.

There is, of course, another side to this truth. St. Paul knew that in a real sense men must work out their own salvation. The regeneration of men is a joint affair — a partnership in which man's own will shares. And yet the saints in their deepest moments confess: "It is Thou Who hast made us and not we ourselves." They feel that they are clay moulded by the Potter.

David Grayson, in his charming *Adventures of Contentment*, makes this striking remark: "There is no joy comparable to the making of a friend, and the more resistant the material the greater the triumph." Our Lord called His disciples "friends." He took the first step in making them His friends on that day when He found some of them busy at the lakeside, and thenceforth proceeded to make them worthy of His friendship. We may think that they were unpromising material out of which to fashion the apostles who were to challenge the world in the name of their Master. Let us remember, when we read of them in the Gospels, that they were men-in-the-making. There came a time when all men might confess that they were a credit to Christ.

Since those days there has never been a time when our Lord has not fashioned saints. They are about us still. Clad in fustian, they may be; unlearned and obscure men and women, they may be; but they bear the authentic stamp of divine craftsmanship. We may say of some of God's beloved that they are natural Christians. They expand like flowers in the warm sunshine, knowing nothing of the wild gusts of passion and the chilly gloom of doubt. There are others who have always found it hard to be Christians. They are of a wilful, obstinate or sullen nature. With no poetry in their souls, they are endowed with a mind that demands strict mathematical proofs for everything. Or they are possessed of wild, tumultuous passions. In short, they are cross-grained, gnarled material which causes their Fashioner a world of trouble.



NEW YEAR'S DAY IN KAMLOOPS, B. C.

The West had a remarkably mild winter. The photograph shows lawn bowlers on January 1, 1926, engaged in a game at Riverside Park. The green was in perfect condition.

They bring infinite sorrow upon their friends, but their best Friend is always patient and never in despair about them.

*Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord, its various tone,
Each spring, its various bias.*

Out of such refractory stuff the Divine Craftsman has made some of the greatest saints — men and women who are the glory of Christ. *There is joy in the presence of the angels of God over one sinner that repenteth.* With what joy must they watch Christ fashioning these saints!

No works of Michelangelo have such a fascination for the present writer as his unfinished statues. Those rough, unwrought figures, bearing the chisel-marks of the great sculptor, what things of beauty they would have been had he completed them! They are an image of ourselves, for we too are unfinished. *It is not yet made manifest what we shall be.* But there is this difference: while their fashioner dropped his chisel long ago, ours is still at work upon us through His Holy Spirit.

*So, take and use Thy work!
Amend what flaws may lurk,
What strain of the stuff, what warpings
past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete
the same!*

—Rev. E. W. Smith, in "The Bible in the World,"
February, 1926.



Captain Bede Bentley, who claims to have invented the war tank and that he is entitled to compensation under a contract made in 1914 with the late Lord Kitchener.



Masonic Club members on the "Empress of Scotland" working in the city of Jerusalem, where tradition says masonry was first practiced.



An interesting group of farm hands on Lord Rodney's farm near Fort Saskatchewan, Alberta, Canada. Left to right, they are: Mr. Philip Stannier, Lord Edward Montagu, and Prince Charles Philippe d'Orleans.



The Crown Princess of Rumania, formerly Princess Helena of Greece.



cruise, on a pilgrimage to the quarries of Solomon under
was instituted by King Solomon, about 975 B. C.



Viscount Ishii, Japanese member of the Council of the
League of Nations. The nations now having permanent
seats in the Council are: Britain, France, Italy, and Japan.
The League meeting at Geneva in March failed to reach an
agreement on the question of providing for additional
permanent seats.



Four-year-old Prince Michael, who calls
the King of Rumania "Grandpa."



The residence of Lord and Lady Rodney on their farm near Fort
Saskatchewan, Alberta, in the Edmonton district.

The Priest's Words Produced Unexpected Results

ONE time in youth, I heard my brother say that a certain priest declared that "the observance of the Sabbath day was changed from Saturday to Sunday by the power of the Church of Rome." I did not consider the matter seriously then, for I had been taught that Sunday was the day that the Lord God blessed and sanctified. Nevertheless, being one of the few in number who are righteously inclined from childhood, I pondered the saying in my heart. After I was begotten by the Word of God, born again of the Spirit of God, I became concerned to know more about the change of the Sabbath. After thoughtfully searching the Scriptures, questioning many teachers, and reading histories, I became convinced that the change of the Sabbath day was not of divine authority but merely a human tradition inherited from the Church of Rome.

According to Genesis 1:1-5, "the evening and the morning were the first day" of creation, which day corresponded to our Sunday. This being true, then Saturday must be the seventh day, and Sabbath of the Lord of hosts. This order of the days of the week is in harmony with the calendar in use in all parts of the world. Truly, the change from the observance of Saturday, the seventh day of the week, to Sunday, the first day, was the work of man and not of God, and must have come about sometime between the falling away in apostolic days and the Reformation. The following extracts are from books that may be obtained through any Catholic bookstore:

"The Catholic Church

This story tells how an impression received in childhood, long afterward led to a study that changed the habits of life. The writer has little scholastic training, and so far as we can learn, is not a member of any denomination. He writes that he reads the "Watchman," but is not in full agreement with it. His quotations on the Sabbath question are substantially correct and may be easily verified.—Editor.

for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is therefore to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—*The Catholic Mirror*, Sept. 23, 1893.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*The Faith of Our Fathers*, James Cardinal Gibbons, edition of 1893, page 111.

"The Catholic Church, of its own infallible authority, created Sunday to take the place of the Sabbath of the old law."—*Kansas City Catholic*, Feb. 9, 1893.

It is utterly impossible for any mortal being, or society, to create another day. Adding to the number of the days of the week another day would make eight days instead of seven. Neither is it possible for anyone to abolish the seventh day and put the first day in its place. That would reduce the week to six days. But the change of the Sabbath without Scriptural authority is set forth in the "Doctrinal Catechism" as proof of the church's power to establish festivals of precepts, and to this contention by Rome, the Protestant churches make no consistent reply:

"Had she not such power, she could not have done that in which all modern religionists



A PAPAL PASSPORT

Bishop Gallagher of Detroit, Michigan, showing his passport, signed by the Pope's secretary, to his friend, Bishop Joseph Schrumbs of Cleveland.

agree with her:—she could not have substituted the observance of Sunday the first day of the week, for Saturday the seventh day, a change for which there is no Scriptural authority.”—*“A Doctrinal Catechism,” Rev. Stephen Keenan, page 174; A. D. 1851.*

Not quite all modern religionists agree with her. There is a small minority of Christians in all countries who deny the power of any church to change the decalogue and who observe the seventh-day Sabbath. According to the Protestant rule of faith, it is utterly impossible to justify the substitution of the Christian Sunday for the Bible Sabbath. The Bible still teaches that the seventh-day Sabbath is the Lord’s holy day. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely this is a serious matter. There is no authority in the Bible for abrogating the commandment, or for transferring the observance of the Sabbath to another day of the week. But we are told “that the Church is above the Bible, and this transference of Sabbath observance from Saturday to Sunday is proof positive of that fact.”

—*Editorial in Catholic Record, London, Ontario, Sept. 1, 1923.*

“The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea (about A.D. 364) . . . first settled the observation of the Lord’s day.”—*“Dissertation on the Lord’s Day,” William Prynne, (1633) pages 33, 34, 44.*

“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 law 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.*

Another writer says of the Church of Rome: “It 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.*

“The superstitions and practices of paganism were soon accepted as Christian doctrine. Sun worship, the centre of all pagan ceremonies and devotions, was given a new and prominent place in the 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 first Sunday 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.”*

Quotations from history, concerning the Sunday sabbath and its author could be multiplied, but these should suffice. But after all, I desired the approbation of God in this matter, for He it is Whom I seek to please, not man. Consequently, after taking all evidences in prayerful consideration I did not heed the spirits that bade me to “wait and begin the new year, or another time.” It was on the night of August 30, 1924, when I came to a final decision to obey God’s Word in the matter. That night I bowed, according to my custom, in humble submission to “Our Father Which art in heaven;” and in my supplications to Him, I asked that He would let some great calamity befall me, even if it should take me out of

the land of the living, before the next seventh Sabbath from thence, if it were contrary to His holy will that I refrain from the observance of Sunday, the first day of the week, to observe and keep holy the seventh-day Sabbath.

On the following morning, which was Sunday, I arose from my couch, bowed in prayer, and went about my daily toil, esteeming the day as the first labour day of the week, labouring and praying for the manifestation of the Lord. I have been observing the seventh-day Sabbath from that time until the present; I have been blessed in my soul and have not been visited with any unusual calamity. It is my settled purpose to ever remember the Sabbath of divine creation, and keep it holy unto the Lord



ENGLAND’S SOCIALIST COUNTESS
Frances, Countess of Warwick, who
has given Easton Lodge, Essex, to be
used as a Trade Union College.

of hosts. With all due respect to Sunday, the first day of the week, on which it was found that the blessed Lord and Saviour had risen, triumphant over death and the grave, I can find no evidence that He would be pleased to have me refrain from labour on the day of the resurrection. Jesus rested on the seventh day according to the commandment and worked on the other days of the week, and I choose to follow in His footsteps.—George A. Jones.

Prayer and Healing

God's Choice or Our Choice, Which?

MANY believe that if the Lord accepts a person as His child, the evidence will be given in physical healing when affliction comes. Like Job's comforters they will say, "You have sinned and the Lord has afflicted you. Sin no more and He will heal you." But God does not so deal with men. Decay and death are truly the results of sins committed. "The wages of sin is death," Rom. 6:23. But against this the Lord adds, "The gift of God is eternal life through Jesus Christ our Lord." "All have sinned" (Rom. 3:23), and in God's effort to save us and to separate us from sin, His wisdom allows His children to drink of the bitter cup of suffering. He says: "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. 48:10. The experience of David has been the experience of many. He said, "Before I was afflicted I went astray." Ps. 119:67.

Elisha, that "man of God" upon whom God placed a "double portion" of His Spirit, had a lingering sickness, and was released from his bed of pain only when given rest in death. Kings wept and prayed at his bedside,—2 Kings 13:14—but healing was denied him. Did God love and accept His faithful servant? Yes, and commissioned angels to guard his grave. 2 Kings 13:21. He had been God's instrument in relieving the pains and sicknesses of many, but such relief was not for him. Paul prayed for healing but was denied. Three times he besought the Lord, but was only given grace to endure. 2 Cor. 12:8-12. He learned the lesson of patience and trust under affliction. Hezekiah earnestly prayed for a lengthening of his life when told that he must die, and the Lord granted his request. He told the prophet of a remedy which the physicians applied, and his life was saved. Isa. 38:21. God never turns away His ear from an earnest prayer. He knows what is best for the petitioner, while of our judgment He says, "We know not what we should pray for as we ought." Rom. 8:26.

If the wording of our petitions seems denied, we can be assured that the lesson learned, as in Paul's experience, will bring greater blessings than could

be experienced in allowing our own choice. We can learn to "glory in infirmities."

As in Hezekiah's day, so now the Lord has sent instruction through His servant to His faithful physicians, and their application of these principles has brought blessings and healing power. For example, a testimony by Mrs. E. G. White given Aug. 26, 1898, says:

"The true method for healing the sick is to tell them of the herbs that grow for the benefit of man. . . . There is a work to be done in treating the sick with water and teaching them to make the most of sunshine and physical exercise. Thus in simple language we may teach the people how to preserve health, how to avoid sickness.

"Herbs that grow for the benefit of man," "water," "sunshine," "physical exercise,"—with the proper use of these remedial agencies, we are teaching the people "how to preserve health, how to avoid sickness."

With an advance guard of faithful physicians already in the darkened fields, and others hastily preparing to materially add to their numbers, the complete gospel of "saving health among all nations"—Ps. 67:2—called for by the ancient prophets of God, can be, and will be quickly realized, and the work long delayed, will be finished.—Clarence Santee.

Life Music

JUST to wake with the birds in the morning,
And join in their thanksgiving lay,
Then to rest with the flowers in the gloaming,
After a well-spent day!
This is the life plan of Heaven,
The life plan for you and for me;
Toil can but sweeten the pillow,
Where conscience rests joyous and free!

Life has its hills and its valleys,
Its waves of temptation and pain;
But then, it has sunshine and blossoms,
The glittering dew and the rain.
And the heart that can love in its learning,
That can smile when the dark shadows fall,
Shares most in the sweetness of living,
And stands king of men after all!

So wake with the birds in the morning,
In time for the sweet forest psalm,
And pillow your head in the gloaming,
On peace with its infinite calm.
For life is at most what we make it,
And grieving but darkens the way;
Then strike all the sweet chords that tremble,
Play music on life's harp today!

R. HARE.

Where Infidelity Loses Out

THE most noted infidel America has yet produced, standing by the coffin of his brother, said: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry." How hopeless and sad this is!

The mother of Hume, once a Christian but who had apostatized and wandered into the mazes of scepticism, when on her dying bed wrote her son the following pathetic letter:

"My dear son: My health has failed me. I am in a deep decline. I can not long survive. My philosophy affords me no comfort in my distress. I am left without the hope and consolations of religion, and my mind is sinking into a state of despair. You can afford me some substitute for the loss of the hopes of religion. I pray you hasten home to console me, or at least write to me the consolations that philosophy affords at the dying hour."

At the close of an infidel's lecture in England, a woman uneducated, old, and poor, approached the infidel, saying: "Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has *your* way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh, that's not the question!" said she; "keep to the point, sir. What has

Would You Have a Note of Triumphant Victory at the Journey's end? or a wail of Despair?

By GEORGE B. THOMPSON

your way of thinking *done* for you?"

"The infidel endeavoured to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman."

How different is the unbeliever's wail of despair from the triumphant shout of victory of those who have the Christian's hope! The apostle Paul forsook all to follow Him whom he met on the road to Damascus. He forsook former friends and brethren. He was whipped and scourged. He was shipwrecked, and was a day and a night in the deep. He travelled with criminals to Rome to stand before Caesar. When sun, moon, and stars had not been seen for many days and all hope of being saved had been given up, God did not forget His servant. Though the captain had lost his reckoning, God had not lost sight of His praying servant on the stormy Adria, and sent him words of comfort. Paul, though a prisoner, dispelled the gloom with these hopeful words:

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good

cheer: for I believe God, that it shall be even as it was told me." Acts 27: 22-25.

When under sentence of death in a cold, dirty, cheerless dungeon in a Roman prison, expecting at any moment to see the executioner enter his gloomy abode and convey him to the place of his execution, Paul did not dwell on the gloomy prospect before him, but was sustained by the Christian's hope. He said: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have



"Crossing the Line," means as much to the crew of the freighter as to those on board "H. M. S. Resolute," or any line vessel. This photograph was taken on one of the Canadian Pacific cruising vessels and shows Neptune and his court.

kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 6-8.

Here is a life something more than "a narrow vale between the cold and barren peaks of two eternities."

His Own Name There

When John was sentenced by a godless emperor to exile among convicts on Patmos, the Lord whom he loved appeared, showing him the triumphant future of God's people, and his own name written in the foundations of the eternal city. It made but little difference to the illustrious apostle where a Roman magistrate ordered his name written while God had it in the foundation of His capital city. Here is hope.

While health, prosperity, and friends are ours, we may lean on the mutterings of infidel unbelief. But when friends are no more, when riches take wings and fly away, and death begins feeling for the heartstrings, there is a longing for the Christian's hope, a longing to pray to the Christian's God. This is well illustrated by an incident related by the late H. L. Hastings:

"One evening, after the writer had spoken to some sailors about this matter, Captain Nickerson arose and told a little of his experience, as follows:

"About the year 1861, I was a sailor on board the "Heroine," of Darien, Georgia, bound for Montevideo, South America. We were east of the Bermudas, running under single-reefed topsails. It was the dogwatch in the evening, and a sailor named George and myself were on the watch on the topgallant forecabin, in the forward part of the ship. I was talking with him of my early life, and of the lessons of piety which I had learned at home. He ridiculed the whole, and declared that there was no God, and that all this talk was mere moonshine.

Different When Overboard

"Eight bells rang, and the watch was changed, and the men were called away to pump ship. George took a bucket to get some water to fetch the pump. As he flung it over the side of the vessel, it caught in the water, and as we were going quite fast, George was drawn overboard. Instantly the cry was heard, "Man overboard!" We were on the larboard tack; the mate shouted, "Hard-a-starboard the wheel!" and the vessel came around, and stood on the starboard tack, and we could hear George crying in the darkness, "Save me! Save me! Save me! Save me!"

"We immediately launched a boat, but it stove in launching and began to fill with water. The steward came to our assistance with some blankets, which we stuffed in the hole to stop the water, and we hastened to the rescue.

The night was dark and the sea was rough. We pulled out into the darkness, and followed the sound as well as we could, until we came to the place where poor George was struggling with the waves. Being a good swimmer, he had kept himself from sinking, and we found him about a quarter of a mile from the vessel, drew him on board, and pulled back to the ship with our boat half full of water. In thirty minutes from the time he fell overboard, we had him safe in his bunk in the forecabin, and as comfortable as we could make him.

"The next morning I said to George, "Did you think that the ship was going to leave you, and that you were lost?"

"Yes, I did," said he.

"Now, George, be honest; what did you do then?"

"I prayed to God."

"But I thought you did not believe there was a God," said I.

"George replied, "When a man is overboard, in a dark night, and the ship is going away from him, and he expects to die, a man thinks different, and feels different, and talks different from what he does when he is on the topgallant forecabin *spinning yarns* in safety."'"

Thanks be unto God for the unspeakable hope through Jesus Christ.

The Wall Within

A DUTCH city in the olden days was besieged by the Spaniards. The attacking army used the battering-ram to try to break through the wall.

The people inside saw that the attempt would be successful unless the wall was strengthened. So the Dutch went to work and quietly built up an inner wall.

The Spanish succeeded in getting through the outer wall, only to be confronted by a stronger wall within. The Dutch were safe.

Is not the lesson plain? The outer walls of society are good, but they are not enough. Walls within the character are needed. Inner fortifications are necessary if one would guard one's own purity. A city building has inner iron doors and shutters for fire protection.—*Selected.*



Henry Ford's Rules of Health

*Interesting Sidelights on the Diet and Living Programme
Followed by Ford, Edison, Burbank, and Others*

By DANIEL H. KRESS, M. D.

HENRY FORD says people can live to be one hundred twenty-five, but must quit tea, coffee, tobacco, and liquor." Thus reads the headline of a special to the *New York Times* of August 12. Henry Ford, while enjoying a little leisure in company with Mr. Edison and Mr. Firestone at his Wayside Inn, is said to have made the statement that it is possible for man to live to the age of one hundred twenty-five if the working parts of the human automobile are kept free from carbon. By taking as good care of himself as he would of one of his automobile engines, he said he might reach that age.

Being asked, "If the carbon is already there, how are you going to get it out?" he replied, "By mastication." And continued: "You know that when you chew the food well, it satisfies you sooner, and you don't need so much. Get only good food. White rats lived three days longer at the hospital without food than the ones that were fed on white breads alone. We eat no white bread in my house."

Coffee, tea, tobacco, and liquor find no place in Mr. Ford's prescription to prolong life. They will not be found, he predicts, on the table of the man of the future, and "it is not so far in the future either," he said.

Men may say what they will about Mr. Ford. One thing all must admit: he is a remarkable man and possessed of unusual ability. Possibly never before in the history of the world has there arisen a man out of obscurity to so high a position in the commercial and financial world, in so short a time. This is no mere happen-so or luck. Mr. Ford makes no false or wild moves. He has an active brain and is a clear thinker. Men who overeat and gulp down their food regardless of quantity or quality, do not possess the mental clearness to work out and mature plans to do big things as does Mr. Ford.

Delicate Machinery Ruined

The accumulation of carbon in the brain machinery keeps the delicate mechanism from functioning normally. Mr. Ford has given us the secret, not merely of longevity, but also of his successful career as a business man. He drinks neither tea nor coffee and refuses to eat denatured and devitalized foods. Whole-wheat bread he uses instead of the popular white bread. On their trips, we are told, "they (Mr. Ford, Mr. Edison, and Mr. Fire-

stone) carry with them some of their own food, including rye bread and Swedish crackers." These are wise men, men who do things. They remind us of that great statesman, Daniel, the prime minister of the Medo-Persian Empire, against whom the politicians of his day could bring but one charge, and that was concerning the law of his God. His work was done so accurately and so well that no fault could be found with him, although he was ninety years of age. Early in his life he purposed not to eat the foods which were served at the king's table. "Let them give us pulse to eat, and water to drink," was his request. Daniel's greatness was no mere accident.

When visiting President Coolidge at his old home in Plymouth, Vermont, Mr. Ford, Mr. Edison, and Mr. Firestone were conducted through the old cheese factory, which is said to be the only industry in Plymouth. Mr. Firestone said to Edison: "Remember when you refused to drink milk?" "Nothing of the kind," replied Mr. Edison. "I only scalded it. I always do near cities." This too, is a sensible precaution, for milk is a dangerous food if handled carelessly and not scalded.

Edison's Habits of Life

Little need be said about Mr. Edison's habits of life. He attributes his long and useful life to his simple mode of living and partially to heredity. He tells us that his great-grandfather was an admirer and a convert of the famous centenarian, Louis Carnaro. Through high living and low thinking, Carnaro had ruined his health and had become a physical wreck. His physicians gave him less than a year to live. This news startled and sobered him. He began to enquire into the causes of his invalidism, and then determined to lead a better life. He started by correcting his physical habits, and became so abstemious in his diet that his friends predicted he would die of starvation; but he did not die. He began to improve, and in one year's time claimed to be rid of all his ills; and ten years later, at the age of fifty, in a letter to his physician, he said he fully expected to live another quarter of a century. Time more than fulfilled this, for he lived to the advanced age of more than one hundred years, enjoying life all the way. "I never knew until I grew old that this world was so beautiful," he said, and "I now take more enjoyment in eating a piece of dry bread than formerly I did in eating the most exquisite dainties."

Edison's great-grandfather was so influenced by

the life of Carnaro that he adopted that man's simple mode of life, and lived to the age of one hundred two. His son, the grandfather of Edison, was brought up in this same simple manner, and lived to the age of one hundred five. To him were born seven sons, of which Edison's father was one. They all lived past the fourscore, three of them nearing the century mark. Edison attributes his vigorous health and usefulness chiefly to the fact that his great-grandfather had the good sense to adopt the simple habits of Carnaro, which he himself in the main follows.

Mr. John Burroughs, the great naturalist, who used to accompany Mr. Ford and Mr. Edison on their vacation trips, lived in the same simple manner. He was a remarkable man, and he, too, was in possession of all his faculties up to the time of his death at an advanced age.

John Wesley

Plain living and high thinking are usually associated. John Wesley, who was such a world power as an evangelist and preacher and reformer, said: "From ten to thirteen or fourteen I had little but bread to eat, and not a great plenty of that. I believe that this was so far from hurting me that it laid the foundation of lasting health. When I grew up, I chose to eat sparingly and to drink water." At the age of eighty-two, when most men are infirm and dependent, he wrote: "Today I entered my eighty-second year, and found myself just as strong to labour and as fit for exercise of body and mind as I was forty years ago." And a year later, he said: "I am a wonder to myself. It is now twelve years since I have felt any sensation of weariness." The long and useful life of John Wesley was no mere accident.

While it is not possible for all living to reach the age of one hundred twenty-five or even one hundred years, should time continue, it is possible for all to live longer than they do, and accomplish more while they live, by adopting the simple habits of Mr. Ford, Mr. Edison, Mr. Burbank, and others whose names might be mentioned—men who today are accomplishing things out of the ordinary, in spite of the advanced years of some.

Old Thomas Parr, who is buried in Westminster Abbey, England, died at the age of one hundred forty-nine. When examined by the king's physician a short time before his death, he was said to have been in excellent health; his arteries were still soft and elastic. The doctor who examined him said he saw no reason why he should not live another ten or twenty years. Unfortunately he was taken to the king's court. One year of such living was sufficient to end his earthly career. All his life his habits were simple. He neither drank nor smoked, and he sub-

must sacrifice his all to buy it. It is not enough to sisted upon a fleshless diet practically altogether. The food on the royal table caused his death.

Captain Diamond, of whom much was said a few years ago, at the age of one hundred two purposed to walk from San Francisco to New York City. His relatives interfered with the project. A friend of mine who met him at the time felt certain that the captain would have accomplished the task. At the age of one hundred six he was examined by a well known surgeon, also a friend of mine, who said that, judging from Captain Diamond's arteries and general condition he was good for another twenty years. He died, however, at the age of one hundred ten. He had been a strict vegetarian for over sixty-five years, and a total abstainer from alcohol and tobacco, tea and coffee. The one who keeps his blood the freest from all impurities and poisons, will, other things being equal, live the longest and most useful life. It pays to live abstemiously.

"EVERY man who desires the Pearl of great price must sacrifice his all to buy it. It is not enough to



see the beauty and the glory, and almost taste the joy of this wonderful life; you must become the possessor of it. The man had found and seen, desired and rejoiced in, the pearl of great price; but he did not have it until he gave up everything and bought it. You cannot live every day in perfect fellowship with God without giving up time to it. Hours, and days, and weeks, and months and years, are gladly given up by men and women to perfect themselves in some profession or accomplishment. Do you expect that religion is so cheap that, without giving time, you can find close fellowship with God? You cannot. But this Pearl is worth everything. If you find that there is a struggle within the heart, never mind. By God's grace, if you will lie at His feet, you may depend upon it that deliverance will come."—*Selected.*

The Surest Thing in the World

IT has been said that there are only two sure things in this world,—death and taxes. But of these two, death is even a little more sure than taxes.

Under the caption, "What Interests People," a hundred-thousand-dollar-a-year newspaper editor recently stated that to interest people only slightly or not at all, tell them the truth; and if you want to be permitted to continue to tell people the truth, it is necessary to put sugar around it. But there seems to be no form of sugar or sweetness of any kind that can exist near the truth that "it is appointed unto all men once to die." This is a truth which is bitter,—so very bitter that many people refuse to believe that when a man dies he is really dead.

It is a sad fact, yet a fact nevertheless, that every human being born into this world must die. It is also a solemn fact, but as true as the Bible itself, that every accountable human being is on the way either to the life that has no end or to the second death from which there is no resurrection.

A man who has made what is generally supposed to be a success in life has two desks, one in his home and the other in his office. On top of each of these

desks he has placed a skull, with these words written across the front: "Life is short." His object, as he jokingly says, is to keep him from going fishing. A more worthy object would be to help keep him from going to the wrong place after he is through with this short life.

Death is such an absolutely certain thing that many people have had their own tombstones set up complete, in every detail except the date of death. Many of the Chinese buy their coffin years before they die, and have it in the house ready for that occasion.

When we know that we are going to be obliged to do some difficult or disagreeable task at a specified time, we make speedy preparations for it, but while every sensible person knows that he must die, comparatively few make complete preparations. One is never prepared to die until he is prepared to live eternally in that place where there is to be neither sin nor sorrow, pain nor death.

A minister once stepped suddenly into the shop of one of his parishioners and asked, "Did you expect me?"

The surprised man answered, "No!"

"What if I had been Death?" asked the minister, and left as abruptly as he had come.

Death does come to many very suddenly without a moment's warning. Suppose it should come to you, reader, as you lay this paper down! Are you ready? Suppose you should go to sleep tonight and never awake until the resurrection morning! Are you prepared for a part in the *first* resurrection?

Bishop Berry's definition of a fool is: "One whose plans all end this side of eternity." It is a terribly short-sighted policy not to make plans for eternity of first importance and plans for this short, preparatory life of secondary importance.—*Walter L. Burgan.*



The tomb of Frederick Beedecker, who stated in his will that after he had been buried, his tomb was never to be molested. The white birch paid no attention to the will, and has moved the tombstone several feet out of place.

A Story of the "Siwash" Indians

INDIANS of Coastal British Columbia are unlike any other Indians of North America. The name "Siwash," by which they are commonly distinguished from the plains Indians, is a corruption of the French word "sauvage," which the early explorers naturally applied to them. It is not a native name. They do not look at all like plains Indians but like Orientals and, though their history is so obscure that it is impossible to trace their origin, this seems to prove beyond doubt that they are sprung from some such stock, probably Japanese. It is a fact that if a Siwash and a Japanese are dressed alike one can hardly tell them apart.

How these people crossed the Pacific is a mystery. Perhaps they are the survivors of some hapless armada blown across the sea in some bygone age. Perhaps they deliberately sailed across, like Columbus of the East. Perhaps they crossed by the ice of the Bering Strait. Anyhow, there they are.



TOTEM POLES AT ALBERT BAY, B. C.

There are many other points of resemblance between the Siwash and the Oriental. Like the primitive Japanese the Siwashes live by hunting and fishing and are much on the water—in fact their canoe is to them what the horse was to the Sioux. Like the primitive Japanese again and unlike the plains Indians, they do not live in tents but in houses; which, moreover, are of very similar architecture to those of the Flowery Kingdom, though built of wood. And like the Japanese they are a very poetic people, with a prolific and beautiful folklore.

But the most remarkable distinction enjoyed by the Siwashes is their art, which does not resemble that of any other American Indians. Their buildings are richly and fantastically carved. Their ceremonial dresses are equally elaborate. They delight in bold effects and bright colours, especially, in red, blue and green, used in conjunction with black and white.

The striking feature of Siwash art is found in their grotesquely carved and painted totem poles, which are placed before their houses. These poles, made to represent a column of diabolical birds and

beasts standing one over the other, form what is literally a family tree, the various totems telling the story of the ancestry of the people living in the house behind them. The Siwashes also manufacture weird images resembling the idols of African tribes, which are intended to exercise supernatural powers, such as the driving away of evil spirits.

The Siwashes of past times were, in some instances, a warlike lot, fond of fighting and bloodshed. Occasionally, if tradition speaks truth, they put their decorative ability to sinister use. There is a story, well vouched for, of a festive meeting between two tribes which had called a truce in their otherwise perpetual feud. One tribe invited the other to a friendly banquet in the community dining-hall. The architect, after the simple manner of the natives who glory in complicating such things, had so designed the hall that the only entrance was through the beak of an enormous wooden bird forming the facade. No one outside the walls could see or hear what was going on inside. Every one who entered had to do so alone and head first. In turn, the guests scrambled into the beak and vanished until all had entered. None of them ever came out. Their treacherous hosts within, armed with clubs, gave each man his quietus as soon as his head appeared—an extremely clever way of getting rid of objectionable folk with the least possible inconvenience.

Today these coastal Indians are quiet, law-abiding citizens of Canada. But fine specimens of their picturesque art may still be seen at several villages not far from Vancouver and Victoria, and miniature totem poles, carved by them by hand, find ready sale among the tourists who, in the warmer seasons, find pleasure in journeying up and down the main coast and the coast of Vancouver Island in the Canadian Pacific Princess Steamers and stopping off at the little settlements enroute as they may.—*E. W. Evans.*

Truth Never Dies

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense;
But with a mighty silence bides its time.
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
So truth, unmoved, its puny foes defies,
And never dies. —*Selected.*

Who Is Jack Miner?

JACK MINER is the owner of the Jack Miner Bird Sanctuary at Kingsville, Ontario, Canada, where thousands of ducks, geese and swans are fed during their migration periods in spring and fall.

Jack Miner is the first man on earth to use the fowls of the air as missionaries, that is, at his sanctuary he catches the birds and places on one of their legs an aluminium tag, one side of which bears his name and address and the other a verse of Scripture. Mr. Miner is not a religious fanatic, but this is his unique way of passing on the Word of God.

Jack Miner is author of the book known as "Jack Miner and the Birds," which has had a tremendous sale among bird lovers on the continent.

Jack Miner is a lecturer, being the highest paid speaker in Canada. The money derived from his lectures is used to buy food for the birds which congregate on his famed sanctuary. Mr. John B. Burnham, president of the American Game Protective Association, recently introduced him to an audience in New York City as the "Billy Sunday to the Bird Family."

Jack Miner is the man who is often termed "the man who made the wild goose tame."

Jack Miner challenges all the game wardens in Canada to show as many ducks, geese, and swans being protected and fed at one time.

Jack Miner is the man who, with his bird sanctuary, has made the town of Kingsville famous the world over, so that it is known better than several small cities on the continent.



A Non-Teetotaller on Prohibition

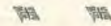
DR. FRANK CRANE, whose writings are no doubt read by millions of people, does not profess to be a teetotaller, but he realizes that prohibition is accomplishing a wonderful amount of good. The following testimony appeared in the *Chicago Daily News*:

"Personally, I am not a teetotaller, but even that does not make me cross-eyed or blind to facts. And the fact is that no human being ever needed alcohol except as administered by a physician in a crisis. The further fact is that the open sale of alcohol is undeniably prejudicial to public welfare, provocative of crime and disorder and a recognized enemy of efficiency.

Prohibition was the greatest moral gesture ever made by a free people in history. In carrying it out there will be mistakes, extravagances and foolish things done, of course, for we are human. But in nine-tenths of the United States the law is well observed. Millions of boys and girls are growing up and never see a drunken man. Savings have increased, thousands of homes are happier, labour is more efficient and property and life are more secure.

Such testimonials as the foregoing have been furnished in abundance by those who have had the opportunity of unbiasedly observing the effects of pro-

hibition in the United States. There can be no doubt that many of the statements that appear in the daily papers disparaging prohibition are issued merely in the interests of the liquor traffic, and do not represent the actual facts.—*Australian Signs of the Times*, June 22, 1925.



WHY not follow the illustrious example of the prodigal son and come to ourselves! God offers us the best of everything. Under no circumstances would he withhold anything beneficial from us; yet so few are willing to serve Him. Truly one is asked to give up the demoralizing dance, the filthy literature, the jazz music and other ignoble pleasures, but one is also asked to come and reside with the King of Kings in the beautiful city of gold, where there will be no more sin, crime, selfishness or tears. All will be supremely happy for eternity. Sickness, wars, famines, strikes, earthquakes, gone forevermore. I want to be there, don't you?—*W. E. Belleau*.



Jack Miner, Canada's great out-of-door man, drinking his straight drink, 100 per cent water. He always carries a cup with him whenever he roves the woods, to quench his thirst when he comes to a spring of water.

Seen Through Others' Eyes

Spring

OLD Time hath laid his mantle by
 Of wind and rain and icy chill,
 And dons a rich embroidery
 Of sunlight poured on lake and hill.
 No beast or bird in earth or sky
 Whose voice does not with gladness thrill,
 For Time hath laid his mantle by
 Of wind and rain and icy chill.

River and fountain, brook and rill,
 Bespangled o'er with livery gay
 Of silver droplets, wind their way.
 All in their new apparel vie,
 For Time hath laid his mantle by.

—Charles of Orleans.

Re-Enforcing the Decalogue

If the matter were not so serious and of such tremendous consequences, the devices to which some teachers of our age resort, to combat the growing lawlessness of the present generation and to secure obedience to the dictates of morality, would be amusing. But the affair is too solemn to leave any room for merriment. In view of this fact, the helplessness of would-be moral leaders in the presence of the grave situation that confronts them and that imperatively calls for a remedy, is truly pathetic. They are apparently at their wit's end; for what they suggest as an antidote against the existing evil is, on the face of it, utterly inadequate. The props which they apply to uphold the crumbling edifice of morality, are unable to brace the structure they wish to strengthen. Morality must be built on a strong and powerful foundation, since it is a towering and lofty edifice that requires anchoring in solid bed rock.

When the ten commandments no longer are respected by a large portion of the community, and when especially the young show a sad disregard for the sacred injunctions of the decalogue, conditions have come to a serious and dangerous pass. Consequently, when it is no longer regarded as sacred, civilization itself is threatened. The happiness and welfare of society are intimately bound up with loyalty to the decalogue, and they can not survive if violations of the fundamental laws of ethics become common. The alarm which observers of the trend of events manifest with regard to the future, is but too well justified by the facts. Our age must learn again to reverence law and respect

duty, or it will come to grief. There is no other alternative. Men of thought fully realize this, therefore, they make strenuous efforts to reinstate the decalogue in its old dignity, and to restore among their contemporaries a sense of duty.—*Editorial in Catholic Standard and Times, Nov. 22, 1924.*

Consistency

DEAN INGE has been writing about consistency and assures us that the desire to appear consistent is a very great snare to many people, preventing them from correcting their mistake or making any real advance or progress in their thinking. As he humorously puts it, many people say a thing the first time, because they have heard some one else say it, and stick to it because they have said it themselves.

It must be admitted that many of us are afraid of being called inconsistent, and carry the notion around with us that to change our mind on any matter, especially after we have given expression to it, is in some false way to go back on ourselves.

But it is doubtful if there is one way in which many of us are more often really false to ourselves than in refusing new light and fuller information that might make us change our minds. It might help us a very great deal if we could get it firmly fixed in our minds that to refuse to change our minds is more often stupidity than it is consistency.—*The New Outlook, February 24, 1926.*

Biblical and Ingenious

A Baptist minister, whose charge is among the farmers of the United States Georgian cotton belt, is said to have hit upon a novel method of raising funds; incidentally, he claims to have solved the problem of rural church finances. His discovery that the offertory was short-circuited is neither startling nor particularly new. The farmers, brought to book, put up the shop-worn plea that "hard times" did not tally with "great expectations," or words to this effect. The minister was thus left to his own thoughts, which are not reported, and, perchance, it is as well it should be so. Discouraged, but not floored, this worthy gospeller rose to "improve the occasion" in a fashion that renders his talents eligible for a wider field. He forthright preached a sermon upon the tithe system. Dilating upon the ancient Jewish custom—now lost to the

world—of giving a “tenth,” the preacher proposed that the farmers should set aside what is called “The Lord’s Acre” and cultivate this plot for the church. His discourse arbitrated the dispute. It disarmed all their laggard habits. It brought reparations into the church exchequer. It has outlawed the recalcitrant tight-wad. It is reported to have smoothed the traffic in connection with ecclesiastical exchange. In short—the idea caught on. Seven farmers signed a protocol which may fittingly be called the Little Entente, and in half-a-dozen other salients besides “Bluffton,” conferences are being held with a view to following a good example. We are told that some five hundred acres are now under the mandate of the Tithers’ League, and are steadily prospering in terms of fiscal and spiritual expansion. Furthermore, the agricultural legatees of this ancient Mosaic economy have testified that the terrain under league regime has produced a harvest much in excess of that outside its limits. They even aver that the “Lord’s Acre” has been kept from the ravage of the boll weevil. To some, this last item spoils a good story. To others, it gives the incident an appropriate finish. In any case, “poetic justice” has been done within “Bluffton” parish, and this interesting climax of a local drama is arousing much attention throughout the whole coasts of Israel. Maybe the Southern farmers felt they really could not afford to stand out against a gospeller who so evidently had the backing of Moses and the prophets—who knows? At least, they surrendered—and are happy in their lot.—*Montreal Gazette, Oct. 8, 1924.*

Growth of the Churches

THOSE critics of the Church who have been inclined to sneer at it because, as they thought, it did not make a strong enough appeal to manhood, will be obliged to revise their attack. According to statistics just issued by the Federal Council of the Churches of Christ in America, the percentage of women in the churches is just a little over fifty-six. Although all the churches have not yet sent in their figures, a sufficiently large number have done so to permit of this statement. This is the first time the membership of the religious denominations has been secured by sexes. The thirty bodies constituting the Federal Council have a total membership of 18,620,136, with 19,951,675 in the Sunday schools. It is of interest to note the percentage of Sunday school membership as compared to that of the churches. In the Roman Catholic Church it is twelve per cent, in the Protestant Episcopal forty-five, in the Disciples of Christ seventy-seven, in the Methodist Episcopal, South, eighty, in the Congregational eighty-two, in the Baptist Church, North, eighty-four, in the Presbyterian eighty-six, and in the Methodist Episcopal 105. This means that for every 100 members of the Methodist Episcopal Church there are 105 persons enrolled in the Sunday school. The various Churches gave to foreign mis-

sions last year a total of \$20,775,321. The growth of the Churches during the past ten years has been excellent. The Methodist Episcopal Church, for instance, increased twenty-five per cent, the Church South twenty-eight, the Presbyterian thirty-seven, the Congregational thirteen, the Protestant Episcopal twenty-four, the Baptist, North, sixteen, and the Disciples of Christ twenty-four. The growth in Sunday school membership during the decade has been five and a quarter millions. The report, taken as a whole, is one of much encouragement.—*Zion’s Herald.*

The Spirit of King Edward VII

THE *Cape Argus* gives an account of the following interesting experience at a seance:

“Thibault, the noted Spiritualist was present at a reception given in Paris by the Duchess of Hamilton last night, and told a story of the sudden appearance of the spirit of King Edward VII at a seance. When the word ‘King’ was used, the spirit replied: ‘We’ve no kings here, just call me Teddy.’”

If it were not known that the claims of Spiritists are false, these crude references to the respected and revered dead would be sufficient to repulse those who respect those who have been honoured and loved in their life time. Much time and energy might be saved by those who are endeavouring to tear away the veil that Providence has drawn between the living and the dead, if the words of Holy Writ were pondered: “There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Eccl. 9:10.—*South African Signs of the Times, October, 1925.*

Crisis in English Church

THE “drift” of the Anglo-Catholics toward Rome, which receives occasional notice in the news dispatches and the religious press, has now reached a stage, we are told, where it is agitating the Church of England more than any other event since the Reformation. This “drift” is of profound interest, not only to all other Episcopalians and to Roman Catholics, but as well to Christendom at large. At present the hope of the Anglo-Catholics, as it is developed through the Malines “conversations,” which have now been held four times, is for a compromise between Canterbury and Rome; but Roman Catholic writers in general bar this as a possibility, on the ground that Rome never compromises, and some Anglican and other writers believe that the final issue will be a rupture between the Anglo-Catholics and the Protestant wing of the Church of England, with the Anglo-Catholics going over in a body to Rome, or carrying on a separate “Catholic” church. Another possibility is that the Anglo-Catholic party will become strong enough to carry the whole of the Church of England with it.—*Literary Digest, October 3, 1925.*

NEWS NOTES

—The colonies of Holland are sixty times as big as the mother country.

—In England there are 120 artesian wells over 100 feet deep.

—Six o'clock in the morning is the usual opening time for Chinese shopkeepers.

—A recent Sunday survey of forty churches in Washington, D. C., showed 7,000 persons present. In forty theatres on the same day 50,000 persons were found.

—Claude Etienne Pasteur, great-grandfather of Louis Pasteur, bought his freedom from serfdom with four gold pieces of twenty-four livres.

—"Tanks" got their name from the term used to camouflage their purpose when they were in the experimental stage.

—Johns Hopkins was a Baltimore merchant, bachelor and Quaker. He founded the university that bears his name because he believed only two institutions would endure—"a university, for there will always be youth to train; and a hospital, for there will always be suffering to relieve."

—Several small coins, dated in the fifties, and the remains of an old flintlock musket were all that remained with the bones of a pioneer found in a hollow tree on the Missouri Valley River bottom near Hamburg, Iowa. It is believed he hid in the crevice to escape Indians and was unable to climb up to the entrance hole from the inside of the tree.

—Ottawa, the capital of Canada, will celebrate in 1927 the centennial of its settlement by Colonel By, British army engineer, who constructed the Rideau Canal. It was known as Bytown until about 1850 and made the federal capital to settle the disputed claims of Montreal and Toronto for the honour.

—The real value of so many tonsil operations is questioned by Thomas Stewart, M. D., in *Popular Science Siftings*. Guys Hospital has been keeping records of cases where a tonsil operation was supposed to be of value in rheumatism or heart disease. In thousands of cases it has been demonstrated that those submitting to such operations have not been benefited. Dr. Kaeser is reported to have proved that tonsil operations do not prevent diphtheria. Dr. Stewart concludes that recurrence of diseases in those from whom the removal of tonsils was supposed to be protection, and other symptoms resulting, prove that the tonsils are, after all, of some value to the human body and should not be lightly removed.

Church Union Vote in Congregations in the Presbyterian Church in Canada

The following statement is based on the most accurate returns obtainable:

Total number of congregations in the Presbyterian Church in Canada on June 10, 1925, 4,512; total number of congregations which voted out of union (including 8 congregations which voted to remain independent) 784; percentage of membership of the Presbyterian Church which voted out of union, 30.52%.

Total number of congregations in union 3,728. Total number of congregations in the United Church of Canada, June 10, 1925, 8,699.

In the above there is no account taken of new congregations which have been formed, either by unionist or anti-unionist minorities. — *George C. Pidgeon, Moderator*. Toronto, Feb. 20, 1926.

Willing Ignorance

(Continued from page 5)

the American Indians by several million years. . . . 'Subsequent discoveries proved beyond argument that Nevada and parts of California were inhabited prior to the Glacial Period.' "Evidence such as this along the 'Trail' tends to confirm the belief of the leader of the Doheny Scientific Expedition that the symbols found in the Hava Supai are the most ancient records of man so far found in the world."

These three quotations are all taken from the same article in the *Dearborn Independent* of February 13, 1926. The article is by Samuel Hubbard, Curator of Archeology in Oakland, California, and is entitled, "Back-Tracking Man Through the Ages." The article also contains this further enlightening statement of the basis upon which such fantastically ridiculous and contradictory conclusions are reached:

"A broken arrow-point, a shard of pottery, a circle of stones with a telltale bit of charcoal, spell a human home with a fire, and so bit by bit and piece by piece the picture is recreated."

In spite of the widely different conclusions drawn from the evidence studied, neither writer seems to admit the possibility of a mistake in his theories. One declares that "the anthropologist knows definitely," but another says "subsequent discoveries prove beyond argument" something entirely different.

In view of the fact that it is manifestly impossible for anyone to prove that any of these fragments of bone, pottery, or charcoal, are more than 5,000 years old, we feel like saying with Josh Billings: "It is better not to know so much than to know so much that aren't so." Believers in divine revelation may be credulous, but after all, the Lord never asks us to accept by faith such improbable and impossible imaginings as are sometimes solemnly palmed off upon the public in the name of science.

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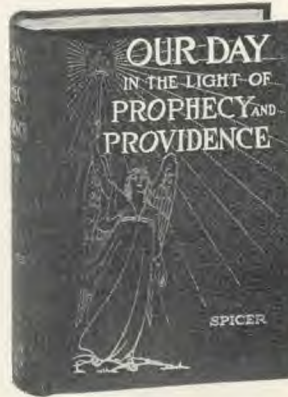
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