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Vol. VI.—No. 5

A Social, Literary and
Religious Monthly

Price 10c. (4½d.)

WESTMINSTER Hall Magazine and Farthest West REVIEW

VOL. VI.

JANUARY, 1915.

No. 6

Published at 1600 Barclay Street, Vancouver, B. C.

Subscription Rate: \$1.00 per Year in advance; to Britain, &c., 4s. 6d. per annum.

D. A. CHALMERS

Managing Editor

CONTENTS

| | PAGE |
|--|------|
| Editor's Page | 2 |
| Looking Forward: <i>Nisi Dominus Frustra</i> | |
| The Social Problems of British Columbia: I. Introduction..... | 3 |
| (By Professor Geo. C. Pidgeon, D. D.) | |
| Religious Fads of To-day..... | 5 |
| I. Millennial Dawn: "Pastor" Russell Exposed. | |
| (By Rev. A. E. Cooke) | |
| The Joyousness of "Janey Canuck"..... | 13 |
| (By Don Munday) | |
| Sabbath Night (Verse)..... | 15 |
| (By Alexander Louis Fraser) | |
| Around the Hall: Notes of College Life..... | 16 |
| (By Wm. J. Cameron) | |
| In the Hour of Silence: Attunement..... | 17 |
| A Teacher for the Times..... | 18 |
| A Vancouver Man's Impression of Rev. Dr. Milligan, of Toronto, and his Message. | |

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Editor's Page

Looking Forward—*Nisi Dominus Frustra*

In all phases of human activity it is natural to look forward in the first months of a year. With advancing life, however, men are less disposed to forecast the future, and more concerned to live a season or a day at a time. Happy they who find honest satisfaction in their measure of service in the present; with yet enough lacking in their attainments to keep effort and aspiration earnest.

In ordinary times, humanity's limitations and the uncertainty that encircles all earthly agencies and experiences, bring home the truth *nisi Dominus frustra*. Men may rise early and sit late and exercise brain and hand and heart, but no project of human ambition is beyond the ken and control of the Architect of the Universe. Among men much may be left to man's free will, but the final issues rest with God; and a Kaiser or King may have to learn in his personal experience, as truly as the humblest of his subjects—"Except the Lord be with us, we strive in vain." Is not that, indeed, the lesson every soul must learn, soon or late, when all earth's trappings are seen in their true proportion to *life*?

In these days, of all days, it should be unnecessary to emphasise that truth. For, if individual souls, families, and nations are, in different ways, reminded by life's experience that a righteous God is supreme, nearly the whole world is at this time looking for a demonstration or revelation of His over-ruling power. Events are happening, or perhaps we should rather say tragedies are being enacted which shall make these blood-red-letter days in the history of the human race; and which make many men question if "God's in His Heaven," and if all *can* be "well with the world?"

But just as many men, in all their reckonings in the pride of life, seem to forget or ignore the Supreme Lord, so too, others may think of Him and His influence in their lives daily, without in any way parading or proclaiming in words their religion and their faith. The silence of some souls concerning life's relationships, human and divine, is in proportion to the value placed upon them. Affection may be too deep for superficial display, and the homage of the heart may be expressed in worship without words. But in all life's experiences throughout the days and years it will be well for us to remember *nisi Dominus frustra*—"Unless the Lord be with us, we labour in vain."

The Social Problems of British Columbia

[By Professor Geo. C. Pidgeon, D. D.]

I.—*Introduction.*

The unique character of the problems of this Province strikes every student of our affairs. They are exceptional in their type and exceptional in their difficulty. The physical peculiarities of the country make its conditions of life different from the other provinces. Our farming districts are comparatively limited and separated by impassable mountain ranges. This means that each community will live its own life apart from the rest of the Province. Each will be a law unto itself in a measure impossible elsewhere; the influence of the public opinion of one community on the life of another will be unusually small; each will develop a type peculiarly its own. This means also that the farming element will have less power in the Province as a whole than anywhere else in Canada.

The Province is young; its real growth dates back only a few years. When in 1871 the British Government handed over the administration of our vast resources to the people of the Province, there were only 36,247 persons here to accept the responsibility. For years the growth was dishearteningly slow, and it is only within the last ten years that the inrush of population has taken place. The rapid growth of the Middle West is largely responsible for this. Our ports are the outlet to the Pacific for the whole Dominion. The products of Central Canada must reach the Coast. Transportation had to be provided. This led to unprecedented activity in railway construction. Our own transcontinentals pushed their lines through. American roads competed for a share of the trade. Branch lines were run in all directions. This brought great numbers of men into the Province for the work of construction, and business followed in their train. It led also to the abnormal growth of our cities. Our urban population bears a far higher ratio to the whole than is to be found in any other province. Actual production in agriculture and manufacture is at a minimum and therefore much of our growth has proven unstable. Further, this railway construction has opened up vast tracts of country, with potential wealth above the dreams of the greatest romancers of the past. It is no wonder that our people have been dazzled by the possibilities, and that there has been an influx of immigrants from every part of the world.

The country's production must be done on a large scale. There is very little room for the small proprietor. In the Middle West farming is the main industry. Individuals take up their homesteads or buy their farms, and develop their possibilities by their own labor. Every

encouragement is given to the small proprietor, and it is recognized that the wealth and advancement of the country depend on him. No better illustration of this can be found than in the land-policy of the C. P. R., and the encouragement they give to actual settlers to purchase their farms on the most favorable terms.

Conditions are different in our Province. Our main industries must be developed and operated by huge accumulations of capital. In mining, lumbering, and fishing there are but narrow limits in which the small proprietor can work, and little room for individual enterprise. Even in the development of our lands the man of limited means has a poor opportunity. Where irrigation is needed it must be provided for large sections and requires heavy investments. Land-clearing is so expensive that the man without capital has small chance of success. Here, too, the work is most economically done by strong companies, who can purchase the best machinery and employ large gangs of men. So that all our enterprises must be carried forward on a large scale, and where this is impossible little can be done.

The traditions of the Province are a strange factor in its life. In the early years of its history it was separated by its mountain ranges from the rest of Canada, and developed an atmosphere of its own. Western ideas of liberty took a strong hold of the imagination of the people. Each claimed the privilege of doing what was right in his own eyes, and many of the practices that grew from this root are condemned by the conscience of the country as a whole. Nevertheless, this spirit took possession of many of the new-comers as they arrived. One result is that a number of the towns claim the right to decide what laws they shall enforce, and the criminal law of the Dominion is suspended in different districts by the vote of the majority. Lovers of law and order will appreciate the seriousness of such a situation.

Our geographical position raises still further difficulties. Situated as we are on the outermost edge of the Occident and nearest to the Orient, our ports must ever be the gateway through which Oriental trade and travel will pass to the whole of Canada. Our more moderate climate makes our province attractive to races which shun the rigors of the winters east of the Rockies, so that the immigration question is most serious for us.

These peculiarities and others that might be named, constitute our problem. But they are also our opportunity. They are a challenge to every earnest mind. Their solution will mean a real contribution to the life of the whole country. In the papers that follow we shall mention a few forms that the problem assumes and the steps taken to deal with them.

Most of the shadows of this life are caused by standing in our own sunshine.

—EMERSON.

WESTMINSTER Hall Magazine and Farthest West REVIEW

FOR SOCIAL, LITERARY AND RELIGIOUS LIFE AND WORK
INDEPENDENT IN POLITICS

RATES—IN CANADA AND THE UNITED STATES:—

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VOL. VI.

JANUARY, 1915

No. 6

Religious Fads of To-day.—I. Millennial Dawn.

By Rev. A. E. Cooke

Perhaps there is no feature of the religious life of the North American Continent more to be deplored than the wide-spread ignorance of the Scriptures. By this is meant not simply ignorance as to the true meaning or interpretation of the Bible, but lack of knowledge of the contents of the Book itself. Never was there a time when there was such splendid equipment for thorough Bible study, never were Sunday Schools and Bible Classes so well organized or so numerous, never was the scholarship of the world so easily accessible to the average church-member or Sunday School scholar, yet never since the English Bible became the common property of the common people has it been to them such an unknown book. Whether it be due to the overwhelming output of the modern press at popular prices, or the gross materialism of the last quarter century, or the decay of doctrinal preaching in the pulpit, or a combination of all these factors, the fact remains that the average man or woman has not a much more profound knowledge of Biblical truth or Biblical facts than had Tom Sawyer when he named the first two disciples of Christ, David and Goliath.

And yet the hunger of the human soul for something more than mere bread has not yet been satisfied. It is still true that "man cannot live by bread alone," and even in the midst of the money-grabbing, materialism of the newest new world, we find thousands of men and women eagerly following every false prophet who arises to expound Scripture with much show of authority, and proclaims some new gospel "which is not another gospel." If the Prophet show a special fondness for dealing with eschatology, and mapping off the future ages in close detail, all the better is his chance of success. Hence the rise and progress, on American soil, of such modern heresies as Mormonism, Adventism, Shakerism, Dowieism, Christian Science and Millennial Dawn. The business acumen and dogmatism of the founders of some of these have been such that they have gained a following far

beyond the bounds of their locality and amassed large fortunes at the expense of their dupes, in spite of the glaring absurdities and the unscriptural character of their teaching, and, in some cases, the gross inconsistency of their private life.

It is with the last-named of these religious fads, called by its founder "Millennial Dawn," but more popularly known as "Russellism," that the present article would deal.

The methods used to promulgate this latest brand of religious thought are so subtle that one wonders in how many Canadian homes it has gained a strong foothold before the family realized just what it was and where it originated. Long since all distinctive features have been erased from the various publications that set forth its peculiar doctrines. The name "Millennial Dawn" has been dropped and the title "Studies in the Scripture" substituted on the six volumes that constitute the standards of Russellism, and which purport to be issued by the "Bible and Tract Society," London and Brooklyn. In selling these books the agents are careful to make no mention of their authorship or peculiarities; they are simply "books on Bible study, published by the Bible and Tract Society," and "entirely undenominational." So with the other publications, which are scattered at large all over the country, in public places, private homes, and even the street cars, bearing such innocent titles as "Bible Students' Monthly," "People's Pulpit," "The Watch Tower," &c. Even the organization which carries on this extensive and determined propaganda hides its peculiarly-colored light under the misleading title of "International Bible Students' Association," though it is entirely composed of the devotees of Millennial Dawnism, who have given both intellect and conscience into the safe keeping of the astute "Pastor," Charles T. Russell.

Anyone possessed of even a fair knowledge of the English Bible, who has had the courage and patience to wade through the almost 3,000 pages of Russell's "Studies in the Scripture," must be equally astounded at the audacity with which Scripture is distorted to suit his peculiar views, and the amazing blindness of those who in these days of the open Bible fail to see through a system that really contradicts or perverts every fundamental of the Christian faith. In fact, the student of Church history cannot fail to recognize in Russellism the features of every old heresy that has led men astray since Marcion first carved the Scriptures to suit himself and the Gnostics taught a dual Christ.

Degrading the Bible.

While professing to honor supremely the Bible, Russell really degrades it to a secondary place compared with his own books. He not only "obtains his sense of scripture by means of key-words chosen and capriciously explained by himself; by a continual paraphrasing of

the Bible to suit his own mind; by erroneous translations of the original; and even by sacrilegious alterations of the very language itself," but more than once in his other writings he definitely states that his books are absolutely necessary to a correct interpretation of the Scriptures. In his "Watch Tower," September 15th, 1910, page 298, he asserts these "studies" "are not mere comments on the Bible, but they are practically the Bible itself. Furthermore, not only do we find that people cannot see the Divine plan in studying the Bible by itself, but we see, also, that if anyone lays the 'Scripture Studies' aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand if he had merely read the "Scripture Studies" with their references and had not read a page of the Bible as such, he would be in the light at the end of two years, because he would have the light of the Scriptures." The same idea is differently expressed in his editorials in recent numbers of the "Bible Students' Monthly," and it is in perfect keeping with it, that inconvenient passages of Scripture are pronounced spurious, or bracketed in the midst with the "Pastor's" words so as to entirely destroy their original meaning. One smiles at his philippics against all "higher critics" when one recollects that the most advanced critic never dreamed of taking the liberties with the Book that are mere commonplaces to the redoubtable "Pastor."

The central point in the whole scheme is, of course, the Millennial idea, which gives its name to the system, and apparently satisfies that type of mind which demands that there must be no unexplored remainders left in the Divine methods or plan, and delights in tabulating the ages, past, present and to come, in the minutest detail, specifying exact dates at every important juncture. It is wonderful what an attraction the "inspired almanacs" of such systems have for the religious faddist of all ages.

According to Russell we are now in the dawn of the Millennium which commenced at the Second Advent of Christ in 1874 A. D., but which was to be fully established in October, 1914. Toward this age or "dispensation" all previous ages have been leading up, and we are informed (Vol. I:222) that "It is the thousand years during which Christ will reign over and thereby bless all the families of the earth, accomplishing the 'restitution of all things spoken by the mouth of all the holy prophets.' During that age sin and death shall be forever blotted out." It is in this age that all men who have not accepted Christ, in the Russellite sense, will have a second chance, for all the dead will have been raised and "restored to perfection of being, like

the head of the human race, Adam, before he sinned." "During the Millennial Age Israel will be the chief nation of earth, at the head of all on the earthly plane of being." The "little flock" of Russellites will have disappeared from view having entered into the invisible life of spiritual beings of the highest order like Christ Himself. On the earth during this period, though mostly all will be gradually restored to perfection, "some, however, will be destroyed from among the people: First, all who under full light and opportunity, for one hundred years refuse to make progress toward righteousness and perfection, and second, those who, having progressed to perfection, in a final testing at the close of the Millennium prove unfaithful. Such die the second death from which there is no resurrection or restitution promised." (Vol. I:241). Naturally such a text as Rev. 20:5 which states that the "rest of the dead lived not again until the thousand years were finished," proves a tremendous obstacle in the way of this fantastic theory, but the "Pastor" disposes of all objections by pronouncing the text spurious. Though many good and scholarly men in all ages have held to the pre-millennial theory of Christ's coming and reign, yet there has not been one of them who would not repudiate with indignation the ridiculous details with which this system obscures and degrades the simple doctrine of a personal reign of the Christ upon earth. It is particularly the theory of a second chance for salvation that appeals to the crude intellects and illogical thought of so many to-day.

Closely akin to all this are his statements that the Second Advent of Christ took place in 1874; that the righteous dead were resurrected in 1878, and are now on the earth; that at this date also the nominal Church systems were "spewed out" no longer to be recognized of God; that the Gospel call to the world ceased entirely in 1881; and that in October, 1914, all governments and institutions of Christendom would be overthrown to make way for the Millennial reign. When the last-mentioned date came close, he began to hedge and insist that he never exactly fixed the time, but all through his books that date was settled in the most precise and positive terms, which no later denials can remove.

And now that we have passed this momentous crisis without one of the tragic happenings so positively promised, this marvellous prophet has apparently satisfied his devoted following that the whole thing has actually transpired as he foretold, although in some mysterious and invisible fashion which none save "the little flock" can recognize. One cannot but wonder why "the little flock" has not already been translated to make room for Abraham, Isaac and Jacob, who, according to the original scheme, are now due in the field.

Another popular feature of Russell's theories is that which he uses to discredit and malign all Christian churches—his denial of hell.

Ignoring the patent fact that he is just as responsible for the ancient belief in a literal fire and brimstone hell as any modern preacher is, he misrepresents all Christian teaching on this point to-day and poses as a Hebrew and Greek expert in order to mislead his followers as to the teachings of Scripture upon this point. In flat contradiction of all scholarship he asserts that the original words "Sheol" and "Hades" never mean anything but "the grave" or "oblivion," thus teaching that death "is a period of absolute non-existence," and that the finally impenitent are annihilated. Thus the resurrection is, according to him, nothing less than a re-creation (Vol. 5:329-347), and in order to prove his position he distorts St. Paul's great passage on the resurrection of the body in I Cor.: 15, till he makes the Apostle teach "that the dead are perished like brute beasts until God will resurrect them."

The Christian doctrine of the Trinity which has always been held sacred, and which is simply an attempt to express in human, and, therefore, inadequate terms, the Church's faith in the richness of the personality of God as revealed in both Scripture and human experience, is attributed to Satan by this modern oracle who also takes forty-five pages to prove that the Holy Spirit is only an influence or power of God the Father.

The Climax of His Absurdity.

In the space at one's disposal only the briefest mention can be made of his doctrine of Christ which seems to be the climax of his absurdity. It is a combination of Gnosticism, Arianism, Annihilationism and other more modern heresies. He teaches that Jesus was a created spirit-being, an angel presumably, who became only a man at His birth—thus denying the Incarnation. He lived as a man, died as a man,; His body never rose but supernaturally disappeared, being "probably dissolved into gases"—therefore no resurrection. At His death "the man Christ Jesus suffered for us death in the most absolute sense of the word—everlasting destruction" (Vol. 5:466). "The man Jesus is dead, forever dead" (5:454). "The soul of our Lord Jesus went into oblivion at death" (5:362). These and other passages plainly assert the absolute annihilation of Jesus Christ. He was "utterly destroyed." "It was necessary that the man Christ Jesus should never live again, should remain dead to all Eternity," therefore when the Christ appeared the third day, He was not "this same Jesus," "no longer a man," but a re-created "spiritual being of the highest order," "a god," "a mighty one," "Michael the Archangel" (Vol. I: 179-211; 5:55-86). And "the little flock" at their resurrection are to be like Him, "no longer human," but divine, with "the divine nature and form" in superlative degree! And all this in the face of John I.:20-21; Rom. 9:5; I. Tim. 3:16; Col. 2:9; Phil. 2:6; Acts 1:11; 1 Tim.: 2:5 and scores of similar Scriptures.

Russell's teaching as to salvation falsifies almost every Scripture statement about the redemption of Christ. According to him the Gospel call is already ended (in 1881). It was only to "a little handful"; "the little flock." "All are not called." (Vol. 5:456; 1:195). And in "People's Pulpit" (Vol. 2, No. 8), we find this gem: "Our Lord's instruction was that his people should preach the Gospel in all the world for a witness—not to convert the world, but for a witness to the world. The mission of the Gospel is to select the Kingdom class, 'a little flock.'" Again, "God has not yet even attempted the world's conversion" (Vol. 1:95). The Gospel "has not yet converted the nations—it was not designed to do so in this Age" (1:72). The world, apart from "the little flock," waits over until the Millennial Age, and then, instead of being begotten of Jehovah to a new nature they get back their own nature—the human nature—freed of its blemishes and corruption through sin" (5:456).

Salvation, according to Russell, guarantees absolutely nothing as to everlasting life or blessing to the world, it only gives them a second chance in the Millennium (1:150; 5:468). The latter of these references gives us this: "When Adam and his race are redeemed from the curse of death this does not entitle them to everlasting life, but merely entitles them to the favorable conditions of father Adam, and to a fresh trial as to worthiness for everlasting life. (Compare John 3:15-18, 36; Rom. 1:16, etc.)

In his "Watch Tower" of Oct. 15, 1908, he teaches that Christ did not complete the Atonement on Calvary, nor did He do it alone. "We who now come in under the arrangement as members of His body are yielding up our lives in sacrifice during this age, and these sacrificed lives, counted in with His, constitute the blood of Christ, which seals the new covenant between God and the world. That new covenant will not be sealed till all the blood of the great mediator has been shed." !! If language means anything this blasphemous statement means that Russell and his followers are a part of Christ's atonement for sin—part of the 'blood of Christ'! And it is in the name of such unmitigated balderdash and blasphemy that all other churches are roundly denounced as deluders of the people,—Babylon—confusion!" How men and women, otherwise apparently sensible, with open Bibles in their hands, can listen to such teaching in the light of statements like those of Hebs. 1:3; 9:26; 10:11-14; passes ordinary comprehension.

A word as to the personality and career of the founder and prophet of Millennial Dawnism may not be amiss in closing. Charles Sage Russell was born in Allegheny, Pennsylvania, on February 16th, 1852, since when he has had an eventful and rather prosperous career. Years ago he began in the gents' furnishing business in Allegheny,

and showed much of that business ability which has made him notorious and wealthy enough to carry on a world-wide propaganda for many years.

"Pastor" Russell's Career—Condemnatory Documentary Evidence.

Before me, as I write, are several very interesting documents which throw much light on the "Pastor's" subsequent career. They include the long list of articles which ran from May 4th, 1909, to January 29th, 1913, in the "Brooklyn Daily Eagle," and which were the occasion of the libel suit which Russell took against that paper for \$100,000, and lost, because the jury found that the "Eagle" was justified in its charges. From the headings of those articles I take these samples at random: "'Pastor' Russell's Imaginary Sermons; printed reports of sermons in foreign lands that he never made." "Russell follower of fallen angels"; "'Pastor' Russell a clever financier; his 'dummy' transactions"; "Stout string tied to Pastor's gifts"; "Sold house for \$50 to defraud his wife"; "Sought to show his wife was insane"; "Girl kissed Pastor and sat on his knee"; "Church a sales-room for Miracle Wheat at \$60 a bushel." It was this last charge which was made the particular ground of action by Russell against the "Eagle," but which was found to be justified and therefore caused his defeat. But in some other more important documents before me I find confirmation of the other headings also. These documents are the court stenographer's report of the testimony in Hamilton Police Court in 1913, when the "Pastor" himself was on the stand, testifying under oath in the libel action he had instituted against Rev. J. J. Ross, of Hamilton, Ontario, which he lost. They bear the stamp and signature of the Clerk of the Court and give Russell's own sworn statements as to his religio-commercial career and his private affairs. Alongside this I have placed the court records in the long-drawn action taken against him by his divorced wife to secure the alimony awarded to her when she secured her divorce, but which he refused to pay during a period of five years. These were obtained from the Court of Common Pleas in Pittsburg, Pa., and show where in June, 1909, he, or his friends for him, paid by order of the Court \$8,696 alimony and lawyer's fees. By means of these legal and fully attested documents we learn from the "Pastor's" own lips, speaking under oath, in 1913, that his wife secured a divorce from bed and board on grounds of cruelty and improper relations with other women; that he manipulated his property so as to defraud her of her dower interest, in one instance allowing to be sold by the sheriff a house worth \$35,000 for \$50 to his own Watch Tower Society; that he organized or held controlling interests in several "dummy" corporations—turpentine, asphalt, brick, and cemetery companies and others, which were holding companies

for the funds of the Watch Tower and Bible Tract Society, into which his followers paid in 1912 the sum of \$202,000, in 1911, \$169,000, and in 1910, \$139,000. These figures were given under oath in the "Eagle" case by Wm. E. Van Amburg, secretary-treasurer of the Society, who at the same time stated that the Society's income was rapidly increasing, and that the annual report published in the "Watch Tower" did not show that the society gets anything from its affiliated corporations as it was not a complete report. At Hamilton the "Pastor" also admitted under oath that "Miracle Wheat" had been sold in his Bible offices at a dollar a pound; that his entire schooling had been "probably seven years" at an ordinary public school, and never at a High School or college of any kind; he never had been ordained, but had taken the title of "Pastor" himself. At first he claimed to know the learned languages but finally admitted he did not know them at all and could not even read the Greek alphabet when confronted with the Greek New Testament. Yet in all his books and pamphlets he poses as a Hebrew and Greek expert, condemning all scholarship that does not agree with his dogmas.

Of course it is claimed by his devotees that none of these charges are true, and those who state them in the public interest are denounced by them as utterly un-Christian, but it is hard to clear the "Pastor" at the cost of convicting him of the crime of perjury in the interests of his opponents. So, many of them escape from the fatal dilemma by practically admitting all this, but asserting that by-gones are by-gones, and a man can be forgiven the blackest past, hence the "Pastor" is worthy of all confidence, love and esteem as a leader and prophet of the Kingdom to-day. But for the average man this is too great a strain on credulity, since it was only in 1913 that Russell took the witness stand in Hamilton Police Court to admit reluctantly the very charges that he had indignantly repudiated under oath at the preliminary hearing a few weeks previous. An unprejudiced study of the evidence taken down from his own lips shows that his whole career in public and private has been perfectly in keeping with the erroneous and God-dishonoring system of doctrine he has for thirty years been promulgating for his own aggrandisement and the deception of those who are so ignorant of Scripture as to be "carried about with every wind of doctrine" however false. Like man, like doctrine; and to state the plain truth in such a case becomes an urgent Christian duty.

Christianity wants nothing so much in the world as sunny people.

—DRUMMOND.

The Joyousness of Janey Canuck.

(By Don Munday)

When you are novel-thrilled into mental lassitude, read, for a change, "Open Trails," by that sunny Albertan, "Janey Canuck," (Mrs. Arthur Murphy). If you do not enjoy it, by that token, you are become de-humanized. "Open Trails" possesses no plot—its style reminds me of boyhood days when we used to climb from the river bottom to the level of the wind-swept prairie to gather armfuls of the myriad blossoms with which the magical Albertan sunshine had studded the tawny grasses of the unfurrowed wastes; now and again we would pause to pelt each other with "puff-balls," or, perhaps, pause sadly to extract a boney cactus needle driven through a too-thin boot-sole into our boyish feet. Though we wandered, still our search was keenly definite (as all who understand child-life will know). If you are not too indolent to think, you will find that the purpose of "Open Trails" is keenly definite too. "Open Trails"—there is magic in the words! The magic of "the magnitude of prairie and the vastitude of sky," with leave to wander aside at will, and a definite course to follow at need.

"Janey" behaved like the devil in the Book of Job—"wandered up and down the earth and to and fro upon it." "Open Trails" is what she saw and learned and felt along the way. Her companion is the "Padre," but she brings him forward only now and then, mainly to convict him of drolly plaguing her, or to transfix him with one of her own adroit shafts. Although she is thus minded to let us learn very little to his credit—for instance: he coolly avers that the natural diet of mosquitoes (who display a fondness for "Janey") is refuse!—it is quite evident that she esteems him, which is sufficient passport for him to enter into our regard.

The book is like the glancing reflections of tree and flower, hill and meadow, and human activities, along the shore of a clear river, with a breaking into merry music at every bend; nor is it like a stream whose source is among harsh sky-straining summits of the Rockies, built insecurely of the wreckage of more ancient ranges; but as if flowing from the primitive substantial granite of the more companionable Coast Range, long since glaciated into permanence of form to resist erosion, and with the glacial till of the lower slopes so overmatted with vegetation that it may not wash down to make the rivers turbid.

"Wit," it has been said, "laughs at people; Humour laughs with them." By this standard "Janey" is more often humorous than witty. And it is such tactful humor; she knows those things which ought to be exempted from being made subjects for merriment. But

"Janey" is by no means blind to the tragedy and pathos of life; indeed, it may be this is where she displays deepest understanding—she has laid a little one to rest who left behind a motto wrought of thread and cardboard, "Be Good," the substance of "Janey's" creed also.

She writes of the real West, the West as we know it,—eager, vigorous, raw, well-meaning, blundering, always optimistic. It takes a Westerner to appreciate "Open Trails" thoroughly. Her pictures of us are not lop-sided, but we can take her thrusts in good part for she is one of us, laughing with us, not at us.

"Janey" tells the history of a certain speedy horse that died near Edmonton in the early days. If you are familiar with the West you will scarcely guess the disposal of the animal's body. Perhaps it was as curious in its way as the post mortem fate of horses in Medicine Hat in the middle 90's. They were dragged out on the sage-brush flats or on the sun-bleached hillsides which were still seamed with old buffalo trails. Invariably, within twenty-four hours, several greasy-colored Indian teepees were pitched beside the carcass. What followed I hesitate to dignify by the name of autopsy; suffice it to say that the encampment lingered until the skeleton offered scant pickings for the coyotes, to whom the cause of the horse's death was as immaterial as to the blanketed feasters.

Of course one may not always take "Janey" exactly at her word. She is sometimes of a mischievous turn, and, like as not, when seemingly most grave, is, so to speak, about to kick her auditor's shins under the table. For "Janey" is really abandoned, that noble abandon for which Bliss Carman makes such a strong plea in one of his essays. "Life without abandon is like a dance without music."

"Janey" is addicted to betting on horse races. Her wagers are truly unique. I am sure the most radical opponent of gambling would not disapprove of such betting as hers. Read of it for yourself; her inimitable account of her gains and losses would be spoiled by any paraphrase of mine.

Let us hope "Open Trails" will stand the test set forth within it: "That writer, then, who . . . sees more than he is shown, who states a fact only that he may tell its meaning, who senses the life of the people rather than photographs it, he is the writer who most benefits his country and all countries. His work passes into permanent literature." The real value of such work is forcibly shown in the same chapter.

To me she brings back the black furrows flowing from the mould-board, with the black-birds, crows, and "grey lake-gulls behind"; the strain of threshing, and the night sky aflush from burning straw-stacks. Of many other things she writes knowingly, and sometimes of tender

womanly things. In her portrayal of the characteristics of the "Northern Girl" one is apt to wonder if she had in mind, less the typical Albertan girl, than a daughter of her own; if so, all we may say is, "Happy Janey Canuck!"

"Janey" finds many things for which to be thankful; among them, "the long trails, with the honking mallards that beat down a grey sky in the teeth of the wind, for rude hungers, and for other things of the eternal vagabond, like hidden girds, smoke-tang, and the love of common people." May one who prizes the love of common people be aught but joyous?

Joyous Janey, with your abundant and abiding exhilaration in existence! You write of one "whose blood is mixed with the sap of trees"—ah, Janey! I think that during one of those Albertan (which means alchemic) summer morns, your blood must have been infused with the keenest essences of all the prairie flowers! Tell me, Janey, you who have seen so much of life without becoming embittered, did you ever meet a really wicked person who really loved flowers, say as you love them?

Joyous "Janey Canuck!"

Sabbath Night.

To-day, O Lord, within Thy vineyard wide
 And far how many toilers wrought for Thee—
 Some, 'mong the crowds; some where no plaudits be;
 Some, where the hot winds of the world have dried
 The soil of the heart; and some have sought to guide
 Dear little children in the upward way:
 Some tracked the wandering feet that went astray,
 While others o'er life's tragedies have cried!

And if, to-night, in loneliness, O Christ!
 Their careful tillage little hath to show,
 Their tired hands fall, vain be the dreams they dreamed;
 Remind them that a dozen men sufficed
 To fill Thy days with toil; that long ago
 Elijah's day was better than it seemed.

—ALEXANDER LOUIS FRASER.

Smiths Falls, Ontario.

Around the Hall.

[Notes of College Life, by Wm. J. Cameron.]

Before referring to the College activities of this month, we should note that towards the close of 1914 Rev. D. A. Macrae, of Cloverdale, addressed our Literary Society on "Social Problems." We thoroughly enjoyed that address and are convinced that Mr. Macrae is an authority on his subject.

Under the auspices of the S. V. M. we have on two respective occasions been addressed by Mr. Moody, a Baptist missionary from Africa, and later by the Rev. Dr. R. P. Mackay, of Toronto. What a wonderful memory Mr. Moody has for facts and figures! Along with him we sailed up rivers, were whirled along railways, and visited villages and churches. We know more now about that dark land.

Some of us have heard Dr. R. P. Mackay before, and were glad to hear him again. Although a very busy man, he took time to give us a quiet, thoughtful talk. Personality is what counts, and Dr. Mackay has that. His forceful address was much appreciated by us. After hearing of the spiritual movement in Korea, we are proud to be so well represented there in the persons of Mr. and Mrs. Scott.

A special monthly service was inaugurated in the College some weeks ago. Dr. Pidgeon was our first preacher, his subject being, "A Churchman's Sins." He gave us a most impressive address, such as students for the Ministry need, and it was valued by all.

Our seventh annual social took place on the 18th December. Seven is the perfect number, so what could our social be but perfect? It was at least acknowledged by those who know to have been the best we have had.

"Punch" has more than once given the exhortation "Don't" to those contemplating matrimony. One of our students, however, has disobeyed that injunction, and celebrated Christmas Day by "getting the knot tied." At a small gathering of the students—"small" as most of them were on holiday,—Mr. and Mrs. S— were presented with a musical cabinet. May harmony be theirs through all their married life.

The other Friday evening our Principal, Dr. Mackay, addressed us at our second special service. He gave us in his usual capable manner a most helpful and suggestive address on "The Lord's Prayer." I know by the remarks I heard that the student body would like to hear more.

Our Y. M. C. A. motto when at home was "Trusting in Christ, we Press Forward." No one could have a better watch-word for the new year than that. We therefore "press forward" into 1915, believing that He who has led and guided us in the past will do so still.

In the Hour of Silence.

Attunement.

We are spiritual beings. What does that mean? Does it not imply that we are not limited to the narrow confines of our bodies, but are in some real sense wherever our thought, our feeling, our wills can reach. The focal centre of our soul's life is in our bodies, but that life ranges throughout the universe, touching and mingling at every point when experience has carried it with the universal, all prevailing spirit, God. At the same time it touches and pervades the great nexus of spiritual existencies which we call humanity, yet retains its own identity. The beginning of normal full-orbed life, which is soul life, is attunement, harmonization of our soul with the All-soul, God, and the souls of men.

We see this in a minor degree when we approach any man. If there is hostility in him toward us or in us toward him, without a word being spoken or a sign given, constraint seizes us and there can be no fellowship, no feeling of poise and peace till the discord is removed. This is because soul touches soul and each reacts upon the other.

From the earliest moment of our conscious life the Divine Soul presses upon us and until we find ourselves in harmony with it, we are filled with unrest and can never find fulness of life. In the prayer which teaches us to pray, the keyword is "Father." In it God is revealed as loving, pressing upon us with the Father longing for our soul's response to His attitude of unspeakable love. When we yield to the pressure of that spirit, whose very essence is love, we enter the universal harmony, where thought, feeling and will are lost in love, and peace and well-being pour in like a flood upon us. From that moment life begins anew. We live in a higher realm, where all the discords of this earth life are blended into a higher harmony and the predominant note of life is well being, or as Paul puts it, "All things work together for good to them that love God."

But this harmony with God carries with it the God attitude to human souls with which we mingle and which press upon us on every side. With those who are in harmony with the Divine there is a oneness so deep and real that the fellowship of kindred souls is like the rich harmonies of heaven. And to those who are out of tune with the source of their own life there is that unspeakable longing which speaks through the Cross of Christ, the longing that they, too, may become one with God, and one with us in God. Thus in all real prayer we become intermediaries, lifting the universe of men up to God, and drawing Him down to men through us. And so the prayer that teaches us to pray gathers all men together in the word "our."

Thus the greatest prayer that man can pray and the gateway to all true prayer, has but the great words of attunement to God and to man: "Our Father."

A Teacher for the Times.

A Vancouver Man's Impression of Rev. Dr. Milligan of Toronto, and His Message.

The building was crowded and one wondered if, of the hundreds of auditors who heard him, many could still let their days on earth pass with the same measure of carelessness regarding higher life, as before. Could we still become engrossed in the transient and uncertain to the too obvious exclusion of the upbuilding, by deliberate surrender to the Christ-spirit, of the Selfhood given to us? After such a message surely life could not well be the same again, for this irresistible interpreter "justified the ways of God to man."

He spoke on a great chapter, and a great subject: one of the most outstanding chapters in the Bible—perhaps to many the most outstanding and the most dear by sacred home associations of mother-life and mother-lips—the chapter beginning: "Let not your heart be troubled." But it was the "many mansions," the "resting places," on which he particularly founded. Had we thought of it before, "Resting places?" But what a wealth of meaning he read in and around the sentence. What literary gems, what phrases, homely, yet apt, and such as only a real master in address can use effectively with any audience, and most of all with a West-end one. No, of course, none of us wish or mean to be exclusive, and we would resent the implication; but is not human nature always in danger of becoming "classy" in lands and houses and coaches and cars, just as it becomes rich not in life, but in its trappings? Have we not all the same tendencies and temptations to face and fight in one degree or in another?

First, there was a great solo by a gifted singer, impressing the lesson that life here is but a day at a time. Let the echo remain—"Just for to-day!"

Historical and biographical references were plentiful in the address, but all were brought to bear aptly on the subject under review.

What of "spiritualized selfhood?" Who in that congregation did not get more light on the re-incarnated Christ?—one of the recurring "obstinate questionings" to men and women who are satisfied that the Seen and the Material (as we call them) form but the garment of the soul and the veil between us and the unvanishing heavenly vision. "And so He has to incarnate Himself anew—to enter into us by His spirit and give us a new personality." At the Reformation, said Dr. Milligan, some had put the Bible in place of the Pope, as the Head of the Church; but therein they had erred; they should have said "the Holy Spirit." To the seeking soul that statement of the teacher must

have seemed the sound and sane christianity of Christ. To our way of thinking, apart from any Catholic, Protestant, or Greek Church connection, no "Church," no mere man messenger can supersede the "One Mediator" between God and man.

Then he dealt with the doctrine of the Trinity. Who that has thought of such things at all, does not know the seemingly eternal mystery surrounding this theme? And yet how reasonable, how simple almost, seemed that explanation. Still it was heartening to hear the speaker confess that "that doctrine had puzzled him for years." As he went on we saw the force of the statement: "There is nothing but trinity in the world." Note one example only: "The current, the wire, the power that gives you the journey."

In that connection, the place taken by science forty years ago, by Huxley, Herbert Spencer, and others, was touched upon, and the fact referred to that science is on a different plane to-day, and is not antagonistic to religion. "It is the stupidest thing in the world to say that the doctrine of the trinity is a myth; the greatest philosophers in the world, when you think of it, are trinitarians. The Trinity proceeds from the Father and Son. So He (Christ) came here and became man to men; what He may have become to other creatures in Mars or Jupiter, we do not know."

Then, "the history of the world is the history of great men." This led to the mention of Newton, who in infancy had been so unusually delicate, and who yet was destined to discover to man the great law of gravitation.

"Someone said God was in the battle of Waterloo: He is in every battle, even down to the tavern brawl." Then followed some remarks on the navy, and on the use of locks and bars, which revealed afresh the wide-encircling humour of the true preacher. "There are some men I would not go a voyage with; I would nearly back out if I had bought a ticket." Yes, and did not he add, "even though they were ministers."

"Cultivate the things that make for the opening buds, and the bringing forth of the good in men. One of the most powerful of teachers is the man who can impart himself to his pupils; not by making copies of himself, but by bringing out that personality which gives them their true individual centre."

"The only 'Apostolic succession' that I know is the Body of Believers—no other." This statement he supplemented with unanswerable arguments.

"I have seen young men anxious about the ministry, and they have gone to other things only for a while, but they have become earthly."

Speaking of personal influence he said: "Why should God not influence us? We influence each other."

"Speak to Him, for He heareth,
And spirit with spirit can meet;
Closer is He than breathing,
And nearer than hands or feet."

Then Dr. Milligan spoke of the evidences of Christianity being got, not in Paley's book, but by prayer, and as he proceeded the humour of the man kept breaking out in various ways, such as in his use of a peculiarly expressive Scottish word, which he could not stay to explain, but which meant more than "disgusted."

The Salvation Army was paid a due tribute by the way, and there after he spoke, as only great personalities can, of the sacredness of motherhood.

"The Father's house—this world of ours—and the many resting places"—the Christian men and women who are raised up to be stewards of blessing through Christ, to their fellowmen."

Bunyan in Bedford jail, Luther and his lot, Samuel Rutherford and his story—"I went with fear and trembling to Aberdeen Jail, but found it Christ's Palace." Sir Walter Raleigh's words: "Myself to me a kingdom is," and other illustrations from the lives of by-gone heroes were introduced, and all alike were shown to emphasize the truth that "All things work together for good."

The reference to Herbert Spencer that followed, and to the young man who had "looked upon religion as a bogle of the nursery," were worth bearing in mind. "He is getting to be an old man now, and I can see in his very face that he is afraid to die." "How are YOU feeling as you are getting older? Are you hopeless, are you timid, are you singing "I dare not die?"

After mentioning the various avenues and ends of man's earthly ambition, the great preacher, referring to the inevitable close, quoted, with heart-touching fitness from Whittier's beautiful verses, the lines:

Suffice it if my good and ill unreckoned,
And both forgiven through Thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place."

Here indeed, one felt, is a man with a message; a creator for human beings of heart-searching, mind-enlightening, spirit-stirring times. Every age, every country, every province, every city, every church needs such men. May he, and such as he be, be spared long, and may their number increase!