

The Canadian WATCHMAN



The Smallest Piece of Real Estate in the World. (See page 3.)

READ **GIVING THE DEVIL HIS DUE** PAGE SIX

The Fool's Prayer

by ED. ROWLAND SILL

THE royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer!"

The Jester doffed his cap and bells,
And stood the mocking count before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent his knee
Upon the monarch's silken stool;
His pleading voice arose, "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as wool:
The rod must heal the stain; but, Lord,
Be merciful to me, a fool!"

"'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay:
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung!
The word we had not sense to say—
Who knows how grandly it had rung!

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for our mistakes;
Men crown the knave and scourge the tool
That did his will; but Thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The King, and sought his gardens cool,
And walked apart, and murmured low,
"Be merciful to me, a fool."

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EDITORIAL COMMENT

The Smallest Piece of Real Estate

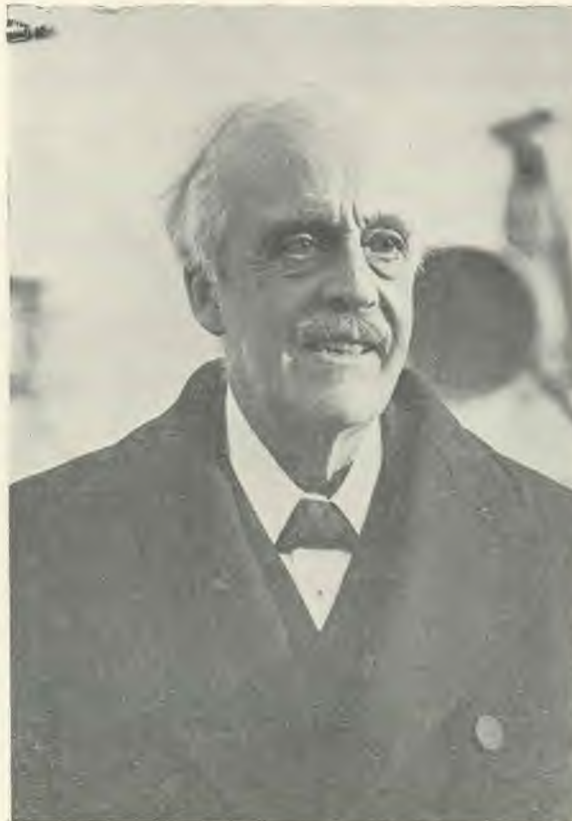
THINGS abnormally small or abnormally large attract attention and seize upon popular interest. Dwarfs and giants never fail to draw a crowd at the side show. For that reason we are sure that our readers will be interested in our front cover picture. The photograph shows patrolman George Ruch pointing to a tablet in the pavement in the heart of New York City. This tablet covers the smallest piece of privately owned real estate in the world. Although it is constantly being used by the public and thousands of people walk over it every day, this little triangular piece of the earth's surface, comprising not much more than a square foot, actually belongs to the original owners of the Hess estate, having never been legally conveyed to the city. It is on Christopher Street at Sheridan Square, New York, and is the last portion of a piece of property acquired by the city years ago for street purposes. For some unknown reason the surveyors did not include this diminutive triangle in their reckonings with the result that it still remains in possession of the original owners. You may see the tablet with the inscription if you care to look it up when you visit New York City. Such little mistakes creeping into the most conscientious efforts of

humanity to be perfect and exact only show our universal dependence upon the mercy of God. Salvation is not of works lest any man should boast. "For by grace are ye saved through faith and that not of yourselves, it is the gift of God."

All Fools' Day

THE first day of April has long been known as All Fools' Day. The origin of the tradition is older than the calendar name of the month April. Some ludicrous attempts have been made to connect it with Christianity but

very similar traditions much older than the Crucifixion attach themselves to the time of the spring equinox. How the custom originated in the dim and distant past is not a very important matter. The practice of playing foolish pranks on one another seems to strike a responsive chord in the nature, especially of the young. Solomon says, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22: 15. But evidently the rod of correction has been sadly neglected for foolishness is not confined to children. Sir Bulwer-Lytton once said, "there are upwards of sixteen millions of people in the world,



The Earl of Balfour. A Recent Photograph of the Veteran British Statesman.

mostly fools." Of course he did not mean by this that most of the inhabitants of the world are imbeciles or idiots, but that all are prone to indulge in some things that are not best for them. There are so many forms of folly that none of us can escape entirely the taint. It is safe to say that fools form by far the largest class in the world. The chief obstacle in the way of this large class ever attaining to class consciousness is the fact that we are all apt to be more conscious of our neighbour's particular brand of folly than we are of our own. And yet in our sober moments we sometimes get glimpses of ourselves as others see us and more than half suspect the truth of the statement attributed to Elbert Hubbard:

"There is so much bad in the best of us
And so much good in the worst of us
That it hardly behooves any of us
To talk about the rest of us."

What a blessing then that God has mercy for fools like all of us. If you have not already done so read "The Fool's Prayer" on the inside cover page. It is appropriate and timely reading not only for the professional clown and also the king, but we earnestly and reverently commend it to all April Fools.



The End of the World and False Prophets

NEWSPAPERS recently gave much unwarranted publicity to the prediction of Margaret Rowen of California, to the effect that February 6, 1925, would witness the second advent of Jesus to earth and the end of the age. This is not the first time since Jesus said to His perplexed and sorrowing disciples "If I go I will come again," (John 14:1-3), that false prophets have set time for the coming of the Lord. Probably it is not the last time either, for in spite of the warning of past disappointments and the word of Jesus Himself, who said, "Of that day and hour knoweth no man," Matt. 24:36, the race of time-setters will continue their fruitless and useless efforts to figure out the time of the second advent. It is a pity that greater efforts are not made to properly instruct the public about the scriptural prophecies, which these fakirs twist not only to their own disappointment and destruction, but to the unsettling of society through the agitation of the minds of nervous and superstitious dupes.

Especially at a time when publicity is being given to such groundless, fanatical froth, teachers of the truth have an opportunity to direct

the aroused interest into a profitable study of the prophecies of the scripture, which Peter compares to a light shining in a dark place, (2 Peter 1:19-21). The world is sadly in need of light on the vital subject of the origin and object of life. The dark shadow of superstition still mars modern Christianity and modern civilization. Spiritism and sorcery masquerade in the vestment of religion; and mascots, charms, and lucky and unlucky signs defy reason and truth, disturb the peace, and plague the mind of rich and poor alike.

Why is it that the predictions about the end of the world by an obscure and fanatical little woman should be heralded to the ends of the earth by news agencies to the exclusion of more important matters? And what strange influence leads otherwise intelligent people to swallow dirty concoctions of unknown ingredients from "quacks" instead of consulting an authority who acts upon well-known facts of anatomy, natural laws, and sanitation? From the press viewpoint, news value does not depend wholly upon the truth of a story, but rather upon the interest of the reading public in the subject matter presented. The secular papers are not to be blamed for the lamentable confusion that exists in the minds of the public about what the Scriptures say in regard to the second coming of Christ, for in their efforts to be impartial and tolerant they must admit to their columns all manner of views and explanations. And sometimes believers in the second, personal, literal advent of Jesus are so anxious to be disassociated from the cheap notoriety attached to time-setters that they go to the other extreme and publicly declare that the Lord will not come on the date advertised.

While we may be quite sure that all the prophecies that precede the second advent could not possibly be fulfilled within so short a time, yet we are not justified in limiting the power of God to cut short His work. "Be ye also ready for in such an hour as ye think not the son of man cometh." Matt. 24:44. One of these days some false prophet may set the time too far in the future. Satan knows when to set his counterfeits afloat for he knows when his time is short. Time setting is a delusion of the devil, calculated to disgust the people with prophecy and minimize the importance of the real teachings of the Scriptures in the minds of the public. If the church and the ministry had given the subject of the second advent its proper place, the place given it by New Testament writers, false prophets would

not find such fruitful soil in which to sow their delusive ideas.

There is no proper ground for the popular interpretation that Jesus comes to each individual at death. Neither is the explanation that the end of the world is merely the end of the age, and the age is now ending and another age silently taking its place, in harmony with the teachings of the Scripture. If the New Testament is to have any value in molding our lives, what it says about the second advent of Jesus cannot be wrested and interpreted in any such way. We are not ready to agree that Jesus and the apostles were mistaken and that their mistakes became a part of the New Testament records. They were neither time-setters nor false prophets, and no subject is presented by them in greater clearness and detail than the subject of the second advent. To them it was the "Blessed Hope", the climax to which all their ministry pointed. Sometime they expected Jesus, who had associated with them personally, to return and associate with them personally. It was the same Jesus that they expected to see, (Acts. 1:11). They expected He would come in glory with the angels, (Matt. 25:31). They expected that every eye would see Him, and that the living and the resurrected saints would be caught up together to meet Him in the clouds, when He appeared, (1 Thess. 4:16; Rev. 1:7). They certainly expected the earth to be cleansed by fire at His coming, (2 Peter 3:10).



CANADA'S FIRST NEWSPAPER

"Many shall run to and fro and knowledge shall be increased." Dan. 12:4. We see these words fulfilled. Nothing has contributed more to the increase of knowledge than the invention of the printing press. The above tablet commemorates the first newspaper in Canada and the site of the first printing press in British North America. It was recently unveiled in the Nova Scotia Province Building with appropriate ceremony by Hon. MacCallum Grant, Lieut.-Governor of Nova Scotia. Our editors and newspapers have a large part in shaping national destiny.

Very definite signs are given to identify the generation that would herald the last gospel message of warning to all the world. The last days are not pictured as peaceful, but dangerous. (2 Thess. 3:1-5) and one prominent characteristic of the last days was to be the presence of scoffers saying "Where is the promise of His coming?" (2 Peter 3:4). The repeated appearances of false prophets, time-setters, and scoffers are in themselves signs that the advent is near. If we are acquainted with the prophecies we shall be ready all the time, but not be in the least disturbed by time-setters, and their short-lived, cheap notoriety. Public opinion may be swayed by influences and passions, good or bad. The same multitudes who spread their garments before Jesus as He entered Jerusalem were loud only a few days later in crying, "Crucify Him," "but the word of the Lord endureth forever."

Tomorrow's Bridges

Our day is done at evening. Let's forget
The times we've left God's well-marked paths and let
Our footsteps lay in by-paths carelessly.
The miry spots, and other times that we
Through brambly thickets forced our own hard way.
To-night He's making us another day.

Lets soothe our hurts and wipe the sweat and soil
Away, and sleep and be refreshed from toil,
Leaving to Him the things we can't make right.
His hand is out before us through the night,
Smoothing tomorrow's pathways that are steep,
Building tomorrow's bridges while we sleep.

—Clark Bennet.

Giving the Devil His Due



He Will Be Arrested, Tried, Convicted, Sentenced to Solitary Confinement for a Term of a Thousand Years, and Then Suffer the Extreme Penalty of the Law — Annihilation. Then We Will Celebrate.

by ORVA LEE ICE

IF we could only catch the devil! Did you ever stop to think what it would mean to this tired old world if we could get our hands on the arch deceiver and chain him up? Some church members have left the doctrine of the devil behind and claim there isn't such a being. They claim that he is not a personality. Some even scout the Bible idea of Satan altogether. And they have a good reason—they say they have never met him. But the reason they have never met him is because they are going the same way he is going. Let a man turn about and try in deed and in truth to live for Jesus Christ, and he will be convinced, before he has gone far, that there is a real, personal devil. If anyone has ever met the enemy, and knows he exists, it is the Christian.

Aside from that, did you ever stop to count up what it would mean to the world in general if Lucifer could be put in the chain gang? He is called in the Bible, "the father of lies" and the great deceiver. To have him imprisoned would mean that honesty and truth would prevail in the world. No Diogenes would have to go about the streets in the daylight with a lighted lantern to find an honest man, for honesty would everywhere prevail. He is the tempter and the author of sin. To have him incarcerated would mean the end of the rule of sin, and the reign of righteousness. Misconduct, felony, graft, police, burglar, patrol, gaolbird, thug, crook, scofflaw would all be obsolete words.

He is called the great murderer, and the destroyer. If he were gaoled, it would mean no more war. Peace—how we have prayed for it, worked for it, and fought for it! Swords

would rust out. Guns and gas, warships and airships, and the great burden of taxation to support Mars and his war lords, would be, by the one act, abolished. He is the prince of darkness. To have him locked up would mean that light and knowledge of the good would cover the earth as the waters cover the sea. He it is that perverts and misinterprets Scripture. To have him chained would mean that the Word of the Lord would shine out in unsullied rays, as a lamp unto our feet and a light unto our pathway. Being the author of sin, and "death by sin," his imprisonment would mean that death and the grave would claim no more of loved ones, and man would live eternally with no sickness and no disease.

A 1,000-Year Prison Sentence

What a world with Satan arrested! World peace! Brotherhood of nations! Honesty, instead of a world-wide pandemonium of swindling! No police! No gaols, save one, in which was the culprit himself! In short, it would be the Utopian period, the golden age, and the golden rule, the second Eden!

Only one thing in the way of all this, just one: the binding of Satan. How can it be done? That's the question. With man it is impossible, for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places."

Here is good news. Man's extremity is God's opportunity. God is greater than our greatest needs. He has issued a warrant for the arrest of Satan, and for his imprisonment. Read it: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain

in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3.

The longest prison term is yet to be served. Men are sent to prison for ten or twenty years, some even for life; but think of a prison term of a thousand years! The great Judge of the universe has passed this sentence. The sheriff sent down to apprehend "that old serpent, which is the devil, and Satan," is one of God's mighty angels. What, with man, has for six thousand years been impossible will be a simple task for one of the mighty ministers of our omnipotent God.

But did you notice it? "After that he must be loosed a little season." How is this. What is God's plan? After all, a thousand years would be all too short a term for that dispenser of sin, if he is to be released again. That plan is the burden of this article, God's plan as revealed in Revelation 20.

The key verse to find the time of the beginning of the thousand years, or millennium, is the sixth: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." By this it is plain that those having a part in the first resurrection live and reign with Christ a thousand years.

When It Will Begin

The beginning of the millennium then will be the first resurrection. When will this happen? Let the Word itself reply: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." I Thess. 4:16. Here is the first resurrection, when Jesus comes again. The coming of the King of kings and the Lord of lords inaugurates the millennium.

"The dead in Christ shall rise first." In the first resurrection, then, only the dead in Christ rise. Where are the rest of the dead during this thousand-year period? Let the Bible tell: "The rest of the dead lived not again until the thousand years were finished." Rev. 20:5. That is plain enough: righteous dead resur-

rected; wicked dead, left in their graves during the millennium.

What happens to the living? Let the blessed Bible tell: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8. "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. The book tells us that the wicked living will be destroyed by the brightness of His coming and the righteous living will be translated to be "with the Lord" and with the resurrected saints for a thousand years.

Where will they live and reign with Christ? The Bible tells it all: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. We are not to receive Christ unto ourselves that where we are there He may be also. But He is coming to get us, to live and reign with Him, in His Father's house, where He is now preparing a place for the faithful ones.

But about the binding of Satan. The Word makes it all plain. When Jesus comes again, "every mountain and island [shall be] moved out of their places." John saw a vision of the coming, and he states: "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And the cities of the nations fell: . . . and every island fled away, and the mountains were not found." Rev. 16:18-20. Jeremiah saw it and he describes: "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27. At the presence of the Lord, then, the earth is to return to its pre-Edenic state: "without form and void." Yet the earth will not always remain

so, for the Lord will not make a "full end."

But the bottomless pit? Let Isaiah explain it: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard. . . . And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high ["wicked spirits in high places"] . . . and *they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.*" Isa. 24: 19-22. The earth, then, in its chaos, will be the bottomless pit, the prison of Satan and his angels, during the millennium.

When His Term is Ended

"After many days they shall be visited." "And after that he must be loosed a little season." How well the Word agrees! Two men writing hundreds of years apart, tell the same truth. There is only one explanation: the inspiration of the Holy Spirit. "And when the thousand years are expired, Satan shall be loosed out of His prison." The rest of the dead, who lived not again until the thousand years were finished, now live again at the second resurrection, and Satan shall go out again to deceive the nations that are in the four quarters of the earth, "to gather them to battle:

the number of whom is as the sand of the sea."

And now comes the last act in the great drama of sin. John tells his vision of it: "I John saw the holy city, New Jerusalem, coming from God out of heaven, prepared as a bride adorned for her husband." Not to be daunted, the enemy marshals his host for the last stand. Satan leading, they go "up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Then it is that the nations will be divided as a shepherd divides his flock.

All beings who have ever been created meet in this picture; all the wicked outside the city and all the righteous inside the city. Your face is somewhere in this picture. You are inside and saved, or outside and lost.

And now the end: "Fire came down from God out of heaven, and devoured them." Out of the chaos, God brings cosmos. The creative voice of our God cries out: "Behold, I make all things new." Then with Satan, not chained nor imprisoned, but destroyed from off all creation for ever, we will enter Eden, restored as a gift from Jehovah.

Spending the millennium with the Lord in heaven will be a foretaste of spending eternity with God the Father, Jesus the Son, and all the holy angels and your own loved ones, in an earth made new. Plan now to be there.



THE SENNAR DAM ACROSS THE NILE

Among the most important monuments that British enterprize has scattered throughout the world is this great irrigation dam regulating and conserving the flow of ten thousand million gallons of water daily from the Blue Nile. The work is expected to be completed by June, 1925.

The Ghost of the Caesars Stalking Abroad

(Continued from March)

IS IT THE PAPACY?

by F. W. STRAY



HE Papacy is by its own profession a religio-political system. This is indicated in many ways among which we have noted in the previous article that one of its highest ecclesiastical dignitaries holds the office of secretary of state, not the secretary of some state without the church, but the secretary of the state within the church, the papal state, claiming to be a superstate.

In the prophecy of Daniel 7:25, 26 we have found seven identification marks of the Papacy. If we, and protestant commentators generally, are correct in applying this prophecy of Daniel to the Papacy in its religio-political outworkings, it may throw some light on the trend of political events in Europe. Later we shall refer to a recent significant statement by Premier Herriot of France, but at present we shall consider briefly what the prophecy says of the time of continuance of the recognized supremacy of the priest king of Rome.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:25, 26.

A Time, Times, and Half a Time

Thus it is declared that sometime before the end, his dominion over saints, times and laws of the Most High should cease. Before leaving the prophecy of Daniel to search for farther light in the Scriptures we will pause to define the period called "a time." In Dan. 11:13, we find the sentence "after certain years." The marginal reading is "the end of times, even years." In Dan. 4:32 we have the sentence upon Nebuchadnezzar until "seven times shall pass over thee" which is generally understood to mean years.

Daniel's prophecy of the Papacy was written five centuries before Christ. There was in

the apostolic church after Christ, a prophet, centuries nearer the Papacy than was Daniel, who throws farther light on this time period of papal supremacy, and the events which would mark its fulfillment.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14.



Frederick W. Stray

Here we have the same time period as that of Daniel, predicting the time of Papal supremacy. Wild beasts are the prophetic symbols of persecuting kingdoms. A woman is the sign or symbol of the church. The woman of Revelation 12 is a good, but persecuted woman, the church in the wilderness.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Rev. 12:6.

This verse is the key to the understanding of the "time, and times, and half a time" of verse 14 and of Dan. 7:25. Both these verses in Revelation 12 refer to the same event, the church in the wilderness. "A thousand, two hundred and threescore days," is 1260 days. The Bible reckoning is 30 days to the month. The flood was upon the earth 150 days. A comparison of Genesis 7:11 and Genesis 8:3, 4 indicates that it was five months to a day. 1260 days divided by 360 days in the year, gives us just three years and a half. A time, as we have already seen is one year, a half time, is half a year, so that "a time, and half a time" is one year and a half. We have only the plural "times" left, which is two, making three and one half. Thus "time" singular, one year, 360 days; "times" plural, two years, 720 days; "half a time" six months, 180 days, total, three years, six months or 1260 days.

A Day for a Year in Symbolic Prophecy

In time prophecies of future events God has seen fit to use the day as the symbol of a year.

When Ezekiel was predicting the destruction of Jerusalem, the Lord said, "I have appointed thee each day for a year." Eze. 4:6. The margin makes it very emphatic by terse repetition. "A day for a year, a day for a year." Therefore, the time of papal supremacy foretold by Daniel and interpreted by John and Ezekiel would be 1260 years.

In Revelation chapter thirteen a "beast or kingdom is brought to view, and it is distinctly indicated that it would be an ecclesiastical kingdom. "They worshipped the beast." Verse 4.

It was to be a persecuting power. "And it was given unto him to make war with the saints, and to overcome them." Verse 7.

It was to be universal in its operations. "And power was given him over all kindreds, and tongues, and nations." Verse 7.

It was to be blasphemous. "And he opened his mouth in blasphemy against God."

This evidently represents the same power as Daniel 7:25, 26. Daniel—"words against the Most High." John—"blasphemy against God." Daniel—"shall wear out the saints." John—"make war with the saints."

In addition to this John gives us a time prophecy. "Power was given unto him to continue forty and two months." Verse 5.

A Threefold Cord is Not Easily Broken

This 1260 year period of papal supremacy is given in all the divisions of time in the natural world. Days, months, and years, all agree.

"A threefold cord is not easily broken." This prophetic period stands alone in this respect. Inasmuch as the Lord has marked this period so specifically, and in all the natural measurements of time, we would anticipate just as specific and indisputable fulfillment in history.

Revelation 13:2 tells us that "the dragon gave him his power and his seat, and great authority." If we can establish at what date this investiture of power, seat, and authority took place, we will have the beginning of our 1260 years of supremacy.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. Rev. 13:2. Four beasts are brought to

view in this verse,—a leopard, a bear, a lion and a dragon. These are the four beasts of Daniel 7 representing the universal monarchies of Babylon, Persia, Greece and Rome. The fourth beast of Daniel 7 is a dragonic creature.

In Revelation 12, the dragon is said to be the Devil, but at the birth of Christ, Satan worked through Herod, the Rome appointed king of Judea, to destroy the child Jesus. The early church suffered fearful persecution under the emperors of Pagan Rome. When we read the history, we do not wonder that God symbolized Rome under the Caesars by that awful dragonic creature of Daniel 7.

Pagan Rome was the organized kingdom of the Devil, seeking to stamp out the early church which was the organized kingdom of God among men. However, the "blood of the martyrs was the seed of the church." His Satanic Majesty found that this kind of warfare only strengthened that which he sought to destroy.

Therefore, Satan planned a flank attack upon the church. The Roman Emperor Constantine did not persecute the church as his predecessors had done, but professed Christianity. Historians agree that he continued to hold high office in the Pagan system, taking part in its ceremonies, and consulting its priests. He was a sorry Christian in moral conduct. But he popularized his brand of mixed Pagan and Christian religion in the Roman Empire.

The Dragon Gave Him His Seat

The seat of government of the Roman Empire was the city of Rome. Constantine removed the seat of Empire, early in the fourth century, to Byzantium on the Bosphorus, which was renamed Constantinople in his honour.



The road to Kipling's home in Sussex. Here he may often be seen wearing a battered soft hat and homespun suit, and carrying an ash stick, to all appearances a typical Sussex farmer.



Kipling's home for the last twenty-five years was the village of Burwash in Sussex, England. He enjoys country life and farming.

Cardinal Gibbons in one of his books says:

"An event occurred in the reign of Constantine which paved the way for the partial jurisdiction which the Roman Pontiffs commenced to enjoy over Rome, and which they continued to exercise till they obtained full sovereignty in the days of King Pepin of France.

"In the year 327, the Emperor Constantine transferred the seat of empire from Rome to Constantinople."—*"Faith of Our Fathers,"* Forty-ninth edition. pp. 165, 166.

Thus the way was paved for the city of Rome to become the seat of the Papacy. Thus the dragon, (symbol of Pagan Rome, the fourth world empire under Satanic control) gave the beast (symbol of the Papacy) his seat in 327 A. D.

"His power", the power of a kingdom ruled by Satanic principles, is man power. The city of Rome left by the Emperor provided the way for the bishop of Rome to exalt and strengthen himself over the other bishops of Christendom. Full supremacy did not come to the bishopric of Rome in a day.

However, by the sixth century Arian opposition to the claims of the bishop of Rome was suppressed. It was then that the Roman Empire gave him "his power." The famous general, Belisarius used the power of Rome's armies to subdue these enemies of the Pope. In the year 534 the Emperor Justinian issued the famous letter in which he recognized the bishop of Rome "as head of the church and corrector of heretics." Thus the dragon, Satan through Rome, gave him "great authority."

Belisarius, with Rome's powerful army defeated the Ostrogoths in 538. This was the

last opposing Arian power, and gave full effect to the letter of Justinian written in 534. Thus was completed the three acts of the dragon, giving to the beast, "his power, and his seat, and great authority," foretold in the prophecy. 538 A. D. is a perfectly sound date to begin our 1260 years of papal supremacy. 538 plus 1260 brings us to 1798 A. D.

One of His Heads Wounded unto Death

In our next article we will study the death wound received by the Papacy in 1798 through the French revolution. This

sore, not yet entirely healed, has been probed again by the present French government under Premier Herriot.

With the prophetic historical foundations laid in these two articles, we now approach the intensely interesting acts being rehearsed today on the stage of this twentieth-century world's drama of "distress of nations, with perplexity", wherein the Papacy is seeking the place of supreme power in church and state; actively or passively supported by many chancelleries of Europe, Asia and South America; encouraged by many an inside ring of church men, not outwardly affiliated with the church of Rome; winked at, if not actively helped by many in responsible positions in church and state; resisted by a few, like the far-seeing Herriot, and his supporters; all of this, a fulfillment of the "more sure word of prophecy."

(The third article in this series will appear in the May issue.—Ed.)

Pope to Tour World

THE *London Morning Post* is responsible for the report that Pope Pius contemplates making a world tour.

"It is understood in Roman Catholic circles in Great Britain," says the newspaper, "that there is considerable likelihood of a concordat being shortly reached between the Pope and Premier Mussolini, in which case His Holiness proposes to make a tour of the world."—*"Kingston Standard,"* Feb. 12, 1925.

True Protestantism

by W. A. SPICER

THE message of genuine Protestantism is fundamentally a positive message. There is in it not the slightest shade of mere negation.

The true attitude of Protestantism is expressed in the word protest (*pro*, for, or in favour of, and *testari*, to be a witness). To protest is to bear witness for; and the Protestant is a witness who bears testimony in favour of his cause, in the face, it may be, of negation and opposition.

The name Protestant describes exactly the attitude of Jesus Christ, "who before Pontius Pilate witnessed a good confession." 1 Tim. 6:13.

To the church leaders of His day Christ seemed but a bringer-in of novelties, an over-turner of the doctrines and customs established

by tradition and ecclesiastical authority. "Why do Thy disciples transgress the tradition of the elders?" was the accusing question of the scribes and Pharisees.

But Christ was not one introducing novelties in place of the old truths of God. He stood absolutely for the eternal foundations. "And He answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?" . . . "Ye have made void the Word of God," He continued, "Because of your tradition." Matt. 15:3, 6. R.V.

He stood for the Word of God, for the commandments of God which had been from the beginning. It was the doctors of theology, the priests, and the leaders of the Church who were really the teachers of novelties. Was it not Cyprian who said, "Custom without truth is but the agedness of error"?

Age-old as the traditions of the elders were, they were the novelties and inventions that had covered over and set aside the truth of God.

Christ swept all human traditions aside, and gave to the people the Word of God. His was the positive stand for the truth of God as revealed in the Holy Scriptures. He was the divine protestant in favour of truth, and in behalf of all people. The ecclesiastical leaders were the ones on the negative side, in their stand for church traditions against the authority of the Scriptures.

In harmony with this attitude of Jesus is the declaration or protest of the princes at Spire which gave the name Protestant to those standing for the authority of the Word of God. Their witness of the good confession was:

"Moreover, the new edict declaring the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian



Princess Louise presiding at an entertainment for 2000 poor children at East Ham palace. The older generation of Canadians remember her as wife of the then Marquis of Lorne, Governor-General of Canada.



Dr. Algernon Sidney Crapsey, whose trial for heresy, in 1906, by the Church of England, excited widespread interest. His contention was that many of his fellow clergymen did not believe what they preached.

Church, we think that for this regulation to have any value, we should first agree on what is meant by the true and holy Church. Now seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other

doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness, we are resolved, by the grace of God, to maintain the pure and exclusive preaching of His holy Word, such as it is contained in the Biblical books of the Old and the New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail nor deceive us. He who builds on this foundation shall stand against all the powers of hell, while all the human vanities that are set up against it shall fall before the face of God.

"For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to

God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires."—*History of the Reformation,* D'Aubigne, book XIII, chapter 6, paragraphs 13, 14.

The Papacy when she had the power tried to wipe out heresy. Her leaders mistakenly thought they were doing God's service. Then came the Reformation and in turn Roman Catholics and other dissenters from the state church suffered persecution. Human nature is not to be trusted for religionists, when in power, frequently violate the sublime principles for which they contended while they were a minority. The word can only be made effective by the Holy Spirit.

Genuine Protestantism stands for the primitive faith of Holy Scripture. It continues to be the positive witness for God and truth that has been borne by the faithful in the face of opposition and error ever since the days of righteous Abel. It is against error, against sin, but against no man. It is for every one.



An Early Eighteenth Century Hour Glass

Certainties of the Gospel

Jesus Is the God-man

by A. S. MAXWELL



CHRISTIANITY has been built upon the fundamental belief that Jesus Christ was indeed the only begotten Son of God. On this foundation stone has been erected the beautiful structure of the Christian plan of salvation. Today, however, many thousands in the churches are being led to question the position so long given in Christendom to the Founder of the Faith. It is being suggested that Jesus was not all that He is supposed to have been. "I admit He was a good man, but—" is the attitude of increasing numbers.

A Good Man Tells the Truth

No one disputes that Jesus was a good man. On this point Modernists agree with Evangelicals, and even Mohammedans, Buddhists, and Atheists concur. The purity of His life and the lofty nature of His teachings compel this unanimous admission. But a good man always tells the truth. The man who sometimes tells deliberate falsehoods is not a good man. Consequently if we admit that Jesus was a good man we must accept His statements as correct.

There can be no middle ground. It is inconsistent to say, "I believe Jesus was a good man, but I don't believe all He said." Either He was all He claimed to be or He was a fraud and an impostor, in short anything but a good man.

What Jesus Claimed

Now this good Man claimed to be the Son of God. There is no question about that. "I proceeded forth and came from God," He told the Pharisees; "neither came I of Myself, but He sent Me." John 8:42. And again to His disciples: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." John 16:28.

To the man born blind whom He had just healed, Jesus said: "Dost thou believe on the Son of God?" The man replied: "Who is He, Lord, that I might believe on Him?" Jesus answered: "Thou hast both seen Him, and it is He that talketh with thee." John 9:35-37.

Jesus claimed pre-existence. "Before Abraham was, I am." John 8:58. "What and if

ye shall see the Son of man ascend up where He was before?" John 6:62. And in His sublime and unforgettable prayer occur these words: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

Jesus claimed to be the Bread of life (John 6:35), the Water of life (John 7:38), and the Light of the world (John 9:5). He said it would be His voice that would raise the dead (John 5:28, 29), and that it would be from Him that men would receive life everlasting, (John 6:47).

His claim to Messiahship was equally definite. When the woman at the well of Sychar said to Him, "I know that Messiah cometh, which is called Christ." Jesus replied: "I that speak unto thee am He." John 4:25, 26.

Put all these claims together. There is surely a tremendous significance in their harmony. But, aside from that, is it to be believed that they are but the fabrications of a human mind? Would a good man foist unwarranted claims upon the public?

What Jesus Did

Jesus supported His claims by His deeds. He performed "works which none other man did." John 15:24. "I have greater witness than that of John;" He said on one occasion, "the same works that I do, bear witness of Me, that the Father hath sent Me." John 5:36.

The stories of His miracles are well known. He healed the sick, cleansed lepers, cast out devils, raised the dead. He chose to do the things which appeared utterly impossible to human eyes. He fed five thousand with a few barley loaves and fishes, and once brought stormy Galilee to a sudden calm.

Legends! says someone. No; rather evidences of the truthfulness of the claims of this good man. "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book:" but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:30, 31.

It is something that the friends of Jesus believed in His claim to divinity. All of them were assured of it, even the higher critic Thomas exclaiming after the resurrection, "My Lord and my God!" John 20:28. But a man is sometimes best judged by his enemies, or at any rate by those who are not his intimate acquaintances. What was their opinion? "The officers answered, Never man spake like this man." John 7:46. "And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." "They were astonished at His doctrine: for His word was with power." Luke 4:22, 32. "All the people rejoiced for the glorious things that were done by Him." Luke 13:17. But the centurion went further still. When he "and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." Matt. 27:54.

The Word is Nigh Thee, Even in Thine Heart

Better than academic proof is personal experience. The converted sinner knows better

than anyone else that Jesus is divine. He has proved it for himself. Like the Samaritans who asked Jesus to stay with them for two days, he can say: "Now we believe, not because of thy saying: for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world." John 4:42. Or like Peter, who said, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." John 6:68, 69.

The Sting of Death is Sin

Jesus conquered death. The founders of all other old religions are dead men. Christianity rests not merely upon moral philosophy but also upon the eternity of its author. The supremacy of Jesus over sin is demonstrated by his victory over death and the grave. Scientific attempts to make a religion adapted to human needs and in conformity with the known facts of natural law all stop at the brink of the grave. God only can give life to the dead. This gives weight to Paul's masterly argument in 1 Cor. 15:16-18. See also 1 Cor. 15:54.



"Headley" Sir Adam Beck's Residence in London, Ontario



The first steam railway in Canada. This was in 1837. From a print in the



UPPER LEFT—C. P. R. train, carrying the Governor-General, leaving Field, B. C., on Oct. 1901 for Vancouver. Notice the five locomotives attached to the train, one at each end and three in the middle. One of the type of No. 2300 could now pull the train over the divide.

LEFT—Double ended wood burning locomotive brought out from England in 1872 for the Toronto, Gray and Bruce Railway.

LOWER LEFT—A very fine fourteen foot replica of the old C. P. R. steamer, the "Empress of Britain," which is on exhibition at the Mount Royal Hotel, Montreal. It is insured for \$20,000.





ed on the Champlain and St. Lawrence Railway
u de Ramezay, Montreal.



UPPER RIGHT—Donald A. Smith (Lord Strath-
cona) driving the last spike on the C. P. R. at
Craigellachie, on Nov. 5, 1885. In the Spring
of 1886 a through passenger service was inau-
gurated between Montreal and Vancouver.

RIGHT—C. P. R. locomotive No. 2300. One of
the latest and most powerful types now in use.



LOWER RIGHT—The new C. P. R. steamer
"Princess Kathleen" built at the Clydebank
yards of John Brown & Co., for use between
Vancouver, Victoria and Seattle. The "Princess
Kathleen" and her sister ship the "Princess
Marguerite" are the largest and fastest ships of
the Canadian Pacific passenger coastal service.



The Time and the Signs of Christ's Second Coming

For there shall arise false Christ's, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
Matt. 24: 24.

by JOSEPH CAPMAN

VERY much is being said today about the time and the signs of Christ's second coming. Many are interested in the subject and are earnestly enquiring about the return of our Lord. This gives false prophets and time-setters an opportunity to prey upon ignorance and credulity. Newspapers give publicity to the false prophets while the churches generally do but little to enlighten the people about the signs that Jesus said would precede His return to the earth. We may find these signs of His second advent foretold and recorded in the New Testament, and we are also told that superstitious rumours filled Judea with alarm just prior to the first advent of Jesus.

Certain marks in the snow are signs that an animal has passed that way; a blush is a sign of the sense of feeling; and black clouds are a sign of a storm; but Jesus said there would be signs in the sun, moon, and the stars, and upon the earth, as heralds of His coming, and that the generation that would see all these signs predicted in the New Testament, would not pass away till He appeared to take His kingdom, (Matt. 24: 29-34).

The apostle John, in the book of Revelation also speaks of these signs in the sun, moon, and stars, and of other historic events that would precede them. He foretold of a great persecution of the saints of God because of their faith in the Bible. This great persecution was still in the future in John's day, and was fulfilled during the dark ages when the Papacy tried to wipe out heresy by flame and the sword. John

agrees with Matthew that the signs of Christ's second coming would not occur until after the period of persecution was past. These signs were to be hung out in the heavens, in the sun, moon, and stars, and after that the heavens would open and the King of Kings descend to give to every man according to his works, (Rev. 6: 8-17; 22: 11, 12).

Where Do We Stand?

Martyrdom from religious persecution ended in Europe about the year 1776. The signs in the sun and moon followed "immediately" after. On May 19, 1780, history records a remarkable "Dark Day", which astronomy is at a loss to explain. The following night was unnaturally dark. When the moon did shine it had the appearance of a disc of blood in the heavens. On November 13, 1833, we have an account of the most notable shower of meteors, or falling stars, ever recorded in history.

While speaking of these signs of Christ's second coming in the Casino Theatre, in the city of Halifax, N. S., a short time ago, the writer told the audience: "This shower of falling stars was seen all over North America. No doubt it was witnessed in this city. Of course the fixed stars, the planets, would never come crashing down and destroy our world. The stars are reliable. 'They are still doing business at the old stand;' but when we see a meteor shoot across the sky we call it a star. The people who witnessed that grand exhibition of shooting meteors on November 13, 1833, called them 'Falling stars.'"



The above cut is a representation of a meteoric phenomenon which occurred in November 1833, as published in the Recorder at the time, a description of which is given below.

There was in the audience an employee of the *Halifax Chronicle* who remembered that the paper entitled *The Nova Scotian* had been published for more than one hundred years. The next day he went into the files of 1833 and found the following interesting description of what took place in Halifax, November 13, 1833:

Singular Phenomenon

"The following account of a very singular phenomenon, has been handed to us by a gentleman who resides on the eastern side of Halifax Harbour:

"On looking out of the west window of my cottage in Dartmouth this morning, I was surprised to observe a number of stars shooting rapidly from the zenith towards the horizon, leaving very brilliant trains of light after them. I immediately went to the southern and also to the eastern windows, and observed the same appearance. In consequence of this extraordinary occurrence, I immediately called my family who also observed the same thing, and sat at the windows, for the space of half an hour,

admiring. While looking out of the window the town and harbour became suddenly illuminated, as I thought by lightning, but on running to the south windows we perceived a brilliant meteor had burst to the east of Fort Clarence, leaving a brilliant train of light in the sky which lasted, I suppose, twenty seconds after we reached the window; at the time we saw the greatest light we heard an explosion distinctly—the shooting of stars continued until day light had so far advanced as to obscure them; a strong breeze to the west was blowing at the same time. Being determined to see as much as possible of this singular phenomenon I went out and observed a bright cloud to the N. E. and this surprising shower of stars falling in every direction."—*Extract from "The Nova Scotian" printed in Halifax, November 14, 1833, pages 362, 363.*

Then in the files of *The Halifax Recorder* (a paper that has been published for one hundred and thirteen years) we found the following account of the falling stars and the remark-



Beautiful Shalimar, a most famous garden in Kashmir, India.

picture accompanying this article of that event.

"The *New York Commercial Advertiser* has a communication of a meteoric shower, seen during the present month; the same doubtless which had been seen in Halifax and other parts of Nova Scotia. In this, the meteors are represented as having darted from a central point to every part of the horizon. They emitted, it says, considerable light, and one was heard to explode with a sound like that occasioned by a sky rocket. The singularity of this shower is said to consist in the countless numbers of its meteors, and in their uniform divergence from a point 15 degrees from the zenith." —*The Halifax Recorder*, November, 1833.



The Church of All Souls, Langham Place, London, recently celebrated the hundredth anniversary of its dedication. The church was built by the English government as a thank-offering to God for the victory over Napoleon at Waterloo.

The signs in the sun, and the moon, and the stars are all in the past. Thousands of people see these things as signs of His coming, and if we believe the New Testament we know that the event must be near. By a parable Jesus sought to impress upon us the reliability of the signs of His coming. He said that when we see the buds on the trees in the spring we know that summer is near. In the same way, when we see these signs in the sun, moon, and stars, we know that the second advent is near. There are only a few weeks between spring and summer, but there was to be a generation of preparation for the coming of our Lord, (Matt. 24: 29-34).

For many years now there has been a worldwide proclamation of these events. The average man on the street believes that we are living in the last days. The Holy Spirit is impressing men. Multitudes refused the message of Noah when the door of the ark stood open at the time of the flood. In the same way multitudes scoff while the door of mercy stands ajar for all who believe today.

"Rehearsal"

At the close of the Papal persecutions the sun and moon were darkened, and in 1833 the stars fell from heaven. We see that the signs which Jesus said would be signs of His coming have actually come to pass. Then we are that generation that shall see Him come. The message has gone round the world. As surely as marks in the snow are signs that an animal has passed, so surely are these signs in the sun, moon, and stars, signs that Jesus is coming again. If we have the courage to throw our social, financial, and moral support into the message of His soon coming, we may calmly wait God's time, unmoved by the message of those who cry "Lo here" and "Lo there," is Christ. We may know when the event is near but not the exact time.
Halifax, N. S.

CHASING BUTTERFLIES

by C. L. PADDOCK

YESTERDAY, as I watched some little fellows with their nets chasing butterflies, I thought of us older children in our pursuit of happiness. The butterfly would allow the little fellows to get quite close to it, then take wings and fly away. It would fly only a short distance and alight again, thus enticing the little hunters on and on.

We are all in the pursuit of happiness. We may be using different kinds of nets, but we are all in the chase. We set our hearts on some goal today, and we feel in our inmost souls we shall be supremely happy when that goal has been reached; but when we get there, our butterfly flits away, and we again take up the chase.

When we get more money, so we shall not have to economise, how happy we shall be! When we get into a better house with all modern conveniences, then happiness will reign in our home. The money is obtained, and we move into the house of our dreams; but our butterfly has flown a little farther, and we take up our nets and rush on.

The modern idea of happiness is to dine on the fat of the land; to ride in eight-cylinder motor-cars; to deck our bodies with expensive clothing and our fingers with diamonds; to have servants to answer our beck and call; and to sow our money to the winds—in short, it is to have everything the heart desires and to throw off all restraint.

But take a trip to the homes of some of these fortunate (?) ones who possess these Utopian luxuries. One visit will disabuse the mind of the idea that these things bring happiness. These people are oft-times narrow, petulant, and unhappy. Their butterfly is still on the wing, and they are following on.

The young long for the days when they can be their own boss and assume life's responsibilities, while those who have grown older dream of the joys of untrammelled childhood, and wish they could live life over again. The poor man dreams of the joys which must come with riches, and the rich man thinks of the happiness he enjoyed when he was not burdened with the responsibilities which wealth brought with it.

But I noticed that some of the little fellows did catch their butterflies, and I have seen some people in this old world who are really happy.

All the gold of the world cannot buy happi-



In the "Empress Hotel" Gardens, Victoria, B. C.

ness. A house could never be so constructed that it would make its inmates happy. Worldly pleasures bring only temporary and artificial joys. Social position or fame has been a disappointment to multitudes in the search of contentment.

The man who walks to his work with his dinner-basket under his arm can be just as happy as the financier who rides to his office in a limousine.

But most of those who seem to be happy are living an unselfish life of service, living for others, living in the present, one day at a time. They are not allowing today's blessings to be dimmed by the brightness of tomorrow's possibilities. In such a life there is real joy even though the home be humble and the bank account small. The individual who is right with God and man is the one who has found happiness. When we come to the end of life's road and physical strength fails, blessed is that man whose hope reaches beyond the grave. He has made a real success.

Life is Too Short

ELLA W. WILCOX

Life is too short for any vain regretting;
Let dead delight bury its dead, I say,
And let us go upon our way forgetting
The joys, and sorrows, of each yesterday.
Between the swift sun's rising and its setting,
We have no time for useless tears or fretting,
Life is too short.

Life is too short for any bitter feeling;
Time is the best avenger if we wait.
The years speed by, and on their wings bring
healing.
We have no room for anything like hate.
The solemn truth the low mounds seem revealing
That thick and fast about our feet are stealing,
Life is too short.

Life is too short for aught but high endeavour,—
Too short for spite, but long enough for love.
And love lives on forever and forever,
It links the worlds that circle on above.
'Tis God's first law, the universe's lever
In His vast realms the radiant souls sigh never
"Life is too short."



A Beauty Spot on the Rideau River Near Ottawa

A Foolish Wise Man

by C. S. LONGACRE



WE read in the Bible that God will "put to shame them that are wise." That is, God will turn to shame the pretended wisdom of those who are wise in their own conceit.

A striking illustration of such pretended wisdom appeared in an Associated Press report, Oct. 22, 1924, in which Prof. Russell T. Crawford, astronomer at the University of California, is alleged to have made the following statement: "Methuselah was not 969 years of age when he died, as set forth in Genesis, but was only eighty years old. The ancients computed their time by cycles, which we have taken to mean years. This is wrong, for the ancients did not mean a yearly cycle, but a cycle of the moon, of which there may have been 969 in Methuselah's life. There are that number of moon cycles in eighty years."

Such a statement and deduction of logic may appeal to the casual reader of the Scriptures as very plausible and even possible. But a more critical investigation into the facts related in Genesis shows at once the fallacy of such logic and the shortsightedness of the deduction. If it is true that the ancients reckoned their years by monthly cycles, then Adam was seventy-seven years old when he died, and nine years old when Cain was born; and Eve was the same age. Seth would have been seventy-six years old when he died, and eight years old when his first child was born. Enos would have been seventy-five years old when he died, and only seven years

old when his first child was born. Cainan would have been seventy-five years old when he died, and only six years old when his first child was born. Mahalaleel would have been seventy-four years old when he died, and only five years old when his first child was born; and Enoch would have been only five years old when Methuselah, his first son, was born.

And how can such reasoning reconcile the record in the seventh chapter of Genesis, where it says the flood came "in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month," and further states that "the waters prevailed upon the earth a hundred and fifty days"? In the eighth chapter of Genesis we read that the flood prevailed five months, proving that the ancients reckoned thirty days to each month much as we do.

All this shows that the ancients knew all about days, months, and years, and that the same number of days were in a month then as are in our month now. How can Professor Crawford reconcile these indisputable facts in Genesis, with his new theory that the years of Genesis were the same as our months today? Has he thought the thing through, or did he merely look at a part of the record in Genesis, and base his theory upon it without considering the whole? The simple record of Genesis confounds worldly philosophy by its inspired depth of wisdom.



The home of the Canadian Club of Great Britain at 29-31 Spring Gardens, London. The Club is near the Admiralty Arch and close to Trafalgar Square.

Side-Tracked in the Prime of Life

A Lecture on Health Given to Sanitarium Patients

by D. H. KRESS, M.D.

SEVERAL years ago, some business men going to their offices in the city on a fast train were side-tracked at a railway station. After a half hour's waiting they became quite uneasy and said to the conductor, "This is great service you are giving us," and they reminded him of the important appointments they had for that morning in the city. The conductor made no reply. They waited another half hour, when a freight train passed them. This was too much, and they then became abusive.

After a little time the conductor came to them and said, "Gentlemen, there has been a flood down the line, and I was not sure about the bridge ahead of us, so I side-tracked the train and let the freight train go ahead to test it. The bridge went down." These business men who were so badly disappointed were then thankful that they had been sidetracked. They were unable to see what their conductor saw ahead of them.

The Cases of Cornaro and Wesley

In reading about men who have lived to advanced age, I find that usually at some time, at or near middle life, they were side-tracked by sickness. Louis Cornaro who lived past the age of one hundred was one of these. At the age of forty he was at the point of death. His physician informed him, that there was no hope for him. All of his relatives had died. He alone was left. He now determined to find out why he was in this condition. He soon discovered the causes and began to live differently. Instead of eating and drinking as before, he limited his daily supply of food to only twelve ounces. His friends then predicted he would surely die of starvation. But he did not. He surprised them all, and in one year was enjoying good health. He outlived them all.

At the age of fifty, in writing to his physician this man said, "I fully expect to live another quarter of a century." Time more than fulfilled this prediction, for he lived to the age of one hundred. At the age of ninety-six he wrote his biography, which is most interesting literature. He tells us how he enjoyed life at that advanced age. His organs were functioning perfectly. "I relish an or-

dinary piece of bread," he said, "better than I formerly enjoyed the most exquisite dainties." He appreciated the beauties of nature as he never did before. All of his senses, he informs us, continued "perfect." It was well for him to be side-tracked early in life.

John Wesley was another side-tracked man; while he was never an intemperate man, he lived as did the people about him. At the age of forty he was practically an invalid and began to make some changes in his manner of living, to which he ascribed his long and useful life. In writing to the Bishop of London years afterward he said, "Thanks be to God, since the day I gave up the use of wine and meat, I have been delivered from all my ills." At the age of eighty-two he said, "It is now twelve years since I have experienced any sensation of weariness."

A Personal Experience

We find that men who have lived the longest have usually been men who at some time in life were side-tracked by sickness; this gave them time to think and make reforms in their habits of life.

I will give you a little story of my own life, for I was side-tracked for a year. I know something of how it feels. At the close of a lecture in Australia some years ago a lady came up to me and said, "Are you Dr. Kress from London?" She had read a report of my death in a London paper. She brought the paper containing my obituary. It was interesting reading. In large head-lines was the following: "The voice we once heard we shall hear no more." It gave a very vivid write up of all the good things I had ever done and some that I had not done, and said, "The world can ill afford to lose such men."

It happened in this way. I was a very sick man. I had been leading a very active life for years, burning the candle at both ends, and finally my health failed. I then discovered I had a disease known as pernicious anæmia. It is recognized as an incurable disease. I fully expected to die, and in fact came to the place where I wanted to die. I thought that possibly if I lived longer I might do some wicked thing, and the Lord knew best; so I felt reconciled. While in this condition of hopelessness some

of my associates in the work were determined I should live. They carried out the instruction given in the Book of James and had a season of prayer. The result was that I made a complete recovery. However, they did something that I knew nothing about at the time. They sent a telegram to America saying, "Kress dying; pray." This message was read before a large meeting, and a season of prayer was engaged in by those assembled. As stories go I suppose this one went. Someone said Kress is dying. The next one probably said by this time no doubt he is dead, and so it got into the papers.

This taught me a lesson. While I had been

have wandered every one to his own way. Our habits are not all that they ought to be. We have all detoured from the simple life and God's way of living, and few of us would return if we were not side-tracked. The Scriptures say, "Then they cried unto the Lord in their trouble, and He delivered them out of their distresses." "And He led them forth by the right way." This is what God does when we are sick. It affords Him an opportunity to point out to us the more excellent way of living: the way that leads to life.

We are all anxious to be healed instantly; that oftentimes gets us into trouble. We should feel more concerned to ascertain and



Ban Righ Hall, the Women's Residence, Queen's University, Kingston, Ontario

careful in my habits of eating, I worked from morning till night, had my office in the city of London, and was medical superintendent of the Sanitarium out in the country. I edited a health journal, and, in addition, travelled from place to place giving health lectures. I was working at a breakneck speed. I was starting a new work, and, being alone, I felt everything depended upon me. Why at such a time I should be side-tracked I could not then understand as I do now. I know now that it was the best thing that could have happened.

It is well for all of us to be side-tracked some time in life. We have all gone astray, we

correct the causes of our illness. What is the good of being raised up to health and then not knowing how to maintain it, soon get back into a similar or worse state?

Health Laws Must be Followed

Some time ago I read an interesting interview between a "side-tracked" man and a Chinese physician to whom he sent for some medicine to cure him of his malady. This side-tracked man was Herschel S. Hall. As related in the *Saturday Evening Post*, the physician came, felt the sick man's pulse, inquired briefly as to his sufferings and then entered



The Great Common Room of Ban Righ Hall runs parallel with the Campus.

upon a questionnaire concerning the various things the man was eating, drinking, and smoking. When the inquisition was finished, the Chinese physician bade him good night and informed him that he could not cure "a big fool."

Do not expect a cure without correcting your wrong habits of eating and drinking. Make that the important thing while here. Lay aside the cigar, the pipe, and the cigarette.

Some bring their sick stomachs and livers and kidneys to their physicians somewhat as they would take a pair of shoes to a cobbler. They say, "I am here for two weeks. I must then get back to work. I want you to fix me up by that time. Now it is up to you, doctor." The fact is, about all the physician can do is to point out the way back to health. It is up to the patient to walk in it. If he fails to do it, the physician is helpless. Some of us are side-tracked because, like Herschel Hall, we have been careless in our habits of eating.

A short time ago I received a letter from a man who was twenty-five years ago a patient of mine in Battle Creek, Michigan, U. S. A. He came to the Sanitarium a discouraged and depressed man, a side-tracked man. I tried to help and encourage and instruct him, while he was there taking the treatments. Now he is eighty-three years of age. He wrote, "I want to thank you for the divine advice you gave me.

I am eighty-three years old. I remember what you said to me. You said, 'if you follow the instructions I will give you, you will live to a good old age.' It has actually been fulfilled." At the age of eighty-three, he is in possession of good health, thankful that at the age of fifty-five he was side-tracked.

Co-operating with Nature

We can go about the matter of health-getting the same way the gardener goes about his work of restoring sickly plants. He understands the laws of plant life. He puts something that is lacking into the soil and the plant responds. If we sustain an injury to the hand, we somehow expect it to heal if we keep the parts clean. Nature is ready to respond if we do our part. We can exercise the same faith with regard to the healing of our internal organs if we treat them properly. Nature, if given a chance will heal the injuries sustained. Our prayers are not designed to change God's laws or God's attitude toward us. They are designed to change and bring us into harmony with His laws, thus enabling Him to do what He desires to do. He says, "I desire above all things that thou mayest prosper and be in health."

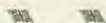
Let us not then become impatient. Nature's processes are slow. We are in a hurry, God is not. Do not become weary in well doing,



A Lovely View of Lake Ontario from the South Wing of Ban Righ Hall.

for in due season you shall reap if you faint not.

God desires all who are healed to make changes in their habits of life which are wrong lest they get into a similar or worse condition later. "Behold, thou art made whole: sin no more," Jesus said to the man He had healed, "lest a worse thing come unto thee." These words are addressed to all whom He heals. To be healed is important, but it is more important to learn how to live so as to keep in health.



The Best Method of Self-Defense

WHEN wronged, we feel that we must defend ourselves. If misrepresented or lied about, the natural man, the old man of sin, asserts himself, and if we are not careful, there will be trouble. In the home, in the family relations, the wife perchance feels that she should defend herself on account of her religious convictions, against the tongue of an irate and unreasonable husband; or the husband may feel that he is unjustly accused by the wife with a cruel, cutting tongue, because of some act in the daily routine which to him may not seem to be out of place.

But there is an art of self-defense which will

win, though not practised as much as it should be.

"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously inclined young man inquired of his pastor.

"Certainly not," answered the minister; "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes: you will find it laid down in the first verse of the fifteenth chapter of Proverbs: "A soft answer turneth away wrath." It is the best system of self-defense of which I know."—*"Outlines and Illustrations," p. 9*

O, how much a kind word will do! How it subdues the troubled soul, and takes the fighting spirit from us! Hasty, impetuous words, how many hearts ache because of them! "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." Prov. 29: 20.

Are you cross and hasty? Do you pour out your words, and do your thinking later?

The "Solomon method" of defense will smooth the troubles in the home, and bring peace to the troubled waters.—*G. B. Thompson.*

Seen Through Others' Eyes

A Prayer

C. A. RUSSELL

A day is born. The gray of eastern sky
Has turned to hues of crimson and of gold.
This day is mine, for yesterday is dead.
Tomorrow is unborn. This hour, this day,
I stand or fall; I win the fight, or lose.

The path before me is an untrod way;
No foot an imprint on the sand has left;
No pilgrim passing on the way before
Can pause and lend to me a helping hand.
The path that each must take lies unexplored.
And when the evening falls, and setting sun
The lighted west shall paint in glorious hues,
What shall the record be? Shall vain regret
Oppress the soul and rob of peace and rest?
Shall conscience lash and sting because of sin,
Known sin indulged, known duty left undone?
Or shall the peace of God, a blessed calm,
A consciousness of joy divine, be mine?

At dawning of the day I ponder, Lord;
So many times my weary feet have slipped.
What pitfalls has the enemy of souls
Digged for my unsuspecting feet today?
What trials sore, what testings shall be mine?
What doors of glorious opportunity
Shall open wide, inviting me within?
What hungry soul may I the bread of life
Be privileged to offer full and free?
What heavy load may I with joyous heart
Assist some weary traveller to bear?

And so, dear Father, in this morning hour,
To Thee I lift my heart in earnest prayer;

Not for tomorrow, Lord,
Just for today,
Give me Thy Spirit, Lord,
Humbly I pray.

Keep me from trespassing
In the broad way;
Make me a blessing, Lord,
Just for today.

This is my Morning Watch
Cry unto Thee;
Keep me from falling, Lord;
Save even me.

A Portable Fatherland

HEINE speaks of the Jews, who had preserved the Bible from the great conflagration of the second temple as carrying it around with them like a portable fatherland.

There is a whole universe in that single phrase—a portable fatherland. Through the

darkness of the Middle Ages, they carried this book with its strange promises: "He sendeth the springs into the valleys that run among the hills." "The valleys also shall be so thick with corn that they shall laugh and sing." "Before you the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands." They concealed the treasure in their ghettos, and faced the Gethsemanes which they experienced in every land, with a stout heart and unafraid. Its ancient liturgies wrought out of passion and terror sustained them in a heart-breaking journey across many dead centuries. In the old days at a time when in the temples of Babylon, Ninevah, Sidon and Tyre, bloody and lecherous rites were celebrated, at the mere mention of which, even now, we stand aghast, Israel sat under its fig-trees piously chanting the praises of its invisible God. These days would recur. They sustained the play of all present malign forces because they were stewards of the heritage of all the future. A constructive program stretched out before their eyes with the ideal social state of its goal. Their minds were filled with God's plan for the nations and the world, for they carried the message of the prophets who were able to deliver it with the divine commission, "Thus saith Jehovah."

There is nothing else like it in all the world. The classic story of Aeneas fleeing from Troy, carrying on his bent neck and broad shoulders his father Anchises, with his household gods, and holding by the hand his little son Ascanius, to erect on the shores of Italy the walls of lofty Rome, to found the Latin race and the lords of Alba, is tame in comparison. The heavenly gods sent the wanderer from Ilium many sorrows. But these sorrows were soon assuaged. His son came to honour and he knew it. For himself there is in store happy days, kingship, and a royal wife. He discovered a new fatherland, a new and mighty fame. But for this people whose ancient glory blossomed on the banks of Jordan and on the heights of Lebanon, there remained only the precious casket which contained the portable fatherland—the key indeed rejected—with persecution and suffering on every battlefield of bigotry for nineteen centuries. It has been a perpetual pilgrimage. At the beginning of the exodus, these men, who

were connoisseurs of precious things, left in the lurch the gold and silver, the precious stones with which the temple was plentifully adorned, to carry only the Bible.

The nation, crushed under the iron heel of the world's advance and scattered among every people under heaven, retained the writings of the prophets. They have been translated into every language, and are read by every nation. Today the words of the prophets resound from every pulpit, in admonition and menace, for comfort and salvation. The substance of the prophetic discourses is sufficiently familiar, and these words spoken thousands of years ago do not fail of their effect today. From the depth of the heart they welled forth, divine inspiration was their source, they were addressed to men burdened with passions and frailties; and hence they have kept their power through centuries and tens of centuries. They were wise master-builders who fastened their words like nails. Though we read through them for a life-time, there will always be something new to startle and delight us.

This small country, with its varied experience of war and peace, prosperity and distress, pastoral, agricultural and urban life, independence and subjugation, developed such ideas of morals and conduct, such conceptions of the infinite as have made it the spiritual teacher of the race. As was natural, the religious development was strongly influenced by national environment and experience; but one needs neither camels nor palm-trees to be virtuous; and virtuous is its imperishable message. It cared nothing for science and knew little of philosophy; but what Israel did in the sphere of religion is far more epoch-making, unique and effective than what the Romans did in the sphere of politics, or the Greeks in that of art or science. Art interests a chosen few; politics a larger number; but religion embraces all classes of people, from the king to the beggar, and strives more and more to embrace all the sons of men. This fountain will always be found full of water for the soul's deepest thirst:

"We search the world for truth, we call
The good, the pure, the beautiful
From graven stone and written scroll,
From the old flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read."

The gospel is the completion and fulfilment of prophetic hopes. Jesus once said to the people of Judah, "Ye search the Scriptures,

because ye think that in them ye have eternal life; and these are they which bear witness of me."—*Selected.*

Un-QUOTA-ble

SHOULD you chance to be in Wall Street when a merger is impending,
Or a deal of first importance is exploding with a bang,
You will find the great financiers an attentive ear are lending
To a modest chap whose father keeps the store at Penetang.
There's a man from Manitoulin, who a rumour says is rulin'
The night court at Chicago, where the bandits set the pace;
And listen to me will ya! Bobby Brown who left Orillia
Is settled out in Denver and is mortgaging the place.
Down in Akron in Ohio lives another fellow I know,
Owns a factory making tires half the world goes rolling on;
His business ways are thorough and his home town Peterboro
Will likely raise a monument to him when he's gone.
In the blue grass State, Kentucky, Billy King has been most lucky
Raising early corn and cabbages to flood the New York mart;
Whilst proud mama in Kitchener is telling every listener
The story of why Will left home and how he got his start.
You may travel where you want to, through the land south of Toronto,
Where Old Glory is a-waving and the Eagle screams or clucks.
In the most unlikely places you will find familiar faces,
The best of all Americans are emigrant Canucks.
Wherefore do not let vexation, at this talk of annexation,
Drive you into desperation. There's no need to raise a fuss.
If there's any taking over, WE shall still reside in clover;
'Twill be we who take the U. S., not the U. S. take on us.
—*Geoffrey W. Cox in "Saturday Night," Feb. 7, 1925.*

NEWS NOTES

—In Japan, where there is less than 2 per cent illiteracy, all the children go to school.

—“Cotton batting,” from wood pulp, has recently made its appearance in Germany.

—On the famous Liberty Bell, in Independence Hall, Philadelphia, is the inscription: “Proclaim liberty throughout all the land unto all the inhabitants thereof.” This is taken from Leviticus 25:10.

—A new dam across the Blue Nile at Sennar, 150 miles above Khartum, is being built by a well-known British contracting firm. The dam will be more than two miles long and approximately 650 miles of drainage and irrigation canals will be constructed. The land so reclaimed will be used for the cultivation of cotton. The project is expected to be completed this year.

—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.”

—Paper Pulp, ether, alcohol, oil, tannin, fertilizer and stock food are some of the products made from the southern water hyacinth so much dreaded by the navigator of the bayous and looked upon as a nuisance by irrigation men. This plant chokes the smaller streams of Louisiana, blocking navigation. The enormous volume, rapid growth and cheapness of the raw material will prove a blessing to both the manufacturer and shipping interests.

—In Mukden, Manchuria, there is a street car line over which little dilapidated cars, each drawn by three Mongolian ponies, run from the walls of Mukden to the railroad station in the Japanese zone. These same cars were used on the cross-town lines in New York City 30 years ago. When New York discarded them they sold the cars to Tokyo, Japan, and when Tokyo adopted the electric system the cars were sold to a firm in Mukden.

—A red cap at the Grand Central terminal in New York City was body servant to Lord Kitchener for a dozen years, and was the head interpreter of the Roosevelt big game expedition to Africa. He is familiar with 13 languages and five African dialects.

—A Canadian Press dispatch from Quebec is authority for the statement that Cardinal Begin, Roman Catholic Primate of Canada, will visit Rome this year leaving Quebec on May 5. His Eminence, who is 85 years of age, will be accompanied by a number of pilgrims on the occasion of the Holy Year. It is expected that Canon Vaillancourt and Canon Laberge will travel with Cardinal Begin.

—A scar on a tree caused by barbed wire cutting on the trunk three feet from the ground when the tree is ten years old will still be three feet from the earth when that tree is thirty-five years of age or older. A surveyor's blaze struck shoulder-high a hundred years ago will still be shoulder-high today if the tree yet stands. A tree expands in girth with the seasons, but greater height is attained only by new growth at the tree top.

—Lenin is reported to have said, “Our Communists are often mighty fine theorists, but they are no good as far as practical labour is concerned. Our worst enemy nowadays is the Communist-orator, who is put in high positions. We must do away with agitators and propagandists, who know how to break down, but who are unable to put something else in the place. These people are a hindrance to the proletariat.”

Canadian National Exhibition

Forty-seventh Year

Toronto, Aug. 29 — Sept. 12, 1925

It is not too early to begin planning to attend the Canadian National Exhibition this year. No other exhibition can quite take the place of this largest yearly exhibition in the world. It is progressive and every year has its new distinctive features. The preliminary announcements indicate that the Exhibition in 1925 will be bigger and if possible better and more worth while than ever before. At the Toronto Exhibition you will see the latest developments in industry and invention. No matter what line you are interested in you can learn something more about it at the Ex.

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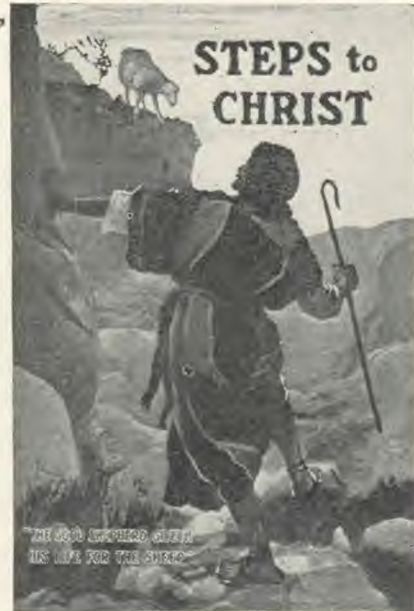
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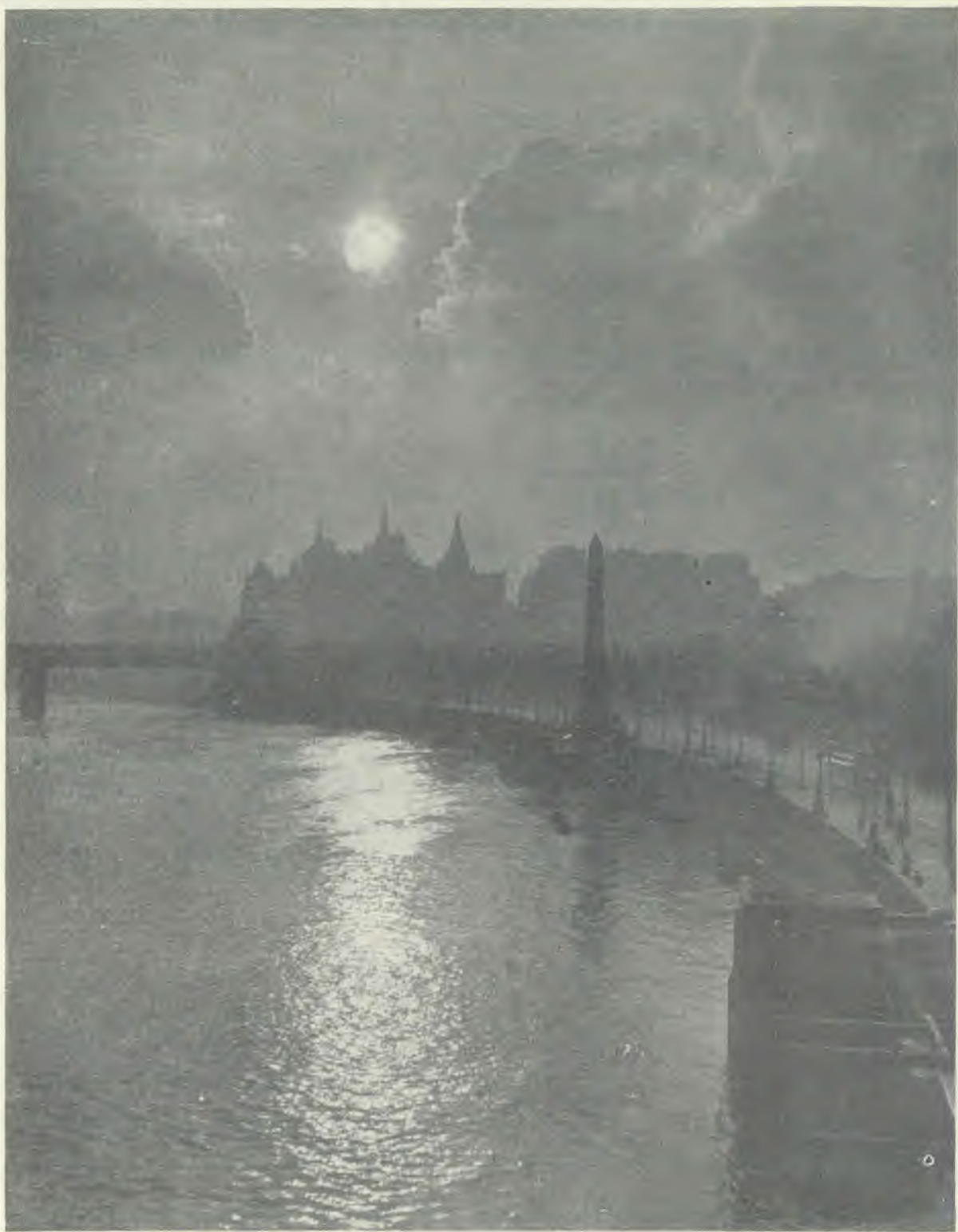
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