

The Canadian WATCHMAN



Do You Know what Evolution Means?
Read Both Sides of the Great Evolution Debate—page 5

What shall I do with Jesus which is called
Christ? Matt. 27:22.



That was Pilate's problem in his day. It is
your problem today. What is your answer?

EDITORIAL COMMENT

The Evolution Debate

WE are presenting in this number an extended report of the Shipley-Nichol debate in San Francisco. The Scope's trial at Dayton, Tennessee aroused a tremendous widespread interest and all the popular dailies and magazines have had something to say about evolution. We have come to the conclusion that many people would appreciate a simple, direct, concise statement of what evolutionists really teach and of the main arguments against the theory. Our report is taken from stenographic notes of what the speakers said, and it presents as fair a short statement of both sides of the controversy as could be found. Maynard Shipley, President of the Science League of America, gives a constructive statement of the best arguments in favour of evolution and F. D. Nichol states the case as fairly and concisely for the fundamentalists. The article is necessarily longer than an ordinary magazine article. A briefer statement of the merits of the argument for and against exclusion of the subject of evolution from tax supported schools will appear in our next issue.

A complete official report of the debate, giving some charts and illustrations from standard scientific

authorities is published by the Pacific Press Publishing Ass'n., Mountain View, Cal. It makes a book (paper cover) of 176 pages and costs \$1.00.

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Was Jesus a Liar?

THE apostle John says, "He that believeth not God hath made Him a liar." 1 John 5:10. Modernist philosophy does not always take into account, as seriously as we should, the effect of plausible argument upon the character of Jesus, according to His own testimony. Plausibility is not evidence

of truth. There may be any number of plausible explanations of certain phenomena and they may all be wrong. After reading and comparing a few quotations from the gospels we ought to be able to decide whether Jesus' testimony of himself indicates deity. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For He taught them as one having authority, and not as the scribes." Matt. 7:28, 29. "Again the high priest asked Him, and said unto Him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the



THE PRESENT "CAMPBELL OF INVERAWE" Colonel Ronald B. Campbell, a distinguished Scottish soldier, who resided for a time in British Columbia and went to South Africa with the first Canadian contingent, in 1899.

right hand of power and coming in the clouds of heaven." Mark 14:61, 62.

"And when they came to the place which is called Calvary, then they crucified Him. . . . Then said Jesus, Father forgive them; for they know not what they do." Luke 23:33, 34.

"Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth and the truth shall make you free." John 8:31, 32.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

The issue is clear cut and definite. Either He is deity or else He was one of the most presumptuous liars the world has ever known. What say you?



The Carnal Mind

THE idea that human progress is the result of a development of natural, innate, virtue has caused much disappointment to individuals and would-be reformers. Paul, when he tried to free himself from sin, discovered that his carnal mind was enmity against God. "For to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." (Rom. 7:18, 19) "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7).

The natural mind has not changed in that respect since Paul's day. It is not merely at enmity against God, it is enmity against God. This is shown in many ways. The natural mind does not like to retain God in its knowledge. Anything that tends to dispose of the idea of God and the judgment is apt to receive very favourable consideration from the natural mind regardless of its development and intellectual culture. It is nothing short of wonderful to see how readily anything will be accepted and broadcasted that tends to cast a doubt upon the inspiration of the Scriptures.

Most subtly does Satan take advantage of this weakness of humanity. Let some one discover the story of the flood in Babylonian literature, and at once it is concluded that Moses must have gotten his account in Genesis from the Babylonians. Let a statement of truth be found amongst the writings of the ancient Egyptians, and lo, Solomon must have copied

his proverbs from the Egyptians. Let the skull of an imbecile be turned up anywhere in the world, and lo, it must be millions of years old and belong to the long-sought "missing link." The good moral ethics taught in heathen religions and philosophies are eagerly seized upon as an evidence that Christianity must have borrowed from such sources.

Anything seems more plausible to the carnal mind than the truth that God created the world and all life upon it as recorded in the Bible. The wisest men have utterly failed to produce or find any form of life that does not come from antecedent life, and every form and creature after its kind. What is more reasonable than that the light of the gospel came directly from God, and that the smatterings of truth known to the heathen nations came originally from the same source that has produced the wells of salvation? These heathen nations, that the natural mind is so ready to exalt to the place of teachers of the writers of the Scriptures, did not appreciate the truth they knew, enough to save the civilization which they possessed. They were headed downward, not upward. Whatever they taught, neither their teachings nor their examples are very profitable for anybody to follow. The prophet says, "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." (Hosea 10:13).

Why will men destroy civilization and themselves rather than acknowledge God? They always have done it, and the only reason seems to be that the carnal mind is enmity against God. There must have been a "fall of man" or else how can we account for such folly and perversity in rejecting the most reasonable theory of the origin of the world. Various schools of philosophy have developed mental giants, but there is no permanency to civilization that lacks the support of godliness and morality that has for its source faith in God.



DR. HYSLOP, one of the prominent physicians of England, speaking before the British Medical Association, recently said: "The best medicine which my practice has discovered is prayer. The exercise of prayer in those who habitually practise it must be regarded by us doctors as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves."



Evolution Debate Stirs America

Resolved, *That the earth and all life upon it
are the result of evolution.*

For the affirmative—MAYNARD SHIPLEY

For the negative—FRANCIS D. NICHOL

I FOR THE AFFIRMATIVE

ALREADY in the sixth century B. C., the Greek natural philosophers were advancing a theory to account for the origin and development of the earth and man which in many respects was anticipatory of our modern evolutionary theory. Their speculations, however, were not based upon facts, but upon reasoning and logical deductions.

To study natural science today is to study *the history and processes of evolution* from observation of facts. Our modern theory of evolution is, therefore, not a product of speculation. Evolution is now recognized as a *process of nature*.

Biologists and naturalists often disagree on the question of the *causes* of evolution, a phase of the subject which we need not discuss here; but it is important that it be clearly understood from the beginning of this argument, that no recognized authority on the subject has any doubts about the *fact* of evolution. Controversy centres only around certain *special* theories regarding the relative importance of various factors in evolution, or other highly technical special problems. Scientists the world over accept the *general theory* of evolution as valid and incontrovertible, and regard the *process of evolution* as a fact.

There is no place in modern science for fossil thoughts nor for crystallized ignorance.

Origin of the Earth

As to the problem of how the earth itself came into existence, this is a question of cele-

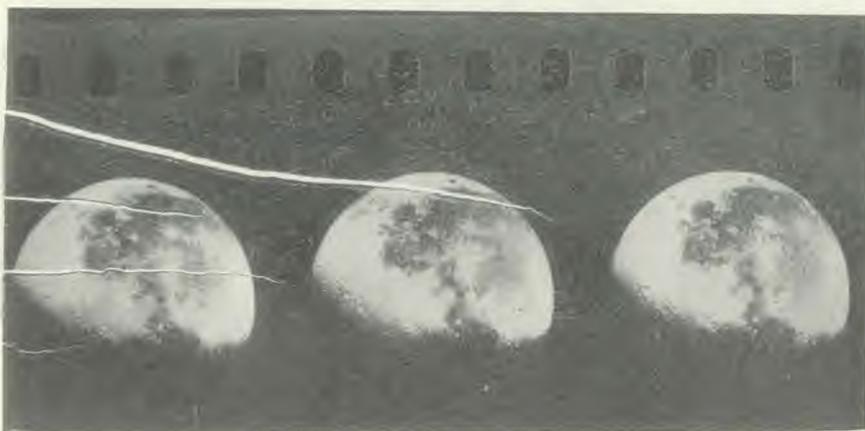
tial physics or mechanics and, so far as the present argument is concerned, may be dismissed in a few words.

The earth is where we find it to be as the result of a transfer of cosmic or stellar substances from one place to another, in accordance with the laws of physics. There are absolutely no grounds for assuming that the primal substance of the earth was ever created out of nothing. The earth is what it is as the result of the gathering of cosmic dust and meteoric particles "into one place," as a consequence of gravitational and mechanical forces. Chemical transformations occurred from the beginning of the earth's career and are in progress now.

To sum up, we may say that the earth and the other members of the solar system are: (1) Either masses of matter thrown off by the sun as a result of tidal forces, set up by a passing star, or (2) They are masses of matter captured by the sun's gravitational field as they came under our monarch's influence in passing through the region of space occupied at the time by our "Lord of Day"; or (3) These bodies may all be the children of a vast nebula, derived from the parent body in a manner not yet fully understood in every detail, but in accordance with "Necessity"—or natural physical laws.

Origin of Life

According to modern evolutionary theory, as soon as the chemical conditions became favourable to the development of life on this globe, life appeared in its simplest form—a form which we would not be able to recognize as the genesis of living matter even though it



Origin of Vertebrate Limbs

Examination of the fossil skeletal structure of the paired fins of a certain species of fringe-finned ganoid (*Sauripterus taylori*) of the Devonian Period—which carries us back some thirty million years—reveals a central hand-like lobe-fin of cartilaginous rods surrounded by a fringe

were going on now before our very eyes. A bit of living protoplasm would need to have developed into a relatively highly complex organism, such as the lowest of the known Bacteria, before we should be able to recognize its existence. And even the lowest of the Bacteria recognizable by us at present are most certainly not representative of earth's most primitive living forms.

What I propose to prove here is, that there has been in operation on this earth an orderly evolution of living beings, be the cause of this developmental process what it may. I propose to adduce facts which prove conclusively that living forms evolved on this planet by natural processes, developing from the lower forms of life to the higher, and under natural law, instead of having been separately created by magic, full grown, out of the air, the earth or the waters.

If life has evolved from lower to higher forms during all the long geological ages, instead of having been created by magic some six thousand years ago,—as many supposedly civilized human beings still believe,—then the oldest fossilized rocks should contain the simplest classes of plants and animals, and the higher classes should succeed one another in such a way that the basic anatomical structures of the next higher group should be found already existing in the next lower. And this is precisely what the unbiased student of geology finds to be the case.

For example, if there was a long period of time when there was not a land animal on earth above the grade of spiders, molluscs, millipedes, centipedes, crustaceans, and insects, then all the Vertebrates—backboned animals—must have inhabited the waters only. This would be equivalent to saying that no animal higher than the Fish had yet appeared.

of paddle-like dermal rays. The dropping of this fringe—a modification of the skin—would leave the cartilaginous hand-like structure, which was already divided into a humerus, radius, ulna, wrist and several fingers. The shoulder girdle of the pectoral fin of *Sauripterus* is, part for part, clavicle, supraclavicle, scapula, coracoid,—homologous with that of an Amphibian. A mere reduction in the number of repeated parts and some changes in the relative sizes of the elements would give an Amphibian hand.

In the presence of such conclusive evidence that the limbs of terrestrial vertebrates were already provided for, bone for bone—or cartilage in Devonian Fishes, since no animals with an internal skeleton of true bone had evolved up to that period,—legislative bodies and the general public are being told today that evolutionists have nothing but “unsupported guesses” to offer the boys and girls of our tax-supported schools. Meanwhile, Mr. Bryan is drawing fat fees for his preposterous “wart” theory of the evolution of the limbs of land animals, while at the same time deliberately attempting to place men of science in a false position for the purpose of discrediting them in the eyes of simple-minded people. This is little short of obtaining money under false pretenses.

Origin of Lungs

The lungs of the earliest Amphibians were unquestionably derived from some pre-existing organ.

In the whole course of evolution, from Amœba to Man, there is not a single instance of something coming from nothing. Every organ in the body of any animal has some definite logical connection with some pre-existing structure in some lower form. We know, for ex-

ample, that the lungs of the Amphibia were derived directly from the so-called swimming-bladder, or air-bladder, of its Fish ancestor—a gill-and-lung-breathing fish of the Devonian Period.

We should surmise—even know—on the evolutionary theory, that there existed in the Devonian Period, in the closing epoch of which occurs the oldest known footprint of a land vertebrate (*Thinopus antiquus*), that there must have lived at this remote time a group of swamp-inhabiting Fish which supplemented their gill-breathing by air-breathing. And the geological record affords abundant proofs of the correctness of this “guess of biologists.”

It was observed by Semon in Australia that the lungfish *Neoceratodus forsteri* was able to survive in a partially dried-up water-hole so foul that it was full of dead fishes of the ordinary kinds.

Another genus of Lungfish, *Protopterus*, of which three species are known in Africa, is able to breathe air still more largely. In the dry season, the marshes, near rivers, become entirely dry. Under such circumstances ordinary fish would quickly die. Not so with *Protopterus* of Africa, or with *Lepidosiren* of Paraguay.

Before the mud in the marshes becomes too dry, these lungfish burrow into the soil to a

depth of 18 inches or more, coil up and go to sleep until the rainy season returns again. This is, of course, too brief and simple a way of stating just what occurs.

Origin of Amphibia

In all these Fish the entire arrangement of the pulmonary veins and arteries, and of the vascular system in general, is very similar to that of land animals, including the structure of the heart. Even the brain of the African Dipnoans resembles that of the Amphibia.

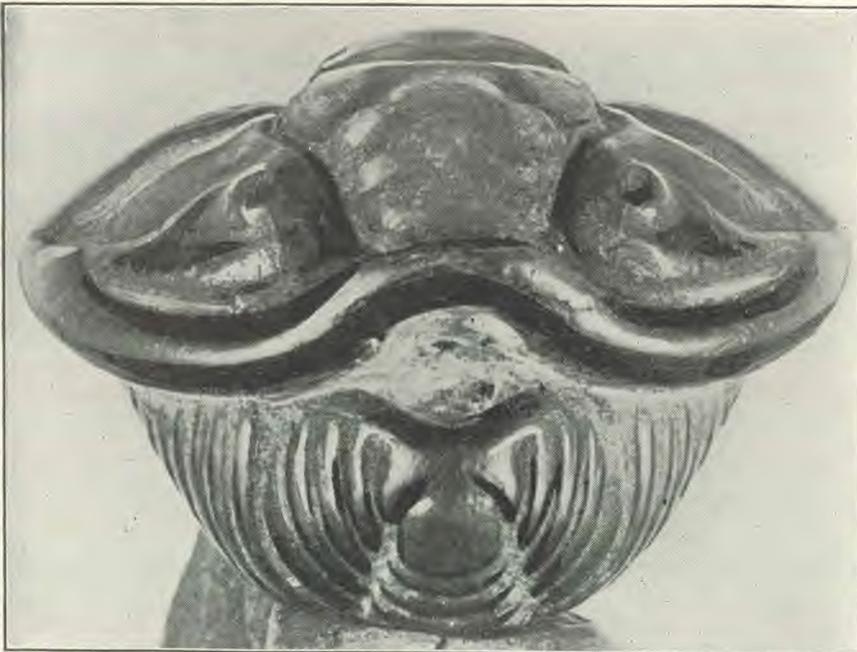
Again, while the taste-buds are scattered over the entire body in all ordinary fishes, in the Dipnoi (lungfish) they are confined to the region of the mouth. The larva of these fish is very much like the tadpole of the frog, a true Amphibian. They represent the “bridge” connecting Fishes and Amphibia.

Fossil remains of two distinct groups of lung-breathers are abundant in Devonian strata. This epoch of geological history was characterized by successive elevations and depressions of land surfaces, leading therefore to the conditions which would make necessary a gradual adaptation of such swamp-inhabiting fishes to the dry land.

We may truthfully say, then, that there is no “missing link” between the Fishes and the Amphibia.

Origin of Reptiles

Toward the close of the Age of Amphibians—the Carboniferous Period—still further elevations of land surface occurred, to such an extent, in fact, that nearly, if not all, the continents were connected by land bridges. Even the Amphibia must now develop still further their adaptation to land life, or die. In short, the geological conditions were at this time ripe for the development of reptile-like forms, capable, if need be, of living entirely on land. The transition from low lands to high lands, largely devoid of



This is not a wood carving but a Trilobite which scientists say lived 400,000,000 years ago and was then the highest form of life in existence on the earth. This specimen was found in the rock in Northern New York.



"Snooky," the world's most intelligent chimpanzee, is called the "Humanzee" because he can do almost anything a man can do except talk. He is an excellent nurse maid.

swamps, being gradual, many of the Amphibia of those ancient times were still sufficiently plastic to meet the new conditions. Some of them were gradually transformed into true Reptiles, *by modification of pre-existing structures*. There can be no fact of science better established than the origin of Reptiles from the Amphibia, or from a form ancestral to both Amphibia and Reptiles. Here, as in the case of the Fishes and Amphibia, there are no "missing links." The transition from Amphibia to the Reptilia, begun some twenty millions of years ago, was so gradual that there is still difficulty in determining whether some fossil forms should be classed as Amphibians or as Reptiles.

Origin of Birds

According to the theory of evolution, Birds have been derived from Reptiles, and in all probability, but not necessarily, they originated

from active, tree-climbing Reptiles of moderate size, some of which would develop the habit of jumping from branch to branch. They would, of course, be provided with claws for climbing. In the course of time the fore-limbs became modified into wings or flying organs, for the wing of the Bird is known to be a modification of the arm and hand of the Reptile. We know also that feathers are but modifications of reptilian scales. They are really scales with the edges of the scales frayed out. Feathers, like the scales of lizards, are but developments of the outer or horny layer of skin. That feathers are but highly modified reptilian scales is not contested by any morphologist today. And we know that the structure of Birds is essentially reptilian, as is also their developmental history, from fertilization of the reptile-like egg to their emergence from the envelope or shell. Two fossil specimens of the more distinctly reptile-like birds have been found.

Here, then, we have a non-missing link, a transition stage in the evolution of dinosaur-like reptiles into birds as we know them. Birds of a million years or so later, and for several millions of years following, down to the close of the Age of Reptiles, still retained reptilian teeth, but the tail had become much shortened, more like that of modern birds.

Zoologists and comparative anatomists—the only persons competent to judge such matters—have no doubts whatever about the derivation of Birds from Reptiles.

Origin of Mammals

Years ago there were discovered in very ancient strata, belonging to the Age of Reptiles, certain jawbones with teeth unlike those of any known animals, living or fossil. For some years they remained an unsolved problem. Then came the discovery that they were like the teeth found in the embryo of certain living but primitive mammals, not possessed of teeth in the adult stage.

To anyone who knows anything about the "biogenetic law," or "law of recapitulation," there is nothing surprising in the fact that an animal should possess teeth before its birth which are not to be found in the animal either when born or in the adult stage. But we can not spare the time here to explain this law in terms of evolutionary theory. What we are concerned with now is to find out what kind of animals—neither Amphibian nor Reptile—possessed jaws and teeth of the character men-

tioned—animals which lived as long ago as the middle period of the Age of Reptiles, which carries one backward in time from ten to fifteen million years.

In order to find teeth of this type—multi-tuberculate molars—today, we must go to Australasia—to New Guinea, Tasmania, or Australia. Here we find three genera of extraordinary animals, of the Order Monotremata.

When the first specimen of the Monotremata was exhibited in England, it was at once declared to be a fake, on a par with the manufactured or composite mermaids at that time shown everywhere. One is not surprised to hear ^{of this} ~~of this~~ scepticism. Even seeing is not necessarily ^{convincing} ~~convincing~~ when one stands before a “furry quadruped with the bill and feet of a duck,” an animal with a coat of soft brown fur, that lays eggs yet gives milk to its young!

But such is the miscalled “Duck-billed Mole” of Southern Australia and Tasmania. The other family, represented by *Echidna* and *Proechidna* (the latter an inhabitant of New Guinea), is known as the “Australian Ant-eater,” or “Spiny Anteater.”

Whereas the young of the Spiny Anteater has no teeth when born, the young “Duckbill Platypus” (or *Ornithorhynchus*) has a set of milk teeth, *all molars*. These are gradually worn off and are replaced by broad, horny plates which line the inside of the bill. The molar teeth of the young Platypus are similar to certain fossil teeth found in the Age of Reptiles, and they reappear today in accordance with the law of biogenesis, which states, in effect, that each animal in the course of its development from the fertilized egg recapitulates or repeats, in a general way, the life history of its ancestors of past geological ages.

From what has been said, it is clear that we have in these survivors of the Age of Reptiles, not the ancestors of modern mammals, but highly modified descendants of a primitive type of pro-mammal, lower in the evolutionary scale than the Marsupials, or pouched mammals, all but one genus of which—the pouched opossum—are also peculiar to Australia—a continent cut off from the rest of the world sometime during the Age of Reptiles. Perhaps the Fundamentalists can explain to their own satisfaction just how the Monotremes and Marsupials reached Australia from Mt. Ararat, six thousand year ago!

Earliest Primates

In the Tertiary Era, whose lower strata were formed some three to five million years ago,

we meet, for the first time, with fossil forms similar to some of our modern Lemurs, or Half-apes. In later strata true Apes appear, followed still later by the fossil remains of the higher anthropoids, or man-like Apes. Finally, ape-like Men appear, along with crude implements of industry and the chase.

Some of these earliest evidences of primitive Man belong to the Upper Pliocene Period, at the close of the Tertiary, and some to the Pleistocene Period, the Age of Ice, which followed, and which came to an end only about 12,000 years ago, after lasting for about 500,000 years.

During this long period there were several intervals of warm climate, in Europe, caused by the retreat northward of the ice sheets. Evidences of the presence of Man in Europe are found during all of this long period. The relics show that early Man in Europe was ape-like in many features. Members of the species to which we belong are not found in strata older than about 30,000 years. The ape-like forms, on the other hand, carry us backward in time about a million years.



He is very careful about his attire, can mow and hose the lawn and care for the house when the folks are away, but when anyone mentions evolution in his presence he appears to be bored by the idea. “Snooky” brushing his clothes.

Origin of Man

What is taught by zoologists, and proved conclusively by the evidences at hand, is that the anthropoid apes and Man are five branches from the same trunk of the Tree of Life, and that if we go back far enough in geological time we should find where these five branches united in a common generalized ancestral form. Not one of these apes is derived from one of the others, any more than that Man is derived from one of them. But the evidences are overwhelmingly in favour of the view that the Apes and Man were derived, millions of years ago, from a common ancestral form. The only primitive form that *could* lead to Man is Man. Hence we do not regard any of the living Apes as ancestors of Man.

So, while we recognize in the higher Apes of today more or less distant cousins—so to speak—we do not regard any of them as our ancestors, either on our grandmother's side or on our grandfather's side, to answer the idiotic flings of ignoramuses.

Evidences of Relationship

In 1863, Huxley proved conclusively that "whatever organ we take, the differences between man and the anthropoid apes are slighter than the corresponding differences between the latter and the lower apes." In other words, there are greater differences anatomically between the highest Ape and the lowest Ape than there are between the lowest Man and the higher types—especially between Man and the Chimpanzee and Gorilla.

Since Huxley's time, Keith has shown that even the exclusively arboreal Gibbon—smallest of the anthropoid apes—has 188 structural characters in common with Man; the Orangutan has 278, the Gorilla 385, and the Chimpanzee 396 structures in common with Man.

Because of his recognition of the origin of all animals from a common primitive ancestor of the long ago, Goethe was enabled to interpret correctly the relations of the anatomy of man to those of lower animals, including the meaning of vestigial structures, of which there are 186 in the human body. On the same illuminating principle, he derived all the higher plants from a simple original form, or *archetype*, and he showed that all the elaborate multi-coloured structures (blossoms) of plants were derived from the simple green leaf.

Since Goethe's time, many other predictions based upon the theory of evolution, have been made and subsequently verified, not only with

reference to comparative anatomy, but in many other departments of science.

The fossils already discovered, and exhibited in the world's museums, are quite sufficient to reveal, along with comparative anatomy, geographical distribution, embryology, morphology, and systematic zoology, the reality and operation of a *natural law of evolution*, or *natural development under law*.

Evolution a Proved Theory

Taken in connection with the fact that the only alternative view of the origin of the earth and the life upon it involves a return to the prescientific myths and legends of antiquity, to special creation by magic, at the hands of gods made in the image of man, the modern student who is capable of clear and logical thinking is compelled to accept as valid the evidences for evolution under natural law, since all the known facts support the theory of evolution, and not one single fact known to man is in contradiction of the theory. And it should not be forgotten that for many years the theory of evolution was as bitterly opposed by official science as by the theologians, and that today not more than two men of high scientific standing oppose this theory.

We must conclude, therefore, that the operation of a *law of evolution* is as fully established as the law of gravitation; and that the testimony of the fossilized rocks, of the great book of nature, is not a forgery, but a true autobiography, whose hieroglyphics can be read and comprehended by all intelligent students of the subject. They may therefore be relied upon as true history, as if written in letters of all but imperishable stone by the powers of a Supreme Intelligence, whose will and purpose are made known to us by what we call the laws of nature and *the law of evolution*.

In conclusion, in the words of Darwin's ablest champion, Thomas Henry Huxley, we may say that—

"Thoughtful men, once escaped from the blinding influence of traditional prejudice, will find in the lowly stock whence man has sprung the best evidence of the splendour of his capacities; and will discern in his long progress through the past, a reasonable ground of faith in his attainment of a nobler future."

II
IN THE NEGATIVE

The question before us to-night is naturally and rightly one of great interest to all thinking people; for there are no more important prob-

lems than those concerning the origin of our earth, of life, and of ourselves. In former ages, only theologians and philosophers essayed to answer these tremendous questions. But today we have a group of men, called evolutionists, who claim that they have solved the riddle of the universe in the test tube of the laboratory; that they have removed the problem completely from the realms of faith and metaphysics, and have presented an explanation so clear that none but an ignoramus could fail to see it.

The exact form of the question we are discussing to-night is: "*Resolved*, That the earth and all life upon it are the result of evolution." You will observe at once that the burden of proof rests wholly on my worthy opponent. It is for him to establish to a moral certainty, and beyond all reasonable doubt, as the lawyers say, that we and the earth are the result of evolution. My task is simply to show that the evidence submitted does not warrant the conclusion he has drawn.

If the evolutionist is to establish his case, he should offer a solution to the three following problems:

1. The origin of our present earth;
2. The origin of life; and—
3. The origin of species.

The evolutionists insist that science is on their side. The word "science" comes from a root meaning "to know." What, then, do they really know on these three basic questions? We will let them speak for themselves; for without exception, the only authorities I shall quote are evolutionists.

What do they know of the origin of the earth? A few will tell you that the earth is the result of the cooling and shrinking of an immense, attenuated mass of particles, and that at first the atmosphere was too heavy for life to exist. Some others will disown this theory as false, and inform you that our earth is the result of an enlarging mass of cold particles, and that at first the air was too light to sustain life.

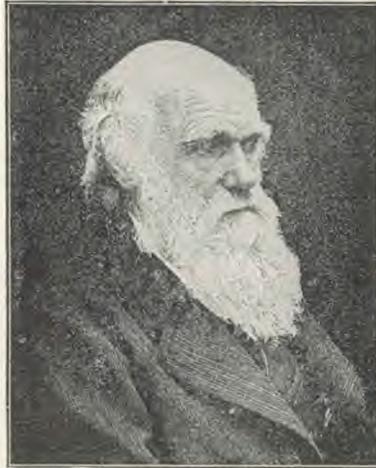
Formerly it was thought that we could see in the various kinds of nebulae in the starry heavens an illustration of how our solar system evolved; but Dr. J. H. Jeans, a famous British astronomer, now maintains that this idea is

false. And so unsettled is the state of this whole question of the origin of our earth, that this same Dr. Jeans declares that "the time for arriving at conclusions in cosmogony is not yet come."—*Encyclopaedia Britannica*, vol. 31, p. 210. Well, if the wisest astronomers are not yet prepared to come to a conclusion, I can hardly see how my worthy opponent is prepared to do so.

What is the Origin of Life?

Now what do the evolutionists know as to the origin of life? Absolutely nothing. The only truly scientific fact known as to life is that life can not be produced except from life. But their theory of evolution demands the opposite, and so they are baffled.

Finally, what do they know as to the origin of species? The large majority of evolutionists confess that the origin of species is an unsolved mystery. Says Dr. Thomas Hunt Morgan, of Columbia University: "Within the period of human history we do not know of a single instance of the transformation of one species into another one. . . . It may be claimed that the theory of descent is lacking, therefore, in the most essential feature that it needs to place the theory on a scientific basis. This must be admitted."—



Charles Darwin

"*Evolution and Adaptation*," p. 43.

That is a big admission, ladies and gentlemen,—to say their theory is lacking in the most essential feature necessary to place it on a scientific basis. If their theory is not on a scientific basis, there is no point to this whole debate. And I would remind you that the one who made this admission, and indeed all the others I have quoted and shall quote, virtually without exception, are leaders in their branch of science.

The threefold foundation, therefore, on which evolution should logically rest—a scientific explanation of the origin of our earth, of life, and of species—is lacking. No one has ever seen a world like ours evolving, no one has ever seen life spring from the non-living, and no one has ever seen one species change into another. Hence the evolutionist is driven to the extremity of having to call to his aid circumstantial evidence in order to give plausi-

bility to his theory, hoping against hope that some day he may be able to place under this superstructure of loosely connected, equivocal evidence the threefold foundation I have just described. And, by the way, a house without a foundation is generally spoken of as an air castle. This is exactly what the theory of evolution proves to be—an air castle—as I believe will be fully demonstrated when we have finished our examination of the evidence that is alleged to support it.

The word "evolution" is a philosophical, not a scientific, term, and for the simple reason that the philosophers were the first to discuss the question. Says Dr. Henry Fairfield Osborn, "Evolution has reached its present fullness by slow additions in twenty-four centuries."—*"From the Greeks to Darwin,"* p. 1.

Their method of approach to the problem is thus described by Osborn: "They were groping in the dark for a working theory of the evolution of life."—*Quoted by J. Arthur Thomson, in "Darwinism and Modern Science,"* p. 5.

It was from this angle that Darwin approached the problem. Darwin's biographer declares that Darwin "thought it 'almost useless' to try to prove the truth of evolution until the cause of change was discovered."—*"Darwinism and Modern Science,"* p. 353.

Darwin Devised a Theory

Without going into details, suffice it to say that Darwin succeeded in devising a most plausible "working theory of evolution." So plausible was it, that a person reading Darwin's book and possessed of any imagination at all could almost see the species gradually varying in all directions, and by a process of elimination slowly changing into other and higher species. And what can really be seen needs no supporting testimony or circumstantial evidence to give certainty to it. Indeed, all other facts or phenomena must be made to harmonize with it.

Let us now examine the effect of Darwin's theory on the specific sciences. In a book recently published by the Yale University Press, entitled "A Century of Science in America," I read: "Previous to the publication of Darwin's 'Origin of Species' in 1859, American zoologists were generally inclined toward special creation."—p. 436. "After the acceptance of evolution, although morphological and embryological studies continued as before, they were prosecuted with reference to their bearing on evolutionary problems."—*Idem,* p. 410.

Could anything be more explicit than this?

Two of the three great fields from which present-day evolutionists draw their proof had first to be interpreted by an evolutionary theory before they could offer the right sort of evidence. This is a clear case of tampered witnesses.

Let us now examine the effect of Darwin's theory on the third field of science from which evolutionists draw so heavily—geology, or the study of the fossils. I quote from Dr. Archibald Geikie: "The youngest of the schools of geological thought is that of the evolutionists. . . . The publication of Darwin's 'Origin of Species' in 1859, in which evolution was made the key to the history of the animal and vegetable kingdoms, produced an extraordinary revolution in geological opinion. The older schools of thought rapidly died out, and evolution became the recognized creed of geologists all over the world."—*Encyclopaedia Britannica* vol. 16, p. 644.

There is no vagueness in this quotation. So we are forced to conclude that the third witness has been tampered with. And it is upon the testimony of these three witnesses that the evolutionist virtually rests his case.

Of course, if Darwin's theory had proved true, then all would have been well. But for something like twenty years, his theory has been discredited. Here, then, is a strange thing—Darwin's view, which put life and driving power into the evolutionary theory, has been defunct for a score of years; yet the evolutionary theory rides unconcernedly on. Such a phenomenon finds no parallel in heaven above nor in earth beneath, unless it be in the case of the famous Ford car that ran for twenty miles after the engine fell out. It ran on its reputation alone, and that is what evolution is doing today.

Dr. Vernon Kellogg, in his latest book, confesses that anti-evolutionists "could have made more trouble if they had stressed more the differences of opinion among the evolutionists regarding the causes and control of evolution."—*"Evolution the Way of Man,"* p. 95.

Circumstantial Evidence Examined

Let us now examine the evidence. The major part of it may be easily classified under three heads. The first is that of comparative anatomy, otherwise known as morphology. This term simply has reference to the similarity in structure and appearance between animals. The evolutionist calls attention to the fact that all the animals, from the lowest up to and including man, can be arranged in a gradually

ascending scale of complexity, and asserts that this proves that the higher came from the lower. That is the essence of my worthy opponent's argument to-night. But such reasoning takes for granted that evolution has occurred, and by a gradual transformation.

Dr. Osborn, than whom there is no higher evolutionary authority in America, confesses to the weakness of the argument from comparative anatomy when he says, "From comparative anatomy alone it is possible to arrange a series of living forms which, although structurally a convincing array because placed in a graded series, may be, nevertheless, in an order inverse to that of the actual historical succession."—*Encyclopaedia Britannica*, vol. 20, p. 586.

This remarkable confession follows immediately after a discussion by Dr. Osborn on what he describes as "the mutual relations of paleontology and embryology and comparative anatomy as means of determining the ancestry of animals;" in other words, the mutual relations of the three great pieces of circumstantial evidence for the evolutionary theory.

The Three-legged Stool

After pointing out the weakness in comparative anatomy, as we have just read, and also weaknesses in the other two pieces of evidence he comes to the following conclusion: "The student must therefore resort to what may be called a tripod of evidence, derived from the available facts of embryology, comparative anatomy, and paleontology."—*Ibid.*

A tripod is something with three feet; and if you have ever had the embarrassing experience of sitting—or rather attempting to sit—on a three-legged stool with even one of the legs broken, you can fully appreciate the nature of the argument for evolution.

All that can be proved from comparative anatomy is that not all animal life is of the same complexity, and that different groups of animals have points in common; for example, one group is distinguished by a backbone. There is no proof as to why they are not of the same complexity, or as to why they have points in common. On any theory of origin, we would expect to find the animals having many points in common, because they all live in the same world, with the same water, earth, and air to move in. And on any theory of origin, it would be far more difficult to imagine all life as of the same degree of complexity than as of varying degrees.

But right here the evolutionist tries to bolster

up this crumpling leg of the three-legged evolutionary stool by tacking on the argument from vestigial remains. It is assumed that some parts of our anatomy are the vestiges, the remains, of organs that we used in a former and lower animal stage, but that are of no value since we have developed into human beings. For illustration, it is claimed that the appendix is a remnant of our former herbivorous days.

And why are they called vestiges? Simply because the evolutionist can discover no use for them. But how can he be sure that there is no use for them? He can not. Dr. P. C. Mitchell, writing on the question as to whether it is safe to base an argument on these alleged cases of vestigial remains, remarks: "A cautious reasoner will probably rather explain such cases deductively from the doctrine of evolution than endeavour to support the doctrine of evolution by them. For it is almost impossible to prove that any structure, however rudimentary, is useless; . . . and, if it is in the slightest degree useful, there is no reason why, on the hypothesis of direct creation, it should not have been created."—*Encyclopaedia Britannica*, vol. 10, p. 33.

In closing this section on comparative anatomy and vestigial remains, I want to show you that even the evolutionists themselves are not agreed as to the meaning of the anatomical variations to be found in man. The book I hold in my hand is one of the very latest written by a group of Yale University professors. Under a section entitled "Anatomical Variations" are to be found the following words indicative of uncertainty: "may be," "may perhaps," "is possible," "more likely," "presumably," "much puzzled," "one theory is," "a second theory is," "a third explanation is," "we believe," "some authorities hold," "indicates the possible," "believed to be," "seems to be," "strongly suggested," "is indicated," "pretty well agreed," "some believe," "others say," "must likewise assume," "no one knows."—*The Evolution of Man*, pp. 76-78.

A "may be" is laid upon a "might be," and a "supposition" upon a "presumption," and so on until the edifice of theory reaches a dizzy height. Evolutionists violate the rule of circumstantial evidence which declares that "one presumption of fact can not be based upon another."—*16 Corpus Juris* 765.

Professor A. Weber, of the University of Geneva, states that "the rapid development of this science [of embryology] was due principally to the enthusiasm created by the spread

Haeckel," and that the "almost unanimous abandonment" of the recapitulation theory "has left considerably at loss those investigators who sought in the structure of organisms the key to their remote origin or to their relationships."—*Scientific American Monthly*, February, 1921.

Here is another illustration of how an evolutionary significance was injected into a branch of science, and of how the collapse of one part of the circumstantial evidence weakens the whole.

The Fossil Leg

If the theory of evolution be true, we should find only the simplest forms down in the lowest strata; and then, by a gradual change, the later and more complex species should follow along. Any variation from this would be a definite argument against the theory. But what do we actually find in the very lowest stratum? We find that "the geological record of the earth begins, indeed, with well developed representations of all the chief groups of the animal kingdom, with the exception of the backboneed animals."—Dr. J. W. Gregory, in *Geology of Today*, pp. 194, 195. And "these old organic types are as complex and as highly specialized in their structure as are the animals now in existence."—Dr. H. A. Nicholson, in *A Manual of Geology*, p. 97.



Madame Curie, the Noted French Scientist

Furthermore, these various forms of life show remarkably little change as they come up through the strata; some show no change at all.

Reasoning in a Circle

These facts have been a source of distress and perplexity to evolutionists from Darwin down to the present. And how do the evolutionists solve these difficulties? In such a simple fashion that it almost takes your breath away. They inform us that the geological record is so imperfect they should not be expected to produce any evidence of a gradual evolution from the few simple forms up to the mass of complicated forms that greet the eye in the lowest stratum, or to fill in the transitional forms between species.

But, we ask, how do you know that these forms ever existed, seeing you can not produce them? And the answer is as conclusive as it is simple: "Why, evolution is a fact, and therefore these missing parts must have once existed."

What, then, is really the argument that evolutionists draw from the fossil record? It is this: Some of the highest forms of life are found only in the later strata, and the deduction is that they must have evolved from the simpler forms lower down. But we inquire: How can you be sure that none of these higher forms of life existed during the time of these lower strata? Is it not possible that, because of imperfection of the geological record, of which you speak, these higher forms may simply not yet have been discovered in these earlier strata?

Let me now set forth another feature of the problem, which adds still more uncertainty to the argument from fossils. Professor Morgan, of Columbia University, writing on the evidence from fossils, speaks of the possibility of prehistoric animals' migrating; and he concludes, "This possibility of migration of new forms into a new locality makes the interpretation of the geological record extremely hazardous."—*Evolution and Adaptation*, p. 40.

If we can credit this learned man with ability to use the English language correctly, then we are warranted in throwing out the evidence from fossils, on this count alone; for if it is "extremely hazardous" to attempt the interpretation of the geological record, how can this record be said to furnish such overpowering, unanswerable evidence for evolution? In the light of such facts as these, it is not difficult to understand why geologists formerly were

unable to see in the fossils any proof for evolution. It took Darwin's persuasive theories and descriptions to get them to "seein' things" in the rocks.

Yet the very man who here confesses that the interpretation of the geological record is "extremely hazardous," is the same man who declares that "the direct evidence furnished by fossil remains is by all odds the strongest evidence that we have in favour of organic evolution."—*"A Critique of the Theory of Evolution,"* p. 24. How poor must be the rest of the evidence, then!

Professor A. C. Seward, of Cambridge University, frankly states that "a student who takes an impartial retrospect soon discovers that the fossil record raises more problems than it solves."—*"Nature,"* April 26, 1924.

World Turned Upside Down

Not only is it a fact, as already brought out, that the whole record, from lowest to highest stratum, is never found in any one place, but it is also a fact that any one of these strata may be found lying on any other. In other words, there are large areas where a younger stratum may be found resting immediately on a much older one, with all the intervening strata missing; and also an older stratum may be found directly above a younger one. We have an excellent illustration of old rocks on young ones right up in our Northwest country, where an area of something like 20,000 square miles is in the wrong order. And this is but one of many illustrations that could be furnished.

The Third Leg Collapses

With all this evidence before us, are we not altogether justified in concluding that the third leg of the three-legged stool is so shattered with speculations, uncertainties, and hazards of interpretations, that it can not serve as a reliable support for the evolutionary theory which has leaned so heavily upon it?

How then can the theory of evolution keep from falling to the ground, with the three main supports of its three-legged stool gone? I know not, unless the evolutionists have discovered some way to offset the law of gravitation.

I might appropriately sum up my side of the case right now, for my only task in this debate is to show that the evidence put forth in behalf of evolution does not warrant accepting it as a proved and established scientific fact. But I want to digress for a moment before summing up. We have concluded our ex-



Wm. Jennings Bryan, statesman, orator and noted defendant of Fundamentalism who died suddenly at Dayton, Tenn., just after the Scopes's trial.

amination of the three main lines of circumstantial evidence on which the theory of evolution has rested for a generation. In the light of this analysis, you are better able to appreciate the confession of Dr. Vernon Kellogg, who describes the evidence as "nearly completely subjective." (*"Darwinism Today,"* p. 18.) On the next page of this same book, he goes on to say, "In the light of this subjective character of the evidence, . . . it is with unusual interest that one notes the swift development of experimental and statistical investigation in biology."—*Idem,* p. 19.

That statement was written in 1907, and is an allusion to the development of a new branch of science, which is called genetics. Professor Newman thus defines the term: "Genetics is the study of evolution from a new point of view. . . . None of the older evolutionists attempted to put their theories to experimental tests. Thus their theories, though in some respects well founded, never reached that stage of scientific proof which involves the use of the experimental method. The new method in evolution is that of experiment under controlled con-



A salmon from Lake Lakelse, B. C., on the C. N. R. south from Terrace.



ABOVE: Where horses still act a major part of the traffic in Hyde Park, London.

LEFT: Queen Mary, her daughter, Princess Louise, and the Duchess of York, driving on the C. N. R.

RIGHT: Delegates from France, Denmark, and other countries to the International Conference on the C. N. R. last May.





part. A meet of the Coaching Club at

ess Mary, and her daughter-in-law, the
ade grounds on the King's birthday.

Finland, and other northern European
ncil of Women at Washington, D. C.,



Unique photograph of an avalanche in motion,
taken at Illecillewaet Glacier by Madge MacBeth.



ditions."—*Readings in Evolution*, p. 287.

This new science of genetics was really brought into existence by the experiments of Gregor Mendel, and is often called Mendelism.

The Effect of Experiments on Theory

Now what has been the result of thus putting the evolutionary theory to the experimental test? This is an opportunity to test the truth of the theory.

Here is what Dr. D. H. Scott, of England, says: "It has long been evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed, or, indeed, transformed, since the rediscovery of Mendel's work and the consequent development of the new science of genetics."—*Nature*, September 29, 1921.

Dr. Alfred R. Wallace, whose name is in the same class with that of Darwin, wrote shortly before his death: "On the general relation of Mendelism to evolution I have come to a very definite conclusion. That is, that it has no relation whatever to the evolution of species or higher groups, but is really antagonistic to such evolution!"—*Letters and Reminiscences*, by Marchant, p. 340.

"Back to Creationism"

Hear now what a noted French savant, a professor of the Sorbonne, concludes as to the effect of these new experimental discoveries on the theory of evolution. He says: "It comes to pass that some of the biologists of greatest authority in the study of Mendelian heredity are led, with regard to evolution, either to more or less complete agnosticism, or to the expression of ideas quite opposed to those of the preceding generation, ideas which would almost take us back to creationism."—*M. M. Caullery*, in *Science*, April 21, 1916.

It is because of just such revolutionary experiments that Dr. William E. Ritter, who is on the advisory board of the Science League of America, declares: "If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians as among scientists themselves."—*Science*, April 14, 1922.

To such a pass, then, has the theory of evolution come as the result of a few years of truly scientific experimentation. There remains, therefore, only one point more to examine. It

is the question that has been growing in your minds: "Why and how do evolutionists still believe in the theory?" Patently, I am not required to answer this question. But the answer is so easily given that I shall reply to your query. They hold it as an act of faith.

Dr. D. H. Scott, after summing up the present difficulties of the evolutionary theory, exclaims, "Yet evolution remains—we can not get away from it, even if we hold it only as an act of faith."—*Nature*, September 29, 1921.

And a French savant of the Sorbonne, Yves De Lage, confesses: "I am, however, absolutely convinced that a man supports or does not support transformism [evolution], not for reasons taken from natural history, but because of his philosophical views."—*La Structure de Protoplasmes et les Theories sur l'Heredité*, p. 184.

Finally comes the latest and baldest confession of all. Dr. L. T. More says, "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion."—*The Dogma of Evolution*, p. 160. And further on he confesses, "Our faith in the idea of evolution depends on our reluctance to accept the antagonistic doctrine of special creation."—*Idem*, p. 304.

Condemned Out of Their Own Mouths

In this last statement, the whole case is given away. The evolutionary theory is held today, not because of any convincing evidence, for the evidence is equivocal; not because of any scientific experiments, because such experiments have given the lie to the theory; not because of any positive reason, but because of a negative state of mind toward an opposing view.

If the resolution had called for it, or if time had permitted, I would have introduced much more evidence that nullifies the evolutionary theory. But the limitations of the debate have imposed upon me the one task of showing that the evidence set forth for evolution does not warrant our accepting it as a scientifically proved fact. To this task I have addressed myself; and I draw as my conclusion that the case for evolution is not proved, because the argument from comparative anatomy is comparatively worthless, the argument from vestigial remains is a vestige of a formerly plausible one, the argument from embryology belongs to the embryonic days of the evolutionary theory, and the argument from fossils becomes more fossilized as the days go by.

III

IV

REBUTTAL FOR THE AFFIRMATIVE

You remember that I said, in my main speech, that all men of science the world over believe in evolution. I am willing to make one or two exceptions. I know of only one scientist who does not believe in evolution. I am not sure, but I have heard of a German student of genetics who rejects the theory of evolution; but all the rest in the great colleges throughout the world, certainly in this country and in England, are evolutionists. I did not have time to show you how many in England or in this country were evolutionists, so I am much obliged to my friend Dr. Nichol that he did that for me. You will notice that he brought out an array of books and quotations and was kind enough to give you his time to show you that they were all without exception evolutionists, and there is a reason.

Now of course, as Dr. Nichol told you in the beginning of his talk, I have to prove something. I have to teach something as I go along, and in the hour that was at my disposal I gave you a constructive story. I showed you how the scientists study these problems.

I mentioned the fact that if you do not accept the theory of evolution, you have to substitute for it a theory of magic; you will have to imagine that there was a time when you might have been walking through a field, and there was no such thing as a horse, let us say, and all of a sudden, without drinking anything at all in the meantime, you look around and there stands a horse. You look over here, and here stands a camel with two or perhaps one hump. Now the evolutionist is simply a student of nature whose mind demands that if possible he find some reasonable, rational, logical way by which to account for the presence of man and all the lower animals on the face of the earth. We have had now about one hundred years of investigation of science looking for some way of accounting for the presence of things on earth as we know them.

If you will only stop to think for a minute, you can see that whenever a man goes out before an audience and takes isolated cases, he would have better occupied his time if he had shown you how scientists can do this thing instead of making fun of it. It is destructive. Construction requires thought, logic, and gives you information—not just tearing down. Mere destructive criticism and tearing down are not of any use.

REBUTTAL FOR THE NEGATIVE

My worthy opponent declares that if evolution is rejected, the only alternative is special creation by magic. He seems to think that by heaping ridicule on the idea of creation, he is establishing the evolutionary theory. I want, therefore, to make very clear that the form of the resolution, and also the time limits of the debate, forbid my examining the creation account. The question before us is evolution, and what I wish to emphasize, ladies and gentlemen, is that he has not met one of the arguments I have made against evolution, nor has he questioned one of the authorities I have cited. He could hardly do that, for they are all eminent evolutionists.

He makes much out of the fact that virtually all scientific men believe in evolution. I have not questioned that statement. But I have shown *why* they believe in it. And that is the important thing.

Finally, let me say that I am not endeavouring to make sport of truly scientific attempts to discover the truths of nature. My opponent spoke of the patient students working over the microscope in the laboratory, and said that they were worthy of our support. I agree, and add, God bless them, for by a truly scientific, experimental approach to the problem, they are providing us with the best proofs as to the fallacy of evolution, and giving us more and more reason to believe in the fixity of species, which is the very negation of evolution. Anti-evolutionists are not opponents of science. We have a very high regard for true science; and because of this high regard, we oppose the attempt of evolutionists to attach the label "Science" to their unsupported guesses. The evolutionists, not the Fundamentalists, are bringing the word "science" into disrepute.

THE APPEAL TO THE JUDGES

I therefore respectfully ask, honourable judges, that you render a decision that the case for evolution is *not* proved;

1. Because, as the eminent astronomer, J. H. Jeans, of England, declares, "The time for arriving at conclusions in cosmogony is not yet come";

2. Because the most definitely proved fact of science is that life comes only from the living, whereas the evolution theory demands that it come from the non-living;

(Continued on page 30)

Our Lord's Great Prophecy

Thoughts on Matthew 24:23-28

by CALVIN P. BOLLMAN

"23. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

"24. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect.

"25. Behold, I have told you before.

"26. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not.

"27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

"28. For wheresoever the carcass is, there will the eagles be gathered together."

Verses 23-27 contain the second warning in this chapter against deceptions. The great tribulation, which in its rise was a growth, did not cease all at once, but gradually diminished until, as is sometimes the case in an epidemic, it lost its general character and became only sporadic, occurring only here and there.

According to Daniel 7:25 the people of God were to be given into the hand of the little-horn power—the papacy—for twelve hundred and sixty years. This long time period began in A. D. 538, when the power of the Ostrogoths was practically broken; and its expiration was marked by the exile of Pope Pius VI, who was, early in 1798, taken prisoner by the French and carried to Valence, where he died.

Never since that year has the pope of Rome had as great influence with the nations of the world as he did previously, and such has been the growth of liberal religious and political ideas that general persecution for conscience' sake has been impossible. How long this will continue no man can tell; certain it is that the papacy is recovering much of its former prestige, and seems likely ere long to be in a position to say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

It would seem from verse 27 that the manner of Christ's coming as described in the Scriptures is the only sure proof that it is indeed His coming, and not the coming of a deceiver. Already most misleading and therefore dangerous views of the manner of the second advent are being embraced by large numbers of people.

The doctrine of the premillennial appearing of our Saviour, as usually taught and held, is

that the Jews will return to old Jerusalem in unbelief. That soon thereafter Christ will appear, and will be accepted by the people who have so long rejected Him, and that He will establish His throne in Jerusalem, where He will reign for a thousand years, during which time all the world will be converted.

But what an opportunity does this view offer to the enemy of all righteousness to appear professing to be Christ, and leading nearly the whole world away!

And this, according to the Scriptures, is just what is to take place. In the verses under review, our Saviour warns of deceptions so great that "if it were possible, they shall deceive the very elect." In like manner the apostle Paul speaks of one "whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12, A. R. V.

But the apostle brings the matter still closer home to the author of sin, the leader in all rebellion, the father of all deception and unrighteousness, when, in speaking of certain false teachers, he says: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11:13, 14.

Again we have in Isaiah 25:9 a statement that, in the light of other scriptures already quoted, is made to stand out in bold relief, big with vital significance: "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

Let us get the picture: multitudes are hailing the false messiah, Satan, as the true; but there is a little company who declare that the one thus acclaimed is not Christ, but a de-

ceiver. They are about to be put to death as blasphemers, unworthy to live, when, lo, the heavens open, and the true Christ appears for their deliverance, and to the confusion of the multitudes who have been deceived by the false messiah. Then it is that from the little company of true believers the shout ascends: "This is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.

But what of the wicked? Verse 28 answers this question. As our Lord's words are recorded by Matthew: "Wheresoever the carcass is, there will the eagles be gathered together." According to Luke's record, our Lord's statement followed His own forecast of some of the closing scenes of earth's history, and the question of His disciples: "Where, Lord?" And He said, "Wheresoever the body is, thither will the eagles be gathered together." Luke 17:37.

The real meaning of this verse seems to be that where the curse of sin rests most heavily, there will fall most heavily the divine judgments.

"The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*The Great Controversy*, p. 614.



Hamilton D. Mabie.—No man becomes great by accident. A man gets what he pays for in character, in work and in energy. The only road to advancement is to do your work so well that you are always ahead of the demands of your position. Keep ahead of your work and your work will push your fortunes for you.



THE DUKE AND DUCHESS OF YORK AT THE C. N. R. BUILDING, WEMBLEY

The bare-headed gentleman behind His Royal Highness is A. W. Tolmie, Canadian Government Commissioner; lifting his hat to the Duchess is Wm. Stapleton, special representative of the C. N. R. at Wembley.

A Thousand Guineas

ON the sixteenth of January, 1866, there landed at Falmouth, England, nineteen persons, the only survivors of the two hundred and seventy souls composing the passengers and crew of the iron steamship "London," which had foundered at sea on the voyage from London to Melbourne, Australia.

They related the sad story of the disaster, the storm, the leak, and told how at ten o'clock upon the morning of that fatal Thursday, Captain Martin called the two hundred passengers and the crew into the chief saloon, and calmly told them that there was no hope left. The water was then as high as the main chains, the storm was still raging, and escape was impossible.

The announcement was received with calmness, but with deep dismay. All was quiet and orderly. The Rev. Mr. Draper who was a passenger, prayed with, and exhorted the unhappy creatures by whom he was surrounded. It was a mournful scene. Friends were bidding each other the last adieu. Mothers were sadly weeping over their little ones. Companions were saying the last fond, tearful words; and all were contemplating the fatal hour when the raging waters should engulf them in their depths.

And there was selfishness, perhaps, and worldly-mindedness, even there, as there is among dying men on shore; and the captain was observed to smile sadly as he saw a man come up on deck with his *carpet-bag in his hand!*

About two o'clock in the afternoon, while the storm was still raging, and the water in the hold increasing fast, a few determined men de-

cid-ed to trust themselves to the mercy of the waters, in a boat, rather than to sink without a struggle into the ocean's depths. Leaving the saloon, they got out and lowered the port cutter, into which sixteen passengers and three of the crew got, and succeeded in launching her clear of the ship. They then shouted to the captain to come with them; but, with his characteristic heroism, he refused, saying, "No, I

will go down with the passengers; but I wish you God speed, and safe to land."

There was no time to lose. The ship was settling rapidly. A rush was made for the two remaining boats, but the efforts to launch them were vain. As they pulled from the doomed ship, they heard the piteous cry of a young lady about twenty-three years of age, who, with a face livid with horror, shrieked out an offer of "*A thousand guineas if you'll take me in.*" The appeal was vain. Money had lost its value, and before they had rowed eighty yards, or been five minutes off the deck, the steamer went down stern foremost, one cry of confused and hopeless terror arose from the fated multi-

tude, and all was silent but the wail of winds and the roll of the angry water floods.

Doubtless there were on board that vessel, those who were rich and those who were poor in this world's goods, but in the presence of death, and in the hour of mortal peril, wealth was of no avail. "A thousand guineas" is a great amount. Many a man has wasted his life and lost his soul to gain a sum like that, but in such an hour money is not counted by the rules of man's arithmetic, nor valued according to the estimates of worldly-minded men.



The late Cardinal Begin who was born on a farm near Quebec City and became a "Prince of the Church."

All that a man hath will he give for his life. And though the love of money may now engross your soul, yet a day is coming when worldly gain will profit not. In the gloom of the valley and the shadow of death, the glitter of gold no longer charms the greedy eye; and in nature's last extremity the hoarded treasures of a lifetime's toil are worthless as the sands upon the sea-beat shore.

And when the judgment day shall come, when the nations of earth shall throng around the great white throne, when the sea shall deliver up her myriad multitude, when all that are in the graves shall hear the voice of the Son of God; when the dead, small and great, shall behold their appointed Judge; when the doom of eternity shall hang upon his solemn words; ah, then, in the presence of the houseless, homeless, Galilean pilgrim who died for us, and whose poverty men have so long despised, what shall wealth avail? Will it profit then to think of untold treasures, if we have no treasures in the heavens, no pardon sealed with Christ's atoning blood?

Solemn as that day may seem, it will surely come. And if we could delay it millions of ages, yet it will come at last, and we must meet it. But let us not flatter ourselves that it is far away. "In such an hour as ye think not, the son of man cometh." "When they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape." "The Judge standeth before the door." "Judgment now of a long time lingereth not." "The day of the Lord so cometh as a thief in the night." Each moment speeds it in its onward flight. And when it comes, the sinful multitudes that throng this guilty world shall sink in the deep engulfing surges of the lake of fire. Money will be cheap then, for it shall perish with those who have loved and hoarded it up. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's anger, for the whole earth shall be devoured by the fires of his jealousy."

Once they might have hoarded their treasures in the sky beyond the reach of nature's final fires, but now all is lost, and lost forever. Once they might have proved the power of the cleansing blood of Jesus Christ, but they have neglected the great salvation, despised the redemption of the blood of the Lamb, and a great ransom cannot deliver them from the stroke of wrath.

O man of Earth, born to sorrows and to troubles here, see to it that you set your affec-

tions upon things imperishable and secure. A little while and all things earthly shall glide beyond your grasp. The world passeth away and the lust thereof, but he that doeth the will of God abideth forever. See to it that you build upon a sure foundation. Rest your soul upon the everlasting Rock. Cast the burden of your eternal confidence on Christ the Lamb of God. Despise the perishing pomp of a departing world. Spurn the vain treasures that fail you in the hour of need. See to it that you have that wealth which will serve you where you want it and when you want it, in life or in death, in time or in eternity.

Today pardon, mercy, salvation, and eternal glory are freely offered to you. Will you reject them? Tomorrow you may offer a thousand guineas for one hour of grace, and offer it in vain. While life remains, make the wise, the prudent choice. Believe on the Lord Jesus Christ, and thou shalt be saved.—*Reprinted from "The Christian."*

The Go-Getter

The go-getter goes till he gets what he goes for.
The go-getter works till he reaps what he sows for.
He fixes a goal, and resolves when he sets it,
The way to a prize is to go till he gets it.

The country is crowded with weakling diminishers,
And plastered with want ads. for resolute finishers.
It's easy enough to start things with a roar;
But hard to keep pulling when biceps are sore.

The pushers are legion who push to begin;
But pushers are rare who will push till they win.
The booster we need is the one who will boost
Till the cattle come home and the hens go to roost.

There's many an auto equipped with a starter
That starts up a hill like the charge of a Tartar;
But soon it is found it has also a stopper.
The auto for us is the one with a toppler.

The highway of life has a hundred who peter,
To one who will stick and become a repeater.
To seer and to dreamer the world is a debtor,
But passes its handsomer gifts to the getter.

The go-getter goes till he gets what he goes for.
The go-getter works till he reaps what he sows for.
He fixes a goal, and resolves when he sets it,
The way to a prize is to go till he gets it.

—Robert Bruce Thurber.

"Nothing can happen which God does not will. Moreover, what He wills, however much it may appear to us to be evil, is in reality the best thing that can happen."—*Sir Thomas More.*

The Use and Abuse of

Vegetables in Diet

by LOUIS A. HANSEN



THE question of nutrition is so broad that it embraces various phases that in themselves are important enough to hold strong attention. Sometimes these features, especially in their early development, have commanded so much attention by their newly found importance, that they have taken on the proportions of a chief factor in nutrition. They have been hailed with eager enthusiasm and urged with strong emphasis, sometimes with proper regard for their place in relation to other phases of the question of nutrition, and sometimes in isolation.

It is important to guard against making a fad of any feature of the food question. In no one thing, perhaps, is it more important to maintain a balance than here. Yet we may take any one of a number of food facts and press it in a way to make it a fad or a hobby, and by thus stressing its importance out of relation to other important facts, rob it of its real value and importance.

Among the phases of food information receiving special attention the past few years, are: the importance of the calorie in its relation to energy needs; the value of the mineral elements in body building and regulation; the place of the complete protein in perfect nutrition; and the need of a balanced ration. These all have their place in proper nutrition. They are important enough to give a one-sided theory plenty of support to make it a fad. So it is easy enough for food faddists to find material to play upon.

In the more recent discoveries in food science, the vitamins play a large part. Their full field has not yet been marked out, but sufficient is known of their importance to give them a prominent place in nutritional needs. Vitamins are already known to be a powerful factor in health preservation, and even in the cure

of disease. Of course, vitamins are not new; they have always been with us, at least in normal or natural food products. The newly discovered knowledge about them is stressing the importance of seeing that we still get them.

The question of vitamins and their value does not do away with the value of minerals, calories, proteins, or other essential factors. With all its importance it need not become a

fad. However, one may give it considerable attention and still not be a faddist on the subject.

Nutrition is well recognized as holding a most important part in the whole question of health. The number of disease conditions associated with poor nourishment, becomes more apparent the more the subject is studied. Dis-

ease control in many instances rests largely in a properly regulated dietary.

With the new knowledge concerning vitamins comes an emphasis on the importance of natural foods, such as whole milk, whole grains, fruits, and vegetables, particularly the green-leaf vegetables. This is bringing the worthy vegetable into its own. It gives more prominence to the question of vegetarianism than some students have hitherto accorded it, even among some who have advocated the vegetarian diet. We have heard lecturers class certain vegetables as so much useless dietetic junk. Some people still seem to feel that way when it comes to eating them.

Food experts are in a marked manner urging the use of the leafy green vegetables in the daily diet, and a freer use of vegetables in general. This is not because we have struck a new food-fad era, but because people are learning of the real values found in vegetables. The exclusive use of vegetables is not advocated, and there seems no danger of nutritional authorities becoming one sided on the subject.

While vegetables furnish a considerable

We do not need to refer to foods of the vegetable kingdom as substitutes for meat, or as taking the place of meat. They are the original foods. It is from the vegetable kingdom that the animal obtains its food. And the use of animal flesh may more properly be spoken of as using second-hand food elements, or foods that have once served their purpose.

amount of energy and fuel elements, their highest value seems to be in their bulk, mineral salts, vitamins, and water. The cellulose, or coarser fibrous parts, give bulk for the intestinal contents, thus helping in digestion and in the prevention of constipation and its many attendant ills. Vegetables are rich sources of such minerals as phosphorus, iron, and calcium, or lime, the three so much needed and yet so much neglected minerals when sufficient vegetables are not used.

Vegetables are recommended for making rich red blood. Both their mineral salts and the vitamins they contain contribute to good blood making. And good blood is a fundamental of good health. So certain vegetables are particularly spoken of as "protective foods."

We remember how, during the late war, we were urged to use peas and beans instead of meat. We were told that they afford the necessary protein found in meat. They still do. A

good-sized helping of peas and beans sufficiently takes the place of an order of meat. The addition of a limited amount of nuts to the diet offers another means of supplying food elements found in meat.

Many found during the war period that the intelligent use of a nonflesh dietary is possible without any detriment. A great many have long known that it is a positive advantage, having found full strength and good health without using meat for a period reaching back long before war-time food conservation pointed out the possibility and desirability of a non-flesh diet.

In the study of vegetable food values it is pointed out that the water in which vegetables are cooked should be used for making soups or gravies. The steaming or boiling of vegetables dissolves the mineral salts; and when the water containing them is thrown away, these valuable elements are lost. This means the loss of a



OLD MAN ONTARIO

Twenty-two life long residents of Fenelon Falls, Ont., all of whom had passed their eightieth birthday when the photograph was taken by J. H. Stanton, Fenelon Falls. Their ages range from 80 to 95 years.

good part of the cost of the vegetables in money, and a large loss to the body in being deprived of these very important mineral salts.

To those who see the shortcomings and even the dangers of a meat diet, the newer emphasis on vegetable values will be appreciated. For a long time vegetarianism has been looked upon by many as a fad. The worthy vegetable is now being vindicated.

It is well that this latter-day development of nutrition can be given such hearty indorsement by food authorities at this time. The increase of animal disease involves a growing danger to those who use flesh as food. This is not an imaginary argument on the part of vegetarians. Federal authorities and State officials in many places are trying hard to cope with the thing as a serious matter. Heavy losses in live stock occur in the effort to combat diseases.

The emphasis now being given the use of vegetables, coming from those who have given careful investigation to the subject and who speak with scientific authority, gives a new turn to the question of vegetables versus meat. While it has again and again been demonstrated that meat is not essential to strength and endurance, research findings are now verifying it to the satisfaction of our nutrition experts. A lacto-vegetarian diet, milk and vegetables, is found to be fully adequate. When we speak of the vegetarian diet, we must not be understood as referring alone to the use of vegetables, for it includes fruits, grains, nuts, and vegetables.



Sunday Morning in the Tea Country

IT is Sunday morning in the Tea country, and down to the road along the river bank, by the various paths and short cuts, come the Tamil coolies. A few carry tin letter-boxes, the key of which is at the Post Office. Many bear heavy burdens on their heads; some have great sacks of home-grown cabbages for sale. Now a gaily-dressed mother, with one or more children, passes in an old rickshaw drawn by ragged coolies; a bullock hackery slowly toils up the hill; a motor-car rushes by, covering everything with dust; two men pass like the wind riding tandem on a motor bicycle; a beggar squats at the cross-roads and starts a monstrous chant of woe.

A veteran missionary, and the English woman

she is staying with, come down an estate road, followed by a coolie in the shafts of a rickshaw. They stop at the high road, and put a large round native basket down by a heap of stones. The older lady gets into the rickshaw, the shafts of which are then raised on to the stones; the other one sits on a low stool and arranges Scripture portions, tracts, etc., on the basket lid, and hails passers-by with the question, "Do you read Tamil or Sinhalese?" "This paper is free," she adds, as she holds out a tract. Alas! how many Tamils still twist their expressive hands outwards, shrug their shoulders and say, "I can't read." All the Sinhalese men can read, but many of them refuse the tracts, even if reminded of their proverb, "If given free, even your neighbour's headache is worth having."

As various little companies hold out their right hands, we say, "These Gospels are three cents each and this large book [the New Testament] is twenty-five cents"; and in an hour or two, five, eight, or even ten Testaments and twenty or thirty Gospels will be carried off.

Many of the folk come from far-distant villages or estates, for Sunday is a free day, and they are getting supplies of food, etc., and if pay-day is just over, the books go off well.

What does it matter that most of them think we only spend our time thus because we make a good thing out of it, and at least buy our curry and rice with the profits? One grandly dressed man even declines the change, saying, "You may have that for your pocket." Another hands back the Gospel he has just paid for, that it may be put into both his out-stretched hands and mark his appreciation of the honour it is for him to buy from English ladies.

None pass on without courteously asking leave to do so, saying, "Having gone I will come," or a similar formula.

One boy says he worked for us last Sunday, another when we were absent at the English service. A fat little laddie, whose parents work in the quarry close by, comes beaming to get a Gospel, holding out his three cents. He had already bought two others on previous Sundays, and now wants an English tract, as he has learnt English up to Standard III.

Our gardener returning from the post, we pack up our goods, while he calls a coolie to push the rickshaw up the hill. After our return, a man comes for the Book of Daniel for which he had paid, and which we sent by the rickshaw-pusher; but this man hid it in his pocket and told him we had not sent it! Of

course we gave him another copy free.—“*The Bible in the World.*”

Brought Back from the Dead

A Man Relates what Death is Like

THE Medical Correspondent for *Tit-Bits*, relates in detail the story of a man who, after having been declared dead by twelve doctors who had applied every known test for a sign of life, was brought back to life, and had a brief conversation with the doctors. The case was that of a patient in a Philadelphia hospital for the poor, and the patient had been a tubercular for twenty years.

A dose of adrenalin was administered hypodermically by one of the doctors into the left side of the heart. In two minutes the skin began to become soft and pink, ten minutes later the man began to breathe fitfully, and later breathed deeply as a man waking from a deep sleep.

“How do you feel,” asked one of the doctors. “All right,” was the reply. “Did you have any dreams?” “No, I slept.”

The eyes closed, while the wearied head turned slightly away. “No dreams? No unusual sensation?” “No.”

All he wanted now was water. He had nothing to tell of where he had been. He had seen no visions, dreamed no dreams. Then his lips moved. “What is it?” asked the nurse. The doctors bent to hear. “Light hurts.” His eyes wrinkled up, and then he said: “Tomorrow—I—” The words trailed away, and this time he passed finally into the Great Beyond.

The advocates of Spiritism, pointing to the uncanny phenomena of the seance chamber, and the messages rapped out, or written on a slate, or produced by a medium, assure us that here is scientific proof that the dead are alive. We grant that, where these phenomena are genuine as in many instances they seem to be, they do furnish proof that there are unseen intelligences that know the past, and can sometimes tell of things that will happen in the future. But this is not *proof* that these spirits are what they purport to be; for the Bible tells us of evil spirits ever seeking to deceive men.

The above instance, however, is strong scientific evidence that the Bible is true when it repeatedly speaks of death as a “sleep.” “Our friend Lazarus *sleepeth*; but I go that I may awake him out of sleep,” said Jesus, speaking of his death. Many are surprised, in view of the commonly accepted theory that the dead

are alive, in heaven, or near us on earth, or in hell, to know that the Scriptures nowhere infer any such doctrine. On the contrary, they explicitly assure us that the dead “know not anything,” that their thoughts have perished, that they do not praise God, and that they do not return. Such expressions as deathless or immortal soul or spirit are found in theological phraseology, but not in God’s Word. We have all had some experience of unconsciousness, and know that there is no knowledge of the lapse of time. The above instance of a man brought back from the mysterious “beyond,” plainly declares that he had been asleep. This is not only Scriptural, but, like all Scriptural teachings, is logical and reasonable.—*Selected.*

Life Sermons

A COMPANY of business men was assembled in a local “get-together” convention. In the recess between sessions the conversation chanced to fall upon the subject of religion. It soon became apparent that the entire group were Christians. Furthermore, each conducted his business according to Christian principles.

Then some one suggested that each tell why he became a Christian. And so, one by one, these strong men told, in simple, earnest words, just what it was that had caused him to turn to Christ.

In one instance, it was a washerwoman who was always singing, “’Tis so sweet to trust in Jesus.”

Another declared that the compelling factor was a neighbour who drove six miles over rough roads every Sabbath to attend church services.

One had been first led to investigate the claims of Christianity because of the wonderful and convincing faith of a young mother who had been bereft of her child.

One man had been drawn by an invalid who had constantly talked of God’s goodness.

Nearly half of those present had yielded to the sweet fascination of a Christian mother’s life.

In every case the turning point had been the life of another! This was the amazing thing! These people had been won, not by the logic of words, but by the convincing argument of a life.

O Christian pilgrim, poor and obscure though you may be, doubt not this: Eager ears are listening to the sermon of your life!

Nothing is so irresistible as a life that “adorns the doctrine of God our Saviour.”—*E. C. Baird, in Christian Standard.*

Seen Through Others' Eyes

My Own Work

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work—my blessing, not my doom;
Of all who live, I am the one by whom
The work can best be done in the right way."

Then shall I see it not too great, nor small
To suit my spirit and to prove my powers;
Then shall I cheerful greet the labouring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

The Six-hour Day and After

It would be interesting to know whether the late Lord Leverhulme ever became fully aware of the fallacy in his attitude toward his labourers. "Work six hours a day at your maximum capacity of production," he would say, "then study and improve yourselves for two hours, and I can afford to pay you for eight hours." The catch is in the perpendicular pronoun. He, William Hasketh Lever, could afford it. Furthermore, he could afford to build Port Sunlight, with its Old English houses, its red roofs of tile, its dooryards abloom with flowers and its densely shaded streets; and he could afford to rent those houses at \$2 a month. It was a beautiful and stirring tribute to the dignity of labour, to the great spirit of brotherhood which should always, though it seldom does, animate industrial relationships. Having himself risen from the soap cutter's bench, he revered the child who was his father. But in order to do it he worked not six but sixteen hours a day.

It is doubtless not true, as cynical folk have suggested, that the dreamland, garden village, and the fervid talk of six hours and self-improvement, were in reality nothing but an advertisement for Sunlight Soap. Though a ruthless organizer and exacting taskmaster, Lord Leverhulme was genuinely kind and gentle. The pertinent fact is that the employers who can afford such conspicuous benefactions are few. Of all business enterprises attempted, over 90 per cent end in failure; and of the

successful, a very small proportion make possible a liberality so great. In the guise of creating a new industrial order, Lord Leverhulme exemplified only a fortunate working of the old. The progress of industry has come mainly from such men. They have a mental force, an incessant activity in creation, that will not permit them to be idle or to sleep.

The fact that Lord Leverhulme saw in the six-hour day a boon to his workmen, implied, in the plainest possible terms, his sense of their inferiority. Nor was he an authority on culture if he thought it could be achieved and sustained on two hours a day. He made manifest his own attainments when he cut out the head and shoulders of a portrait which a famous artist had painted of him, in order to protect it from damage in his safe. As an individual benefactor, a personal adventure in well-doing, what he did was a shining example. As a social and economic innovation it was not very significant.

Such endeavours, of which the world has seen not a few, pose a problem no less important than the one they solve. Even the eight-hour day, as the Carnegie Corporation pointed out of late, leaves the workman with more time on his hands than he often employs to his profit. Having restricted labour, the liberal minded are now busy on the problem of utilizing leisure. Going and coming, the workman is subject to solicitude. Whatever the material result of the Carnegie researches, they will throw a much needed light on the popular capacity for improvement. But the fact will remain that men of creative capacity do not limit themselves to hours.—"New York Times," May 10, 1925.

Ruin Just Ahead!

DR. JOHN R. STRATON is an ardent advocate of the premillennial belief, and his picture of the present state of society is a very lurid one. He says:

"The nations of today are floundering as never before. Vice and crime are increasing day by day. Sensualism rules supreme on stage and screen. Many magazines and 'best sellers' are putrid with moral iniquity. The popular dance has descended to the lowest depths of

degradation. Churches on every side are lukewarm and spiritually paralyzed, and blatant infidelity is proclaiming its untruths in college halls and even from many pulpits of the land. The marriage vow is becoming a 'scrap of paper.' The foundations of the home have all but been destroyed by commercialized amusements and a money-mad, pleasure-crazed race is rushing on toward the precipice!"

We think there is some truth in what Dr. Straton says, but it is not the whole truth. It is true that there is a great deal of sin in the world, but it is also true that the forces making for righteousness are neither few nor small. One feels a little better when he realizes that the moral and religious pessimist of today is not the first in the history of our race. We are told that amongst the very earliest records which men have discovered they find lamentations over the decadence of the race; and in every age of which the records have been preserved we find the pessimist's dismal prophecy. The doctrine that this world is going to perdition at lightning speed, and that inevitable ruin yawns just ahead is very old, and fortunately it has never been wholly true.

Families have been destroyed by sin; races have been wiped out by their iniquities; civilizations have sprung into being and decayed and vanished; yet on the ruins of the old the new has built, and today, despite all the prophets of gloom, the world stands upon a higher moral and religious plane than ever before. The former days were not better than these. They may have been in spots, but we must judge them as a whole, and we know of no pessimist who would willingly choose an earlier day in preference to this. Far-off fields look green, and the saints of yesterday are canonized today, but when we come to investigate those far-off fields and to get as well acquainted with the saints of yesterday as we are with the saints of today, we find that today, with all its faults, has no reason to be ashamed in the presence of yesterday.

It is well that we should hear the plain truth, strongly put, about our short-comings; it is well that the sins of today should be denounced in most vigorous fashion; but it is not well to preach that the world is destined to grow worse and worse, and that all attempt to make it better is but wasted effort. No pessimist ever wiped out the slave-trade or the liquor traffic; and no pessimist can ever hope to lead the hosts of Israel to glorious victory. The Church of God needs to see clearly the ravages

of evil, but it needs to see with equal clearness the possibilities of righteous triumphs. The Church's business is not chiefly to lament the evil round about it, but to secure the triumph of the good. It would be a great mistake to shut our eyes to the evil things and evil tendencies of our times, but it would be a still greater mistake to limit our vision to them, and to fail to look through them to the better things that are to be.—"*Christian Guardian*," Feb. 25, 1925.

Current Religious Discussion

THE editors of most of the religious papers seem to think it is a good thing for the church that more interesting news has crowded the Modernist-Fundamentalist controversy off the front page. The *Lutheran* gives editorial expression to a general sentiment when it says:

"This whole controversy between Fundamentalism and Modernism is not in good repute because of the superficial manner in which it is dealt with by extremists on both sides. What should be made a subject for serious and prolonged study and for discussion in theological magazines is foisted on a more or less indifferent public religiously in sensational debates and in the newspapers."

How much the sensational newspaper publicity has been due to a dearth of anything else of prime news interest, the average reader will perhaps never know. But the *Lutheran* is probably right in implying that it has been partly artificial, and in saying further that there has been "a lack of dignity and seriousness," that "faith is cheapened and religion made a plaything," by the way the fundamental principles of the Christian faith have been lightly bandied about before the public. Questions, some serious, some trivial, have been raised and left unanswered. A vast amount of misinformation with regard to both science and the teachings of Scripture, has been poured out, and people have been left to draw their own conclusions without the necessary knowledge or experience with which to do so.

Some have been strengthened in their faith by the discussion. Others have fortified themselves in unbelief. But perhaps the vast majority have decided that if theology is so intricate and complex, they will work out for themselves a simple creed of doing the best they can day by day. The total effect is liable to be a greater indifference and unapproachability with regard to the doctrinal phases of truth. In that case it is a good thing that artificial stimulation of public interest in the controversy has lessened.—*C. A. H. in "Review and Herald," May 8, 1924.*

NEWS NOTES

—In the seventh century, Omar, declaring that the Koran contained all that men should know, destroyed the great library of Alexandria, and used the books as fuel in the public baths.

—The source of the term *Dominion*, in the Dominion of Canada, is said to be the Book of Zachariah, chapter ix, verse 10: "Dominion shall be from sea even to sea and from the river even to the ends of the earth."

—It has been recently discovered that the waters of the Dead Sea contain a very strong precipitate of potash, which by a simple process can be extricated for about five dollars a ton. If this is commercialized it will become a distinct asset to the government of Palestine.

—"It is perhaps a far cry from answering the endless questions of a child to the clanging of the big gates of Sing Sing and yet the two are related. From 70 to 80 per cent of the criminals come from unsympathetic homes. There is no greater preventive for wrongdoing than a great desire on the part of parents to understand their children, to pay attention to them and become their confidants."—*Rev. William E. Cashin*, Roman Catholic chaplain at Sing Sing.

—Averaging the best and worst of the business years, 10 to 12 per cent of the workers in the United States are out of work all the time. This fact was brought out in a report made by the Russell Sage Foundation, which has made a study of employment needs and methods for the past five years.

—The Bible must be read every day in every classroom in Kentucky "in the presence of the pupils." A teacher's license may be revoked for failure to comply with the law, which passed the house by a vote of seventy-seven to eleven, the senate, thirty-one to one. The governor signed the bill making it the law.

—The Romans were the originators of the Christmas tree, though their ceremony had little to do with the modern idea of the Christmas spirit. They began by hanging small masks of Bacchus, the god of wine, upon the grape vines in the belief that the spot would become

unusually fruitful. The occasion was made one of merrymaking and dissipation. After the advent of Christianity it was converted into the Christmas-tree celebration.

—Lycurgus, a Spartan lawgiver and political economist, stopped the currency of the gold and silver coin, and ordered that the people should make use of iron money only. Then to a great quantity and weight of this he assigned but a small value. When this became current, many kinds of injustice ceased in Lacedaemon for no one would steal or take a bribe when he could not conceal the booty. The coinage was quenched in vinegar when hot to make it brittle and unmalleable, and consequently unfit for any other service.



Evolution Debate Stirs America

(Continued from page 19)

3. Because, as Dr. Morgan, of Columbia, confesses, the theory is lacking in the most essential feature necessary to place evolution on a scientific basis;

4. Because, in his use of circumstantial evidence, my worthy opponent has failed to prove that the facts could not be harmonized with any other hypothesis—and I have definitely indicated that they could;

5. Because certain vital points of the interdependent evidence have not been proved—indeed, have been disproved;

6. Because he has violated the rule of circumstantial evidence which states that "one presumption of fact can not be based upon another";

7. Because the three main witnesses have been tampered with;

8. Because the argument from comparative anatomy is comparatively valueless, the argument from vestigial remains is a vestige of a formerly plausible one, the argument from embryology is a remnant of the embryonic stages of the evolutionary theory, and the argument from fossils becomes more fossilized as the days go by;

9. Because the truly scientific experiments of recent years give the lie to the theory; and—

10. Because evolutionists themselves confess that they hold the theory simply as an act of faith.

The judges, on the merits of the debate, and not necessarily on the merits of the controversy, gave their decision in favour of the negative.



THE HUDSON'S BAY COMPANY'S NEW HOME IN LONDON, ENGLAND

This historic company was chartered by Charles II in the year 1670 and celebrated in 1925 its 255th. birthday by formally opening its fine new building in Great Trinity Lane, London. The original charter was granted to Prince Rupert and seventeen other noblemen and gentlemen, incorporated as the "Governor and Company of Adventurers of England Trading into Hudson's Bay." It is the oldest chartered trading company in America still doing an immense business. In addition to its numerous pioneer trading posts, it has splendid modern buildings and department stores in Winnipeg, Calgary, Vancouver and other cities. In 1869 the Hudson's Bay Co. surrendered to Her Most Gracious Majesty, Queen Victoria, all rights of government granted to it under the charter of Charles II in return for the payment by the Canadian Government of £300,000 and other valuable considerations. The Company has been an important factor in the development of the Canadian Northwest.