

The Canadian **WATCHMAN**



OUR SMILING LADY (See Page 30)

Read "HEALING THE DEADLY WOUND" Page 6

Did You Ever

Wonder if the first pope was really Peter?

If he was, why he should meekly submit to being sent from place to place by his brethren? Acts 8:14.

Wonder why Paul should so emphatically say that Christ and not Peter was the foundation, when Paul and Peter were acquainted? I Cor. 3:11.

Consider that, if Peter was the first pope, Paul should have been excommunicated, for he disputed with him over his conduct? Gal. 2:11.

Stop to think that Paul in his reproof to Peter denied the doctrine of the "infallibility of the pope?"

Recall that Peter, "the first pope," refused the worship of Cornelius, while his self-styled successors have accepted worship as due them? Acts 10:24, 25.

Hear of a pope's being in a council and not presiding, or when the judgment was passed allowing another to hand down the decision? Peter did. Acts 15:13, 19.

Ponder the fact that Peter was a married man, although his successors must take the vow of celibacy? Matt. 8:14.

Reflect upon Peter's denial of Christ, and of the example thus set for those who should after occupy St. Peter's Chair? Matt. 26:74.

Meditate upon Peter's estimation of himself as one of the brother preachers of his day, not exalting himself above them? 1 Peter 5:1.

E. A. JONES

EDITORIAL COMMENT

Seventh Day Observers and the Lord's Day Alliance

THE Lord's Day Act of Canada either does or does not violate the constitutional British guarantee of complete religious toleration so plainly and forcibly set forth in a royal proclamation by Queen Victoria to her subjects in India.

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

It is Britain's glory that in all her far-flung dominions, wherever her flag flies, men may worship God according to the dictates of their own conscience, and at the same time enjoy the impartial protection of British justice. In Canada as in every other part of the British Empire, the observers of the seventh day form a small but respectable minority. They are peaceable and loyal citizens who only ask the privilege of equal rights with their fellow citizens. Naturally, as the Dominion Lord's Day Act, as originally enacted, contains no specific exemption for seventh-day observers, they are warned from time to time by over-zealous, intolerant religionists that they are violating the Lord's Day Act, by something done on the first day of the week, commonly called Sunday,

even though it is known that they habitually observe the seventh day of the week with much greater religious strictness than the Dominion Lord's Day Act prescribes.

The advocates of the Lord's Day Act of Canada contend that it is purely a civil law, merely designed to protect all in the right to one day's rest each week for worship or lawful recreation, and that it does not interfere with any man's right to worship God according to the dictates of his own conscience. Seventh-day people freely grant to their neighbours the same right to choose their day of worship that they claim

for themselves. And they have no objection to a civil law that protects every man in the right to one day's rest in every seven. Further, they are positively in favour of legal protection for every individual in his right to worship without physical molestation, and more especially on the day on which the majority choose to rest. In order to observe the seventh day they must of necessity suffer some business handicap and they certainly do not take any material, professional or business advantage of their neighbours by abstaining from competition on what is the busiest day of the week.

The only authority for a weekly rest day is the fourth commandment of the decalogue. That is the divine Lord's Day Act and they are clearly within the provisions of God's law. Sunday observers also claim to keep the spirit of the fourth commandment if not the letter. They frequently argue in their own defense that the Sabbath commandment enjoins only the principle of one day's rest in each week. If that is so, then the seventh-day people surely



Robert Louis Stevenson in his later days at Samoa.

are in harmony with the spirit of the Dominion Lord's Day Act. If definite time is to be made an essential feature of Sabbath observance then it is the first day advocate and not the seventh day observer that is under condemnation.

There is nothing in heaven above or earth beneath to suggest a week of seven days except the fourth commandment, and that commandment enjoins a particular day, which the majority of Christians now ignore. God's command, however, has been found to harmonize so well with man's need for rest that the idea of a weekly rest day has been very widely adopted even by those who are not Christians. While God enjoined a definite day He also says, "Let every man be fully persuaded in his own mind." In so far as any law enforces the religious observance of a day that God has not set apart, that law is clearly outside the realm of civil government and also outside the authority of the church.

In choosing another day than the definite one specified in the divine law men have taken a serious responsibility upon themselves, and for this they are amenable to God alone; but if they excuse themselves on the ground that they can observe the spirit of the law without observing the definite time specified in the divine law, then surely they condemn themselves when they attempt to enforce in the Lord's Day Act a different specific day. In prosecuting seventh-day observers under the Dominion Lord's Day Act they are in an attitude of the creditor who claimed forgiveness for his own debt, and then oppressed his fellow-servant for an exact fulfillment of a lesser obligation.

If the Dominion Lord's Day Act can be made an instrument of religious intolerance it is clearly *ultra virus*, and the sooner it is amended or tested in higher courts the better. The New Testament gives us no rules for Sunday observance. The Roman Catholic church does not enforce either Jewish or Puritan tradi-



SEVENTH-DAY ADVENTIST MISSIONARIES EN ROUTE TO THE ORIENT

The photograph shows Mr. and Mrs. Leslie Davies and little daughter of Oshawa, Ont., and Mr. and Mrs. Glenn Hamp of Florida, taken on board the Empress of Russia. They are on their way to stations in China.

tions on its members. They, as well as observers of another day, should have equal civil rights in Canada.



Church Union

THE sincere efforts of three churches in Canada, the Presbyterian, the Methodist, and the Congregationalist, to unite and form one united Church of Canada have been fraught with difficulties unexpectedly painful and disappointing. There are confessedly no serious doctrinal differences to hinder such a union, and the material advantage of uniting small congregations and avoiding useless duplication of effort and expense is manifest to all. Moreover, the ideal toward which this step, if successful, tends; namely, the unity of all Christians in one body, is not only desirable but one that was earnestly prayed for by our Saviour as a fulfillment and climax of the divine plan for all of God's children.

The spectacle of a divided church is still a stumbling block to the world. No doubt the divisions and strife in the Christian church pain the heart of Jesus as much now as when he prayed, "That they all may be one; as thou,

Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21.

We all know that the efforts of the papal church to punish heresy and to discourage the growth of schisms by invoking the aid of the sword and civil authority were a ghastly failure. First came the schism between the eastern and western churches, and then the Reformation of the sixteenth century resulted in the Protestant movement. The tendency of organized Protestantism has been steadily toward the multiplication of divisions; and now the so-called Modernist's movement threatens the unity of every existing Christian church organization in the world.

All this has led many earnest men to hope and work for some practical plan to stay the course of strife and ultimately bring all professed Christians into unity, and such efforts are not to be discouraged. As surely as God lives, this much-to-be-desired objective will some time be reached, for we read that inspired prophecy: "For then will I turn to a people of pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zeph. 3:9. The expression, "one consent", is enough to indicate that this predicted unity will be a heart unity, a triumph of spiritual grace; and it is safe to say that no organic union based upon either force or compromise will bring the desired results.

History has demonstrated that it is impossible to make the lot of the dissenting minority so hard that the honest, conscientious man will fear to stand out against the majority and to live and preach his conscientious

convictions. There are mysteries connected with the course of spiritual as well as natural life that men cannot fathom. Men are prone to get in a hurry, but where changes in life are involved hurry cannot succeed. The secret of the origin of life and growth is with God. The process is invariably gradual. No man by taking thought can add to his stature. Neither can the growth of body, mind, or conscience be greatly hurried or forced.

God does not force the conscience. He recognizes the right of man to disbelieve. When men are ready to yield their wills and obey God then and not until then will unity be realized. The unity that Zephaniah predicted and for which Jesus prayed cannot be promoted by human efforts that try to bring into organic, spiritual fellowship those who have been "born again" with those who have not known such an experience.



Board and Clothes

THE Bible tells us to seek first the kingdom of God and His righteousness, and common necessities, such as board and raiment, will be added unto us. This does not mean that we are not to be active, for we are exhorted to exercise all our faculties diligently and when we have done so to be content if we have food and clothing. No matter how much property we accumulate, it can never give us more than board and clothes. Increase of riches may greatly increase our anxieties and responsibilities. A millionaire died suddenly with the following note in his pocket, a true testimony and it proved his last: "I am accounted of men to have obtained a fair share of this world's goods. It has cost me anxious days and sleepless nights, and I have had my board and my clothes."



"LIFE is not a dreary waste: on the contrary, it is full of joy and beauty; and to the strong, radiant soul, who has faith and hope, it is full of goodness. But beauty must be in the mind and goodness in the heart, or neither will be seen in the world."



The "Empress of Russia" passing Prospect Point, Vancouver, bound for Japan and China. Missionaries travelling between America and the Orient find the C. P. R. service via Vancouver very satisfactory.

Peace
Palace
at the
Utagu



The Ghost of the Caesars Stalking Abroad

(Continued from April)

HEALING the Deadly Wound

By F. W. STRAY

POPE PIUS XI will make a world tour." Thus press dispatches of February 11 announced the anticipated liberation of "the prisoner of the Vatican" which would mean that in all but formal action, the Papacy has achieved the long sought objective of the "chief seat in the synagogue" of this world's affairs in church and state.

There is yet no general council of the churches of Christendom, Roman and Greek Catholic, and Protestant, to which all could be invited to send duly accredited delegates to study plans for the union of all. Such a council is proposed, and is the goal toward which all church union is tending.

On the other hand, an organization has been created in the realm of the State to which all nations are invited to send accredited delegates. Nearly all have responded, and those which have not joined the "League of Nations" send "unofficial observers" to its sessions. It is the ambition of the Papacy to act as the leading figure at the council table of the "League of Nations" and also of the suggested "League of Churches". The press cable brought us this one key statement of the remarkable three hour address of Premier Herriot to the French chamber of deputies, on the official relation of the government of France to the Vatican. Said he: "The Holy See, while abandoning its ancient ambition for world domination, now is bending all efforts to become the centre of universal arbitration."

The representatives of the victorious nations in the World War, embodied in the treaty of peace, the covenant of the League of Nations, designed to be "the centre of universal arbitration" to prevent war in the future. This was the instrument produced by the greatest statesmen of the world at that time, who had led

their nations in untold sacrifice in "the war to end war." The institution arranged for by the covenant was speedily set up, and has been functioning with headquarters at Geneva, Switzerland. We do not need to use our space in an appraisal of its influence or power. We simply call attention to the institution set up by the nations to promote the peace of the world.

The Pope and the League of Nations

Alongside the League of Nations we will now place the Vatican, the Church-State with its priest-king of Rome. The Pope, without doubt is ambitious to act the leading part in promoting world peace. Both organizations, the League and the Vatican, are powerful or weak in proportion as they receive the support of the nations. However, one is less than ten years old, and the other considerably more than ten hundred. But their strength and power must not be computed altogether according to age, in the sense of infancy and decrepit old age. It is unnecessary to compare their qualities and power as though they were to contest for the place of world's peacemaker, for it now clearly appears that a merger is being consummated between these two organizations backed by the active support of many powerful nations.

A significant article by Professor James H. Ryan of the Catholic University of America in "Current History", October, 1924, is entitled, "The Work of Pope Pius XI as Peacemaker." To quote from Prof. Ryan:

"To promote the 'Peace of Christ' Pius has bent every energy controlled by the Vatican since the day of his accession, to aid in the reconstruction of war-torn Europe."

"The position of the Pope toward the League of Nations is one of acknowledgement of its great possibilities for peace, and of sincere co-operation with its plans whenever possible."

Thus the Papacy extends a friendly hand to

the League. Does the League draw back, and wave aside the gesture of friendliness with suspicion, as Herriot's government has done? Again quoting Professor Ryan:

"Since 1920 the question has been mooted whether it would not be in the interests of the League to invite a Papal representation at its council tables. Professor Urguhart of Balliol College, Oxford, has stated that the League is most anxious for a close connection with the Catholic church. . . . English public opinion would favour asking the Pope to serve. Sir Eric Drummond, secretary-general of the League, has stated publicly that he approves the suggestion."

Former Chancellor Marx of Germany was one of the chief organizers of a great Catholic convention held at Hanover in 1924. A motion was unanimously adopted that Germany should not enter the League of Nations until a seat is given the Vatican, "endowed with full power and equal rights with the big nations of the world in the League."

The London Times, a Church of England weekly, commenting on this action of the Catholic convention sponsored by Chancellor Marx, says:

"The Catholic party in Germany demands that the Pope, as head of the Catholic Church, shall be appointed

arbitrer in international disputes. It further demands that Germany shall decline to join the League of Nations unless the Vatican is also invited to become a member. We unreservedly welcome the suggestion."

A great Eucharistic Congress was held at Amsterdam, Holland, in 1924. The delegation from Argentine, South America, launched the proposal there for the Holy See to be a member of the League of Nations. Quoting from a United Press message of Sept. 16, 1924:

"It was not endorsed only by the congress itself, but by Monsignor Cerretti, papal nuncio at Paris. The Vatican, according to information received at Geneva will reorganize its entire diplomatic service to that end."

Thus the plan is launched in Germany, in Holland, in South America, endorsed in England and encouraged by League officials.

Will it succeed? Is the Roman Catholic alone, among churches, to have its representative at the council table of the League of Nations, "endowed with full power and equal rights with the big nations of the world in the League?" The United Press message of September 16, closes thus:

"The Catholic countries of the world, embracing the numerous Latin-American block, have at their command enough votes to assure a two-thirds majority. No



St. Peter's Church, Rome

doubt is felt that at whatever time the Holy See's application may be presented, it will meet with general acceptance."

The Head Wounded with the Sword

Now to the prophecy. We have in previous articles considered the evidence clearly identifying the eleventh horn of the dragonic fourth beast of Daniel's vision, with the beast of Revelation 13, receiving its power from the dragon, as the ecclesiastical kingdom phase of Rome.

"And I saw one of its heads as it were wounded to death." Rev. 13:3. This we found by the three-fold cord of prophetic chro-

brethren." Luke 22:32. Knowing what evil was cherished in the hearts of his disciples, who were often found in "strife as to who should be the greatest" and in order to teach them a final lesson, Jesus said, "He that hath no sword, let him sell his garment and buy one. . . . and they said, Lord behold, here are two swords. And he said unto them, It is enough." Verses 36, 38. The Saviour did not arm all his band of eleven men; just enough for the lesson. Bold, impetuous and according to the Saviour, the unconverted Peter, had one of the two swords.

"Then Simon Peter having a sword drew it,



A Replica of the Taj Mahal at Wembley

nology, 1260 days, 42 months, 3½ years, to be the French Revolution death stroke at the Papacy in 1798, when the French army under Berthier took Pope Pius the VI prisoner, and confiscated the papal estates. The pope was led captive into France where he died an exile the following year.

It is claimed for the Pope that he is the successor of Peter. It is also claimed that the Pope is divinely authorized to wield the sword of temporal dominion. The day of the Saviour's betrayal by Judas, Christ said to Peter, "When thou art converted, strengthen thy

and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath." John 18:10, 11. Matthew records this further word, "Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52.

We find this same expression in the prophecy of the priest-king of Rome, led away captive in 1798. "He that leadeth into captivity shall go into captivity: he that killeth with the

(Continued on page 26)

The Hope of the Church

By J. L. WILSON

IT is not a strange thing that the people of God living down in the twentieth century should have their eyes of faith focused on the second advent of Jesus. The church in all ages has been buoyed up by the promises of a Saviour, who would come first as Emmanuel, and the second time "without sin unto salvation" unto them that look for Him. Despite the optimistic assertions of some pacifiers that the world is getting better, Bible students cannot help but recognize in the social world conditions that fulfil prophecy. Industrial and financial conditions answer to the description of James' epistle, which he concludes with the admonition, "Be patient therefore, brethren unto the coming of the Lord. . . . Stablish your hearts, for the coming of the Lord draweth nigh." James 5:7-8.

Jesus Says I Will Come Again

In an upper room in Jerusalem, at the close of a most impressive service, Jesus brightened the spirits of His sorrowing disciples with the promise, "I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. He had tried to prepare them for His death, His resurrection, and then His departure to be with the Father. Though the full significance of the ordeal before the Saviour did not come to them then, they were glad to remember, in the days and years to follow, His glorious promise of returning.

The events that cluster about the second advent mark it as the climax of the Christian's hope. God's word holds many precious promises for the faithful, but dearer than them all is the assurance that Jesus will come again. The brief span of years that is spent in our earthly pilgrimage yields lasting good only as man makes preparation for a peaceful meeting with the Saviour. We come into this world; we stay here about three score years and ten and we have closed the chapter.

"But man dieth, and wasteth away: yea, man giveth up the ghost and where is he?" Job 14:10. This is a question that has been asked by thousands as they have come face to face with the dark angel of death. Many have gone to their graves with the question still un-

answered. To them death was the end of all things. Others again believed that the end of this life is the beginning of a life of bliss or a life of torment, according as they had related themselves to God's plan for them. Job answers the query in verse twelve of the same chapter: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Thus he designated the time of the resurrection. We need not wonder then that the church of God clings to the doctrine of the second advent as the very bulwark of its hope.

Job Was an Adventist

Job saw himself in the tomb, returning once again to dust, but he said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27. There is to be such a complete resurrection and restoration through the Son of God that in an hour of supreme test this patriarch could fasten his faith courageously to the assurance that a living, powerful Saviour at the latter day would give him back his flesh, his eyesight, and he would rejoice in redemption.

Jesus is Risen

Satan caused to be spread throughout Palestine the word that the Christ had not risen, that His body had been stolen. Satan's failure to hold in the chains of death the Son of the Most High, was the death knell to his hopes of maintaining his supremacy over the world. A risen, victorious, sinless Redeemer, was a living menace to his kingdom of darkness, and so with a subtlety born of four thousand years of cunning he struck at the very vitals of the Christian's hope and said, "He is not risen." For "if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:14.

The first work of the disciples was to give to the world the message of Christ's sacrifice, resurrection, and then His triumphant return to this world as King of Kings and Lord of

Lords. With the resurrection of Jesus challenged by that unbelieving nation, whose hearts proved fertile soil for Satan's philosophy, they must make the burden of their preaching the words of a risen Saviour. The disciples, in making choice of one to take the place of Judas said, "must one be ordained to be a witness with us of His resurrection." Acts 1:22. And as they went forth "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Act. 4:33.

The effort to disassociate the resurrection from the second coming of Christ brings no comfort with it. The sophistry that would lead men to believe that the time of resurrection and rewards is as men pass out of this life, has left humanity with a hazy, uncertain idea of the second advent, and thus the zeal that characterized the ministry in the beginning of the Christian era has abated as the centuries have passed, until now those who proclaim the imminent return of our Lord and its related events are counted as Paul, "a setter forth of strange gods." The Modernistic movement to repudiate the doctrines of the Atonement, the Resurrection, and the Restoration, is as old as the Christian dispensation, but the outstanding fact of the return to this earth of "this same Jesus" remains, as it always has been,

the central theme of the everlasting gospel.

The Blessed Hope

With the dark pall of sin and its wages resting upon the human family the hope of the race is to turn its face toward the light. How hungrily sorrowing hearts have grasped the precious promises of God's word when face to face with death! In such an hour Paul would have us point the bereaved to "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. But before such a promise can mean anything to us we must accept without question the Bible record of the resurrection of the Life-giver. "For if we believe that Christ died and rose again, even so them also which sleep in Jesus will God bring with him."

Truth is unchanging and unchangeable. To the antediluvian world the message of the patriarchs was the second coming of Christ, for we read in Jude 14, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him."

This synopsis of Enoch's message shows clearly that to him the advent of Jesus with His retinue of saints was a time of rewards.

David and Isaiah Preached the Advent Message

The Psalmist joins the army of Advent preachers and says, "Our God will come and will not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." This brief statement is more fully explained in Peter's epistle where he refers to the elements' melting with fervent heat. Then out of this melting



Photo shows putting the finishing touches on a carillon of 42 bells for John D. Rockefeller's Church in New York. They were made by a Croyden firm of bell makers in England.



Camping ground, 5,000 feet below the summit of Mt. Robson, showing the peak of the mighty monarch of the Rockies, which rises 13,068 feet above sea level.

pot according to the prophet Isaiah, we have a new heavens and a new earth.

The Saviour's testimony of His own mission points to the resurrection and the restoration of all things. "I am the resurrection, and the life: he that believeth on Me, though he were dead, yet shall he live." John 11:25. And the inhabitants of this sorrow-swept earth say, When? The answer comes from the writings of the apostle Paul, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

There is no uncertainty in these statements, but we can well add to them the spoken word of two shining angels. To the disciples who witnessed the ascension of Jesus this message

came: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Only a few days before these men had listened to the comforting words of this same Jesus as he pictured for them the place he had gone to prepare in His Father's house, and now He was gone. With the words of the angels ringing in their ears they went from that scene to a place of preparation for proclaiming that event, when the clouds of heaven would bring Him back to this earth. Once again, to one of those disciples, an aged veteran of the cross on the lonely Isle of Patmos, the glories of the second advent and the home of the redeemed were pictured. His work was done, and John's prayer was, "Even so, come, Lord Jesus."

Angels, patriarchs, prophets, and apostles cherished the blessed hope, handing it down as a heritage to the waiting church.

Botany Refutes Evolution

By George McCready Price, M. A.



R. J. P. LOTSY, the Holland botanist, is highly respected throughout the scientific world. He had already issued several volumes largely devoted to an endeavour to trace out the lines of descent of modern plants by means of their fossils. But he has become disgusted with this whole business, and in 1916 he stated:

"Phylogeny, *i. e.*, reconstruction of what has happened in the past [in the way of evolution], is no science, but a product of fantastic speculations."—*Evolution by Means of Hybridisation*, page 140.

As this statement appeared so strikingly like what I have been teaching for nearly twenty-five years, it may be understood that I became very much interested when I saw this sentence quoted in another very recent book a few weeks ago. I posted off to the University library, and after some difficulty I got the book and verified the quotation. I found by the connection that the author meant exactly what he said; namely, that the endeavour to trace out evolutionary pedigrees for the present or modern plants (chiefly by means of the fossils) is really no science at all, "but a product of fantastic speculations." And I said to myself: "Good for Lotsy! If the zoologists (like Henry Fairfield Osborn, and others) would only learn a lesson from the botanist!"

English Botanists Speak

But I find that many of the leading botanists of England are now saying about the same thing. A new book by Professor D. H. Scott has just come to hand, entitled "Extinct Plants and Problems of Evolution" (1924). In this book Dr. Scott comments on the views of Lotsy, as stated above; and while he thinks that Lotsy may have gone a little too far, he says: "Like Dr. Lotsy, I have become sceptical of late as to most phylogenetic reconstructions."—Page 18. That is he has become sceptical regarding the long-popular amusement of tracing our imaginary pedigrees and telling just how certain types of plants (or animals) have evolved.

It may be worth our while to notice some of the things about which the botanists have become sceptical.

Here is one statement from Scott, from this book which has just been published:

"The [geological] record shows no time limit between Monocotyledons and Dicotyledons, and throws light on the possible derivation of the one class from the other. Both extend back far into the Cretaceous, and throughout the whole time the Dicotyledons appear more numerous than the Monocotyledons, as they are at the present day."—Page 43.

But all this is perfectly natural; it is exactly what we might expect, if, as I have contended in my "New Geology" and elsewhere, the various geological "formations" do not represent successive ages in the world's history but merely contemporary floras and faunas which were buried all together in the long ago. Thus these various geological deposits merely reproduce for us the ancient floras and faunas of the antediluvian world; why then should the Dicotyledons not appear always more numerous than the Monocotyledons, "as they are at the present day"?

The Story of the Ferns

Fossil botanists have discovered a large group of extinct plants which they have called *Pteridosperms*, this name being well translated by the common, or ordinary name, *seed ferns*. These plants had the habit of ferns as to growth, but they produced highly organized seeds on their fronds, these seeds having been discovered in great numbers of instances, and by the skilful technique of modern methods thin slices or sections of these seeds have been made and examined under the microscope. Under these methods of study, botanists have learned almost as much about the cellular structure of these ancient and really extinct plants as they know about modern ones.

To the students of evolution, it has seemed that these seed ferns ought to be a good halfway stage between the true ferns and the true seed plants or flowering plants. But this idea must now be abandoned, so Scott tells us:

"On a review of the whole evidence, the former belief in the origin of the Pteridosperms (and through them of the seed plants generally) from ferns must be given up. We have no reason to believe that ferns, as botanists understand the name, are any older than the Pteridosperms themselves." "The origin of the seed plants is still an unsolved problem."—"The fos-

sil history of the flowering plants shows no sign of a beginning, for, with few exceptions, all the specimens known can be referred to families still existing."—pp. 207, 108, 42.

The recent discovery of a true Angiosperm, the highest branch of the flowering plants, in a true carboniferous coal bed in Illinois, U. S. A. as certified by Dr. A. C. Noe, of the University of Chicago, makes the matter very much worse for the evolutionists. This discovery was made after Dr. Scott's chapters had been written, hence it has not been included in his book.

With much reluctance, Scott admits:

"The evolution of plants, so far as the [fossil] record shows, does not present a uniform progression, but rather a series of diverse periods of vegetation, each with a character of its own."—Page 215.

Most certainly. With the world to pick from, and with almost a free hand in arranging the geological formations as they may see fit, they have yet not been able to make their fossil plants "present a uniform progression," as the evolution theory demands, "but rather a series of diverse periods of vegetation, each with a character of its own."

Evidently not much organic evolution here. Moreover, as I have often pointed out, these diverse groups of vegetation (the geological formations), "each with a character of its own," were really not chronological at all, but merely represent ancient floras, or scattered groups of vegetation which doubtless lived contemporaneous with each other in the antediluvian world. But now we find that even with the best efforts of the evolutionary geologists it is impossible to put these buried groups of vegetation together into such a series as to "present a uniform progression." I am sorry for them.

These facts and far-reaching truths have been dinning themselves into the heads of the paleo-botanists (or the "fossil botanists," as they are often called) for a good many years. It is to be hoped that

the zoologists will soon be compelled to come to the same views. At the present time, the zoologists and the botanists are at loggerheads over these points; but it is certain that the botanists are right and the others wrong.

H. B. Guppy, another leading botanist of England, has put forward the theory that the history of the great Angiosperm families presents two very distinct and sharply contrasted periods, the first period in which these great original types have been breaking up into a multitude of genera and species. This is very near the Scriptural view of a real Creation which was different entirely from the present order of things. Dr. J. C. Willis, of Cambridge University, is a strong advocate of this new view, and has promised us another book in explanation of it before very long. There can be no doubt that after the Flood there was a great splitting up into "species" and varieties among both plants and animals, possibly with much more "hybridisation" or crossing between somewhat related kinds than "orthodox" biologists will admit.

But Guppy's theory of two distinct states in the history of the higher plants (and by implication the same principle will apply to all other plants and also to the animals), is surely very much like the view presented to us in the Bible. I must give this point in Guppy's words:

"The age that witnessed the rise of the great

(Continued on page 30)



A company of American tourists at the famous Blarney Stone, Ireland. Notice one of the young ladies being held in an upside down position, required for the feat of kissing the stone.

*You need not reject the Bible
to be assured that*

Sinners Will Not Suffer Throughout Eternity

By ELMER L. CARDEY



It has ever been the mistake of men to think of God in the wrong light. Either they have regarded Him as cruel, uncompassionate, and terrible to the sinner; or else as so benevolent, kind and tender as to disregard transgression and sin, and allow the sinner to go free, without punishment.

When men, through long continued years of sin, had forgotten the true God, they made for themselves gods of stone and wood, to which they attributed anger and malice, and which they thought it was necessary to appease by gifts and sacrifices. The chief conception of the Deity soon came to be that of a powerful and capricious tyrant. Under this terrible misconception, the human family has largely been bound for ages. The fear, not of obedience, but of some unrestrained spirit ready to pounce upon them, has darkened the daily lives of nine-tenths of the human race, and still lies as a pall on the minds of the majority of mankind now living upon earth.

In these modern times, and in Christian lands, where the Gospel of a loving and compassionate God has been taught, the pendulum is fast swinging to the opposite extreme, which is as far from right as the other. In an endeavour to represent God not as a tyrant, but as a loving Father, many have taught the doctrine of universal salvation—that God will save every man, no matter how sinful he has been. Revolt from the fearful doctrine of an ever-burning hell for sinners, they now tell us that there will be no punishment at all, that it is incomparable with the true idea of God to believe that He will debar men from eternal life because they have sinned.

To find the mean between these two impossible extremes, and to determine just what God's Word, the Bible, teaches on this important question is the object of our present study.

Where is the Place of Punishment?

On this question there has been much specula-

tion. The ancient pagans conceived of some underground place where the very bad must go for a period of regeneration, and from which they might in time escape. The apostasy of the early Christian ages, when the church drifted into the twilight of pagan philosophy, adapted this heathenish conception of the abode of the wicked to their own uses, and framed the doctrine of limbo, purgatory—a halfway place to glory, as it were—and a present burning hell.

The leaders of modern Christianity, until the last few decades, to a large extent adopted these unscriptural theories, with minor changes; and in the most extravagant language they pictured the wicked as writhing in indescribable agony, from which there is no escape for time or eternity. No teaching could be better designed to cast reproach upon the character of God, or better suited to make infidels, than this damnable theory of an ever-burning hell. Born, as it was, in the darkness of paganism, renamed and suited to the superstitions of a pseudo-Christianity, and ever since seized as a means of frightening people to join the church, the theory comes to us stamped with falsity.

The Bible teaches, however, that the punishment of the lost will be literal, and will take place here on the earth, at and after the second coming of Jesus. Every text in the Bible that speaks of the judgment connects it with this earth. Satan and his angels are to receive their punishment here during and after the thousand-year period spoken of in Revelation 20. The righteous are to receive their reward right here on this earth after it is made new. Jesus said, "The meek . . . shall inherit the earth." Matt. 5:5. And what a sublime picture John the revelator paints of this earth with the redeemed in it after sin and sinners have forever perished! (Rev. 21, 22.) Here also the wicked will be punished. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

The judgment of sin and sinners is left entirely in the hands of the Father and the Son. Man can look only on the outward act, but God reads the heart. His judgment will be just, because He will know the motives that led to every outward act. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

The Nature of the Punishment

Nevertheless, the Bible leaves no room for doubt with reference to the nature of the punishment to be inflicted on the devil and his angels, and those who have allied themselves with him and remain unforgiven. In describing the scene of the judgment, the Saviour gives the pronouncement that will be made upon the wicked in the following words: "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:41-46.

Some there are who have difficulty in understanding the Bible when it speaks of "everlasting punishment" and "eternal fire." They get the idea that the wicked will suffer throughout eternity. Light is thrown on the question by the fact that the original Greek and Hebrew words translated "everlasting" and "eternal" in our English Bible are applied over and over again to purely temporal things, as well as to those things which endure for eternity. The Greek word "*aion*" occurs nearly one hundred times in the New Testament; and in more than forty of these instances it is used in a limited sense. Here is a rule of Bible interpretation laid down by that eminent scholar Pettingell:

"When the Scriptures speak of everlasting hills or everlasting earthly arrangements or processes, of everlasting doors and chains, or burning, or fire, or of punishment by destruction, or of any transient thing, *the word is*

limited by the nature of the thing spoken of, and by the common sense of those to whom they speak, and there is no need of misunderstanding their meaning. . . . Hence it is equally proper to speak of an everlasting inheritance on earth, and of an everlasting inheritance in heaven, though reason assures us that one is transitory, and the Word of God assures us that the other will be enjoyed without end."

Such texts as, "Depart from Me, ye cursed into everlasting fire, prepared for the devil and his angels" (Matt. 25:41), simply mean that the fire into which the wicked are cast will endure as long as it has something to feed upon—until its victims are absolutely consumed. To prove that our exegesis is reasonable and correct, let us read the seventh verse of the book of Jude: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *eternal fire*." To all those familiar with the story of the destruction of Sodom and Gomorrah (Gen. 19:24, 25), it is quite apparent that although these cities were destroyed by "eternal fire," yet those fires, after they had completely obliterated the offensive cities, went out. Indeed, the very site where once Sodom and Gomorrah stood is now covered by the Dead Sea. The fire that destroyed Sodom and Gomorrah was "unquenchable" so long as there was aught to be devoured. And in the same sense are the words "for ever and ever" used in such passages as Revelation 14: 10, 11; 20; *et cetera*.

The *punishment* that sinners will receive will be eternal, but their punishment will terminate when their bodies are destroyed. The punishment may continue for some time; but in the end the wicked will be blotted out of existence. "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. . . . The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psa. 37: 9, 20.

"There is a certain part of God's will to be worked out in each Christian's daily work. Heathen week days have no place in the Christian life any more than heathen Sabbaths."



The Strand, London, England

Condemned

A Compilation of Terse Testimonies on Temperance

By W. O. EDWARDS



WINE is a mocker, strong drink is raging."—*King Solomon.*

"Wine has drowned more men than the sea."—*Plebeus Syrus.*

"Intemperance is the voluntary extinction of reason."—*Channing.*

"I never use it; I am more afraid of it than Yankee bullets."—*Stonewall Jackson.*

"The curse of drink is the cause of more failures in life than anything else."—*Andrew Carnegie.*

"Alcohol does nothing but harm."—*Tolstoi.*

"Alcohol is food for lust, and lies, and idleness, and dishonesty."—*John G. Woolley.*

"No one can take alcoholic liquors without blunting his physical powers."—*Dr. Lorenz.*

"The great curse of the labouring man is intemperance."—*Cardinal Gibbons.*

"No war . . . has caused so much poverty, suffering, and death, as the use of alcohol."—*Charles Darwin.*

"Corkscrews have sunk more people than cork jackets ever saved."—*Sir Thomas Lipton.*

"The liquor traffic, like the slave trade, or piracy, cannot be mended, and therefore must be actually ended."—*Joseph Cook.*

"Some of the domestic evils of drunkenness are: houses without windows, gardens without fences, . . . children without clothing, principles, morals, or manners."—*Benjamin Franklin.*

"The liquor traffic is a cancer in society."—*Abraham Lincoln.*

"The saloon is a robber, an outlaw."—*C. S. Longacre.*

"The man who tries to drown his sorrows in liquor will find they can swim."—*Justice Hawkins.*

"Wine unquestionably in its influence not merely enfeebles the brain, but deadens spiritual life and perception."—*R. B. Grindrod, M. B., LL.D.*

"The curse of Great Britain is strong drink."—*Rev. Chas. Wheeler Inglehart.*

"Alcohol makes a man less effective."—*Sir Thos. Barlow, K.C.V.O., M.D., F.R.C.S.*

"Drink ruins body and mind alike."—*Field-Marshal Lord Methuen.*

"Alcohol is a poison."—*Sir Frederick Treves*

"Your duty to your country can only be done by *hard work* and *strict sobriety*."—*Lord Kitchener.*

"Abstinence and self-control make a man more serviceable."—*Sir John French.*

"Don't drink alcohol."—*Sir A. Conan Doyle, M.D.*

"Drink is the greatest black spot on our civilization."—*Sir George White, M.P.*

"Seven out of ten in the hospitals owe their ill health to alcohol."—*Sir Andrew Clarke, M.D.*

"Drink is doing us more damage than all the German submarines put together."—*David Lloyd George, (from a speech during war).*

"I indict it as the wild beast of our boasted Christian civilization, untamed and untamable, unwashed and unwashable, uncivilized and uncivilizable."—*Clinton Howard.*

"A public, permanent, and ubiquitous agency of degradation."—*Cardinal Manning.*

"A business that tends to lawlessness on the part of the one who conducts it, and to criminality on the part of those who patronize it."—*Theo. Roosevelt.*

"Even the smallest quantities of alcohol tend to lessen the activities of the brain."—*Professor Cushney.*

"Poisoner's general driving men to hell like sheep."—*John Wesley.*

Alcohol

"Drunkards beget drunkards."—*Plutarch.*

"Stupefies and besots."—*Bismarck.*

"Increases liability to disease."—*A. K. Chalmers, M.D.*

"Acts as a poison."—*Professor Kassowitz.*

"Decreases strength."—*Matthew Woods, M.D.*

"Is a scandal and a shame."—*W. E. Gladstone.*

"Is a trap for workingmen."—*Earl Cairnes.*

"Is the devil in solution."—*Sir Wilfred Lawson.*

"Is liquid fire and distilled damnation."—*Robert Hall.*

A Likeness and Its Origin

By CALVIN P. BOLLMAN



NUMBER of years ago the writer was led into a very interesting line of study by reading a statement to the effect that the religious symbols of the Hebrews were copied very largely from the Egyptians. It was suggested that even the sacred ark of the Israelites was modelled after the sacred ark of the people among whom they had sojourned so long. The study referred to was undertaken to ascertain the truth of these matters.

The Egyptian Ark and Its Meaning

It is indeed true, as claimed, that the Egyptians had a sacred ark, which was carried by them in religious processions. But instead of being a box or chest, as was the ark of the Hebrews, it was in the form of a boat; and instead of being the depository of a code of laws for the government of the people, the Egyptian ark contained miniature human figures.

There can be no reasonable doubt that the ark of the Egyptians had its origin in a tradition of the flood. Doubtless the annual overflow of the Nile, at which season the Egyptian ark was most in evidence, had something to do with keeping this tradition in more lively exercise in Egypt than in any other country. All evidence obtainable upon the subject goes to show that the Egyptian ark had reference to Noah's ark, but that the ark, or chest, of the Hebrews had nothing whatever to do with the miniature boat carried in religious processions in ancient Egypt.

World-wide Similarity and Its Lesson

The writer found, however, abundant verification of the statement that a great similarity existed between the Egyptian forms and symbols of worship and the forms and symbols of the Israelites. Indeed, this similarity is well-nigh world-wide. Wherever men worship God, however blindly, there must be found some suggestion, at least, of true spiritual service, and of the original forms of worship ordained of God when sin first cast its dark shadow over the human race, obscuring their view of divine things, and shutting mankind away from direct communion with the Creator.

While in the Scriptures it is not stated in

so many words that the Lord gave our first parents definite instruction as to the way in which they were to worship Him, the offerings they were to bring, etc., all this is necessarily implied in the fourth chapter of Genesis. Cain and Abel were not left merely to their own judgment as to the offerings they ought to bring to the Lord. Had each of the brothers, without previous instruction, simply brought to the Lord, out of the fulness of his heart, something produced by his own industry and care, doubtless each of their offerings would have been acceptable. But we must believe that Adam and Eve had been instructed concerning the making of offerings, and that they had in turn instructed their children. Cain and Abel both no doubt knew, or might have known, something of the deep spiritual significance of the slain lamb. It was the faith which prompted Abel's offering that made it acceptable. It was unbelief in the promised Saviour, shown by Cain's failure to bring a lamb, that made his offering unacceptable.

There was a similarity between Cain's act of worship and that of his brother. They each made an offering by fire. It does not follow, however, that one copied the form of the other. Abel's sacrifice and the manner in which it was offered, were both in accordance with the instruction given by angels to our first parents. In Cain's offering we have the same form as in Abel's, but perverted and mixed with such things as human wisdom and inclination had suggested. In other words, in the offerings of these two brothers we find side by side the worship of the true God and the worship of self, which is paganism. The breach may have widened since between the true and the false, so far as outward form is concerned; but paganism has never gone far enough away from the original God-given forms of divine worship, not to suggest at least some likeness to them; hence the similarity between the forms of symbols of the Hebrews and those of the Egyptians.

The Incarnation of the Son of God

Another interesting phase of this subject is that which deals with other alleged incarnations, which have been urged as objections



C. P. R. Locomotive No. 1, "The Countess of Dufferin."

to the doctrine of the incarnation and divinity of Jesus Christ. But however closely any one or all of these pretended incarnations may resemble in its story the real incarnation of the Son of God, the basis of all such claims will be found in the statement in Genesis 3:15, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel."

That much more than this was revealed to our first parents is made evident by other scriptures. Beginning with Eve herself, every God-fearing woman hoped that she might be the mother of the promised seed. But God is not straitened for time; the eternal ages are His; and though at times Israel felt that the Lord had forgotten them, yet all the time His plan was steadily unfolding. The Creator had a care for the creatures of His hand.

Prophecies of Christ

We cannot doubt that the Son of God was the "angel of the Lord" that appeared to Moses in the burning bush (Ex. 3:2-6), the one the Israelites were warned not to provoke because of the Father's name in Him. Ex. 23:21. Stephen tells us in Acts 7:38, that it was this "angel" who spoke to Moses in the mount. Moses prophesied of Him, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear" (Acts 7:37), while at a later day the prophet Haggai declares, "The Desire of all nations shall come."

Stephen makes it very plain that this prophecy by Moses was fulfilled in Christ; that is, that Jesus of Nazareth was the prophet who was to be raised up to that people from among themselves. And every Christian believer, whatever his denomina-

tional name, believes Jesus Christ to be "the Desire of all nations" spoken of by Haggai.

As there have been false Christs since the first advent of the true, so there were false Christs before His revelation. Some of these were conscious pretenders; some were either real or legendary heroes, favourites with the people, who, after their death, were by their admirers clothed with attributes of divinity.

It is universally admitted that the deeds of the demigods of paganism are legendary and mythical. On the other hand, the ministry and miracles of Christ are historical. The historicity of Christianity constitutes an important difference in its favour between paganism and the religion of the Bible. There is a deep significance also in the myths of heathenism that must not be overlooked.

Whence came this widespread belief in an incarnate God, if not from the divine promise of the Seed, which met in the human heart some realization at least of a great need? In a sermon preached in New York City some years ago, Rev. W. P. George, D. D., LL.D., discussing this phase of the subject, well said:

"The shadows prove the substance; the counterfeits, the reality. The question is not whether Christianity is similar to other religions, but whether Christianity is historical. I shall show today that heathen symbols and philosophies, as well as Hebrew prophecies, all point to Jesus Christ as the Desire of nations."

The glorious truth is, that in Christianity the world has in its purity the religion blindly groped after in some of the forms of paganism and the Saviour whose character was clearly revealed in the moral code given at Sinai and whose priestly work was typified in the sacrificial service of the Levitical system.



Test of speed in 1830 on the Baltimore and Ohio Railway between a horse-drawn car and Peter Cooper's locomotive called "The Tom Thumb." The horse lost the race.

Earth's Golden Age Not Political

By H. L. HASTINGS

JUDGING from the past, mankind will grow worse and worse until divine judgments shall break in upon their guilty course, like thunderbolts from overhanging clouds. I know all this is contrary to the current expectation of the world; I know that every ray of light is eagerly hailed as the dawning of a golden age; I know that however men differ in other things, they nearly agree in this. The despot sees promise of future good in the stability of existing institutions, and in the crushing out of the last dim spark of patriotic fire that burns within the human breast. . . . The worldling looks for his millennium amid anticipated scenes of material wealth and prosperity. The philosopher looks for a higher intellectual culture, and a return to an ideal simplicity of social life. . . . The latitudinarian hopes for the same in the largest and most indefinite condition of liberty of speech and thought. . . . The infidel is equally sanguine in his anticipations of the triumph of reason, the overthrow of the Bible and the downfall of everything save the religion of the god of nature. . . .

It is strange that all these varying classes, holding such antagonistic and mutually destructive tenets, can agree in one thing. Yet they do agree in *one* thing,—they all look for the golden age. They all hope to behold it

dawning. Though they cannot agree at all as to what is to be desired or anticipated, yet each class anticipates the gratification of its own desires. All alike ignore the analogies of judgments that are past.

All seem to forget that God wages terrible controversy with sin, and with the world of sinners. All forget that the world lieth in the grasp of the wicked one. (See 1 John 5:19.) All unite in saying smooth things. All prophesy peace, peace. All disdain the thought that in the midst of this security the thunderbolts of divine wrath may break forth; and all hug the fond anticipation that by some gentle transformation—by some philosopher's stone which they, each of them alone, have discovered—

this age of iron is to be changed to one of gold, and these times of deep and dark abominations are to improve to days of halcyon bliss and purity. And so the ship of human hope and pride is allowed to sail calmly and easily down the gulf stream of ruin, and yet expected by some means to reach the port of quietude and peace and joy at last.

In all these anticipations of humanity, there seems to be one element of truth in which they all agree; namely, the fact of a glorious future for the world. But the pathway that leads to that scene of delight, they vainly hope to find in the courses which they pursue. The intervening shades



This photograph of an oil derrick will be very familiar to all who have visited oil field operations. The standard derrick is 72 feet high.

and clouds that precede the dawning of that day they forget. They look for the light of day ere the darkness of night has passed, and they hope for the coming glory without the rising of the Sun of Righteousness, with healing in His wings. In the hopes of the world we can see no rational prospect of an adjustment of earth's controversy. All history, all analogy, all nature, testify against this phantom hope.

The Perils of Apostasy

But if we turn from these and glance at the present condition of the world, we are drawn to the same conclusion. The dark places of the earth are full of the habitations of cruelty. . . . Though God has sent His word running very swiftly through the world, yet from the same countries that issue it, go forth curses so dire that none can describe their terrible power. The idols for heathen adoration are many of them said to have been the handiwork of the dwellers in a Christian land. From the same ports go forth . . . to heathen lands, guns and gospel, brandy and Bibles, prophecies and poison, oracles and opium; and the effects are proportionate to the vast predominance of evil efforts, and the natural proclivity of the human heart to sin. . . .

Throughout Christendom there are the perils of secret and open apostasy that thicken on every hand. The authority of God is but little regarded in this age of temporizing and mammon worship. Other lords have dominion. Fashion, pride, wealth, glory, pleasure, lust, and iniquity, —these are the gods that have reverence here, and whose votaries are among the great and mighty of this world.

The Word of God is not revered as it should be. Men disavow its inspiration, they deny its authority, they cavil at its teachings, they wrest its truths, they make it void through their traditions, they turn their ears away from the truth, they are turned unto fables, they cannot endure sound doctrine. The plain, simple truths of Almighty God are too insipid for them. They must have human eloquence, flowery essays, elegant orations, and soft sayings, in the place of those pungent outpourings of divine truth that lay bare the heart, that expose its falsity, that probe the conscience, that arraign the soul before the word of Christ as before the great white throne, and which offer peace and salvation only upon the grounds of unconditional and eternal obedience to the will of the living God.

Preaching Smooth Things

And alas! there are too many who have no higher calling than to minister thus to the comfort of the itching ears that wait upon their words. The might and faith of holy men of old are far too rare. Gold outweighs grace, and silver has more influence than salvation. The terror of the Lord is forgotten, the judgments of the Lord are ignored, the wrath of the Lord is in the shade. The judgment is denied, the resurrection forgotten, damnation unpopular, . . . and destruction detestable.

The heart is left full of idols, and prophesying smooth things is disguised under the subtle name of "preaching love." But alas, *this* love is not the love of God to man, nor the love of Jesus to the lost. It is not that mighty, devoted, all-sacrificing impulse that tears the soul from every idol, that weans the heart from all luxurious ease and selfishness, that binds the body as a living sacrifice to the horns of Jehovah's altar, and that yearns with unutterable longings for the glory of God and the salvation of men.

This love that fills the heart with the agony of intense desire; this love that allies the soul to the Great Eternal; this love that turns "the world upside down," if it may but pluck sinners as brands from the burning; this love that counts all things loss and dross that it may win Christ; this love that, renouncing all its worldly honours, glories only in the cross of the Lord Jesus, is in its character and manifestations very far from resembling the smooth sayings, the soft and honeyed words with which men are accustomed to be lulled in the lap of fleshly security, and enabled to slide quietly and peacefully and unconsciously down to perdition.

The Love of Many Waxes Cold

Under such influences, while iniquity abounds the love of many waxes cold. Faith is weak, faith is low, faith is dead. Zeal is unfashionable, and earnestness is impolite. Now and then a spasmodic revival, like a galvanic shock, thrills a church for a moment, and then leaves them to relapse into a slumber more lethargic and death-like than before. Pride creeps in; humility goes out. Aristocracy takes the chief seats in the synagogues, and piety is crowded into the corner.

Evil is done that good may come of it. Sin is winked at that money may be gained. Worldlings are courted for their influence and their gold; and pure religion and undefiled before God is as unusual as it is desirable. The earn-

est, fervent piety of other days is remembered by some with regret for its departure, while others gladly discard the staff and toil of the "pilgrim's path" for the comfort of the "celestial railroad," even though the track be far from the King's highway, and Apollyon himself be installed as engineer!

Outside the church, things are still worse. Hosts of apostates gather there. Many, disgusted with hypocrisy, rail at all religion. Infidels crack their impious jests, and find within the pale of the church abundant basis for their bitterest scoffs. Necromancy prevails. The old tricks and hallucinations of ancient heathenism are revamped, and palmed upon the world as the opening glories of a new era. The demons of darkness are invoked, and their strange responses are received as revelations from celestial "spheres"! "Doctrines of demons" are

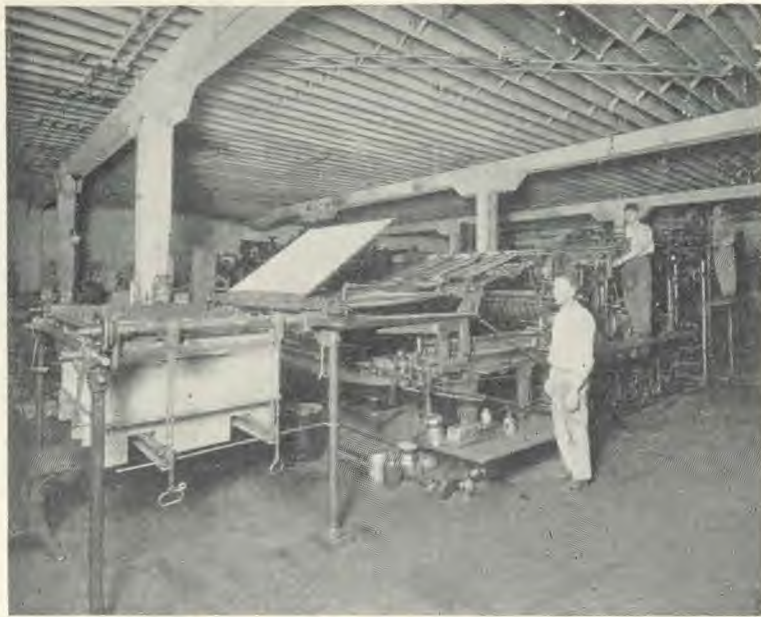
rife. The marriage covenant is treated with contempt; laws of both God and man are derided, and satanic revelations authorize adultery, fornication, and the countless abominations that are, with such witchcraft, "the works of the flesh."

The ages of heathenish darkness seem setting in upon us. The abominations of demon worship are revived. The juggling and satanic mystery of ancient sorcery and divination have returned to curse the world, and the lurid and baleful flickerings of this phantom light are held by many to be the veritable dawns of the perfect day!

The results are obvious. Crime abounds. The mad lust for wealth pushes men beyond the pale of religion, morality, or honesty. Adulteries, murders, and all kindred abominations haunt us on every side. Dishonesty causes no



Blasco Ibanez, the Spanish novelist, addressing the populace of his native city in Valencia, Spain, on the occasion of the unveiling of a statue in his honour. That was twenty-five years ago and recently the Spanish Government removed the statue as a protest against the attacks of Ibanez on the Spanish King, Alfonso.



The Miehle Perfector, the latest thing in printing presses, printing four complete books, both sides of the sheet, at each revolution.

and fall again. Kings are dethroned and leave their sceptres to others. The riches of men are deceitful, for they often take wings and fly away. Overnight the millionaire may become a pauper.

The fame of the world is like a bubble. The applause of the public is fickle. The honours of men are uncertain. Today men are lauded to the skies; tomorrow they are trampled in the dust.

Accidents are abroad in the land. Here, too, we walk in uncertainty, not knowing what a day may bring forth. We leave our home for the day, but know not if we shall ever return. We lie down at night, perhaps never to arise again until the resurrection day. Death stalks through the land.

surprise. Violence is a matter of common occurrence. Veniality and corruption are all around us. Blood toucheth blood. Vice rolls in torrents. Piety weeps. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil is accounted mad." Isa. 59:14, 15, margin. . . . Darkness is put for light, and light for darkness. Good is put for evil, and evil for good. Humility is despised, godliness is derided, righteousness is nearly obsolete, and piety almost forgotten.

Turn which way we will, we find no general disposition to yield to the divine requisitions. The great controversy is still pending. There is no peace to the wicked, saith my God. The dark clouds still mantle the skies. The heavens gather blackness. The thunders of approaching wrath still mutter. The Lord hath a controversy with the nations! What shall be the issue? —

Here is the Answer A New Day Dawning

By NELS P. NEILSON

WE live in a world of uncertainties. Nothing seems to be stable or lasting. Earthquakes shake our globe. Storm and fire leave ruin and destruction in their wake. Mighty nations arise only to crumble

Often his icy hand is laid on his victim unawares. None may feel exempt from his call. We are "like grass which groweth up; in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

This is a world of disappointment; a world of change. But we need not despair. God bids His people look forward to a better land. He bids us look up. Our hearts should be weaned from the fleeting things of earth and be centered upon eternal realities. God has prepared a place for us. There no sad change will ever come. No uncertainties will mar that eternal home.

Wonderful things has the Lord prepared for those who love Him. Beautiful beyond description is the home of the redeemed. No sickness or sorrow will ever enter that blest abode, and death will for ever be banished. There we shall eat of the tree with its elixir of life, and Edenic bloom, and the wilderness will blossom as the rose. All marks of the curse will for ever be gone, and the signs of decay will be found no more.

There the redeemed of God will unite with the angelic host in songs of praise for His unspeakable gift of love. In sweetest strains will their music re-echo through the vaults of heaven, ascribing all honour and praise to the Lamb. There we shall meet and never part again. There change and decay will be unknown. O blessed day, when wilt thou come!

The Bible and the African

What South African Missionaries Say

The following are extracts from letters received by the Rev. George Lowe, the British and Foreign Bible Society's secretary at Johannesburg.



HE most satisfactory native Christians I have known have been those whose growth has been marked by Bible reading and instruction. Without the latter there is no real grasp or depth, and no progress towards Christian manhood.

"I should say that your organized distribution of the Scriptures is as vitally related to our organized missionary work, its character, growth and effectiveness, as Bible reading is to the individual character, as indicated above."—*Rev. J. T. Halstead, Benoni.*

Enlightening the Mind

"That the Bible has a wonderful effect in the enlightening of the mind of the South African native, and stimulating him to nobler ideals and more intelligent activity, no missionary who has worked as an evangelist among our tribes can have any doubt whatever.

"That the part played by the British and Foreign Bible Society has been of incalculable benefit to them in placing the Word of God before them at so low a price that it is easily within the reach of everyone will also be readily and gratefully acknowledged."—*Rev. A. W. Baker, Transvaal.*

Opening a New World

"To the heathen, hearing or reading the Holy Scriptures, opens out a new world, and I am told that the heathen is more attracted to the reading of the Book than the man born of

Christian parents. To the converted heathen the Book is a new thing, and he reads, and reads, and reads. But there are Christian native people who do study the Bible and who are great readers thereof, and they have an extreme love for it. As an illustration of this: when such natives leave their homes in the country to take up work in towns, they do not leave

their Bibles behind, but carefully carry them. With reference to large numbers of more or less educated natives who have a reverent affection for the Book, I was told by a native who is well qualified to know and judge—that it is not because they have no other books to read that they read the Bible well, but for very love of it; because today there are many other books for the educated native to read.

"My own opinion, for many years, has been that Missionary Societies and missionaries owe an immense debt of gratitude to the British and For-

foreign Bible Society for the aid afforded them in their work by the cheap distribution of the Holy Scriptures. The work of the Society has been of incalculable value to the Churches engaged in missionary operations, and the development of missionary work would have been vastly slower had there been no such dissemination of the Scriptures through the agencies of the British and Foreign Bible Society."—*Rev. Henry Cotton, Durban, Natal.*

A Prayer for the True use of the Holy Scriptures

"O gracious God and most merciful Father, which hast vouchsafed vs the riche and precious Jewel of thy holy word, assist vs with thy Spirite, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renewe vs according to thine owne Image, to builde vs vp and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this, O heauenly Father, for Jesus Christe's sake. Amen."—Prefixed to the first large folio edition of the Geneva English Bible, 1578.

Absorbs the Mind

"I have repeatedly noticed that the exposition of a passage absorbs the native mind for weeks, and that alone is sufficient to point to the uplifting influence of the Word. I realize more and more how utterly helpless we should be without it.

"The cheaper the Book, the easier obtained; and granted the work of teaching goes on, there remains but to put a Bible in the hands of those people and we have at once a powerful ally which will do its work from day to day."—*Rev. D. Ernest Carr, Zululand.*

A General Uplift

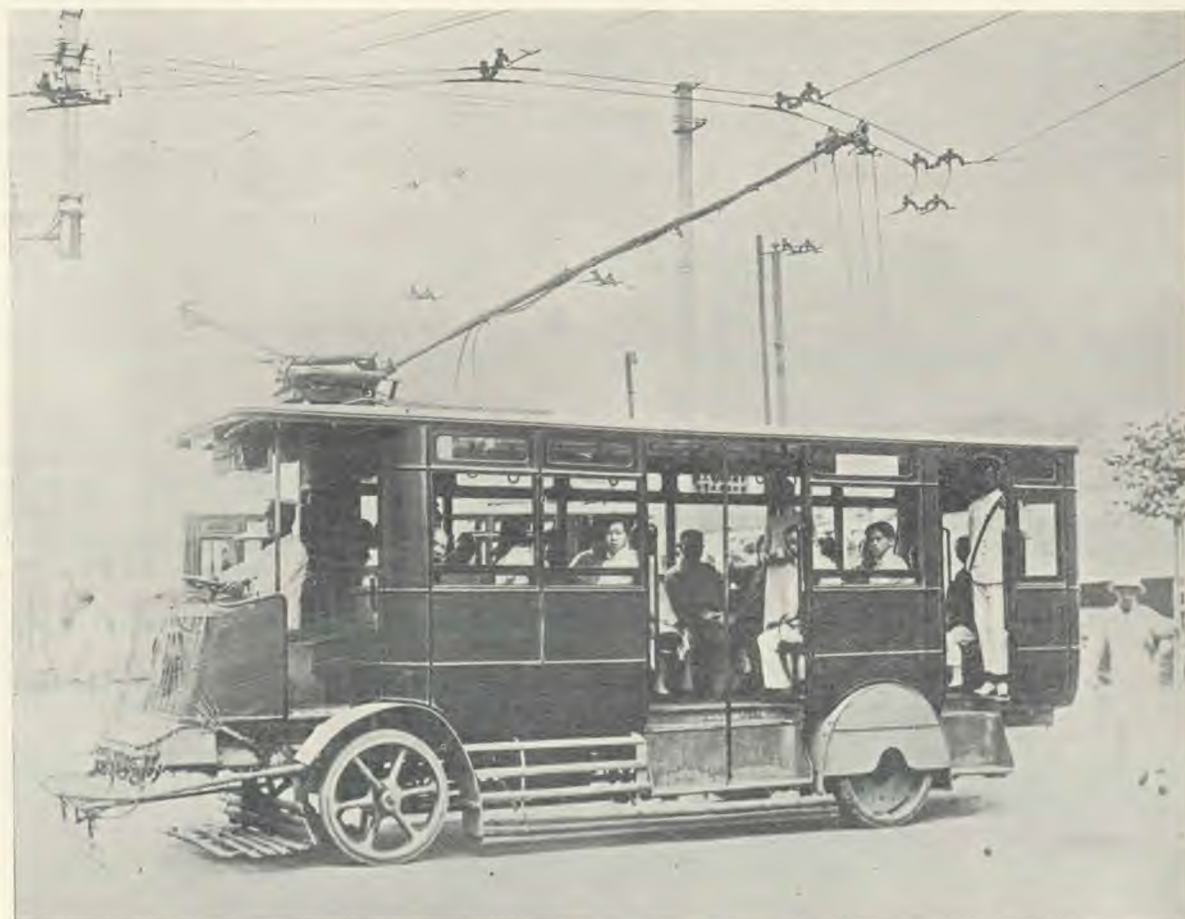
"The effect of the study of the Scriptures on the native mind consists in a general uplift, mentally, morally and physically. I consider the Bible in their own tongue as an unspeakable blessing to the native peoples of South Africa. Being the first book that they really read, and the book that they most continually read for many years, it has an excellent chance to take

the first place in thought and life, before other literature, unspiritual or immoral, has time to grip their intellects and hearts. To converts wisely and reverently taught the Bible becomes the very Voice of God.

"What could we missionaries have done without the Bible and its translations given to us so liberally by the British and Foreign Bible Society?"—*L. A. McDougall, Johannesburg.*

Matabele and Mashona

"The effect on the native mind of the study of the Holy Scripture is in the changed life. He has received from the Scriptures a new conception of God. Love in relation to Deity is a new revelation to him. Before this revelation came to him fear was the motive that led him to propitiate his God, but now he has learned that 'perfect love casteth out fear.' With this new revelation of love toward God because of God's love toward him he has a new vision of sin. He was not without a moral sense, but the act as moral or immoral was a



A new competitor of the ricksha, the trackless trolley car in Shanghai, China.

question of expediency. The relation of sin to the Cross gives him a new starting-point which brings him as a penitent to seek the forgiveness of God. This brings him into a new relationship with his fellow men. He knew how to hate with a hatred that could only be wiped out in blood. The words of the great Teacher come to him: 'A new commandment give I unto you, that ye love one another.' This makes it possible for the Matabele and the Mashona to kneel at the same Communion-table, each esteeming the other 'in the Lord.' The effect of this new revelation is seen in the home life. Woman has a new place in his scheme of things. . . . The Bible Society is the keystone of all our work."—*Rev. John W. Stanlake, Bulawayo, Rhodesia.*

Healing the Deadly Wound

(Concluded from page 8)

sword must be killed with the sword. Here is the patience and the faith of the saints." Rev. 13:10. Did the Saviour look down the centuries, and seeing the self-styled successors of Peter bearing the temporal sword, permit the sword episode the night of his betrayal that he might once and forever repudiate a sword-bearing Peter?

Healing the Deadly Wound

It was in the reign of Pius the VI that the deadly wound was given by France. The Papacy, nursing itself into convalescence, "with eyes like the eyes of man" gathering strength, biding its time, selecting its leaders for the special work at hand, has another, Pius the XI, on its throne, when it is about to vault once more to world power and recognition among the nations. Is it the irony of fate, a superintending providence, or mere coincidence, that in the hour when it is being announced to the world that the marriage of the church of Rome to the kings of the earth is about to be celebrated, that a government comes to power in France which refuses to enter this union? It is as though France, peering through the mists of a century and a quarter of time, should see the triple tiaraed Pius the XI and say, "No, we do not recognize you—we dethroned, and exiled Pius in 1798."

Will France keep the Papacy from its coveted seat at the League of Nations's council table? Not likely! The Papacy will find a way to circumvent Herriot and France will yet acclaim the Pope's return to power.

"Generally when foreign diplomats go to Rome, they say that those of the Pope are quite the ablest or the most cunning as the case may be, with whom they have ever had to deal."—*Robt. Sencour, Dec. 1924, Atlantic Monthly.*

"And I saw one of his heads, as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast."

The Fortieth One

WHEN the Emperor Licinius was persecuting the Christians in Armenia, the Thundering Legion was stationed at Sebaste. Forty men in that Legion declared themselves Christians, and were sentenced to be exposed naked all night on a frozen pool, for it was winter and bitterly cold. In a house on the edge of the pool a large fire was kindled, and food and wine and warm bath were prepared under the direction of Sempronius, a centurion, and a guard of soldiers; and it was announced to the forty men, that, if any of them left the pool and entered the house, they would be considered to have denied Jesus Christ.

So night came on, and the cold, biting wind from Mt. Caucasus, made the inhabitants close their windows and doors tightly and pile up the fuel on their fires. On the frozen pool stood the forty warriors, naked, some standing lost in prayer, others walking to and fro, while still others were already sleeping that sleep which only ends in death. Over and over again as the hours went slowly by these brave men prayed, "O Lord, forty wrestlers have come forth to fight for Thee; grant that forty wrestlers may receive the crown of victory."

As the hours grew longer, the night grew colder, and one of the forty could endure it no longer, and he left the pool, and came to the house where Sempronius and his men were keeping guard. But still the martyrs' prayer went up to heaven, "O Lord, forty wrestlers have come forth to fight for Thee; grant that forty wrestlers may receive the crown of victory."

The prayer was answered. Sempronius, the centurion, was touched by his comrades' bravery. He declared himself a Christian, and took his place upon the frozen pool. The cold did its work, and forty corpses lay upon the ice, forty glorious martyrs, with Sempronius among them, proved true to their God, and were candidates for the crown of victory. Let us imitate their bravery, and whatever happens, let us be true to Jesus Christ, who at His second coming, will give us a shining crown that fadeth not away.—*Rev. Albert Barratt.*

Nervousness and Digestion

By R. MANNING CLARKE, M. D.



GOOD food, well combined and properly prepared, is important; but strange as it may seem, entirely extraneous matters may have a large influence over the benefits derived from that food.

"Which of you with taking thought can add to his stature one cubit?" asks the Scripture; but at the same time your thoughts have a very big influence over your physical body. For instance, your thoughts can make you very red or very white in the face. They can make your feet and hands cold. They can so vitally affect the circulation that they can cause you to sink into complete unconsciousness. Your thoughts may also cause you severe diarrhoea, from fright or nervousness. Since this is the case, it is not so hard to realize that nervousness from extraneous causes and mental states of anxiety can very easily upset the proper digestion of food.

Anxiety and nervousness from any cause tend toward portal congestion; that is, a settling of blood in the abdominal organs. It is this upset in the circulation that is so harmful to digestion after

you have eaten when very nervous. The blood needs to be in active circulation during digestion, not in a state of congestion.

Dogs fed in quiet, pleasant surroundings and when in a happy frame of mind, produce a rich, free digestive juice in the stomach; but dogs fed after being made angry and nervous by much teasing and vexation produce a digestive fluid that is weak and inefficient. These differences should be fully understood and are capa-

ble of chemical demonstration in the laboratory.

You should not eat when very nervous. Some might say: "Then we shall never be able to eat!" In reply, I would say, "*Just try!*" Going through with the world's work, sitting on the edge of your seat, pushing on the reins, or trying to pull the load by the bits instead of by the tugs, is wrong, and both you and the

work you try to do suffer from it. Whether your nervousness is due to actual disease, or whether it is simply your natural temperament and family habit, you will be helped by efforts on your part to combat it. Here are some things to try:

1. Stop everything ten minutes before eating, and rest.
2. Lie down flat on your back.
3. Practise slow, deep breathing.
4. Take a hot foot bath in a deep bucket.

All these things you can do at almost any time and in almost any place, without assistance. By the lying down, the heart is rested and the circulation improved, since the heart does not have to lift the perpendicular column of blood from the feet to the head. By the slow, deep breath-

ing, the diaphragm is pushed down and the liver and large abdominal blood-vessels are compressed, thus relieving the abdominal congestion that nervousness brings about.

The hot foot bath is very soothing and equalizes the circulation. Again, by the drawing of the blood from the body to the extremities, the abdominal congestion which occurs so much in nervousness and nervous indigestion is relieved.

Essentials for HOME & HEALTH

*Pure Air
Pure Water
Good Food*

*Suitable Clothing
Cleanliness
Sunlight
Exercise*

*Rest, Peace
Cheerfulness
Temperance*

*Employment
Regular Habits*

*Pure Morals
Pleasant
Surroundings*

Seen Through Others' Eyes

He Did Nothing at All

"He made no mistakes, took no wrong road,
He never fumbled the ball.
He never went down 'neath the weight of a load—
He simply did nothing at all."

"He lost no hard fight in defense of the right,
He never bled with his back to the wall.
He never fell faint in his climb to the light—
He simply did nothing at all."

"So death came nigh, for life slipped by,
And he feared for the Judgment Hall;
And when they asked him why, he said with a sigh,
'I simply did nothing at all.'"

"O, God will pardon your blunder, my friend,
Or regard with pity your fall;
But the one big sell that surely means fail
Is simply to do nothing at all."

Incurably Religious

MAN is instinctively religious. One of the first things he ever did was to worship his God. It is true that his idea of God changed with his own development or degradation, but whether he dwelt in a treetop, a cave, or a palace, whether he worshipped in the dim aisles of the primeval Asian forest, on the lofty summit of the Chaldean hill, or in the stately cathedrals of modern Europe, his restless heart forever turned towards the place where dwelt his God. The dawn of time found him on his knees, and when the angel shall stand with foot on sea and land and swear that time shall be no more, his voice will strike the ears of a vast worshiping host. Man is incurably religious.

In Christian lands and heathen lands we find the temples and wayside shrines scattered well-nigh everywhere, and where these are absent we find even some little heaps of stones, some bush or tree, some hill or valley, set apart in primitive fashion for the worship of God. But the shrine didn't create religion; religion created the shrine. The church didn't precede the religious instinct; the religious instinct preceded the church. No one can deny that the church fosters and develops the religious instinct, but there is always the religious instinct to which the church can appeal.

Years ago, when Wesley began to preach, he found the common people did not attend church; they were supposed to be without re-

ligion, and some supposed they were incapable of religion. They were ignorant, drunken, degraded, and they were supposed to be incurably materialistic; yet when the cultured Wesley turned from the empty churches to preach to those people he found, sometimes to his surprise, but always to his great delight, that they were ready to receive the Gospel of the grace of God; and very largely out of these people Wesley built up the society called Methodist.

In Canada at this time we have nothing to match the people to whom Wesley preached; and yet there is abroad in our midst a feeling, none the less certain because it is seldom expressed, that outside of our churches there is a great mass of people to whom we have no appeal. Yet even these people are incurably religious. It is true they are materialistic to a degree; it is true they have greater liking for a hockey match than a sermon; it is true they say pretty hard things about churches and preachers; it is true that some of them think more of beer than Bibles; and yet it is also true that the Gospel of Jesus Christ has an appeal to these men, if only that Gospel is presented clearly and wisely. And it is also true that no amount of success in China, Japan, India, or Africa can atone for failure to reach these people at our very doors.—"*The Christian Guardian*," March 4, 1925.

The Spirit of Paganism

MR. WICKHAM STEAD in discussing Christmas calls attention to the fact that when Christianity accepted any of the old Pagan festivals, as it was wont to do in the early centuries of the Christian Era, the spirit of paganism with which they were identified in their origin had a tendency to persist, however much devout people tried to rerope them with the sanctity of Christian ideas or formulas. There is much in the way Christmas is "enjoyed" at the present time that seems to establish this contention.

But the same principle also applies to the civilization which Christianity found in Europe. Many people in Asia feel that "Western civilization" and "Christianity" are syn-

onomous terms, forgetting that Christianity itself is an oriental religion, and failing to realize that the spirit of Western civilization is not necessarily the spirit of Christianity. Mr. Sun Yat Sen, the mystery man of China, in a recent notable speech in Japan, stated, "Western civilization is the civilization of barbaric force," and there is much in the trend of events to support his statement. But there is no such thing as a "Christian nation" today, in the sense of even a majority of its citizens being genuine or even professed Christians, and exemplars of the principles enunciated by the Founder of Christianity. The spirit of paganism which once prevailed in the barbaric tribes who inhabited the forests of Northern Europe has survived their nominal acceptance of Christianity. In fact it is but the outward manifestation of the age-long controversy between the forces of good and evil, and is evidence of the real existence of a personal devil whom the Bible calls Satan, and whom it pictures as now marshalling his forces for the last great struggle. He is doomed to defeat and he knows it, and the good is soon to triumph gloriously. All who allow their lives to be actuated by his spirit, whether they be of the West or of the East, are doomed to go down in defeat with him. Why should anyone who may share in the triumph of the good, place himself willingly on the losing side and be actuated by the spirit of him who is now marshalling the nations for Armageddon?—*G. F. Enoch, in "Oriental Watchman."*

A Hint from Diogenes

THE old Greek sage, Diogenes, as the story goes, was once passing through the busy and splendid mart of Athens, where all sorts of luxuries and tasteful articles were heaped up to tempt the passing buyer. But Diogenes looked on them all with a wise simplicity of mind, and said only "How many things are in the world of which Diogenes hath no need!"

Diogenes was free from that "tyranny of things" which a shrewd modern writer has said is the danger of the present age. Life is much fuller of things—things to eat, things to wear, things to know, things to desire,—than it ever has been before in the history of the world. The young man or woman of today sees, not the heaped-up things of one nation, but of all. Steam, electricity, modern progress, modern millions, have brought countless things to our doors. There is no end to the things that our

eyes desire and our hearts wish for, if we once let them get the habit. No matter how much we have, there is always something more we can still desire. The tyranny of things has always a tendency to increase, and we become more and more the slaves of our wants.

"Godliness with contentment is great gain," was the apostle's summing up of the situation.

"It is our wants that make us poor." When we recognize the essential riches of life—home, friends, an honest livelihood, health, love, faith, and service to God and man—and can say of the non-essentials, "How many things there are in the world of which I have no need!" then are we truly free.—*Forward.*

Religious Prejudice

THERE is no place in the United States for religious enmities. There is a very large place for religious differences, religious activities and religious temper. The truly religious person is usually glad that another person has any religion at all; but people who are readiest to fight about religion have least of it. What is meant by the term "religious prejudice" is not always clear. Every person has a prejudice in favour of his own religion, which privilege he ought not to begrudge to others. It is difficult to see how anyone can be prejudiced against another's religion, since so seldom does he know what it is. The whole matter usually resolves itself into plain ignorance and suspicion. Both can be dispelled by knowledge.

What we need is the religious temper of charity and forbearance. Even churchmen can sometimes show very little of this. Some think that religious bitterness exists only between the Klan and some Catholic organizations, but if they have ever seen into the inter-church fight between the Fundamentalists and the Liberals in Protestantism they would speedily learn that "religious prejudice" is a term of very wide application. Some of the Fundamentalists forget so fundamental a thing as brotherly love, and some of the Liberals belie everything they say by the narrowness of their attitude. A Fundamentalist is one who stays by the foundation spirit and a Liberal is a man who believes *more*, not less.

There is no kind of Christian activity anywhere, under whatever name, that clashes with another kind of Christian activity. And the Christian spirit is the same in every age and clime.—*Dearborn Independent, Sept. 27, 1924.*

NEWS NOTES

—In the United States there is now one motor car to every six of the population.

—Weaving was practised in China more than a thousand years before it was known in Europe.

—The bank cheques passing through the Clearing Houses in London and New York in one month exceed the value of all the gold and silver coin in the world.

—"The whiter the bread, the sooner you're dead," is a catchy slogan that has a great deal of truth in it.

—From duties levied in Tarifa, a port city on the Strait of Gibraltar, on all merchandise in ships passing through the strait in Moslem days has come our word "tariff."

—The most important library in the world, according to the number of volumes, is the National Library in Paris which has 3,500,000 books.

—When John Milton died he left three thousand dollars to his wife, who, by the way, was his third wife. When she died, at her request, a tombstone was erected over her grave which bore the inscription: "Elizabeth, the third and best wife of John Milton, the poet."

—Robert Raikes, a Gloucester (England) printer and publisher, in 1780 noticed some urchins playing in the street on a Sunday morning, gathered a number of them together and formed them into a class for private religious instruction. This was the beginning of Sunday schools.

—Brazil is an enormous country comprising every zone save the Arctic and capable of producing all the fruits of the earth. This country, nearly the size of the whole of Europe, has a population not more than one-fourth that of the United States.

—The habit of touching wood when we have boasted of our good luck is a throwback to the ancient tree worshippers. The primitive belief was that spirits resided in trees and wood was touched to call the attention of the tree spirit to the fact that his influence was recognized, and that he might not feel slighted and change good fortune into bad.

—Locusts, the greatest pest to crops that South Africa possesses, provide a wonderful aeroplane oil. They are now being exported to Holland for that purpose. 88 bales of lo-

custs weighing about 18 tons were recently shipped from Durban. The locusts will be used chiefly in feeding live stock and poultry, while a small portion of the oil will be extracted and used in connection with aeroplane engines. Special properties have been found in the oil which is said to retain its liquidity at very high altitudes.

—The salary of the keeper of the Tower of London during the reign of Queen Elizabeth was about \$500 a year. He also received all the government allowances made to offenders of high rank who were too proud to accept it. All cattle that slipped off London Bridge, all carts that fell into the moat, all flotsam and jetsam in the Thames, two flagons of wine from every vessel arriving from Bordeaux, and many other things were included in his fees.

—"I am not an Anglomaniac. But I will say to my fellow Americans that unless we get together and *work* together to establish in our country a reign of respect for law approximating that which exists everywhere under the British flag, we not only shall become merely respectable instead of forceful in the family of nations, but we shall invite into our fabric that social disintegration preceding anarchy."

—John Hays Hammond.

Botany Refutes Evolution

(Concluded from page 13)

families and the age that witnessed their subsequent differentiation, are things apart, and cannot be dealt with by the same method."—*Linnean Society's Journal, 1919, page 457; quoted by Scott, "Extinct Plants etc.," page 29.*

From the facts presented above, it is very evident that the botanists are not far from the great truth of a real Creation. Among them at least the old theories of organic evolution are certainly in a very bad way.

Our Smiling Young Lady

THE smiling young lady of our frontispiece has good reason to look pleased. She is a high school girl in Portland, Oregon. Her name is Julia Sutherland Groo, and she has won as a first prize for the best essay on home lighting, a \$15,000 home in her native city. There were more than one million essays submitted in the contest which was open to high school students, and hers was judged to be the best.

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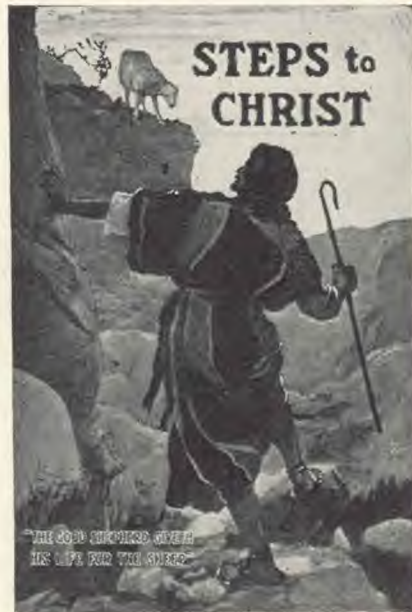
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SPRING

By CHARLES D'ORLEANS

GENTLE Spring! in sunshine clad,
Well dost thou thy power display!
For Winter maketh the light heart sad,
And thou,—thou makest the sad heart gay.
He sees thee, and calls to his gloomy train,
The sleet, and the snow, and the wind, and
the rain;
And they shrink away, and they flee in fear,
When thy merry step draws near.

Winter giveth the fields and the trees, so old,
Their beards of icicles and snow;
And the rain, it raineth so fast and cold,
We must cover over the embers low;
And, snugly housed from the wind and weather,
Mope like birds that are changing feather.
But the storm retires, and the sky grows clear,
When thy merry step draws near.

Winter maketh the sun in the gloomy sky
Wrap him round with a mantle of cloud;
But, heaven be praised, thy step is nigh;
Thou tearest away the mournful shroud,
And the earth looks bright, and Winter surly,
Who has toiled for naught both late and early,
Is banished afar by the new-born year,
When thy merry step draws near.