

The Canadian **WATCHMAN**



Kent Gate, Quebec City.

WHY DID GOD PERMIT SIN? ... See Page 6

DEMOCRACY is still upon trial. The civic genius of our people is its only bulwark, and neither laws, nor monuments, neither battleships, nor public libraries, nor great newspapers, nor booming stocks; neither mechanical invention, nor political adroitness, nor churches, nor universities, nor civil service examinations can save us from degeneration if the inner mystery is lost. That mystery, at once the secret and the glory of the English-speaking race, consists in nothing but two common habits, two inveterate habits carried into public life—habits so homely that they lend themselves to no rhetorical expression, yet habits more precious, perhaps, than any that the human race has gained. They can never be too often pointed out or praised. One of them is the habit of trained and disciplined good temper toward the opposite party when it fairly wins its innings. . . . The other is that of fierce and merciless resentment toward every man or set of men who break the public peace.

—*William James.*

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EDITORIAL COMMENT

What Is the Matter in Mexico?

THE news reports from Mexico of conflict between the government and the Roman Catholic Church are confusing to the average citizen of Canada. This is so for two main reasons. In the first place, the average Canadian knows but little about Mexico except that on the map in the school geography it is located south of the United States, and nearly all we read about it in our papers is that they are fighting about something down there. The government of Mexico seems to have a rebellion on its hands nearly all the time and their elections are mainly by bullets instead of ballots, but most of us are like old Kaspar when he said, "What they killed each other for I could not well make out."

The official language of Mexico is Spanish, and from Spain Mexico inherited its culture and religion. When the political ties to old Spain were severed, the revolutionary leaders finally adopted a republican form of government patterned somewhat after that of the United States. But Mexico never has been a democracy except in name, for the majority of Mexicans have not been educated in the principles of self-government. The monopoly of influence which the Roman Catholic Church exercised under Spanish rule has proved to be a curse to the church, to the government, and to the people. The illiteracy and poverty of the common people of Mexico is appalling and the splendour of the great cathedrals and churches is in marked contrast to the primitive lack of conveniences in the homes of the poor people, who are by far the majority.

There is no strong middle class in Mexico, and there never is in any country where the gospel does not have free course in the language and hearts of the people. Democracy is the greatest success in Britain and the United States because there the gospel is freely preached and every form of religion presents its appeal to the people on its own merits without hindrance from any class or sect. History teaches that where any church has a monopoly the human

side of its organization is exalted over the spiritual to its own detriment. Even the best men are not good enough to have authority over the consciences of their fellows. In Mexico the land is owned by the wealthy minority and many of the common people are either semi-feudal followers of some land owner or else they follow the nomadic instincts of their Indian ancestors and are ready tools of any ambitious military leader who invariably promises them more than any government can fulfil.

The present controversy between the government and the Roman Catholic Church is, after all, a natural reflex of the church's own teaching and course in the past. The church, on account of her practical monopoly of religious instruction, has had a tremendous hold upon the people and poses as the defender of their rights and liberty. The government complains that the priests, many of whom are not Mexican citizens, are intriguing against the government. In times past the church dominated the government through its influence over the ignorant and superstitious people and perpetuated its monopoly by influencing legislation to handicap Protestant mission work and competition. Now the inevitable reaction of unbelief and Modernism has set in and the priests are being treated to the



A view of the exterior of the building which houses the Chamber of Deputies in Mexico City. Troops are shown forming a line to each of the three entrances to the structures, and only those who can show official reasons for doing so are permitted to enter.



The gorgeous interior of the Cathedral of Mexico City, one of the most beautiful churches in all the world. Gold and silver and marble have been used generously in fashioning this impressive shrine, and art is represented by masterpieces of the painter's brush and the sculptor's mallet. Thousands of pilgrims from the four corners of the earth flock to this church every year, and many of them journey there only to see its priceless fittings.

same disabilities that they sought to impose upon other religionists. Once they controlled the government and built fine churches with government aid and encouragement, and now the government claims the churches as national property and imposes what are to the Catholics intolerable conditions for the exercise of worship and religious ordinances.

The truth is that civil government cannot rightly coerce the conscience of any class of its citizens or legislate upon spiritual duties without incurring the condemnation of the Holy Scriptures. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Through the doctrine of the union of church and state the priests misused their power when they could and did influence the government to meddle with religious matters, and now they are reaping the bitter fruits of their own doctrine. The controversy is an internal Mexican problem which they must settle without interference from without. The Roman Catholic Church prospers in Canada and the United States where all religions are protected and equal before the law. In this land of the free it is hard for us to understand conditions in a country where some church is in a position to exercise control of the government to the extent of placing nonconformists under political and social disabilities.

The Eucharistic Congress

WHATEVER we may think of the motives that actuated the delegates representing Roman Catholic organizations from both the old and the new worlds,

it must be admitted that the Eucharistic Congress in Chicago was the most imposing and successful demonstration of religious zeal and fervour of modern times. This was felt by all who saw it, regardless of their religious convictions. If, as some believe, it was merely one step in an astute, well-planned propaganda for the conquest of America and of the world by the Papacy, it certainly made an impression upon this age of Materialism and Modernism that will not soon be forgotten. Those who have regarded religion as belonging more to the spirit of the dead past than to the practical and progressive present have a new evidence that man is still "incorrigibly religious."

The Papacy is the oldest existing institution, either civil or religious, that has influenced and watched the development and progress of Western civilization. The

Eucharistic Congress of 1926 serves notice upon mankind that she is neither dead nor in her dotage, but is still possessed of vigour and influence over the most cultured of the race. It is a challenge to Protestantism in its stronghold. It is foolish to criticize civil officials and non-Catholic organizations for their part in giving recognition to a demonstration of such magnitude. We wrong no one in welcoming officially distinguished visitors from other countries. In doing so we neither question nor endorse their aims or their doctrines. Their centre of authority and activity is in a foreign land, but for the time they are our visitors, and honoured guests of millions of our own neighbours and fellow citizens. If we think their methods too worldly, it should inspire us to greater spirituality. If we cannot compete with them in favour with the kings of this world, we should all the more "study to show ourselves approved unto God." A man may be a good neighbour and a good citizen even though he does not see eye to eye with us religiously. We give very poor commendation to the quality of our own religion when we discriminate against or seek to handicap a man in business or society on account of his religion. We have no sympathy with those who would boycott the business of an honest man simply because he is a Protestant, Catholic, or a Jew. We do not believe that the Roman Catholic doctrine of a union of church and state is right or good for either the church or the state. It would be good for civilization if our visitors to the Eucharistic Congress from the old church-and-state countries of Europe could return to their homes duly impressed with the spirit of their welcome in free and tolerant America. The Roman Catholic Church

has prospered in America without state aid, but in spite of that she is handicapped by her record of intolerance and persecution when she had the power, and by her profession of infallibility, which surely suggests that return to power would mean return to intolerance and persecution of heretics.

Sunday at Jack Miner's Home

(Read his open letter, page 23)

WE sympathize with Jack Miner in his plea for a quiet, restful Sunday in his own home. If we had more people like Jack Miner who conscientiously regard the Lord's plan of six days' work, followed by one day of rest, we might have a quiet weekly rest day in spite of modern conditions and without recourse to civil Sunday laws. Take away religious conviction and no civil law can put quiet and rest into Sunday.

On the other hand, any Christian may refuse to violate his conscience, and may enjoy communion with his God on either Sabbath or Sunday, in spite of surrounding bustle and worldly activity. The Protestant, the Roman Catholic, the Jew, and the Mohammedan are equally entitled under the British flag to worship God, each in his own way, and to enjoy the protection of civil law in the exercise of his right. Jack Miner has a right to his Sunday, and if thoughtless or lawless visitors disregard his courteous request for quiet on that day, he has a right to build a fence and lock his gate on Sunday, and if necessary, even appeal to civil law for protection against trespassers; but this is not saying that everybody should be compelled by law to observe Sunday in the same way that someone else does, regardless of his own convictions. Majorities have not the same right to rule in matters of conscience as they do in civil affairs. Good religion is a blessing to any community, but it cannot be propagated by law. In esteeming one day above another, Paul says, "Let every man be fully persuaded in his own mind." Rom. 14: 5. No country can by statute define in detail what may or may not be done on Sunday without overstepping the proper sphere of civil government.

Sunday is not observed anywhere in Canada today as it was forty years ago. The coming of modern inventions—railways, electric cars, electric lighting; also milk deliveries and public eating houses in cities, have greatly enlarged the volume of necessary uninterrupted employment in public service. This has brought about a somewhat changed attitude toward Sunday observance. Then

the growing use of the automobile for pleasure has still further influenced the younger generation, especially, to greater Sunday laxity. Since Jack Miner and his bird sanctuary have become well advertised, he finds that he lives within easy reach by automobile of two million people, a large number of whom call him "Jack" without a close personal acquaintance and presume to encroach upon his home rights in the same easy, lawless way.

In the old days, in Protestant communities especially, Sunday was observed as the Sabbath and the fourth commandment was the recognized standard for its observance. This was not so in Roman Catholic communities, where Sunday duties are defined by the church rather than by the literal Scripture. The result is that the Roman Catholic Church is less affected by changed modern conditions, and Roman Catholics still attend mass on Sunday more faithfully than Protestants attend Sunday services in their churches, especially during the summer months.

Sunday is not the Sabbath of the commandment, and while many conscientious Christians observe it as the Sabbath, there is no scriptural authority for applying the fourth commandment to Sunday observance; and in fact no scripture gives any hint as to how the first day of the week should be observed. We are in favour of a civil law guaranteeing every man the right to one day's rest in every week, and we have no objection to specifying Sunday as that day, whenever practical, and without prejudice to the right of those who choose to observe the Sabbath day.

"REGRET never repairs failure. But it may help to avoid it another time."



This chapel is a converted B. & O. baggage car in which Catholics from Baltimore, Maryland, attended mass on the way to the Eucharistic Congress at Chicago. It was equipped with an altar, holy water fonts, and every detail of a church, even to stained glass windows, and was painted in white and gold, the papal colours.

Why Did God Permit Sin?

By MRS. ELLEN G. WHITE

GOD is love." His nature, His law, is love. It ever has been; it ever will be.

The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.

The Sovereign of the universe was not alone in His work of beneficence. The Father wrought by His Son in the creation of all heavenly beings. "By Him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him." Col. 1: 16.

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love,—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures. Sin originated with him, who, next to Christ, had been most honoured of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him. "Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28: 12-15.

Little by little, Lucifer came to indulge the desire for self-exaltation. The Scripture says: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28: 17. "Thou hast said in thine heart,

. . . I will exalt my throne above the stars of God; . . . I will be like the Most High." Isa. 14: 13, 14. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honoured above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavour to secure their service and loyalty to himself. And covering the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast unnumbered throng—"ten thousand times ten thousand, and thousands of thousands." (Rev. 5: 11) the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory, and execute His purposes of beneficence and love.

The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them; but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshipers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honours conferred upon Lucifer were not appreciated as God's special gift, and therefore called forth no gratitude to his Creator.

He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honoured above Lucifer?"

Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonour to God; all their thoughts were holy; it was no more possible for them than for God himself to err. The exaltation of the Son of God as equal with the Father was represented as an injustice to

Lucifer, who, it was claimed, was also entitled to reverence and honour. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts.

Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light,—misconstruing and distorting them, to excite dissent and dissatisfaction. He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God. While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. Thus while



These girls are daughters of the British sailors who were killed or disabled in the war. They are leaving home for New Zealand, where they are to learn farming under the care of the New Zealand government.

working to excite opposition to the law of God, and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction, and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to, promote loyalty, and to preserve harmony and peace.

In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable. Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did not see whither he was drifting. But such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. Lucifer was convinced that he was in the wrong. He saw that "the Lord is righteous in all His ways, and holy in all His works;" (Ps. 145: 17.) that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at that time fully cast off his allegiance to God. Though he had left his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. The time had come for a final decision; he must fully yield to the divine sovereignty, or place himself in open rebellion. He nearly reached the decision to return; but pride forbade him. It was too great a sacrifice for one who had been so highly honoured to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust.

A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, "the light-bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "the adversary" of God and holy beings, and the destroyer of those whom Heaven had committed to his guidance and guardianship.

So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his decep-

tions. To them the counsel and entreaties of the loyal angels opened a door of hope; and had they heeded the warning, they might have broken away from the snare of Satan. But pride, love for their leader, and the desire for unrestricted freedom, were permitted to bear sway, and the pleadings of divine love and mercy were finally rejected.

God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage. All his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, it could not be made to appear the evil thing it was; his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character, or see to what his work was leading.

Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations.

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not,—flattery and deceit. He had sought to falsify the word of God, and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works.

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the

service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages,—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both

men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty.

He that ruleth in the heavens is the One who sees the end from the beginning,—the One before whom the mysteries of the past and the future are alike outspread, and Who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of His own purposes of love and blessing. Though "clouds and darkness are round about Him, righteousness and judgment are the foundation of His throne." Psalms 97:2, R.V. And this the inhabitants of the universe, both loyal and disloyal, will one day understand. "His work is perfect; for all His ways are judgment: a God of truth, and without iniquity, just and right is He." Deut. 32:4.



Just outside of London is the famed Harrow on the Hill. The photograph shows the steps of the school erected to the memory of the graduates of this historic institution who fell in the Great War.

The Age-Long Conspiracy Against Jesus Christ

By BISHOP FREDERICK D. LEETE, D.D.,

of the Methodist Episcopal Church.

AS the earthly life of Jesus of Nazareth drew to its close, the opposition which His teaching had aroused came to a focus: "Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, Not during the feast,

and cause them to clamour for His destruction. That this nefarious work was accomplished by delay and treachery is well known. The divine tragedy is an eternal monument to the perfidy of man.

"We Do Not Fight Dead Men"

The conspiracy which brought about the death of Jesus Christ did not end with His crucifixion.



Riviere des Caps, Anticosti Island, in the Gulf of St. Lawrence.

lest a tumult arise among the people." Matt. 26: 4 R.V.

Several items in this account should be noted. It was leaders, intelligentsia, professionals, theologians who entered into this plan of hostility to Jesus. These men were wise enough not to cry their purpose on the housetops. They planned to take Jesus by subtlety. At the time when they counselled, the people were not with them. They had to prepare the minds of many who implicitly believed in the teacher, prophet and wonder-worker, who had shown himself their friend and helper, before they could seduce them from His allegiance

Incidentally this fact is one of the surest proofs of the resurrection and eternal life of Jesus. We do not fight dead men; we forget them, or recall them merely to point a moral or adorn an apothegm. The Son of God has had to meet foes in every age. Always there have been leaders who counselled together against the Lord, who sought by subtlety to destroy the facts and logic of gospel history, who misled the weak-minded, mistaught the ignorant, and diverted the innocent from their allegiance to His person and work. Often those engaged in this blood-guilty business have been persons of culture, of courtesy and of many plausible virtues. It is



On the right, the photograph shows a good view of the new Canada Building, on Trafalgar Square, London.

probable also that many of them have been themselves deceived by bad philosophy, or self-deceived by the vagaries of ill-balanced minds. They have not always, nor have all of them counselled together in person. Their understandings and agreements have often been arrived at by means of literature, and by various methods of mutual information and influence.

It will be denied, especially by those engaged in it, that a conspiracy now exists against Jesus Christ. It need not be contended that chief priests and elders get together about a table and in definite terms plot to destroy Christ and overthrow His church. Today that would be as unintelligent as it would be vain. The elders and chief priests are too wise to pursue such a course. But is there then no hostility to Christ, and no combination against Him today?

What Is a Conspiracy?

The legal definition is "an agreement, manifesting itself in words or deeds, by which two or more persons confederate to do an unlawful act." Will any who are informed deny that by their words and deeds certain teachers and leaders are attempting to emasculate Christianity of its sublimest faith,

and to slay the unique personality who is the central object of the Christian religion? If any repudiate such a claim, words and deeds to which attention may be called are the sufficient manifestation of what is going on. These incidents, sometimes partially or wholly unconsciously on the part of those joining in them, belong to *the historic movement against the person and work of our Lord*. Taken together, they constitute the great conspiracy of the ages.

Jesus Christ is the Christian religion. Therefore, whatever reduces His stature, His authority, His meaning to mankind, tends toward the ultimate overthrow of the truths, systems and organizations which are based on Him. If Christianity is to continue and to increase its control of human respect, and if this religion is to become increasingly effective and ultimately universal, Jesus must be exalted, not belittled. He must be conceded and not denied the knowledge, the authority, and the supernal nature without which no one can become the world's Saviour and Lord. These facts are patent to any intelligent person. Nevertheless men of cleverness and mental ability are engaged in processes of reasoning, teaching and proselyting, by which in many places, confidence in the Christian message and

method is seriously impaired and their success threatened. As of old, this is being done within the temple as well as outside of it, and so inconsistent is human philosophy and conduct that it is even claimed that this deadly work is being done in behalf of Christ Himself and of Christianity.

If one has the temerity to oppose work of the nature which we are considering, he is sneered at as being non-progressive or even incapable of progress. He is fortunate if he is not also attacked as a "disturber of Israel," a turbulent fellow, lacking in courtesy and good will, and without religious spirit. The argument is that he who defends Christ and Christianity against misrepresentation and detraction is no Christian. Absurd? Certainly, and yet many cower before such injustice and allow false doctrines about Jesus Christ to go unrebuked.

Illiberal Liberalism

The present claim on the part of foes of Christianity is that modern science no longer permits educated people to believe in its so-called supernatural elements. All such things, it is asserted, are impossible; belief in them must go; because modern science is against them. Thus has arisen the present phase of an age old controversy and conspiracy. An interesting array of Pilates, Herods, chief priests and elders together with ordinary misbelievers meet in groups or counsel those who belong to their fellowship through writings and reported addresses. Another element in this company is composed of well meaning persons almost totally ignorant of established facts and logic, but anxious to accept whatever is proposed to them as being scientific. It is noteworthy that many ultra-liberal preachers and teachers have had very ordinary educational advantages and have not given great carefulness to study. It seems evident that their extreme attitudes are assumed in order that they may be regarded as scholarly and secure the benefits of such a reputation. Indeed certain opportunities of recognition and profit are open only to those whose opinions are well known to be in harmony with the views of those who have such gifts to bestow. *There is nothing so illiberal as liberalism.* Your extremist never cares to hear, or, if he can help it, to let others hear the other side.

Does Science Deny the Supernatural?

Is it a fact that science disproves and denies the supernatural and therefore the central revelations and experiences of Christianity? What authority in science so states and on what grounds? If any scientist takes this position does he do so on the basis of his science, or of his philosophy? Many scientists assert that their method has nothing to do with origins, causes, explanations, and that it has no relation to the universe of intuition, reasoning, feeling and faith. Yet, far from denying values to such subjects as these, not a few of those who make this discrimination are firmly persuaded of the importance of many facts and principles which they regard as being outside of their own special field of observation and discovery.

What are our Real Foes?

The truth is that the appeal of disbelief to new knowledge, to science, to the modern mind is largely a subterfuge designed to conceal its own character and to assist in its efforts to sterilize faith.

Of course there are some who claim to represent latter day knowledge, who oppose the Scriptures and the Gospel, but *the real foes of Christian teaching are to be found, ten to one, among religious leaders of little original thinking, of weak logic, of timorous and time-serving dispositions, or of ambitious and self-seeking ends.*

What About It?

Every form of opposition to Jesus and His gospel must be watched and fairly met. We must not fear to do battle for historical, spiritual Christianity, nor tremble for the results of the conflict. We must not hate the adversaries to be faced, remembering the weakness of the human mind, and that there is at least a modicum of fact in the saying of Alexander Pope that man was

"Created, half to rise and half to fall;
Great lord of all things, yet a prey to all;
Sole Judge of truth, in endless error hurled."

We must not see more foes of Christianity than there are. To many honest searchers after truth the language of Jesus should be applied: "He that is not against us is for us." Above all, let it be remembered that if there is a conspiracy against Jesus and hostile to Christianity, there is, on the side of both, something vastly greater, more powerful and permanent. Of old, when the chief priests and rabbis brought about the destruction of the body of Jesus, the result was a greater body, with many members, through whom Christ could operate around the earth—a Church! This body still lives. It is not merely your church and mine—but the Church of Christ, the invisible Church within all the churches of Christendom, which is the depository of the true faith, and the sworn and loyal force by which Christianity will be defended and aided in its plans of advancement.

Christianity and the Plain People

Imperfect as the church is, and baffled as it sometimes finds itself, it carries on, breaks through, witnesses its wisdom, and ultimately wins on the very fields of its defeats. With the church and with Jesus Christ is the great and splendid company of the common people, who may be for a time, and who are in certain quarters and periods deceived by subtlety, but all of whom cannot be deceived forever. Indeed, today the chief strength of Christianity is, as it always has been, among the plain people who in the long run have the sound judgment, the disinterestedness, the fidelity and the strength of numbers to have their way. Let us make Christ's way their way. Let us unflinchingly proclaim from the very housetops our absolute faith in the verities of the sublime religion which is the creator of the best civilizations of the past, and the one sure means and hope of future blessings upon the earth.

Born Unto Spiritual Life

By F. G. LANE

BEHOLD, what manner of love . . . that we should be called the sons of God." 1 John 3: 1.

In the divine record there are but two who, from their introduction into the world, bore the title of "Son of God." These two are Adam and Christ, the first Adam and the last Adam. (1 Cor. 15: 45.)

The first Adam was brought into being on the sixth day of creation week; not born of sinful flesh, but created in the image and likeness of God by the direct operation of the Divine Spirit. Gen. 1: 26; 1: 2; Ps. 104: 30. He was therefore a spiritual man, a partaker of the divine nature. He was created a full-grown man, a free moral agent, and by his divine nature was endowed with power suffi-

cient to have maintained his loyalty to his Creator, and thereby he might have retained his life, his dominion, and his title, "A Son of God." Luke 3: 38.

It is evident from the above that the first Adam, made in the image and likeness of God, enjoyed an infinite advantage over the rest of us who, without having any choice in the matter, come into the world "sold under sin," possessed of a carnal nature which "is enmity against God: for it is not subject to the law of God, neither indeed can be." As a result, no man, with the exception of Jesus of Nazareth, has ever lived or could ever have lived a life free from sin from the time that Adam passed out through the gates of paradise lost to the present time.

What has been said of one is true of all. We are shapen in iniquity, conceived in sin. (Ps. 51: 5.) Being possessed of a carnal nature, we are wholly



Jesus in the carpenter shop at Nazareth.

cient to have maintained his loyalty to his Creator, and thereby he might have retained his life, his dominion, and his title, "A Son of God." Luke 3: 38.

But to his utter undoing, and that of all his posterity, the first Adam chose to submit himself to a life of servitude, of bondage to Satan, and final death. "Adam was not deceived." 1 Tim. 2: 14. By thus yielding to Satan, he lost his spiritual nature, his sovereignty of the world, his divine sonship, and his life. He passed on to his posterity an heritage of bondage to Satan, a life of sin, and death—an heritage from which we are helpless to escape, for we are "carnal, sold under sin." Rom. 7: 14. "The carnal mind . . . is not subject to the law of God, neither indeed can be." Rom. 8: 7.

incapable of rendering obedience to God. In this, wealth, position, or heritage, give no preeminence. When the Pharisees boastfully claimed Abraham as their father, supposing that this gave them special favour with God, the Saviour reminded them that they were of their father the devil. The fact that Abraham was their lineal father meant nothing whatever. A father is one to whom a child can rightfully look for help in time of need, but there is no man we can claim as father from whom we can expect any relief from the fact of sin and its awful consequences. Our Lord therefore admonishes us, "Call no man your father." Matt. 23: 9. "I beheld, and there was no man;" "I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought

salvation unto Me." Isaiah 41:28; 63:5.

Christ the Second Adam

This introduces the last Adam who, taking the place of the first Adam who plunged the world into sin, came to redeem them and lead them back to God. Luke 19:10; 2 Cor. 5:19. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. To accomplish man's redemption, the Son of God descended from the courts above, and "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:7, 8.

He took upon Himself the sins of the whole world. "He became sin for us," and "by His stripes we are healed." He took upon Himself our likeness and submitted Himself to the death of the cross. He was "made of the seed of David according to the flesh." Rom. 1:3. He was "in all points tempted like as we are, yet without sin." 1 Pet. 2:21.

We have no record of any other man in the entire history of the world having so lived, "For all have sinned." Rom. 3:23. This being true, can it be that Christ was blessed with a power with which to meet and overcome sin that the rest of us do not have? You say, "No, for then He would not have been a perfect Saviour; He must necessarily have put Himself in our position, just where we are, that He might be a perfect Redeemer." Nevertheless, the fact remains that He lived His entire life without sin, an experience to which no other man can lay claim. He succeeded where all others have failed.

Was it necessary for the Shepherd in quest of the lost sheep to Himself become lost and entangled in the briars, that He might be a perfect Saviour of the sheep which was lost? Was it not much more necessary that He should ever keep His bearings, be kept free from all entanglements, to ensure His returning that lost sheep safely to the fold? While He must go where the lost sheep is, He must never once lose His way and be lost. Would not this fact put the Shepherd in a more advantageous position than that of the lost sheep? If Christ did not have possession of some power which gave Him an advantage in meeting sin, which lost humanity does not possess, then what kept Him from doing any wrong during those tender years before reaching the age of accountability? For we cannot conceive of His having manifested any wrong characteristics during any time of His life. It may be said this was due to the godly training given Him by His mother. But no mother ever lived, born of sinful flesh, who could so train her child, born of like sinful flesh, that it could pass through its entire life

from the cradle to the grave without being stained by one wrong thought or act.

Of man, we read that he is "shapen in iniquity." His "heart is deceitful above all things, and desperately wicked." Jer. 17:9. But concerning Christ's birth we read, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Because He was conceived of the Holy Spirit, he was called the Son of God. Conversion was not necessary to Him. Regeneration was not required of Him. Being conceived of the Holy Ghost, He was Himself Holy, and had a grasp of divine, spiritual power which man, conceived in sin, does not have. And this is why Christ could live without sin while man cannot. We have received by inheritance a carnal nature which "is not subject to the law of God, neither indeed can be." We are lost, subject to death, not because of what we have done, or failed to do, but because of what we are. We are born lost. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." For through the offence of one many are dead; judgment was by one to condemnation; by one man's offence death reigned by one; by the offence of one, judgment came upon all men to condemnation. Rom. 5:12-18.

"Ye Must Be Born Again"

It is therefore evident that a holy life is impossible to man with his carnal nature. Yet without holiness, "no man shall see the Lord." Heb. 12:14. The question then is, "What must we do to be saved?" There can be but one answer—"Ye must be born again." John 3:7. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5, 6.

When the experience of the new birth becomes ours, we at once become new creatures. Gal. 6:15. We are then on the same vantage ground with our Saviour; the same spiritual power is given to us. We become partakers of the divine nature. 2 Pet. 1:4. And we may, by His grace, exercise it in a life of victory over sin. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. That power is the Holy Ghost. "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. Believing on His name brings to us that power, and by the exercise of that power, through following the leadings of the Holy Spirit, we are manifestly sons of God. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." "Thy word is truth." John 16:13; 17:17. By a careful, prayerful, and constant study of the Word, supplemented

by a willingness to follow its teachings, we may be sure that we are being led of the Spirit, and that we are indeed sons of God. Furthermore, the fruit of the Spirit which is, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," (Gal. 5:22, 23) will be manifest in the life.

The Life of Victory

It is for this manifestation of the divine life of victory in the redeemed soul that the world and the universe are watching and waiting. "We are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. 8:19, Authorizd Version. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Revised Version. "For all creation, gazing eagerly as with outstretched neck, is waiting and longing to see the manifestation of the sons of God." Weymouth's Translation.

In a world lost in sin, where "the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witch-

craft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," (Gal. 5:19-21) the Christian, as son of the living God, should stand forth as a living manifestation of the power of the gospel of Jesus Christ to save men from sin, and to keep them in a life of holiness and victory.

And this manifestation of the divine life of victory in the lives of the children of God is the one thing that will close the controversy with sin, hasten the coming of Jesus and the setting up of the everlasting kingdom of righteousness. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

BE not in overmuch haste about forming friendships. The tendency of impetuous youth is to declare lasting affection for the first comrade that pleases the fancy. Better wait. Time tests. The friend who, after a probation period, appeals to your reason as well as your heart, is the one to grip to your life with all the strong cords of affection and service.

—*The Sunday School Gem.*



Canada's eastern gateway. Northwest arm, Halifax, Nova Scotia, centre of aquatic sports in Maritime Canada.
—Courtesy Dept. of Natural Resources, N.S.



Patricia Airways and Exploration, Limited, aeroplane "Lark" moored to shore at Red Lake. Visible on opposite bank is camp of Howey Gold Mines.

"Beneath those rugged
elms, that yew-tree's
shade,
Where heaves the turf
in many a mould'ring
heap,
Each in his narrow cell
for ever laid,
The rude Forefathers of
the hamlet sleep."



Stoke Poges Churchyard, made famous
in a Courtship.



The great new drydock at Victoria, B. C. The naval barracks and the Harbour of Esquimalt in the background. It is the largest in the world, with a length of 1171 feet. There are now fourteen drydocks in the world having a length of 1050 feet.



"The boast of heraldry,
the pomp of pow'r,
And all that beauty, all
that wealth e'er gave,
Awaits alike th' inevitable
hour.
The paths of glory lead
but to the grave."



Train arriving at Hudson, Ontario, from which the trail leads to Red Lake and the District of Patricia.

by Thomas Gray's "Elegy Written
in a Churchyard."



largest drydock in the world, having a length of 1150 feet. The only larger one is at Boston, Massachusetts, which has
t or more, and of these, three are in Canada, one being at Quebec and one at St. John, New Brunswick.

How Shall We Spend Sunday?

"Not only bodily health, but mental and spiritual vigour is the gift that the Sabbath is intended to bring"

By ARNOLD NEWELL HOATH

A CANADIAN clergyman made this announcement to his congregation the other day—"Beginning next Sunday and continuing throughout the summer there will be no session of the church school and no meeting of any of the organizations. Summer is the time for out-door activities, and it is well that the people should spend their Sundays as much as possible in the open air. May I plead with the members of this congregation, however, not to forsake the assembling of themselves together once on Sunday, wherever they may be. Sunday picnics, golf, tennis, are all proper and necessary, and we should rejoice in our opportunity to engage in these wholesome pleasures. But let us not neglect our duty to God in the mornings and we shall then take with us God's blessing upon our recreations."

There is no question that this has increasingly become the attitude of the church, and it is time we began to realize the dangers in this position. In fact, the whole subject of Sabbath observance needs rethinking and restatement. We must recognize at the outset that the church has no authority to set up a standard to apply to others than her own adherents. It is a mistake to proceed on the assumption that the Christian ideals must be adopted by the whole community of people. One who does not acknowledge the supremacy of Christ will quite rightly resent the attempt of the church to make all people respect the Christian Sunday. For civilization is not Christian, although it owes its best elements to Christianity. Canada is not Christian, although there are numerous followers of Christ in Canada. One of the surprises that sometimes confuse the Chinese or Japanese Christian when he visits England or America or Canada is his discovery that these countries which have sent missionaries to other lands are largely non-Christian themselves. We must understand, then, that any ideal which the Christian church holds out, concerns primarily its own members and does not apply to the great body of non-Christians or merely nominal

Christians. And one of the ways in which a Christian may be distinguished from his neighbour is his way of spending Sunday.

In the second place, we must recognize that all these pleasures and recreations are quite right in themselves. There is nothing in picnics or golf or tennis that gives them on Sunday a wickedness they do not possess on Monday or Saturday. The whole matter is one of values. Shall a Christian on Sunday choose things of lowest value or of highest value?

What is the effect upon a congregation that is urged to attend an early service and then to spend the rest of the day in pleasure? Does this attitude on the part of the church win respect? Or is it not felt to be a compromise with the spirit of the age? Instead of the Christian leaven leavening the world, the world seems to be leavening the Christian standard. The church may seek popularity in this manner, but she will not make Christians; nor will she make churchgoers, even at the morning services. When she says to her congregations, "If you bless the church with your presence at one service, the church will bless whatever you do the rest of the day," she is apt to discover that the people will take her approval of their pleasure-seeking without fulfilling their part of the bargain.

On all sides there is overwhelming evidence that this is a pleasure-seeking age. Our early closing laws give people a long evening for their amusement. The weekly half-holiday of Wednesday or Saturday is observed generally. As there is ample opportunity for pleasure, there is no need to turn Sunday into a secular holiday. Moreover, while for the maintenance of health and sanity a moderate amount of recreation is necessary, the increasing toll of nervous diseases from which our age suffers is a witness to an over-indulgence in pleasure, which is our ever-present danger. It is not so often overwork that breaks down health as overplay, and a continual strain upon the nerves and tissues when relaxation



The old pulpit from which John Wesley preached in City Road Chapel, London.

and quiet would heal. Physically, the great need of the age is not a further destruction of the quiet of Sunday, but an adoption of two Sundays a week to restore the balance of nervous health. Spiritually, the need is even greater. We are in such a rush with all our amusements that we are not taking time for serious reading and thinking. In fact, with so much jazz in the air and in the blood, thinking has become difficult. Surely the challenge of the church to her members is that they should do some quiet thinking. Going to church is not sufficient for a Christian. He must ponder over the life and teaching of his Lord. He must think out the meaning and implications of his faith. If the church does not urge her people to use Sunday as a day for thinking of spiritual things, when does she expect them to tone up their spiritual life?

What was the teaching and practice of Jesus regarding the Sabbath? When he reproved the Pharisees for their meticulous interpretation of Sabbath observance, it was not because He wished to seek His own pleasure on that day, but because He

desired to continue His ministry of healing. To do good to others on the Sabbath is to follow the example and to work in the spirit of Jesus. One of the fundamental principles laid down by Jesus was that His followers were to seek to benefit others, and were never to harm them. Does our seeking for pleasure on Sundays harm others? Does it deprive them of all opportunity to seek the spiritual things of eternal value? To mention only one class of men affected, what would Jesus think of His followers' giving up so much of the day to motoring that men in the gas-stations and garages must remain on duty? What we are to seek is the kingdom of God; what we are to help others to seek is the kingdom of God. Do our Sunday picnics, etc., enable others to seek the kingdom or do they hinder them?

The Sabbath was made for man and not man for the Sabbath, said Jesus. He was brushing aside everything that interfered with man's spiritual fellowship with God. Not only bodily health, but mental and spiritual vigour, is the gift that the
(Continued on page 30)



The C. P. R. at the Sesqui-Centennial Exposition, Philadelphia. This unique exhibit shows the "Trans-Canada Limited" emerging from Connaught Tunnel in a reproduction of Mount Macdonald, with a miniature of Chateau Frontenac on top of the mountain.

How Did You Get to Be a Seventh-Day Adventist?

By EDWARD A. CURDY, Ph.D.

GOING to Toronto lately by train, I had the good fortune to sit with a man of winning countenance. In addition to the knowledge of a scholar, he possessed the manners of a courtier—a prince among his fellows. I soon learned that he was president of a Canadian seat of learning, and he appeared glad to hear that I was a member of the teaching staff in a Seventh-day Adventist college. After a delightful and refreshing exchange of Christian experiences he asked me point-blank: "How did you get to be a Seventh-day Adventist? Was the Sabbath question the main problem you had to solve?"

The answer to those questions shall form the substance of the present article. Some struggling soul may be helped thereby.

At twenty, I knew the Bible—as most educated Latin youths do—by its famous verses, and I could repeat them with fluency in the tongue of the Western Fathers. I had been taught over and over again such passages as the following:

"Tu es Petrus, et super hanc petram aedificabo ecclesiam meam, et portae inferi non praevalent adversus eam." Matt. 16:18.

"Quorum remisistis peccata, remittuntur eis; et quorum retinueritis retenta sunt." John 20:23.

But the Bible itself, I had never handled. We were taught that it was a sacred book; and so sacred was it in the general opinion around me, that no one would have dared to handle it in the open. It was one of my brothers who first put it into my hands. I was then teaching in the public schools of Switzerland, absorbed and happy in my work.

Entering a New Field

When I opened that strange book for the first time I had, like Dante in the beginning of his journey, the impression that I was in a dark, dense, wild forest, and I felt uncomfortable. However, I soon fell under its spell. I felt its wonderful psychic power. I became interested, then amazed, then stunned. The mysterious influence which came out of its pages stirred up the very depths of my soul. To an unsophisticated mind, what a book the Bible is! What exquisite beauty and morality! No refined shrinking from the jagged edges of reality; no crafty logic; no clever play with hypothetical infidelity or heresy, refuting it with an eye on a denominational catechism. Just plain truth for Truth's sake. Its psychic action left no doubt at all in my mind about its origin.

The works of our philosophers, with all their

pomp of diction—how mean, how contemptible in comparison with the Bible! I realized that *the Book* is a powerful accumulator of spiritual energies. I read at a breath the whole gospel according to saint John, and the beloved Son of God appeared to me free from theological linen clothes and impossible dogmas; free from the myths and fables of apocryphal gospels.

The Christ I had known and endeavoured to love was the Christ of morbid seminarists and ascetic undergraduates. I could now see the Christ of Leonardo da Vinci breaking bread with his disciples, and gladly accepting an invitation to a wedding feast; the Christ that Paolo Veronese saw moving among the crowds of the street like a royal uncrowned king. He was clothed with an irresistible authority—the very authority of Truth.

Peace Was Still Afar Off

My interest in the things represented by the person of Christ was deeply stirred. Never did I realize so fully that "between us and heaven or hell there is only life, which is the frailest thing in the world." But peace, for me, was still afar off: the struggle had just commenced.

There are certain figures in the history of Christianity who must be regarded as tragic; and this because of something inherently desperate in their own wrestling with truth. Intent on discovering the meaning of things, their deep sense of the tragedy and mystery of life impels them to seek a better explanation of the world than philosophy can give them. Groping about like blind Samsons in the temple of Faith, they come inevitably upon the main Pillar of the formidable edifice. Think of the struggles of a Paul, of an Augustine, of a Pascal, not to mention thousands of others. Their "desperate thinking" met in the Hero of the gospel a temper equally "desperate." The beauty and cruelty of their merciless imagination found in Him a "will to power" not less abnormal than theirs. Then, what a terrific controversy! What a shock!

However, it is not so with all men. Materialists and mystics—extremes always meet—take for granted so many things, that there is no longer any tragic dilemma left, any "parting of the ways," any splendid or terrible decision. To them, all is clear, though in an opposite way. But while the life we have been born into appears simple and natural to certain placid minds, to others it is monstrously and insolently unnatural. They see it full of contradictions and mysteries. Their imagination grapples

with the "sublime horror of being born of the human race into this planetary system" to live for a while, and then die, and then. . . what? In dismay they ask themselves what they are, whence they came and whither they go. The presence of "evil" in the world is to them an objective and palpable reality which no easy explanation can get rid of and only a stronger spiritual force can overcome. They soon realize that they have to tear themselves clear of everything: of their pride, of their scientific vanity, of their lusts. Hung between the infinitely great and the infinitely little, frozen by the mockeries of two eternities, how they cry to be delivered from the body of their living death! How they wrestle in the dawn with the angel of the withheld secret! The almost insane howl of misery of Paul is well known: "Wretched man that I am! Who will deliver me from the body that is bringing me to this death?" What a suppressed misery lurks in the scornful irony of the terrible passage of Pascal about sprinkling oneself with "holy water," and rendering oneself "stupid!" Who can witness unmoved the

struggles of Augustine? As you read that page in his "Confessions," the sense of his ferocious loneliness takes possession of you. The pride of sheer intellect is the offering that has most blood in it, the sacrifice that cries the loudest, as they bind it to the horns of the altar.

The imagination of those men makes life terrible, beautiful and dramatic. It throws the human *will* to the foreground, and religion thus lends itself to our sense of the noble and the tragic. As they pass from their painful darkness to the light of Christ, as they are born again, they feel that they are children of a miracle—the miracle of love, and henceforth they have no difficulty in accepting miracles. They apprehend at its true value so tremendous a deliverance and so marvelous a promise: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Conquered, and yet enjoying for the first time the full benefits of true freedom, they at last realize that to make light of philosophy is to be a true philosopher.



A group of Seventh-day Adventist missionaries off for the Orient. Photograph taken on July 22 on the "Empress of Asia." They are (left to right) Spencer Kime, D. S. Kime, Mrs. D. S. Kime, Barbara Kime, W. B. Amundsen and Burton, and Mrs. W. B. Amundsen and Leonard.

To the pagan mind, there is something irritating about this arbitrary introduction of "sin" as the cause of the lamentable misery of the world. Among some biologists of today, the "fall of man" is passionately denied; the idea of "sin" is ridiculed, and the notion of supernaturalism is set aside with a smile. But is that true psychology? Whatever its origin, the thing that we call "conscience" is recognized as a permanent phenomenon. To be exempt from the sting of remorse is still, even in our modern days, to be something below or above the level of ordinary humanity; where is the philosophical advantage of slurring over its existence and refusing to take account of it? It is dangerous to play with Truth. Whenever we try to belittle or cripple it, it takes a terrible revenge; Truth, then, belittles and cripples us.

The Miracle of a Changed Life

We are all shaped by our own experiences. Are we mistaken when we say that religion, in order to be a thing of beauty, and dignity, and reality, must have something desperate about it? "The deep calls unto the deep." And such, for us is the religion of Christ. Easygoing Christianity is not Christianity at all. It is too bad that some take their imagination for their heart; they believe they are converted as soon as they think of being converted.

"How did you get to be a Seventh-day Adventist?" The reader may now understand me when I say that I reached through a thorny path the position where I could read the sign, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. But the panting, and the bleeding, and the agonies, were worth while.

"Was the Sabbath question the main affair that troubled me?" For a long time I was too painfully pre-occupied with the question of whether faith in Christ is possible at all, to be absorbed in other matters. When the Sabbath question presented itself for a solution, I realized that humanly speaking I had nothing to gain and much to lose should I

be lead to keep the seventh day of the week. Little by little I took a profound dislike for Seventh-day Adventists, perhaps through an unconscious fear that truth might be on their side. But by this time I had learned that "the will is one of the chief factors in belief, not that it creates belief, but because things are true or false according to the aspect in which we look at them. The will, which prefers one aspect to another, turns away the mind from considering the qualities of all that it does not like to see; and thus the mind, moving in accord with the will, stops to consider the aspect which it likes, and so judges by what it sees." (Pascal, "Thoughts," Harvard Edition, page 42). "Ye will not come to me," says Jesus. John 5:40. For, not submitting their wills to the laws of the will, many, who are diligently studying the Bible, are merely making the Bible conform to their formulas of belief.

The decalogue is an expression of God's will. I am free in the measure that I am willing what God wills. Grace has not destroyed the law, but has made it to act. We implore the mercy of God, not that He may leave us at peace in our transgressions, but that He may deliver us from them. Grace, therefore, is not a substitute for obedience.

To be free is to obey God. Grace is love in action. It is the love of God as manifested in Christ Jesus. It is God's love made manifest to our hearts. It is the constraining power of the gospel. And when we say that we are saved by grace, we mean that we are saved from transgressions and brought to obedience through God's love manifested in Christ.

God, through the Bible, led me to the safe position where I now stand. I am a child of grace, endeavouring to glorify my Redeemer by a life of joyous obedience and submission to His will.

"THE photographer takes his negative into the dark room to develop it. So it is with the Lord. He takes us sometimes through trouble into His 'dark room,' but it's only to bring out more of His likeness upon us."



Lieut. Commander Byrd, the young American airman who was the first to fly over the North Pole. This photo was taken when he arrived in London en route from Spitzbergen to the United States.

An Open Letter to Those Who Visit the Bird Sanctuary

By JACK MINER

I SOMETIMES wonder if there can be another man on earth whose experience has caused him to change his mind more often than mine has during the last twenty years. For illustration: I have, on several occasions in the past, looked with feelings of resentment through a six-foot fence that surrounded a beautiful home. The narrow walks, overhung with a great variety of beautiful flowers, together with the lovely foliage of the different shrubs, and the sweet fragrance of roses, caused me to stop at the gate, only to find it locked—saying in plain English, "You stay out!" As I strolled away my thoughts were something like this: "What kind of man lives there? He surely must be of the 'Dog in the Manger' type. I am only Jack Miner, a common brick maker. I have no money to distinguish myself, and never will have. My lot is to stay out." Today, I am sorry I ever thought wrong of that man. I know now why the six-foot fence was there, but I did not know then. Reader, let me kindly say to you, that when you stand face to face with what I have described, please don't condemn that man, until you have had at least fifteen years' experience in keeping an open house, home and grounds for the well-meaning but thoughtless public.

Not long ago, I listened to a beautiful sermon which was spoiled for me when the preacher closed by a story of "The House by the Side of the Road." He went on to state how an aged couple lived back in a little glen. At the road entrance was a sign, "Come in," and as you followed the winding path and crossed a little brook, on stepping stones, you suddenly came upon a crystal spring, trickling from a huge rock, that was overhung with small shrubbery and vines. Here was a cup and another sign, "Take a Drink," and as you advanced farther you suddenly came upon a small clearing. Here was their home. Upon the front veranda was a barrel of choice apples, and a sign, "Help Yourself." It was a beautiful theme, though I couldn't help thinking as I looked the man in the face, "My dear fellow, if you knew what you were talking about, you would not say the things you are saying."

That night after we had gone to bed, (which was the first privacy we had all day) my wife asked, "What did you think of this morning's sermon?" Now I try to be big enough not to pick faults. I never heard a sermon that did not give me many good thoughts, but this time I broke my rule and said, "It was all right, except for the wind-up."

"The House by the Side of the Road," pictured as he pictured it, was evidently correct when the country was in the oxcart stage, when our speed limit was less than ten miles an hour, and our neighbours lived miles apart. But today, with our double-gear lightning communication, our suicide speed limit, and so many people who apparently have no interest in this world except the twenty-five or fifty-dollar interest they have in an old second-hand car, I tell you, we are facing a different proposition. Personally, I have found out that I am within one hour of nearly two million people, including the city of Detroit. There have often been from fifteen hundred to twenty-five hundred people here on one Sunday. Now as for the drinking cup and the barrel of apples this man described—I only wonder who would want to be the fifteen-hundredth one to follow the artificial faces of the present day, and put his lips to the germ-corroded old tin cup.

As for the apples, and the sign, "Help Yourself," why, today, Henry would say to Jim, "Hurry, take hold with me, and we will put the whole barrel in our car."

A few odd years ago, as we were coming home from church, another Ford passed us. A voice shouted, "Hello Jack!" and out of the open side of the car a man was waving a big bunch of Darwin tulips. I presume this was his way of letting me know that during my absence he had honoured me by a visit. As soon as I arrived home and could break away from the many people that were there to greet me, I strolled over to my choice tulip bed. What an aggravating sight it was! For this innocent, ignorant man had plucked the whole side bare—tulips that I had paid a shilling apiece for. I cannot think wrong of that man, because he evi-



Jack Miner.



A common scene in Jack Miner's back yard.

dently thought tulips came up like grass. There was a nice, new lot of blooms the next day.

That same day, at about a quarter after four, we returned from Sunday school. The road in front of the house was a line-up of cars. People were tramping all over our premises and had frightened every bird away. All mudded in around the house were eight or ten old hard-tire, balloon-top cars, that didn't appear to have had a bath since the hail storm of 1912. When we reached the door of our home we were greeted with another, "Hello Jack! Say, Jack, we came right in and made ourselves at home. Jack, I want you to meet my people from Smithville. We've been all over the place, but they wanted to meet you." And we found from twenty to thirty people in our house—strangers we had never seen before. They had used our home, from bathroom to kitchen. Imagine, if you can, what the place was like. They had tramped all over the twenty-five acres of sticky clay and all over our house, smoking and spitting, "waiting for Jack to come home."

Speaking of smoking, really, I can only feel thankful that I haven't been burned out, years ago. I have picked up as many as three smouldering stubs in my barnyard, in one day—the thoughtless public. I have signs that read, "No Smoking, Please," posted in many places throughout my building, and yet, an aged man, right in my presence, deliberately walked up and struck a match on one of them, and started his pipe agoing. When spoken to, he replied, in the presence of at least twenty-five other men, "I smoke around my own buildings. I'm careful with my fires." Not long ago, when we were eating dinner, I overheard another man say, "He has a right to do this. The government is paying him."

Now, what I have mentioned

are only flashes of what I have had to endure, on my own property. When you see a fence in front of my place, please don't blame me for it. Dear people, it is the hardest job I ever went at. It is the thoughtless public that have erected that fence—not Jack Miner. I think that I have done remarkably well in holding out as long as I have, when in our public parks, saying nothing about a private home, there has to be a man wearing a blue coat and brass buttons to keep the public from carrying off everything but the grizzly bear. I have tried not to speak a cross word to a living person and I know that I have used rich and poor

alike. If any have been slighted, I am sure it is the former. But now I am going to start over. I am going to add firmness to my list. Experience has taught me three lessons: first, you cannot *do* anything for the public, nor *have* anything for the public, unless you *control* the public; second, *kindness* without *firmness* is a total failure; third, (and this is best of all) fully ninety per cent of the people that come here, are *just lovely*.

Now, as for my place being "government property." Nothing could be farther from "fact." My property belongs to me just the same as yours belongs to you, and the very minute that you come off the road, you are my guest. I want you to realize that, and to know that I am anxious to treat you as a guest.

Now for this Sunday recreation, or making this a dumping place on Sunday. Let me tell you this: My father bought and paid for this land and, in 1878, moved his family here. There was one thing he did not buy, as it was not for sale: that is the Christian atmosphere that was established; and, although he was not a professing Christian, there is this that I do know—he would not have brought



Jack Miner in his private driveway, ruefully gazing at the havoc made by a careless auto driver in a choice tulip bed containing bulbs that cost him ten to twenty cents a bulb.

his big family here, if there had not been that spirit of Christianity established. So please tell the world there is absolutely no *public* admittance at Jack Miner's on Sunday. As much as I would like to meet Lloyd George and Calvin Coolidge, I would rather be deprived of the honour than break my Sunday rule and admit them.

I am going to build a fence this spring. I am going to move my choicest flowers and plant them beside the road so you won't have to ask permission or get out of your car to see them, and from April 1 to the 20th, my front gate will be open to the public. Then you can come in, and go up into my "observation tower" and take a look at the birds. Bring your field glasses with you and you can see the tags on the legs of the wild geese. But remember that the best time to see them is early in the morning. Then from July 1 to 20, I am going to open the gate again to the public, and give you a general view of this little spot that is so near and dear to us. The gate will be closed every night at six o'clock, sharp, to permit the birds to come in

to roost. Please don't come when it is raining, or shortly after, while the ground is soft and sticky, because then we never walk through these clay grounds. You can see all there is here in less than an hour. This will permit us to start from the gate with a new party every hour.

Yes, I am going to change my plan. While I am going to try to be kind, yet, I am going to be as firm as the British Lion. Now don't forget the time for a visit to Jack Miner's—April 1 to 20 to see the birds, then July 1 to 20, until six p.m., for a walk through the trees and flowers. So, tell the world. Don't let your friends come any other time of the year and be disappointed by finding the gate locked; but parties of fifty or more that are interested enough to make special arrangements, will be cheerfully admitted at any time, except Sundays and after six p.m. Yes, I am here to do all you could expect any human individual to do; so let us apply the golden rule on both sides of the fence, but kindly consider that I am only *one*, while you are *millions*.



Bruce Walker on the C. P. R. Liner "Empress of France," addressing a company of trained farmers on their way to Canada. These men were trained on the government farms in Suffolk in preparation for life in Canada.

Mental Treatment of Nervous Disorders

By O. S. PARRETT, M.D.

THESE is a statement somewhere in the Good Book that says, "We are saved by hope," and the longer I live the more truth I see in that text. During the World War, in a base hospital, the boys who were cared for by male orderlies, were dying off like flies. The motherly matron of the hospital hurried off to the commanding general and said: "General, my boys are dying all too fast. Can't you provide us some women nurses? I believe it will help us in our fight with the 'flu.'" The general did his best and secured for her a few women nurses. As these white-robed angels of mercy moved among the boys on the sick-beds, they imagined they could see again their wives and sweet-hearts and mothers. Courage took the place of despair in their souls, and the death rate began falling off.

Many people wondered why meningitis was so common in army camps, as well as other diseases, when the boys had just passed a physical examination before leaving home for the camps. This is explained on the basis that the depressing effects of leaving home and going off to a terrible war, so devitalized their systems that germs of pneumonia and meningitis, which were carried in their noses and throats, formerly unable to infect them, rapidly

produced meningitis and other diseases because of the devitalizing influence of the situation which confronted them. Doctors have learned that so long as a person doesn't give up fighting, he has a chance; but when he gives up, the outlook is bad.

Wrong thinking is probably the greatest single cause of all disease.

Right thinking is the strongest possible antidote against disease.

The best example of right thinking is to be found in the philosophy of Christianity, and probably this is the reason why clergymen stand near the head of the list for longevity statistics. These statistics show that of those reaching the threescore and ten mark 42 per cent are clergymen, 37 per cent farmers, 35 per cent manual workers, 29 per cent lawyers, and 27 per cent teachers.

Danger of Selfishness

Listen to the Prince of philosophers saying, in those old Judean hills covered with lilies: "Consider the lilies;" "Be not therefore anxious for the morrow." Selfishness leads to an unhealthy state of mind, while unselfishness is a most powerful tonic. As a student of hygiene, I can better understand the prescription found in the Good Book, which is "to deal thy bread

to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; . . . then shall thy light break forth as the morning, and thine health shall spring forth speedily."

Some years ago I knew a graduate nurse who, having had an operation, was planning for a second one, as she had poor health. She happened to attend a lecture where a philanthropist urged the women present who were not well, to adopt a motherless baby and give it a home. Acting on this suggestion, this lady hunted around until she found a helpless baby, and adopted it into her home. Although more than ten years have elapsed and the baby is fast growing into womanhood, this lady has never had the contemplated operation, and she probably never will need to have it. That baby has contributed more to her health and happiness than she has to the child. It might be well to try out



With motor traffic booming on all of the highways of the country, mere horses are out of luck—or are they? The illustration shows how one careful horse owner ships his animals about from town to town for hauling work. The scene was made on the road between Los Angeles harbour and the city proper. It is typical of the practice now in vogue in all sections of the country, when horses have to be moved about. Horse flesh is too valuable to risk in the heavy motor traffic.

this remedy if you know of some one who needs what you might readily supply.

Remorse and a guilty conscience, like all wrong emotions, tend to break down nervous energy. A clear conscience and satisfaction tend to restore nervous poise.

A superintendent of one of our large asylums told me this story: A patient who had tried to commit suicide was sent to him as insane. After repeated efforts he got her confidence, and arrived at the cause of her trouble, which was worry over a misdeed that, for some time, she had tried to submerge in her subconscious mind. He succeeded in helping her clear up the matter and get conscience free, and in a few short weeks sent her home to her family a well woman. After telling me this story, this superintendent of an institution where nearly 3,000 people were incarcerated, said to me: "The human mind is so constituted that it needs a confessor upon whom it can unload its guilty conscience." Christianity fills this need most admirably.

Worry Phantoms

A man or woman alone in the world, perhaps thinking of self and hoping not to be left helpless to be cared for, can scarcely put up the fight for life that a mother can who feels that she must make the fight for her helpless children. When you are called upon to worry, take out a pencil and paper and write down what you are worrying about. At the end of six months look over the list and you will find that 50 per cent never happened, 25 per cent didn't amount to much, and the 25 per cent left, you were well able to endure.

Perhaps we might learn a lesson from the man whose wife woke him up in the morning from a sound slumber, with the words, "John, come, get up; do you know that we have only a turnip to eat in this whole house?" "Well," said John, "it isn't every poor fellow that's got a turnip," and rolled himself over for another nap.

Have you noticed that about the only people you meet past threescore and ten are those whose mouths turn up at the corners? All the others have died off. Our emotions affect us for good or bad.

Being in a rush all the time is hard on our nerves. The Orientals marvel at our hurry and hustle. I read the other day of a funeral where the hearse went so fast that the car carrying the mourners skidded at a turn, upset, and broke an arm of one of the occupants. No wonder that an old-timer, hearing of the accident, hurried away and made arrangements to be taken to his last resting place in a horse-drawn vehicle.



Motive power in "Ye olden days."

Waited for the Daughter

Better follow the philosophy of an even-tempered swain who, when he lost a sweet lady to a more enterprising suitor, quietly waited, and a few years later married her daughter. Nerves, like batteries, need recharging. This is done at night while we are sleeping. The blood pressure during sleep drops 20-50 mm., and the blood going to the brain is diminished. Eight hours on the average should be the length of time for sleeping. Don't you think I can get along with much less? You may for a time, but nature is exacting in her requirements.

It is supposed that Wellington and Napoleon of history, and Edison of our own time, required very little sleep. However, history records that Napoleon often slept in his tent during the day, and Wellington's son records of his father that he slept on his horse while riding with him down the streets of London. Edison's friends tell that he has a cot in his laboratory and often sleeps during the day after being up long hours at night.

If you can't sleep, try taking a quiet, warm bath for thirty or forty minutes at a temperature of 92° or 96° F.; a hot foot bath or hot water bottle to the feet may help by diverting the blood from the head. Don't eat too heavy meals before retiring, for while you may sleep better at first, you are liable to be kept awake later during the night. Sleep is more intense during the first two hours, and that taken before midnight is worth more than that taken toward morning.

If possible, keep away from drugs for inducing sleep. When you get to taking these, you are running in a blind alley. Better use simple treatments and change your entire program, getting away from home for a short time, if necessary, than to take a lot of sleeping dope, and then have the sleeplessness plus the dope to fight. Whenever you get to dreaming about your work, take a vacation.

Seen Through Others' Eyes

The Land of Pretty Soon

ELLA WHEELER WILCOX

I KNOW a land where the streets are paved
 With the things which we meant to achieve,
 It is walled with the money we meant to have saved,
 And the pleasures for which we grieve.
 The kind words unspoken, the promises broken,
 And many a coveted boon
 Are stowed away there in that land somewhere,
 The land of Pretty Soon.

There are uncut jewels of possible fame
 Lying about in the dust,
 And many a noble and lofty aim
 Covered with mold and rust.
 And oh! this place, while it seems so near,
 Is farther away than the moon;
 Though our purpose is fair, we never get there,
 The land of Pretty Soon.

The road that leads to that mystic land
 Is strewn with pitiful wrecks,
 And the ships that have sailed for its shining strand
 Bear skeletons on their decks.
 It is farther at noon than it was at dawn,
 And farther at night than at noon.
 Oh, let us beware of that land down there—
 The land of Pretty Soon.

Freedom of Worship

AMONG the lessons which Great Britain has set for the instruction of the nations, and which they have learned or are learning—some of them reluctantly—one of incalculable value is that the individual should be permitted to worship as his conscience dictates. His right to his private convictions and to the exercise of his faith, so long as its exercise does not violate the recognized rules of morality, has long been conceded in every English-speaking country, and conceded to the fullest extent. It is this freedom in matters of religion that has for generations made British countries so desirable to other peoples afflicted and persecuted for the sake of their beliefs. It is a privilege so unquestionably extended by Anglo-Saxon governments, and so long and so freely enjoyed by the people, that any idea of its infringement could not occur to the mind of the public. But in some British countries, and even in Canada, it is claimed, and not without truth, there still lingers—though happily it is passing—a spirit akin to racial and religious intolerance which

makes itself felt in the social life of communities. That it is contrary to the genius of the Anglo-Saxon race gives assurance that under the benign institutions of Canada its complete extinction is not remote.

In an address recently before the Catholic Women's League at Ottawa, Hon. Rodolphe Lemieux, Speaker of the Canadian House of Commons, in making a plea for racial and religious tolerance, gave expression to the following high tribute to Great Britain for the freedom of worship enjoyed within her Empire:

"One of the cardinal virtues of the Constitution of the Dominion is the guarantee of free religious expression and practice. Religious persecution can find no shelter in the folds of the British flag. The Constitution does not decree how man shall worship God. Adherents of every religion in the British Commonwealth of Nations may freely rear the labarum of their own particular faith."

In commenting on this utterance *The Brantford Expositor* says that every true Canadian ought to magnify the spirit of tolerance, and practise it to the utmost. That counsel will strike a responsive chord in the breast of every intelligent resident of the Dominion.—*Toronto Globe, June 19, 1926.*

Mormonism in 1926

THE annual General Conference of the Mormon Church was held at the beginning of April, and the president, Heber J. Grant, gave an address in which he surveyed the progress and the present position of Mormonism. "I am very thankful," he said, "for all the many blessings that have come to us as a people, from the time when that great pioneer, Brigham Young, and that wonderful band of men and women, one hundred and forty odd, first came to this valley. I am thankful for the blessings of the Lord that have attended the Saints notwithstanding the drivings and the persecutions and the mobbings that they have had to endure during the ninety-six years since the organization of the church."

Two facts stand out from the president's address. The first is that Mormonism in America is by no means dead, but is still advancing, though more slowly than of old. In the way of statistics the president reported:

"Stakes of Zion, 94; wards, 909; independent branches, 76; missions, 26; branches in missions, 716. Making a total of 1,701 wards and branches now in the church. There were less than twenty stakes of Zion at the time I was chosen to be one of the twelve apostles of the church, forty-three years ago.

"Since our conference in 1925, sixty-nine stake and ward meeting-houses have been erected, and twenty-four buildings in our missions, which makes a total of ninety-three structures during the year. We have not yet completed the Arizona temple, but the expenditures up to the thirty-first of December, 1925, on that building, were \$540,000."

The other notable fact about Mormonism is that as a missionary religion its power seems to be well-nigh spent. There are 2,500 missionaries abroad, but it tells the story of the futility of their labours when the figures show that the entire growth by conversion in Utah and elsewhere in the strong Mormon centres in the United States and throughout the world is only 6,373.—*New Outlook*.

Will Irwin on Pacifism

IF in the decade between 1904 and 1914 the churches of the Christian world had said, "Thou shalt not," there would have been no general European war. If the churches should say today, with one voice, "Thou shalt not," there would never be another war. The solution of this question—the most pressing problem which confronts the world today, "is in the hands of the churches," if they care to use it—organized Christianity and organized Judaism. It would take centuries to build up such an organization for peace as these churches, an organization so powerful over the minds and hearts and imaginations of men, so experienced in dealing with human problems, and one so rich and powerful. As events rushed on to the catastrophe of 1914, none raised even a feeble voice to protest against the horror and shame which the Christian nations were about to loose upon the world. Christ, gagged and bound, was delivered by His own servants captive to Mars. They did this for the most part blindly, not knowing what they did. But, if they betray Him again, they will do it consciously, out of the cowardice of their own hearts—as did Judas.—*Will Irwin, in the Christian Century, March 13, 1924.*

"If the Great Advent Is Not Yet"

To pray and work for revival while the Lord tarries is to "occupy" till He comes (Luke 19:13). In one of its appeals for revival in the body of Christ, the Great Commission Prayer League quotes Spurgeon as saying, about thirty-three years ago and only three weeks before he died:

"The presence of God in saving power in the church will put an end to the present plague of infidelity. *Men will not doubt His Word when they feel His Spirit.* It will be the only security for the missionary effort. If God be with His people, they will soon see crowds converted and added to the church. For a thousand reasons we need that Jehovah should come into the camp, as aforetime He visited and delivered His people from bondage in Egypt. Could we not all unite in prayer for

this?—Come to thy church, O Lord, in fulness of power to save! *If the great advent is not yet, indulge us with outpourings of grace in times of refreshing.*—Oh, that all Christendom would take up this pleading until the answer came!"

It is good to hear the Great Commission Prayer League reminding us of Spurgeon's prayer with Spurgeon's emphasis—"If the great advent is not yet." Says the Prayer League:

"A generation has passed by, and the great advent is not yet,—a generation, and the church is still waiting,—a generation, and a billion souls have gone into eternity! A billion souls—'every creature' of which Christ redeemed, 'every creature' of which He commanded the church to evangelize, 'every creature' of which a revived church might have reached with the gospel of Christ, which is the power of God unto salvation to every one that believeth, be he Jew or Gentile! . . . Thinkest thou that He delayeth His coming that for a little longer He may spare His unready bride the shame of her unreadiness, of her empty-handedness, her nakedness, her poverty? If thou lovest His appearing, surely thou wilt travail in soul for that which will hasten His coming!"—*Sunday School Times.*

Insincere Unbelief

So many lives are being poisoned and wrecked by the teachings of Modernism, offered in the name of Christianity, that the time has come to deal unsparingly with this devastating work. Dr. Machen of Princeton has done a great service in his book, "Liberalism and Christianity," in proving that Modernism is not an adaptation of Christianity but an entirely different and therefore false religion. As in the case of all false religions, its foundation is the lie, just as Satan, eternally opposed to Christ, is the father of liars. This means that Modernism is necessarily insincere and untruthful, as a system. There are sincere individuals, unconsciously deceived by Modernism, to whom this statement would not apply. But there are others whose subterfuges in attempting to prove their case can be explained only by insincerity. Thus Mr. Bryan, in an address in Philadelphia, said this: "Modernists deny the bodily resurrection of the Saviour. They cannot contend that there is lack of confirmation of the account of the resurrection. In denying the virgin birth they refer to the fact that it is only mentioned by Matthew and Luke. This is mere subterfuge; they reject the account of the resurrection also, although it is recited with details in all four of the gospels and is referred to in nearly every book in the New Testament." In other words, when the Modernist thinks he sees an opportunity of using the Bible to prove his false positions, he speaks of the Bible with great respect; when the Bible is obviously against him, he sets it aside as of no value. Is this a fair and honest way to deal with any book?—*Sunday School Times, July 11, 1925.*

NEWS NOTES

—Visiting cards were used by the Chinese for many centuries before Christ.

—Canada ranks second among the countries of the world in value of exports per capita.

—Great Britain controls twenty-one out of every hundred square miles of the earth's surface.

—There are sixteen tons of microscopic shellfish in every cubic mile of the ocean, so it is estimated.

—The albatross has been known to follow a ship for two months without ever having been seen to alight.

—Before a Japanese child can read every word in the dictionary, he must learn a quarter of a million letters.

—The birth rate of the United States has declined more than 30 per cent in the past thirty years and is still declining.

—A North Ireland farmer who reached the age of 125 this year was presented with \$15 by King George, who also sent his personal congratulations.

—The nations of the world are maintaining on a peace footing 6,000,000 active troops and a reserve force of 24,000,000 men.

—Deaths from automobile accidents have increased 50 per cent since 1920, two-fifths of those killed being children under fifteen.

—Paderewski is probably the only musician portrayed on a postage stamp during his lifetime. Poland took this method of honouring her pianist-premier in 1919.

—Forks were first introduced into England during the reign of Queen Elizabeth but they did not find favour with that sovereign who considered them too effete.

—Dr. Jarmilia Vessela is the first woman honoured by the privilege of sitting as a judge in the new republic of Czecho-Slovakia, according to a dispatch from Prague.

—You may sometimes hear some people in good company interland their discourse with oaths, by way of embellishment, as they think; but you must observe, too, that those who do so are never those who contribute in any degree to give that company the denomination of good company.—*Letters of Lord Chesterfield to His Son, October, 1748.*

—The Bible is still the "best seller," according to the annual report of the American Bible Society, an interdenominational organization. Last year's

issue in 150 languages was 9,069,120 volumes, nearly 2,500,000 more than the preceding year, and the greatest number in any of the 110 years of the existence of the Bible society. And yet a so-called wise man called it "an exploded book!"

—Lloyd George, former premier of Great Britain, in a recent London speech attributed the prosperity of the United States largely to Prohibition. Pointing out that England last year spent more than £300,000,000 for liquor, in spite of hard times, Mr. Lloyd George said: "Prohibition is an experiment we ought to investigate. Do not condemn it haphazardly. One hundred and ten million people do not continue to make fools of themselves for long. They are the most prosperous people under the sun, not because they have the gold, but because they have not the drink."

—Kant, the philosopher, used to tell the following anecdote with great glee:

A traveller once showed Lavater, the physiognomist, two portraits: the one a highwayman, who had been broken upon the wheel; the other the portrait of Kant. He was asked to distinguish them. Lavater took up that of the highwayman. After attentively considering it for some time he said, "Here we have the true philosopher; here is penetration in the eye, and reflection in the forehead; here is cause, and there is effect; and here is combination, there is distinction; synthetic lips; and analytic nose." Then turning to the portrait of the philosopher, he exclaimed: "The calm, thinking villain is so well expressed and so strongly marked in his countenance that it needs no comment."

—When Magellan and his companions passed the Philippines on their trip around the world in 1521, they met native chiefs who had their teeth decorated with gold. Dr. Carl Guthe of the University of Michigan, who recently returned from a three-year expedition into the interior of the islands, reports finding a number of cases of gold-filled teeth among fossil skeletons dating back long before the time of Magellan. He believes that the natives filed their teeth with a rough instrument, probably made of stone. When the softer part of the tooth was reached, small holes were bored with whirling reeds and sand. Gold wire was then pounded into the holes. Dr. Guthe found in some cases five or six gold plugs in a single tooth. He also found one tooth which contained a gold plate.

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How Shall We Spend Sunday?

(Continued from page 19)

Sabbath is intended to bring. The emphasis of Jesus is always upon the things of eternal significance; His warning is lest men become engrossed in business and pleasure and dull their powers of spiritual perception. The one thing that matters supremely is our relationship to God. It is in the light of this teaching that we must seek for a solution of our Sunday problem.—*New Outlook, August 4, 1926.*

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—GROVES of small olive trees in the Swat region of northwestern India are said to be derived from trees originally propagated from the stones of olives, which were flung away on the line of march by the men of Alexander's army. They are poor in quality, but the natives bury their dead among them, considering them sacred groves.

—CAVES in Southwest Africa are being fitted to hold the instruments of two American observers who will attempt to measure the sun's radius. A scientist spent six months and travelled 30,000 miles in an effort to determine the best locality for the experiment.

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HIS scene in Yoho National Park shows the famous Kicking Horse River with an auto road alongside and Mt. Field in the distance. The first time through the Rockies either by C.P.R. or C.N.R., the tourist is impressed and delighted with the extent and grandeur of the vista that unrolls hour after hour as the train speeds on. Each successive trip enriches the experience, as fresh details of beauty and interest multiply. Have you ever asked why it is called Kicking Horse Pass? The next time you travel by the C. P. R. through the pass in the mountains, ask the porter to point out the quaint, crude, interesting, little figure on the side of the mountain that imagination says is like a kicking broncho. This gave the pass the name Kicking Horse Pass.