

# *The Canadian* **WATCHMAN**



Read "Evolution Debate Stirs America" page 6

## *If We Knew*

*There are gems of wondrous brightness  
Oft-times lying at our feet,  
And we pass them, walking thoughtless  
Down the busy, crowded street.  
If we knew, our pace would slacken,  
We would step more oft with care,  
Lest our careless feet be treading  
To the earth some jewel rare.*

*If we knew what hearts are aching  
For the comfort we might bring;  
If we knew what souls are yearning  
For the sunshine we might fling;  
If we knew what feet are weary,  
Walking pathways roughly laid,  
We would quickly hasten forward,  
Stretching forth our hands to aid.*

*If we knew what friends around us  
Feel a want they never tell,  
That some word that we have spoken  
Pained or wounded where it fell,  
We would speak in accents tender  
To each friend we chanced to meet;  
We would give to each one freely  
Smiles of sympathy so sweet.*

—*Genesee Richardson*

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## EDITORIAL COMMENT

### *The Assured Discoveries of Science*

WE are often told that the theory of evolution rests solidly upon the assured discoveries of modern science, and this statement is generally accompanied by a pitying sneer at the lack of mental comprehension of those who still regard the record in Genesis as historical. Undoubtedly we are living in an age when "knowledge is increased." Mankind has been greatly enriched during the last century in the knowledge of many facts that have contributed much to our material ease, comfort, and safety.

It must impress any thoughtful person as remarkable that so little progress in these things should have been made during the thousands of years of which we have some preserved history, and then suddenly the world is plunged into an age of invention that staggers the senses in the effort to keep pace. What does it all mean? It is so unlike developments in nature where things grow slowly to maturity and then go back to the dust from whence they came. Is civilization heading for a climax as sudden and surprising to the

natural mind as was the coming of this age of invention? Is it not significant, too, that the only hint of what was in store for the present century came not from the scientists or students of philosophy of the past, but from the prophets of scripture?

It was the prophet Daniel who was told to seal up his writings until the time of the end, and then many would run to and fro, and knowledge would be increased. Is it reasonable to believe that the increase of knowledge that God foretold by His prophet would make man wiser than the scripture that gave him the only hint of its coming? Is there not a danger that human minds will become giddy with such abnormal intellectual growth, so that its conclusions may not be as reliable as men imagine? Would it not be sensible to subject these so-called assured discoveries of science to careful, deliberate, and exhaustive examination, before we give up our faith in the Bible as a supernatural revelation?

Just what are these assured discoveries of science? There are theories galore which, though heralded as scientific facts a decade ago, have not stood the test. How



PROFESSOR MAXWELL LEFROY

The use of poison gas in war is one of the terrors that statesmen are trying to outlaw by national agreement. Prof. Lefroy, of the Imperial College of Science and Technology, London, England, is shown examining "Lewisite", the deadly odourless vapour which kills humans without their knowledge of its presence. The professor recently had a very narrow escape from death while experimenting with "Lewisite".

then can we be fully assured that all the present scientific conclusions are all in full harmony with the facts upon which they are based? They are after all only human conclusions; and there are other conclusions that can be drawn from these same facts which are fully as reasonable and more in harmony with the Bible record of creation.

We cannot help but be a bit sceptical of these boasted "assured discoveries," that so lightly and flippantly set aside God and the judgment and the assured influences of the gospel of Christ. It is quite possible that in less than another hundred years the Bible record will have been found wiser than men, as it has been so many times in the past, and some of the "assured" conclusions of men will have gone into the oblivion to which the advancing light has consigned so much of man's boasted achievements of the past. I shall wait at least

another century before giving up my experience in the new birth for the theory of evolution which the grey matter in my head will not permit me to accept as a logical deduction from the known scientific facts. The publishers of this magazine can supply you with well-written scientific books which explain the latest scientific discoveries in harmony with the records of Scripture.

### *A Birth Certificate*

A BIRTH certificate is a good thing to have sometimes. Its importance has been recognized and this has resulted in different plans to preserve proper records. The practice of keeping family records in the Bible or elsewhere has facilitated the settlement of important legal claims. On a larger scale, church and parish records have served a useful purpose in estab-

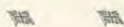


On Wednesday, June 6, King George and Queen Mary celebrated the fifteenth anniversary of their accession to the throne. All the members of the royal family are in the picture except H.R.H. Prince George who is an officer in the navy.

lishing evidence of family relationships. Now, most civilized countries keep exhaustive records of vital statistics. These, however, do not usually go back to the time of the early settlements in America.

The writer was born in Elizabethtown, Leeds Co., Ontario, on the 9th of February 1869, but when legal record of the fact was sought it was found that no official records of births and deaths in Leeds Co. were extant prior to April, 1869. Fortunately my mother made legal affidavit before her death as to the date of my birth. One cannot swear to the date of his own birth, but his parents can. It appears that a person without a birth certificate may have difficulty in proving legally that he was ever born at all. The presumption in Christian countries is strong that he must have been born from the very fact that he is here.

But this evolution nonsense only has to take one more step in order to raise the question whether present existence as a human being is any proof of birth at all. If men developed from other forms of life millions of years ago and dogs and cats are descendant from the same parent stock it may soon be necessary for a man 60 years of age, without a birth certificate, to defend the allegation that he is an abnormally developed frog and never had any human birth at all. How far back can we depend upon the law "every creature after his kind" to go? We know of no good reason why it does not extend back to the very origin of life in the "beginning," and if that is so what becomes of the evolution theory?



### *Sectarianism and Christian Doctrine*

MUCH is being said and written today about the fundamentals of Christianity. This is right and encouraging for the call to evangelize the world presents a task that is worthy of the best and united efforts of all who know the power of the gospel by experimental knowledge. Bigotry and intolerance have often marred the work of God. All sects of the Christian church have produced saintly characters, and no church has had a monopoly of grace. God has blessed the various church organizations because of their loyalty and zeal for the truth that they knew, and in spite of the blindness and intolerance which they have often manifested.

Doctrinal teaching is not to be despised, nor conscientious loyalty to the forms of truth

revealed in the life and teachings of our Saviour, disparaged. But we are living in an age of increased knowledge when every tradition is being questioned. This calls for a re-examination of the reasons for our faith and the abandonment of non essentials and notions that have no support of divine authority. No sane person wishes to be found fighting against truth. Nor can we afford to waste time on non-essentials. Real fundamentals are not so numerous as they may at first appear. It is better, however, to give up everything, even life itself, rather than to compromise truth or jeopardize our hope of eternal life.

Some of the most bigoted sectarians are professed Christians only by accident of birth. It is surprising to know how many church members, both Protestant and Catholic, can give no better reason for their faith than that they were brought up that way. They might have been Mohammedans or Jews if their parents had been such. We shall not be judged by what our parents knew but by the way we relate ourselves to our own opportunities to know the truth.

God has three main witnesses to truth in the world; the Scripture which is the "word of truth," the Holy Spirit, which is the "spirit of truth," and the church which is the "pillar and ground of truth"; and these witnesses agree, and present a basis for agreement amongst Christians. Many differences among Christians are mere matters of form or arise from different viewpoints in hairsplitting interpretation of texts. Some of these are removable by better acquaintance with the aims and motives of those who do not see as we do. Others may remain points of conscientious difference without destroying fellowship, until such time as fuller light helps us to see eye to eye. A man may be a good citizen and a good neighbour regardless of his religious views.

Conscience is not developed in a day. Personal convictions founded upon an inner consciousness do not yield readily to logic. But we should not perpetuate differences which better acquaintance would remove.



"If each man's secret, unguessed care  
Were written on his brow,  
How many would our pity share  
Who have our envy now!  
And if the promptings of each heart  
No artifice concealed,  
How many trusting friends would part  
At what they saw revealed!"



# Evolution Debate Stirs America

by C. F. McVAGH

**I**N spite of all efforts to keep it under control, the fire that the advocates of the theory of evolution have started, and which has been smoldering for years, is breaking out and spreading rapidly. Not since the time of the Protestant Reformation in the sixteenth century has any doctrinal question caused such a stir among religious people. The results too, of the present controversy over the evolutionary hypothesis may be as far reaching and may affect civilization as vitally as did the mighty upheaval that followed in the wake of the preaching of Luther, the monk of Wittenberg, and the famous protest of the princes at Spires. Now, as then, the agitation is not confined to church people alone. True, nearly every congregation in all branches of the church has its modernists and its fundamentalists, and for some years the subject of evolution and its relation to faith in Christ and the inspiration of the Holy Scriptures has been a vexed question among theologians and educational leaders. Earnest efforts were at first made to confine the discussions to the leaders with the hope that a way might be found to harmonize evolution and the record in the Scriptures. Even while this was going

on, the ultra modernists stole a march on the fundamentalists by gradually pressing their views under the garb of science, into the schools. Both sides to this controversy were anxious to avoid any serious disturbance of the popular mind. Not until recent years has the full significance of the evolutionary program become apparent.

It is now beginning to dawn upon Christians that evolution could not be made to harmonize with the historic facts of the development of Christian civilization; neither can the theory of evolution be accepted without giving up such fundamentals as the new birth and the atonement of Jesus Christ. Now, too, Christians in all denominations are finding to their consternation that the new movement has been working under cover preparing a generation, growing up in the public schools and in both secular and sectarian higher schools, whose ideas have not been moulded by faith in the story of Creation as given in the Bible. Thus a wholly one sided view has been fostered very largely at public expense.

While technically, religion, the Bible and Christian doctrine are supposed to be divorced from the public school system, in reality there has been introduced into nearly



Photo shows Dr. Harry Emerson Fosdick (left), militant exponent of modernism in religion, with Dr. Cornelius Woelfkin, whom he succeeds as pastor of the Park Ave. Baptist Church of New York, which is attended by the Rockefeller family.

all institutions of learning, from the university down to the primary school, in the name of science, a sadly biased and incomplete theory of religion. This wholly unscientific, because unproved theory of evolution, undermines in the plastic and inexperienced minds of growing and defenseless youth the fundamentals of that faith in God which their parents knew and cherished, and which formed the foundation upon which our Christian civilization has developed. The result is that before those who cherish the faith of the early Christian martyrs were fully aware of what was going on, they found their children flouting the idea of a personal God, of an inspired Guide Book, the new birth, or anything bordering on the supernatural. Many good people have long been wondering what is the matter with the church and why it is losing its hold upon the masses, but they had not suspected that some of their trusted pastors no longer believed in the virgin birth of Jesus nor in His supernatural resurrection and the promise of His second coming. While men slept the enemy stealthily scattered among the good seed of the kingdom the idea that all there is or ever was to Christianity is a system of moral philosophy which originated in the natural brain of the most spiritual men of past ages, and that after all, Christianity differs only in degree from other forms of philosophy and religion in the world.

Now, those who believe in the deity of Jesus and in His vicarious atonement for sin, are beginning to wake up, and the agitation is spreading. Evolution is discussed in the street, in the church, in legislative halls and even in the courts of law. The Scopes trial at Dayton, Tennessee is simply one manifestation. Such national characters as William Jen-

nings Bryan, three times a candidate for the presidency of the United States, and Clarence Darrow, the noted criminal lawyer who defended the infamous Chicago murderers, Loeb and Leopold, have been drawn into the controversy. And if we can judge from newspaper reports of the crowds who pressed for admittance to the debate in San Francisco, June 13 and 14 between the editors of the Signs of the Times, and Maynard Shipley, President of the Science League of America, the question is a live one on the Pacific coast as well as in Tennessee, and elsewhere. We shall give the readers of the CANADIAN WATCHMAN the main points presented in this debate in a series of articles of which this is the beginning.

The subject on the evening of June 13 was: "Resolved that the earth and all life upon it are the result of evolution."

Affirmed by Maynard Shipley. Denied by Francis D. Nichol.

The next night the subject was:

"Resolved that the teaching of evolution should be excluded from tax supported schools."

Affirmed by A. L. Baker. Denied by Maynard Shipley.

Maurice E. Harrison, dean of Hastings College of Law, acted as chairman both evenings. The judges were three distinguished jurists: Wallace McCamant, judge of the U. S. circuit court; F. H. Kerrigan, judge of the federal district court; and D. O. Cashin, associate justice of the appellate court.

It will be impossible for us to give even the high points of the arguments presented in this article, but the most important points presented on each side will be given in future numbers of the WATCHMAN, and the (Continued on page 30)



John D. Rockefeller, Sr. and Jr., photographed outside of their New York home after they had attended the services where Dr. Harry Emerson Fosdick preached his first sermon as minister-elect. Both of the Rockefellers enthusiastically approved of the minister's sermon.

# In Satan's Council Chambers

by S. A. RUSKJER

**I**T came to pass, about eighteen hundred years after the twelve apostles had been placed in their silent tombs, and as the time drew near for the second coming of Christ, that Satan sent out a call to each of the imps of his chief committee. The call was for a special session of that busy body of busybodies.

When the stated time for the council arrived the imps were all present. Satan, the chairman, seemed much perplexed and somewhat excited when he called the meeting to order. He introduced the subject for discussion by saying: "In the past, we have held many meetings in this chamber. We have considered many important subjects, but they all sink into insignificance when compared with the topic we are to consider at this time. I am in despair. I well remember when I carried on the great war in heaven against Michael and His angels, and I also recall many other battles we have fought shoulder to shoulder since then; but as I look over the situation today, I can clearly see that we have trouble ahead."

"What is troubling you, master?" asked a dozen imps at once. "We are ready to do your bidding, and work every minute of the time to assist you. Just tell us what to do, and the rest will be easy; for have we not become experts as the result of our six thousand years' experience?"

"I appreciate very much your willingness and determination, but I am unable to tell

you what it is that ought to be done at this time," continued the chairman. "I called you together to give me some advice. We are simply 'up against it,' as far as I can see. The question that I want you to settle, and to settle right is: What shall we do to overcome the influence of the church, and thus hinder it from making further growth?"

Three or four imps jumped up at once. "Mr. Make-an-Infidel has the floor," announced the chairman.

"You just leave it to me to settle that question for you, Mr. Chairman and fellow imps," he croaked, "and I'll settle it right. I can handle the situation very well, and in a short time do away with the church and its adherents.

I'll lead a few noted men to become infidels, and they can explode the Bible, and thus rob men and women of any divine instruction.

"Many will assist me in this grand undertaking, such as higher critics, evolutionists, and new thought preachers; in fact, even now many ministers have joined me in disproving the story of Jonah, the creation, the birth of Christ, the perpetuity of the law of God, and —"

"That will do," said the chairman. "You have worked along those lines for years, and still you fail to put an end to the church. You are one of my best imps, and you have done a good work; but we must supplement your efforts with better ones, and we must do so at once, or our cause is lost."



Tata Ka Yote Ka (Sitting Bull), noted Sioux Indian Chief and Medicine Man who gave the pioneer white settlers in the western plains many a thrill. He was born in Dakota in 1834 and killed in 1890. His death practically marked the end of the resistance of this people to the whites.



"Listen to my plan," piped out Mr. Love-o'-Style. "I'll get the human mind so occupied with the latest styles of dress, et cetera, that there will be no room for God. The church members will go to church just to see who had the latest style in hats, gowns or suits. They will be thinking of these things, and so will not hear what the minister may have to say. Going

lar pastors to reduce the church services to the very minimum, and raise social gatherings of the church to the very maximum. Then —"

"Good!" yelled a score of imps in wild excitement.

"That is the best yet," remarked the chairman. "We are getting right down to business now. Does anyone else have a suggestion?"



Blessing Savage Indians on the steps of the old Spanish Mission of San Gabriel, California. A re-enactment of this interesting event was staged at the same place in connection with the 1925 Easter Celebration.

to church under such circumstances won't hurt anybody. Then I'll —"

"That is good," interrupted Satan, "but your plan will not do all that must be done. I am seeking for some plan that will put an end to the growth of the church."

"Then let me have the floor," said Mr. Make-the-Church-a-Social-Centre, as he arose to present his plans. "I'll get church members to lose their sense of sacredness, and get them to look upon the church as merely a social club. I'll get them to equip the church building with kitchens, pool halls, dancing halls, smoking rooms, gambling dens; and then I'll get popu-

"I have the plan," said Mr. Burn-the-Church-Building, after being recognized by the chairman. "I'll set fire to all the church buildings in the country, and thus destroy 'em, and put an end to the growth of the church."

"Sit down! You must be insane! Your plan is a wild one!" thundered the chairman. "Don't you know that every time you burn a church, a better and larger one is usually built in its place? You may be excused from this committee, for you have been doing me more harm than good."

The next speaker was Mr. Fight-the-Printed-Page. "Now listen to me," said he, "for I

know that you are all interested in my line of work. It is the printed page that has done us the most harm throughout the history of the church. The printed page has influenced thousands to become Christians. It has done its work even where we hindered the ministers from preaching the Bible truths. It does more to enlighten the race than any other agency. Books and periodicals have led people to read and believe the Bible. They have pioneered the way for the gospel in our strongholds, which Christians call heathen lands. You will all admit that if I can stop the circulation of the printed page, I will have done more towards hindering the growth of the church than any of the imps who have already made known their plans."

"Mr. Fight-the-Printed Page, I wish you would not wax so eloquent. I wish you would come to the point at once, and tell us how you can stop the work of the printed page," broke in the chairman.

"It is an easy matter to stop the work of the printed page if you get at it the right way," continued Mr. Fight-the-Printed-Page. "I will send fires and earthquakes to destroy the publishing houses —"

"Stop!" yelled Satan. "Don't you remember that you have tried that, and every time you burn up or shake down one, a much better institution takes its place. Today those institutions are turning out ten times as much literature as they did a few years ago. When you try to hinder them in that way, you do more harm to our own cause than to theirs. What shall I do? I once thought that you imps could give sound counsel; but you are all proving a failure."

"Let me tell you of my plan," said Mr. Intemperance.

"No, sir," said Satan. "An imp that has lost out as much as you have, ought to be so ashamed that he would never again even pretend to be wise. What have you been doing while half of the states in the United States have gone dry? Over in Russia, eh? Seeing how it went dry? You just sit down, and don't let another sound out of you while this impor-

tant meeting is in session. Do you hear me?"

"May I have the floor?" asked Mr. Take-it-Easy-Church-Member.

"Attention!" shrieked Satan. "Now all listen while Mr. Take-it-Easy-Church-Member tells of his plans."

"I have a plan," began Mr. Take-it-Easy-Church-Member, "that will bring the desired results. I will get all the church members to take it easy. Instead of their being actively engaged in the promulgation of Christian principles, I will get them simply to do nothing. It is when church members are idle that we can get them to backslide. Then they will talk about one another, and will fight one another. The church meetings will be a cold formality only. We can easily overcome the influence of the ministers if we can just keep the members from cooperating with them. When all the members practice what they profess, they constitute an army that it is hard for us to cope with. If every church member should become a wide-awake worker for the cause of the church, it would not be long before the power of the church would be felt all over the world. But on the other hand, while all the church members take it easy, and do nothing, we can have our own way. While all the church members take it easy, the church cannot make any growth; and then you, Mr. Chairman and my fellow imps, can easily put an end to all Christianity in the world, and we will hold sway among all the nations of earth. Then will we have brought about the things we started out to do six thousand years ago."

"That is just what I have been looking for," cried Satan. "Let all the imps unite in a great effort to cause all church members to take it easy, and then we shall soon overcome the church, and rule the world in my great name. And to you, Mr. Take-it-Easy-Church

Member, shall be accorded the honour of sitting at my right hand in that day."

*Lacombe, Alta.*



The Natural Science Building of the University of Western Ontario, London.

"God's very service is wages; His ways are strewn with roses, and paved with joy that is unspeakable and full of glory, and with peace that passeth understanding."

# The Third Coming of Christ

by CARLYLE B. HAYNES

**J**ESUS visited the earth the first time nineteen centuries ago; He will come the second time with all the holy angels during this present generation; He will come the third time at the close of the thousand years of the millennium, with His saints, to reign eternally.

At the close of the millennium, the Holy City, the new Jerusalem, will come down from God out of heaven and rest upon this earth. Christ also, attended by the great host of the saved of all ages, and by a company of glorious angels, will return to this earth at that time.

" . . . And the Lord my God shall come, and all the saints with thee." Zech. 14:5.

"And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley. . . ." Zech. 14:4.

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zech. 14:9.

As Christ comes down from the heavens the third time, His voice will roll through all the earth, and in response to this mighty summons the myriad hosts of the wicked will wake from their sleep of death and stand up upon the

earth. Then in the sight of the wicked, now raised from their graves, the new Jerusalem will settle down upon the place prepared for it by the cleaving apart of the Mount of Olives. Christ and the redeemed will take their places in the city which will become the capital of a glorified new earth.

"And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:2, 3.

The resurrection of the wicked which takes place 1000 years after the resurrection of the righteous (Rev. 20:5) breaks the chain of circumstances which has bound Satan during the millennium.

## The Doom of Satan and the Wicked

Around him are gathered the vast hosts of his own evil angels and now this great company will be joined by the innumerable throngs of the wicked, "the number of whom is as the sands of the sea." Some of these are the giants who lived on the earth before the flood. Some



The Approach to the University of Western Ontario, London.

are skilled in warfare and are just as eager as ever to destroy their opponents.

As Satan sees himself joined by this great host, while before him he beholds the new Jerusalem in which are the righteous and the holy angels with their loved Commander, the Son of God, he determines that he will not yield his struggle. He will point out to his angels and the mighty men of the earth that the city is unprotected and will doubtless be unable to resist attack. He will inspire them with the hope that they may be able to overthrow the government of God and take the city.

Inspired by this delusive hope, the wicked will prepare themselves for the last great struggle for the supremacy of the world. Weapons of warfare will be prepared; companies, battalions, regiments, and corps are formed and drilled, and then the great host of the lost are led forth by Satan in an attempt to take the Holy City.

"And when the thousand years are expired, Satan will be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:7-9.

#### The Second Death

As the great throng of the wicked surround the Holy City, the fire of God will fall from heaven, all that vast multitude of evil men and evil angels will be overwhelmed. This fire will not perpetuate their lives, but will devour them. This is termed the second death, from which there will never be any recovery.

This fire will have the same effect upon Satan and his angels as upon the wicked. They will all be brought to nothing, and be as though they had not been. This is made very plain from the words which God spoke to Satan:

"... I will destroy thee, O covering cherub, from the midst of the stones of fire. ... I will cast thee to



One of the beautiful ornamental arches opening from the gallery in the main building of the University of Western Ontario, London.

the ground, I will lay thee before kings, that they may behold thee. ... I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezek. 28:16-19.

The destiny of Satan is also referred to in the book of Malachi:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Thus the end of the great conflict of the ages between Christ and Satan will result in the complete destruction of Satan and his angels and all who maintain their alliance with him. The fires of the last day will consume them and leave them neither root nor branch. Satan is the root, and the wicked are the branches. The universe will be cleansed of every stain of sin.

#### The Long Controversy Ended

The fire which will consume the wicked will at the same time purify and cleanse and renovate the earth. Great billows of flame will burn the ruined works of men. The last remnants of sin will be consumed. "... The elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10. The long controversy against God will then be closed. The last foe, death, will then be destroyed. The warring world will thus at last be overthrown, and all will then be at peace with God. The first heaven and the first earth, the great theatre of sin, and the scene of strife and rebellion, will pass away, and when they have been purified by the fires of the last day which will come down from heaven, then by the word of the Lord there will be brought into existence "... new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The Holy City, and within, the righteous nations of the saved, will safely ride the billows

of flame which will purify the earth. When the flames subside, after having accomplished the work of cleansing the earth, the Holy City will settle into its place to become the capital of the universe of God. God will dwell in it, the throne of the Lamb will be in it, and it will remain for all eternity the centre of the entire universe.

After the desolation of the millennium and the purifying fires at the close of the millennium, the earth will blossom again and become the home of the redeemed of the earth. "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. At that time the prophecy of Isaiah will be fulfilled.

"The wilderness and the solitary place shall be glad for them [the redeemed]; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there; . . . but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35.

This is neither a strange nor a new doctrine, but is in complete harmony with all that the prophets have written and that Christ and the apostles taught. The Psalmist sang of a golden day to come when the "wicked shall not be" but the meek should inherit the earth. Ps. 37:10. Our Saviour repeated the blessed promise in the Sermon on the Mount, and the beloved apostle John in that wonderfully assuring and comprehen-

sive statement, "God so loved the world" (John 3:16), makes the sharp distinction between those who are saved and those who perish (literally go to nothing). The wicked are doomed to perish, but whosoever will believe the gospel (good news) may be saved eternally.

Satan has innumerable forms of delusions for men in all ages. Every Eutopian plan of idealists for a golden age of peace and equality on earth through the natural development of man and without the necessity of accepting the gospel of Jesus Christ has been born in the fertile brain of the great adversary and is but a prelude to the final delusion and attempt to conquer New Jerusalem by numbers and force. This climax and successive failure of civilization will result in wiping out sin the cause of mankind's failure and the restoration of Eden to the redeemed race.

### Royal Relationship

"It makes such a difference," said an orphan girl, "since I have been adopted by a lady like Mrs. —, I always feel, wherever I am, that, in my words and actions and appearance, I must be a credit to her."

The young girl's sense of responsibility expresses what every Christian should feel. Since we are sons and daughters of the King, should we not at all times and in all places be careful to be "a credit" to him, as the girl put it? We surely would not be so thoughtless, so tactless, or so graceless as we sometimes are if we remembered our royal relationship. It is only by dwelling constantly in Christ's presence, by walking ever at His side, that the beauty of His life becomes part of our very selves, so that the relationship grows evident to all.—*East and West.*



One of the narrow streets in the quaint old town of Appledore, Devon, England. From the port, for a voyage around the world, sailed the "Marion," a ship akin to the one in which Drake sailed.

# Our Lord's Great Prophecy

*Thoughts on Matthew 24:15-22*

by CALVIN P. BOLLMAN

"15. WHEN ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

"16. Then let them which be in Judea flee into the mountains:

"17. Let him which is on the housetop not come down to take anything out of his house:

"18. Neither let him which is in the field return back to take his clothes.

"19. And woe unto them that are with child, and to them that give suck in those days!

"20. But pray ye that your flight be not in the winter, neither on the Sabbath day:

"21. For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be.

"22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

In order to understand our Lord's great prophecy recorded by three of the four evangelists, the reader must first of all recognize that the prophecy does not present a single unbroken line of prediction covering the history of the church from our Lord's day down until the end, but is rather a series of views over-lapping to some extent, and sometimes bringing into seemingly close connection, events that are in fact widely separated in point of time.

In these verses our Lord hastily sketches again events which were to take place between the time then present and the great persecution or tribulation previously referred to in verse 9: "Then shall they deliver you up to be afflicted," etc.

Verses 15-20 refer especially to the destruction of Jerusalem and the scenes of terror attending it. All this had been twice foretold, first by Moses in Deuteronomy 28:49-52, and again in Daniel 8:24, 25. The first of these scriptures reads thus.

"The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee."

The second, which is much more brief, sums up in two sentences even more than was foretold by Moses, thus:

"He shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. . . . He shall also stand up against the Prince of princes."

Beyond question both these scriptures refer to the Roman power, covering its two phases, pagan and papal, but especially the former.

Paganism is "the abomination of desolation," and this is true, whether it be the gross idolatry of ancient Rome or the gilded and scented paganism now practised in the name of Christianity. If there is any difference, the latter must be the more offensive in the sight of Heaven.

There seems to be but one opinion as to the meaning of the expression "abomination of desolation." In his comment upon verse 15, Dr. Adam Clarke sets forth the generally received view in these words:

"This 'abomination of desolation', St. Luke (chap. 21: 20, 21) refers to the Roman army; and this abomination 'standing in the holy place' is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the ninth and eleventh chapters of his prophecy; and so let every one who reads these prophecies understand them; and in reference to this very event they are understood by the rabbins. The Roman army is called an abomination, for its ensigns and images, which were so to the Jews. Josephus says (Wars, b. vi, chap. 6) the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there. The Roman army is therefore fitly called the 'abomination,' and the 'abomination which maketh desolate,' as it was to desolate and lay waste Jerusalem; and this army besieging Jerusalem is called by St. Mark (chap. 13:14), 'standing where it ought not,' that is, as in the text here, 'the holy place;' as not only the city, but a considerable compass of ground about it, was deemed holy, and consequently no profane persons should stand on it."

The meaning of the words, "the abomination of desolation" used by Matthew, is made clear beyond all question by Luke 21:20, 21:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it [Jerusalem] depart out; and let not them that are in the countries enter thereinto."

But it may be asked, Of what avail would such a warning be, since it would be impossible to flee from a city under military siege? This

would certainly be true under ordinary circumstances, but the circumstances of the siege of Jerusalem were most extraordinary. There was a Roman attack upon Jerusalem in A. D. 66, led by Cestius Gallus. Some of the facts relative to this attack are thus given by the Jewish historian Josephus:

"When Cestius was come into the [outer] city, . . . many of the principal men of the city were persuaded by Ananus, the son of Jonathan, and invited Cestius into the city, and were about to open the gates for him; but he overlooked this offer, partly out of his anger at the Jews, and partly because he did not thoroughly believe they were in earnest. . . .

"Now it was that a horrible fear seized upon the seditious, insomuch that many of them ran out of the city, as though it were to be taken immediately; but the people upon this took courage, and where the wicked part of the city gave ground, thither did they come, in order to set open the gates, and to admit Cestius as their benefactor, who, had he but continued the siege a little longer, had certainly taken the city. . . .

"It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world."—*Wars of the Jews,* book 2, chap. 19, pars. 4-7.

The withdrawal of the Romans offered an opportunity to all who desired to leave the city to do so, and, remembering the counsel of the Saviour, the Christians all fled at this time, going eastward to find safety. Says Eusebius:

"All who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvellously escaped the general shipwreck of their country: not one of them perished."—*Eusebius' Ecclesiastical History,* book iii, chap. 5.

The city did not fall before the Roman army under Titus until September, A. D. 70, nearly four years after the attack made by Cestius Gallus, but at no time during those years could the Christians have made their escape except by following close upon the heels, as it were, of the retreating Romans; for, says Josephus:

"Nor could such as had a mind flee away; for guards were at all places, and the heads of the robbers, although they were seditious one against another in other respects, yet did they agree in killing those that were for peace with the Romans, or were suspected of an inclination to desert them, as their common enemies."—*Wars of the Jews,* book 5, chap. 1, par. 5.

The comparatively long delay of the Romans in renewing the siege abandoned by Cestius Gallus, was due to the unsettled state of the Roman Empire at that time. From the death of Nero, June 9, A. D. 68, to the accession of Vespasian, July 1, A. D. 69, or a period of less than thirteen months, there were three emperors,—Galba, Otho, and Vitellius,—all of whom, like Nero himself, met a violent death, either

dying by their own hands or falling under the stroke of their enemies.

But though these things were hidden from men, the Saviour saw them in all their weird details, and warned His followers to leave Jerusalem in the utmost haste, by doing which they saved themselves from the destruction which overtook that city.

In verses 19 and 20 we are given a most enlightening glimpse into the inner thought and sympathy of "the Man Christ Jesus." As at the grave of Lazarus He wept, not for the sorrow of the sisters, which He was about to turn into joy, but for the sorrow of the world,—for the weeping fathers and mothers, brothers and sisters, wives and children, who had no solace because they knew Him not; so here His sympathy goes out to the weak, the dependent, the helpless, to the delicate women, the tender infants; and He pronounces, not a woe *against* them, but foretells a woe *upon* them. And as it was then, so it must be again in the end of this world,—robust manhood, blooming womanhood, and buoyant youth, overtaken in transgression, will suffer alike the seven last plagues, and be consumed by the fires of divine wrath against sin. They suffer, not because God so wills, but because they cling to sin, and so perish with it.

Verse 20 is especially illustrative of our Lord's love and care for His people. While freezing temperatures are of somewhat rare occurrence in central Palestine, cold rains and even snowstorms are not infrequent in the winter-time. Outdoor life at this season of the year is therefore impractical. Likewise the Saviour knew that flight upon the Sabbath would be difficult and dangerous, since, as we have seen, the city would be in control of those who would not scruple to kill any one suspected of disloyalty.

Verse 21 demands special attention for the reason that it speaks of a time of great tribulation to the people of God, yea, of the greatest ever seen or to be seen in the entire history of the church.

The reading of verse 22 naturally directs our minds to the reference to Daniel the prophet in verse 15. In our study of that verse we found that the abomination spoken of was the Roman armies by which Jerusalem was overthrown in A. D. 70. We shall find that the great tribulation of verse 22 is also due to Rome, in its pagan, not its papal phase.

Whether pagan or papal, Rome was always

(Continued on page 27)



Miss Hughes, daughter of the late Sir Sam Hughes, on returning from a big game hunt in Africa brought this lion cub back with her, to Lindsay, Ontario.

An old world beauty spot, where art and nature combine to please the eye.



President Doumergue of France and behind him the King of the Netherlands. The man over the President's right shoulder is Aristide Briand. The small, bald man looking over his right shoulder is the King of the Netherlands. The large man just in front and to the left is the President of the Republic of France. The photograph was taken when his Majesty was in Paris.

The King and Queen at the opening of the Exhibition of 1904.







Members of Premier Painlevé's Cabinet. Looking from left to right: Raymond Poincaré, who has been seven times premier of France; Joseph Caillaux, one of the most talked of men in France; and Paul Painlevé. The photograph of the cabinet was first announced.



Women's War Work Memorial unveiled in Ottawa last June. It was presented by the George Washington-Sulgrave Institute. This bronze monument, executed by Borglum and considered to be a masterpiece of its kind, is seven feet high.

Members of the second British Empire War Memorial.



Ruins of the great temple of Ammon at Karnock, Egypt, reported in danger from infiltration of the Nile waters.



# Freedom to Choose the Right

*True Self Determination in Church and State*

by JOSEPH L. WILSON



NATIONAL freedom is the highest attainment of true statesmanship. It is the reward of national industry, integrity, and virtue. Its antonym, bondage, is the punishment for national degeneracy, indulgence, and duplicity. Political history bears testimony to this truth in the record of the nations which, though once great, lost in quick succession their position as a world power, their commercial prosperity, their civil rights, their national resources, their political economy, and their freedom. Babylon, Medo-Persia, Rome, Egypt each in their turn fell a prey to their internal weaknesses, and the result was that they lost their place amongst the political powers.

Church history also adds its testimony to the fact that gospel standards of freedom are main-

tained by the simplicity of Christian living. The church of God in all ages advanced, grew, increased in influence, and improved communities as it adhered to the purity of the gospel, and the principle of the Golden rule, which assures for every man the freedom of choice. The decline of Christian enterprises, followed apostasy from the principles of right-living, and invariably when the church lost spiritual power the civil authority was called to lend its arm to strengthen a weakening church. As spiritual leaders of the people lost contact with the source of power, support for their declining leadership was sought in legislative assemblies.

God's ideal was that man should be free to choose to do good, and to fear to do evil. Eden home life and fellowship placed man in a coveted environment of all that was good, with liberty to draw from the heart of nature those resources that would help the people of this earth to be a free, righteous, law-abiding race. The intrusion of an enemy changed the plan. With a philosophy of a larger life, a wider experience, a freedom of action hitherto undreamed of, Satan beguiled as his subjects the parents of the human family.

"Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

The expression, "yield yourselves" indicates that the bargain made in the Garden of Eden did not rob man of the freedom of choice, but it deprived him of the natural tendency to choose to do good. Man may still choose his master, but his choice is warped by that first surrender to the tempter. He naturally chooses to please self, a nature that is enmity to the law or will of God. The wicked desire not liberty, but license. In that sense he is a slave of sin unto death from which he can only be liberated by a divine emancipator, and such a one is Jesus.

#### Cain and Abel

"There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought."

This statement from Charles Kingsley is well illustrated in the lives of the first two men born



The Late Lord Milner, the great Imperial statesman who died recently at the age of 71. He was regarded by some as the most brilliant scholar of his period as a student.

into this world, Cain and Abel. They both went to worship. Each built an altar, and possibly they were similar to one another, but the difference was in the offering they had brought. One recognized only one source of freedom, the Lamb of God, which was slain from the foundation of the world. He walked and worshipped in the shadow of the cross. His offering was of that nature which showed his recognition of his enslaved condition, and his inability to free himself. His offering was accepted "by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Abel had made his choice of masters and asked only the liberty of serving his Redeemer according to the dictates of his own conscience. He wished to be free to do as he ought.

The brother, Cain, asserted his freedom to do as he liked. Presuming that God would accept his form of worship, instead of the divinely appointed sacrificial offering, which pointed to the Deliverer, he brought an offering after his own heart, a man-made form of worship. His carnal condition made him an enemy to the will of God, and his boasted liberty brought him to a place of rebellion and a violent defense of his religious rites. The apostle John asks: "Wherefore slew he him? [Abel] because his own works were evil, and his brother's righteous" (1 John 3:12). Thus ended the first religious controversy between men. The arm of force became the weapon of the unconverted zealot, and the conscientious worshipper became his victim.

#### Religious Persecution and its Cause

The oppression of those who wish to obey God has ever been by those who substitute a different form of worship for the one God requires. False freedom is domineering and determined to thrust its ideal upon others. Under the cloak of Baal worship, apostate Israel carried on the most heinous sins. Taking his stand against this, the leading reformer of his time, Elijah, faced martyrdom, only to be delivered by an intervening providence. By a single act of parliament the three Hebrew men in Babylon were cast into the fiery furnace because of loyalty to conscience. Though they were criminals according to national laws, they had been freed from the shackles of sin until they preferred death to the disobedience which would bring them into conflict with the laws of heaven.

The Jews of Jesus' time were gauling under the Roman yoke. Ignoring their spiritual

bondage, the priests were deeply concerned over the decline of their power. Their earthly lineage they considered a passport to eternal freedom. With wonderful foresight Jesus sought to direct their minds to the freedom from sin, and the following dialogue took place:

Jesus: "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."

Jews: "We be Abraham's seed, and were never in bondage to any man: and sayest thou, Ye shall be made free?"

Jesus: "Whosoever committeth sin is the servant of sin, and the servant abideth not in the



Mr. George Theunis, famous Belgian statesman who has been a very prominent figure in international councils. He recently resigned as Premier.

house forever: but the son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you do that which you have seen with your father."

Jews: "Abraham is our father."

Jesus: "If ye were Abraham's children ye would do the works of Abraham. But ye seek to kill me, a man that told you the truth, which I have had of God: this did Abraham. Ye do the deeds of your father."

Jews: "We have one Father, even God."

Jesus: "Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him."

Thus Jesus traced their bigotry and desire to arraign Him as a law breaker to the source of sinful servitude. In the Garden of Eden Satan put his stamp on the human family, and only complete surrender to God will remove the stigma of sin and bondage. National distinction does not commend men to God. No exhibition of zeal by framing laws that will compel men to conform to the majority conception of God's law will cover the inconsistencies in the lives of men. No civil law can govern man's relationship to God. The prerogative of civil authority is to guide men in their relationships one to another, and to protect in their conscientious devotions. Man's attempt to reinforce the Law of God by civil enactments must always be as illogical as the Jews' efforts to convict the Son of God under their perverted ceremonial codes.

#### Separation of Church and State

The necessary distinction between religious and civil laws is the result of the human plea for an earthly ruler. Samuel in his charge to Israel at the coronation of King Saul, nicely outlined the duty of citizens to the powers of earth. This is an important feature of Christian citizenship, and it is significant that those who are most desirous of being in the right relationship to God are also anxious to maintain their allegiance to their country. They are

pained by any decision of their representatives which forces them to yield religious principles or else to come into conflict with the law of God. There is no consistency in a religious profession which will lead men to ignore the inherent right of liberty of conscience for their neighbours. The summary of the law of God by the Saviour as given in Matthew 22:37-40, briefly enjoins man's whole duty to God and his fellow-men:

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

The liberty of the masses is safeguarded by the liberty of the individual. A country is free in so far as the most humble citizen within its borders has life, liberty, and the right to find happiness in any way that pleases him best except as it infringes upon the rights of others. We may boast of national freedom, but it is enduring only as individual rights are maintained and the personal liberty of its citizens protected. Incipient bondage is the oppression of individuals of any nation whose legislative enactments tend to a spirit of intolerance, the promotion of the interests of the few by those who may temporarily hold the reins of power, without reference to any encroachment upon the convictions of fellow-countrymen.

It is our privilege to be earnest, industrious, law-abiding citizens of our country, the "land of the free, and the home of the brave." It is also our privilege to become citizens of the glorious land of promise. The arm of flesh cannot force the people of this world there, but the gentle wooing of the spirit of God draws all men. "Not by might, nor by power, but by My spirit, saith the Lord of hosts." Zech. 4:6.

Oshawa, Ontario.



QUEEN MARY

A very charming photograph of Her Majesty taken at Wembley.

# Eternal Life --- Its Only Source

by H. G. THURSTON

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

In the words of our text, we have revealed what men and women long after and so much desire to obtain—"life eternal". He that hungers shall be fed. The thirsty one shall be satisfied. To know God and His Son Jesus, is eternal life.

God is revealed to man through His Son. His Son came to reveal the Father as the only source of life, and the Saviour of men. "For God sent not his Son into the world to condemn the world; but that the world through Him might be saved." John 3:17.

## Not Condemnation but Salvation

The world is not in need of condemnation. We are all under condemnation by nature. But we do need salvation, and this salvation is revealed alone and only through Jesus Christ as God's free gift to man.

The knowledge of God is not gained by set forms or by enticing ceremonies. No one can know God as a tyrant, for God has a most tender affection for all the creatures of His hand. Hear Him say of a wanderer, "How shall I give thee up, Ephraim?" Hos. 11:8.

The Father's affectionate attitude toward the wayward is set forth in the parable of the lost sheep and the story of the prodigal in Luke 15.

The sheep had foolishly strayed away and could not return. It could not by any effort of its own, find its way back. It was away from the fold, and in danger. It is bruised and dying. The Good Shepherd goes forth to search and find the lost one, and by his own loving effort he brings it home. It is not through any power of the sheep, but through the loving grace of the shepherd, that the restoration is complete. And how happy is the successful shepherd! Even so, the

sinner, like the sheep, must be reclaimed through power beyond his own.

The prodigal had wandered away and brought grief to the home. His wicked, ungrateful course had pained the heart of his father. But when he came to himself and realized his great need, the father was only waiting to receive him with hearty welcome. The father does not even talk of the sins of his son, but commands that he be at once clad in the best robe, and restored to full sonship. This is knowing God as He is.

When a poor thief was dying upon Calvary by the side of God's Son, he joined for a time in reviling Jesus. When the conviction reached his heart that this man Jesus was the Saviour of man, he cried out in repentance, "Lord remember me". What did that sinsick soul do to merit salvation? What could he do? He could do just what every poor sinner must do, cast his helpless, sin-polluted soul upon the sin bearer, and claim salvation as God's gift through his Son Jesus.

Dare you try the same experiment as did that poor crucified criminal? If you do as he did, you will learn God as he learned Him. He died happy. If you learn God as your Saviour, will not you, too, be happy?

## Not Good Advice, Good News— A Free Gift

Salvation is God's plan. It is man's part to accept it, to claim it as his own. Through one man's disobedience all became sinners. Through the obedience of one, many become righteous. This wondrous message to us of freedom from sin through the life and obedience and righteousness of our divine Lord is found in Romans 5:15-19. And note it is declared to be "the free gift." In chapter 6:23, it is set forth again—"the gift of God is eternal life through Jesus Christ our Lord."

Man has no part in making this plan. God made it. It is for us to choose it and the



THE HOSTESS AT THE JAPANESE EMBASSY, LONDON

Her father, Baron Hayashi is a prominent figure in London diplomatic circles. She speaks English fluently and has spent most of her life in various European capitals.

salvation is ours as God's free, abundant, and loving gift.

Christ did not appear among men as a pattern only. He came and fought and died and won on our behalf. He now invites men to take his victory and righteousness and be happy. By faith every man can claim it as his own. And this is knowing God.

It is His to provide salvation, full, complete, and eternal. It is for us, his enemies, to accept this provision—his "Great salvation" as his free and abundant gift. This is knowing God, and to know God and His Son Jesus, "is life eternal".

He further declares that no one is able to pluck his sheep out of his hand. The man who makes Christ his choice and maintains that choice, will some day be seated at the side of his Lord in glory. There is no mistake about this.

The written word reveals God to the intellect as Creator and Redeemer. The Spirit confirms the truth of that word and reveals Christ in

the heart and through the life of every obedient son.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John 3:14.

*I Thank Thee*

I thank Thee, Lord, for strength of arm  
To win my bread,  
And that beyond my need is meat  
For friend unfed.

I thank Thee much for bread to live,  
I thank Thee more for bread to give.  
I thank Thee, Lord, for snug-thatched roof  
In cold and storm,  
And that beyond my need is room  
For friend forlorn.

I thank Thee much for place to rest,  
But more for shelter for my guest.  
I thank Thee, Lord, for lavish love  
On me bestowed,  
Enough to share with loveless folk  
To ease their load.

Thy love to me I ill could spare,  
Yet dearer is Thy love I share.

—Mrs. Elizabeth Morgan Dornbush.



Model for monument to Bishop Lafleche at Three Rivers, Quebec. It is the design of a French-Canadian sculptor, Eleazer Soucy, and will be one of the finest in Canada.

# Does the World Need a New Bible?

by I. M. HALDEMAN, D.D.

**I**T is not the unbelief of the world that is hindering the acceptance of the Bible. It is not the new evidence, the new knowledge, the new findings of science—none of these things is making it difficult for the world and the intelligence of the world to accept it.

Not at all!

The talk about a new world needing a new Bible or a new interpretation that shall make a new Bible out of the old is at best but unspiritual, as it is, also, unintellectual, chatter.

Where is this new world needing a new Bible?

What is so new in it?

It is a question that is coming up on the lips of men.

I repeat the question and I ask myself, What is so new in the world?

Children are still born at the risk of the mother's life.

In spite of every invention disease still outruns the last edition of *Materia Medica*.

The surgeon's knife still finds, not only the old gangrene deep seated in the flesh, but deeper still, the old sin, the old shame and the incurable remorse.

What is there new?

Men still laugh, and swear to hide a groan.

Pleasure still fills the cup to the brim and then leaves the dregs of old weariness and the deep disgust of sated lust at the bottom of the cup. What, really, is new?

Men still struggle against inherited appetites and passions, are possessed by them as by very demons, and at last are dragged down by them into the whelming misery of moral helplessness and despair.

Talk about building a new world?

Why, the old acquaintances meet you at every turn, in the same old clothes, in the same old fashion, doing the same old things, and doing them in the same old way.

The old acquaintances—the familiar forms; there they are—sin, shame, red-faced and never satisfied lust, hungry greed, slimy, serpent-like falsehood, the cowardly, crawling innuendo, the faint praise that damns while it praises, brute selfishness that would sacrifice the dearest love, the thirst for gain that will drink at every fountain, fair or foul.

A new world, you say, needing a new Bible, a Bible fitted to a new world?

Why deceive yourself?

The old cannon, the old bombs, the old torch are all here, and the old war is harnessing itself for a fresh welter of blood, that it may revel in it as it has done ever since the impassable sky looked down on the first murder nearer to God's environment by some thousands of years than now and upon the first war, inspired by the same wild beast that still lurks in the lair of the same old human heart.

No! I say it is not a new world demanding a new Bible; rather it is an old world needing an old, old Bible.

The opposition and hindrance to the Bible, I assure you, do not come from the world. It is not the world out there throwing stones at the Bible and seeking to stifle its full message. There is doubt out there, and sorrow and perplexity and natural unbelief, but there is no organized effort to throw the Bible down into a discount of open contempt. Instead of that there is a

One glorious fact, which those who refuse to recognize the Bible as God's Word, and who say it is out of date, have never been able to explain, is its power to transform lives. A trader, passing a converted cannibal in Africa, asked him what he was reading. "Oh, I am reading the Bible," was the reply. "That book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the European, "you would have been eaten long ago."

This earnest appeal for the preaching of the Bible as the Word of God to a passion-wracked, sin-cursed world is the last one of a series of articles by Dr. Haldeman in the "Sunday School Times" reviewing Fosdick's book "The Modern Use of the Bible."

The entire series, with much additional valuable material, is now ready in book form. It is entitled, "Dr. Harry Emerson Fosdick's Book, 'The Modern Use of the Bible': A Review," and may be had from "The Sunday School Times" Company, 1031 Walnut St., Philadelphia, at \$1. If you want to know just what Dr. Fosdick really teaches about the Bible, God, Christ, Man, Miracles, the Crucifixion, the Atonement, the Resurrection and Christ's return, read Dr. Haldeman's book which you will find very interesting.

willingness to listen to any comfort the Bible can bring, to any relief to the ulcer on the shoulder where the burden rubs the hardest.

The hindrance and the opposition come from an entirely different direction.

They come from the theological seminary, the theological seminary whose professors have forgotten (if they ever knew) how to read the old Bible, and read it in the old way.

They come from the pulpit, pulpits that proclaim themselves modern and new. It is the unbelief of the professor and the preacher, tempted to play the role of the prophet to a so-called new age.

It is a profound mistake to think such an attitude is intellectual.

It is not particularly so.

The most intellectual, as it is the most honest and the most loyal, attitude for the Christian minister, is to submit his mind to the Bible (if he undertakes to preach it at all) as the written Word of God, and take it as it comes to him, in the assurance, if he will compare Scripture with Scripture (not with science and new philosophy), he shall see light in God's light, and be able to give it undimmed to others.

Let the preacher preach the Bible as the Word of God, and the blood of Christ as that chemistry of infinite love by which, though sins "be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

There never was an hour when a greater opportunity was offered to a preacher to take this undying Book, expound it, expose its content, reveal its beauty, stir the minds of men with its matchless wonders, fill the soul with its Heaven-bequeathed peace, let its music play upon the heart chords, let the grip of its power hold men back from the edge of the downward plunge, and by the gentleness of its touch lead the spirit up to illumined heights; let it paint the glories of the delectable mountains, show the way that leads to the open gates, to the city and the throne, and where He sits bearing the marks of the wounds He got for the sake of sinful men, allow it to demonstrate itself to the intellect, conscience and heart.

In their strange demand for liberty to think independently of any textual or ritual trammels, preachers fail to search the Book for itself and thus discover the liberty of the Spirit, the real freedom which is willing and glad "not to think above that which is written."

What an opportunity to stand forth, take the Book at its value, and wait for the result!

He who stands, holds in his hand and discusses the quality and value of a seed while summer days are passing and the inviting soil still waits to receive it, is not wise; but wise is he who casts in the seed and finds in quick result the truth of all its claims.

Let the preacher preach the Bible with the unshaken conviction that it is the very Word of God, the message from Himself; let him preach it faithfully, insistently, above all the noise of contending hours, and he will see the same result as all the passing centuries have revealed, the calling out of the elect and chosen ones in whom faith is the gift of God and in whose soul the fruitage of the Book will make manifest that it is, indeed, as the Apostle with challenging note has said, "Not the word of men, but in truth, the word of God"; that Word of God which still gives its unmodified command to every true ambassador of Christ:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15)—"*Sunday School Times*," June 20, 1925.

## Vegetarianism in France

by A. L. KING

VEGETARIANISM," says a note in *Stead's Review*, "is said to be on the increase in France, where the expense of meat even of inferior quality makes its general use prohibitive among the masses. In France, vegetables are served as a separate course, and, cooked in the inimitable French way, are as appetizing and satisfying and physiologically wholesome as many of the meat dishes to which we are accustomed. After all, meat-eating is a matter of habit, and few people realize that by even a temporary substitution of a vegetable diet they not only give the digestive organs a rest, but by judicious selection and preparation can obtain from vegetable foods all the materials necessary for bodily health. Doubtless the excellence of French cookery methods, with their wonderful facility for creating variety, does much to popularize a vegetable diet."

In complete ignorance of food values and of the needs of the body, many people think that meat is necessary to health and strength. It is not so. Not only do many food items in the vegetable kingdom supply far more nourishment than does meat, but a vegetarian diet is more conducive to health and strength than



are flesh foods. Nor is it necessary to mix meat with vegetarian foods in order to secure all the nourishment the body needs. Every element that the body needs, whether it be proteid, carbohydrates, fats, mineral salts, or vitamins, can be found in abundance in the vegetable kingdom. The experiments of the great American physiological chemist, Dr. R. H. Chittenden, showed that men had far more strength and endurance when flesh foods were omitted from their dietary. The question, "Can one do hard work without meat?" is one that greatly amuses hundreds of thousands of hard-working vegetarians and millions of other people who are practically vegetarians, scarcely, if ever, using flesh foods. Yes, the hardest work in the world, whether mental or physical, can be done on a vegetarian diet; in fact, meat-eating increases fatigue and decreases endurance.

Look at some powerful vegetarians—the horse, the mule, the ox, the buffalo, the rhinoceros, and the elephant. That great draught horse that draws heavy loads along indifferent roads, or the slender type that flies with the swiftness of wind along the race track, you do not give them meat. Yon farmer and yon trainer would be only amused, and possibly think you lacking in mentality, did you suggest that better work or better results could be had by giving these animals flesh foods. The results would be these: Bad-tempered and inefficient horses in each case. Vegetable foods—these are the foods that give horses health and strength and endurance, that make that mighty draught horse pull with might and main, and yon handsome, prancing thoroughbred, with shining coat, race with the swiftness of the wind. This recalls the remark of Dr. Johnson, "In Scotland they feed men on oatmeal; in England, we feed horses on it." To which the witty Scotchman rejoined, "That is why we have such fine men in Scotland, and you have such fine horses in England."

Take another mighty vegetarian, the elephant. With his powerful trunk he uproots trees in the forest and he hauls heavy logs with ease, and he does it all on a non-flesh dietary. The juiciest steak or roast or sirloin would not tempt him; it is from the juicy fruit and succulent vegetables and appetizing grains that he derives his great strength and endurance. Those who eat meat, in any case, are eating only vegetable products second hand, and original products in the vegetable world can beat this second-hand food easily. The diet that

God designed for man was a vegetarian one (see Gen. 1:29), and God's plan cannot be improved upon.

A vegetarian dinner can be as appetizing and satisfying as any meat dinner, and far more dainty and healthful. Meat is always loaded with uric acid and other impurities that impose a great strain on the eliminative organs of the eater, and give rise to many disorders; moreover, owing to artificial conditions, disease is increasing in animals, and the flesh of diseased animals is certainly not conducive to health. Very possibly, if people only knew what they were eating, they would shun the flesh pots for evermore.

When one becomes accustomed to vegetarian food, with its dainty, delicate, and withal appetizing flavours, flesh foods lose their appeal to him. He finds he can do without them, and moreover is better without them. The high price of meat in France, by causing many to become vegetarians, will be a benefit and not an evil. From every point of view—price, health, and wholesomeness—a vegetarian dietary will be found the best.

### When Seeking Rest

"ALAS," cries one, "I wish I had the rest you speak of, but I can not find it, though I study hard and work much." Harken to a parable: A little bird of the air found itself in a church. It was anxious to find its way into the open air, and so it flew aloft among the great timbers of the roof, where it was half buried and almost blinded by the dust which lay thick on the beams. There were no seeds, nor fruits, nor water in that dry and thirsty height. It then made a dash at the window, glorious with many colours; but it found no way of escape. It tried again and again, and at last dropped stunned upon the pavement of the aisle. When it recovered itself a little, it did not again fly aloft, but, seeing the door open upon the level of the floor, it joyfully flew through it to the open country. You are that bird. Your pride makes you deal with high things up there in the roof. Among the lofty mysteries you are blinding yourself. There is no escape for you there, nor rest, nor even life. You seek a way through the glory of your own painted righteousness; this will be death to you if you persevere. Drop down upon the floor of honest confession and lowly penitence. Come to the ground by self-humiliation. When you get

lower ideas of yourself, you will see just before you the open door, Christ Jesus. As soon as you see him, use the wings of simple faith, and you are at liberty, and no more a captive doomed to die.—C. H. Spurgeon.

### Have Patience!

WE wonder how many of our blunders are due to the fact that our patience played out; that just when we ought to have been kindly and conciliatory we were harsh and peremptory; just when we ought to have poured oil on troubled waters we turned the threatened storm into a veritable tempest by our wrath-provoking words; just when the bruised reed needed most tender and careful handling we gave it such rough treatment that it broke. God is patient, infinitely so, but the children of God in all too many cases have not learned this lesson.

We should be patient with children. Very often we expect too much from children. We expect a self-control which is physically impossible; we expect a knowledge which their years do not warrant; we expect a thoughtfulness such as years alone can produce; we expect a religious experience which belongs solely to mature minds; and when we do not find these things we are apt to vent our disappointment and displeasure upon the children, who perhaps have done no wrong, save that they are not grown-up. Occasionally the parent is annoyed with the child because the child is too much like himself; the parental slipshod methods appear in the second generation, and the parent has no patience with them. The parental indecision paralyzes the initiative of the child, and the parent shows it no mercy. The parent's weaknesses are reproduced with greatest faithfulness in his offspring, and he does not like to see them; yet it is clear that he certainly should be extra patient with a child's defects when he knows, or ought to know, that they are but copies of his own.

Even when the child's mistakes and blunders are such as the father never made, we need to bear in mind that the child's inheritance may come from us, reproducing something which we did not suspect, and which we are quick to repudiate, yet which undoubtedly lay latent in us as an inheritance from some more or less distant ancestor. We cannot afford to forget that whether we like it or not we transmit to our children the inheritance we have received.

Your child may represent your grandfather in his make-up. Better be patient with him.

And your child has probably a different environment and a different upbringing from yourself. You were trained to work; your child was not; you think your willingness to toil was wholly to your credit and your child's unwillingness wholly to his discredit; but probably both he and you owe much to early training, and your training of your child may have been a well-meant mistake. Bear with him! You had to earn every dollar by hard work, and you learned economy in a hard school; whose fault is it if your child does not know the value of a dollar? Whose fault is it if your child's outlook on business and business responsibility is totally different from yours? Be patient with your child. Probably you yourself are responsible for half of his faults.

Be patient with the old! It seems difficult sometimes to adjust ourselves to the infirmities of age. All too often youth and middle age grow impatient with the failing sight, the dulled hearing, the lagging step, the weakening strength. Sometimes, it may be, we even reproach the old man or woman with the infirmity which they are powerless to prevent, and whose burden oppresses them sorely. This should not be. It should ever be a joy for us to minister in declining years to those whose loving ministrations attended us all the days of our childhood and youth; and there is no remorse more bitter than that of son or daughter who, mourning for a dead parent, recall the fact that they made the burden of old age heavier for the one whose love had never failed them in a long lifetime. Be patient with the old people; it will save you many a subsequent heartache.

Be patient with the sick. Sometimes pain and weariness make people unreasonable and even quarrelsome; but if we only understood, probably we could easily forgive. Don't take the complaints of a sick man at their face value; it is hard to be just and fair and kind when every nerve is in torture. To know all would probably be to forgive all. It is easy to say that sickness is no excuse for being childish and unreasonable and exacting; and probably this may be correct, yet even so it is well to remember the burden the sick one is compelled to carry, and to be as patient as we can.

Then we should be patient with the tired and very busy man or woman. The husband at work all day finds it hard to understand why

his wife at home all day with the children seems to be more tired than he. He comes home probably with a laugh and a song, and he can't understand why his poor wife's nerves are all on edge, and why she possibly is inclined to be irritable. Probably he will never know until he tries to look after the children himself, not for ten minutes, but for the whole day; then he will see fresh light. When people are overworked or tired out they are not at their best, and all wise persons will make allowance for this. It isn't fair to judge any of us by our words or actions when we are over-weary; and one secret of success in the home and in business lies in the proper recognition of this fact. The patient man has his reward in knowing that at least he has not been adding anything to a burden that is already too heavy; and so he fulfils the law of Christ and bears another's burden. Patience is not easy, but it is valuable; it is at once a training in self-control and an essay at wider understanding of others; it helps to smooth the rough places in life and to create a welcome atmosphere of loving sympathy.—*"The Christian Guardian," March 4, 1925.*

## Our Lord's Great Prophecy

(Continued from page 15)

a persecuting power. Under the pagan emperors, untold numbers of the people of God were put to death for refusing to acknowledge the gods of Rome. When the empire became nominally Christian, the same intolerant spirit survived, and there was persecution in the supposed interests of Christianity.

It is impossible to ascertain the exact number of human lives sacrificed in the interests of the papacy. Estimates vary from fifty million to one hundred fifty million. These figures include, of course, the men, women, and children slaughtered in various wars which, though having a political phase, were waged primarily in the interest of the papal church. That those who thus perished were all true Christians need not be claimed. A recognized authority says:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."—*"History of the Rise and Influence of the Spirit of Rationalism in Europe,"* by E. H. Lecky, Vol. II, p. 32.

It is not easy to locate definitely either the beginning or the close of the "great tribulation" referred to by the Saviour. It does not seem possible, however that our Lord ignored the experiences of His people during nearly five centuries of Jewish and pagan persecution. Of his immediate followers, only one escaped martyrdom, and for centuries pagan Rome strove to destroy Christianity by putting to torture and to death large numbers who professed that faith. According to Eusebius, "more than two hundred and fifty bishops" attended the Council of Nicaea in 325 A. D. "Of the whole number present," says one writer, "it is believed that only the eleven who came from the remotest East had escaped mutilation in some ghastly form."

Following something like two and a half centuries of Jewish and pagan persecution, was a considerable interval during which the church as a whole had rest from her physical, but not from her spiritual enemies. This was very largely an era of apostasy from the simplicity of the gospel. Following this came the reign of the papacy, with its terrible record of persecution, which, in its incipency, was a growth; at flood tide, a terror; and in its decline, a sullen retreat during which every inch of ground was stubbornly contested with the forces of freedom of conscience.

Papal persecution may be said to have become well established by the thirteenth century; it was in full flower at the time of the massacre of St. Bartholomew's Day in 1572, and was still bearing its baleful fruit more than a century later, as is witnessed by the revocation of the Edict of Nantes in 1685. Indeed, notwithstanding the growing influence of the Reformation, the defection of England from the papal church, and the refuge afforded by colonies of liberty-loving people in the New World, the eighteenth century had nearly passed before it could be said that traces or reminders of the great tribulation had entirely ended.

Persecution for conscience' sake has never entirely ceased, and doubtless never will while sin is in the world; but since the latter part of the seventeenth century it has been sporadic, not general. H. Grattan Guinness says:

"The English Revolution [of 1688] marked the end of papal supremacy in England, and papal persecution on any widely extended scale in the world. It was the first stage in the inauguration of a new era."—*"History Unveiling Prophecy,"* p. 153.

"PROSPERITY makes friends and adversity tries them."

# Seen Through Others' Eyes

"Some sweet surprise He doubtless has in store,  
Some secret that He never told before.  
For this, perhaps, He leads through shaded ways,  
And you will understand ere many days."

—Selected.

## *W. J. Bryan's Spiritual Home*

HOWEVER editors may desire to keep William Jennings Bryan out of their columns, it is difficult to do so. Not since Barnum has there been a public figure so clever at originating publicity stunts almost impossible to ignore. Barnum was of course the more attractive personality, for he was candid enough to admit that he was a humbug and justified his devices with the theory that the public likes to be humbugged. Bryan knows as well as Barnum that the public likes to be humbugged and has waxed prosperous through his adept use of that knowledge, but would never under any circumstances be candid enough to admit it.

Just when it was supposed that Bryan was dead so far as public interest in his views and actions was concerned, he struck a new line. He became America's premier "Fundamentalist," and revived for the edification of half-baked minds a controversy which was disposed of forty years ago. The idea that the world was made in six normal days of twenty-four hours was supposedly as discredited as the flat earth theory (which as a real fundamentalist Bryan ought also to accept); but he has managed to give it a new lease of life and in the state of Tennessee his friends and admirers succeeded in placing on the statute book enactments which give it the force of law. In Tennessee it is a criminal offence to place any other idea of the origin of the living universe before the minds of students; and Charles Darwin is regarded as an incarnation of the personal devil. That is the gist of the argument on which Bryan has managed to climb back into notoriety.

What the result is going to be when this carpet-bagger from Nebraska gets before the courts of a state with the administration of which he has nothing to do, and demands that a harmless professor be imprisoned, remains to be seen. But he will at least have an opportunity to make a speech, and even those who

have a contempt for him will give him publicity. Efforts to revive the spirit of the dark ages cannot be ignored, however fantastic in origin.

One of the happiest factors in the consummation of Church Union, is the fact that fundamentalism, except in a very general and vague sense, has not figured in the controversies aroused. Any attempt to raise obsolete doctrinal issues was suppressed by both sides. The Presbyterian Church of the United States in which Bryan has of late attempted to attain prominence has revealed a similar tendency. We should say that Bryan would find his spiritual home in the bosom of the Church of the Seventh Day Adventists, who are the most dyed-in-the-wool, logical Fundamentalists that we know of. But probably they are not sufficiently numerous to attract a person who makes his living as a spell-binder.—"*Saturday Night*," June 20, 1925.

## *How Life Tests Men*

THE old story of Jesus' trial before Pilate has been up for study once more by those who are following the International Series of Lessons in the Sunday school. And once again it has proved to be no mere old-world story, but one very full of truth and meaning even for the day in which we live. There were several others besides Jesus on trial in the early hours of that morning in Jerusalem two thousand years ago, and some of them stood the testing infinitely worse than He did. But those hours of testing were in no essential way different from similar ones that come to us even in this twentieth century. We also bring Jesus to the trial, and that trial puts us to the test far more than it does Him. And how poorly we stand the testing we ourselves know only too well. Every time any great movement for the uplift of man in the spirit and after the purpose of Jesus is turned aside, what is it but a bringing of Him to trial, with Pharisees crying for His blood and some Pilate or another shirking the issue to save his own skin! We have nothing but contempt for these men of the first century whose insane hatred and unmanly cowardice killed the Son of Man, but often we play a part similar to theirs and find it all too easy to excuse and justify ourselves. But when men

today, through selfishness or cowardice, block the programme of Jesus, they are crucifying Him in the twentieth century just as the men of the first century crucified Him. Surely this is a day of testing even as that was! — *Ed. "Christian Guardian," March 4, 1925.*

### Spurgeon's Advice to Boys

WHEN I was just fifteen, I believed in the Lord Jesus, was baptized, and joined the church of Christ. This is twenty-five years ago, and I have never been sorry for what I then did; no, not even once.

I have had plenty of time to think it over, and many temptations to try some other course, and if I had found out that I had been deceived or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion.

I tell you, boys, the day I gave myself up to the Lord Jesus, to be His servant, was the very best day of my life. Then I began to be safe and happy; then I found out the secret of living; and had a worthy object for life's exertions and an unfailing comfort for life's troubles.

Because I wish every boy to have a bright eye, a light head, a joyful heart, and overflowing spirits, I plead with him to consider whether he will not follow my example; for I speak from experience.—*Selected.*

### Making the Bible Safe for Democracy

From the review of "The Shorter Bible," by the editor of *Saturday Night*, Charles Foster Kent and associates; Charles Scribner and Sons, New York; "The Old Testament," 622 pages, \$2.00; "The New Testament," 305 pages, \$1.25.

THE infallibility of the Bible suffers a severe shock at the hands of these modern editors who have dropped two-thirds of the Old Testament and one-third of the New in their efforts to improve it. No matter how much one may approve of the idea of editing the Bible to make the reading easier and more coherent, and of re-translations of parts to bring out the original meaning more clearly, though that often destroys the literary beauty of the Authorized Version, one is nevertheless forced to the conclusion that some other motive besides pure scholarship has prompted the issue of "The Shorter Bible." . . .

Some of the changes are very subtle; but I think the substitution of "a woman of bad character" for "harlot" sums up the whole production. It is "nicer" in a parlourish sort of way, but I cannot understand Dr. Trent, as a Yale professor, imagining for one fleeting second that he is improving English prose by discarding a precise term like "harlot" for a weak, indefinite phrase like "a woman of bad character," which might mean a thief, or a liar, or even, in the eyes of the Lord's Day Annoyance, a lady who plays golf on Sunday.

### Figuring Taxes

I READ in a letter from an appreciative reader of Mr. Ford's Page this interesting bit: More than 25 years ago I was walking along the streets of ———, with Captain ——— and as we were nearing the Court House the Captain asked, "Would you like to look through our Court House?"

"Why, no," I replied, "I have been in dozens of Court Houses and they are all very much alike. It would be a waste of time."

"That's true," mused the Captain, "for in every Court House you will find a force of men and women figuring—figuring industriously every day, except for the time they loaf on the job."

"But, Captain," I commented, "what are they figuring?"

"Oh," he replied, "they're figuring how much each of us must contribute."

"Contribute to what?"

"To a fund."

"A fund for what purpose?"

"Why, a fund to pay them for figuring how much we each should contribute."

"But, Captain," I protested, "don't you get anything out of the taxes you pay except this figuring service?"

"D——d little," he snorted. "Oh, now and then a small culvert or maybe an occasional bridge, but by and large, about all that bunch in there does is to figure how much each of us ought to contribute toward keeping them at work figuring."

Mr. Ford's reference to "paper work" reminded me of the Captain's quaint idea. "The high cost of maintaining cost systems" is an epigrammatic statement of one of the causes of the high cost of living. At times I think we have gone accounting mad.—*Dearborn Independent, Feb. 7, 1925.*

## NEWS NOTES

—Sugar is found in the sap of nearly two hundred plants and trees.

—Canada has now over one million telephones for her nine million people.

—Goldfish were first discovered in China, whence they were brought to Europe in the seventeenth century.

—The bagpipe, the favourite Scotch and Italian instrument, is said to have been invented in Greece 200 B. C.

—The water is so clear in the fjords of Norway that very small objects can be seen clearly at a depth of 150 feet.

—Enough immigrants have registered at the American consulate at Kovno, Lithuania, to fill the Lithuanian quota to the United States for seven years.

—The atlas moth, a night-flying insect of Central Brazil, is the largest winged insect in the world. Its wings extend fourteen inches from tip to tip.

—Members of the Turkish Parliament, mayors, teachers, government officials, troops and policemen, are prohibited from wearing clothing which is not of Turkish manufacture.

—Cloves are the unopened flower-buds of a small evergreen shrub resembling the bay or laurel, which is indigenous to Malacca. The buds are gathered while still green, are smoked by a wood fire, and are then dried in the sun.

—In continental European countries there are 1,800 daily and weekly newspapers published. Berlin with 100 papers, half of which are dailies, leads the list. Vienna, which is second, has 55, including 22 dailies.

—There is an average of three million persons sick all the time in the United States, and forty-two per cent of this illness could be prevented, according to the health commissioner of Chicago.

—Fridays, Saturdays and Sundays, the Sabbaths of the three faiths in Palestine, are recognized as official holidays for purposes of presentation of negotiable paper, and no promissory notes or bills may be protested on those days.

—The earliest mention of the word "Parliament" in the English statutes is in the preamble to the Statute of Westminster, in 1272. For the origin of the institution itself we must go back to the Anglo-Saxon times, when it flourished as the Witenagemot.

—A watch is being sold in Paris for the use of the blind. The hours are indicated by movable buttons in relief on the dial. A strong minute hand indicates minutes only. A blind person who passes his hand over the dial finds the button indicating the hour depressed.

—General Booth, of the Salvation Army, speaking of the effect of the dole system in England, says: "I do not think it is possible for the ordinary reader of these lines to imagine the moral decline, the mischievous influence over all alike, which springs from this evil thing."

—Teeth made from enamelled steel have been added to the products of the Krupp plants at Essen. The metal is from the mixture that was formerly used in making German cannon. Eight dentists have been employed in the department at the start, and Krupps hope to increase the number later.



### Evolution Debate Stirs America

(Continued from page 7)

whole debate will be printed in book form by the Pacific Press Publishing Company of Mountain View, California. F. D. Nichol presented much interesting evidence to show that scientists are not agreed among themselves as to the value of the evidence for evolution. In his summary, according to a report of the debate in one of the California city dailies, he declared; "that the case of evolution is not proved, because the argument from comparative anatomy is comparatively worthless, the argument from vestigial remains is a vestige of a former plausible idea; the argument from embryology belongs to the embryonic days of evolutionary theory and because the argument from the fossil becomes more fossilized as the days go by." Evidently the honourable judges agreed with him, for they unanimously decided that he had presented the better argument. They were not, however, willing to agree that evolution should be excluded from tax supported schools; in face of Mr. Shipley's contention that to do so might make it necessary to exclude also such subjects as astronomy, biology, etc.

(Continued in the September issue.)

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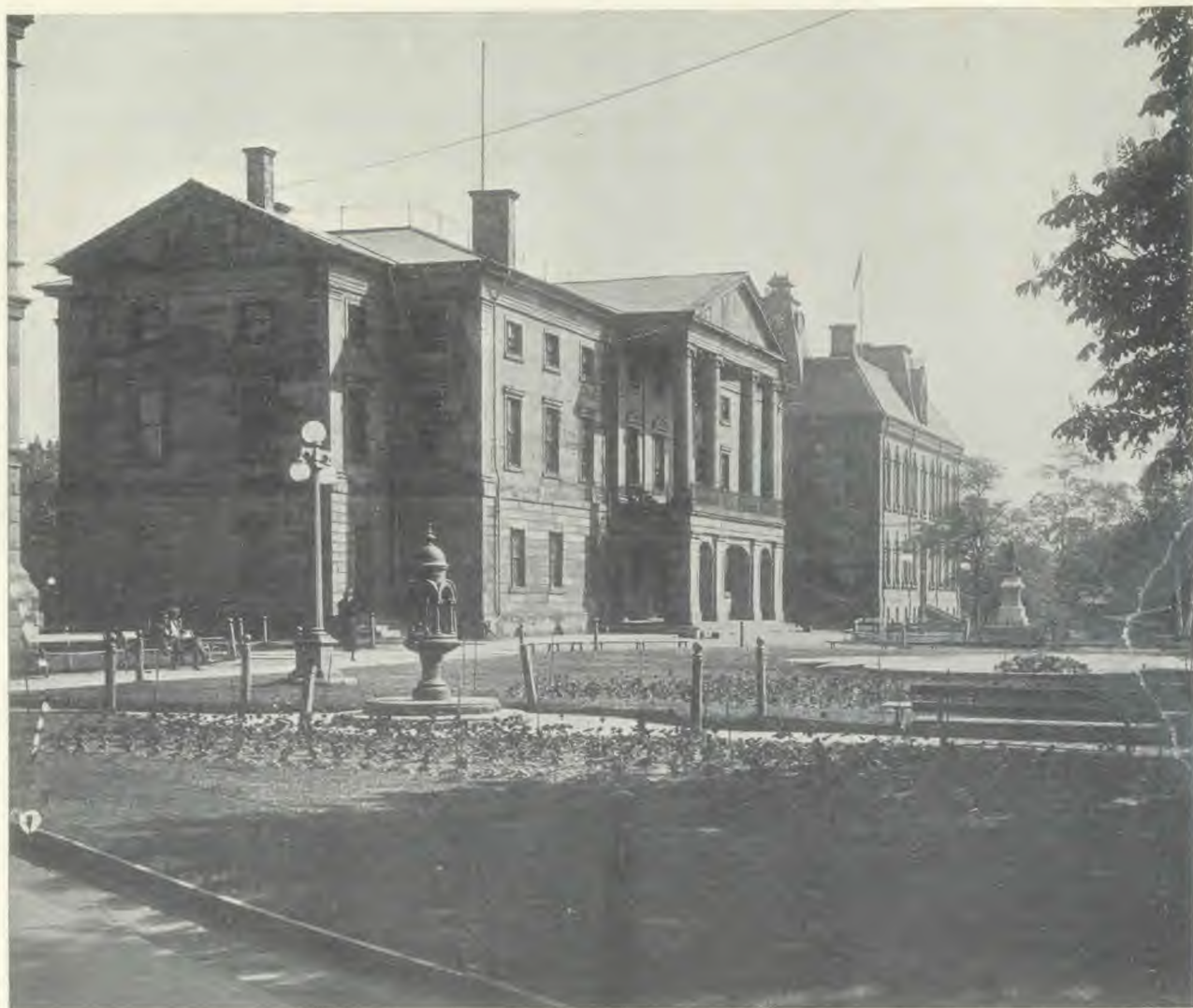
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### Prince Edward Island's Parliament Building.

Prince Edward Island was finally ceded to Great Britain in 1763 and placed under the administration of Nova Scotia. Later it was made a separate government, its first parliament meeting in 1773. At its entry into federation in 1873, the number of members of the House of Commons sent to the federal legislature was six, and the reduction to five in 1901 was bitterly denounced. Five members of the House of Commons and four senators are now sent to the federal legislature. The local government consists of a lieutenant-governor and of a legislative assembly. This conducts not only the general affairs of the province, but most of those of the towns and villages.