

The Canadian WATCHMAN



Canada's New Headquarters in London

This magnificent building on the west side of Trafalgar Square is one that all Canadians may well be proud of. The edifice was originally that of the historic Union Club and was remodelled by the eminent architect, Septimus Warwick, under the instruction of the High Commissioner for Canada, Hon. P. C. Larkin. It was officially opened by King George on Empire Day and now houses all the officers of the High Commission and his official family under one roof. Heretofore they have been scattered in various places.

Should Evolution be Taught in Tax-Supported Schools? See page 5.

HE who is for forcibly stopping the mouth of his opponent, or for burning any man at the stake, . . . or impairing his means of procuring an honest livelihood, or treating him scornfully on account of his peculiar view of any subject, is under the domination of a spirit of ruffianism or cowardice. . . . On the other hand, he who forms his opinions from the dictates of enlightened reason and sincerely desires to be led into all truth, dreads nothing so much as the suppression of free inquiry, calmly listens to the objections of others, feels nothing of anger or alarm lest his foundations be swept away by the waves of opposition. . . . In proportion as we perceive and embrace the truth do we become just, heroic, magnanimous, divine.—*William Lloyd Garrison* (1805-1879).

EDITORIAL COMMENT

A Queenly Woman

PRINCESS MARY is deservedly popular, not merely because she is the only daughter of the King and Queen of Britain, but because she is a queenly woman. Possessed of the nature and feelings, common to her sex, Princess Mary has learned to govern herself and to make herself agreeable and useful to others: to enjoy those simple, homely, practical attainments that may be cultivated by the majority of young women. Her grace of figure and gentle repose of countenance are not exclusively or even primarily the results of princely birth. These may be had only as the natural fruits of a life of patience, discipline, self-restraint and cheerful acceptance of the duties that pertain to our destiny and station in life. Many young people have the mistaken notion that princely birth carries with it the privilege of shirking hard work and of enjoying almost unlimited leisure and, in short, having your own way all the time. A happy, contented, successful life, however, is not dependent upon either royal birth or the possession of great wealth. Undoubtedly birth brought to Princess Mary some special opportunities. It also brought to her certain handicaps in doing as she pleased, which a labouring man's daughter can scarcely appreciate. No doubt many times she longed to do as she saw other children do freely, and chafed under the

restraint that her royal station imposed upon her. She could not always do as she pleased by a long way.

Healthy, normal, red-blooded Princess Mary did not as a child have her own way any more than other healthy children can. If she had, she would not be the popular princess that she is today. No one likes a spoiled wilful child. Unselfishness and usefulness are the foundations of popularity and happiness, and they are within the reach of people of varying degrees of mental culture in all classes of society. Selfishness and idleness surely lead to discontent, unhappiness, and degeneracy.

Princess Mary's brother, the Prince of Wales, wins the hearts of the people everywhere he goes in the world regardless of their political views. His smiling, clean, open countenance inspires confidence at once in his sincerity and good character. In South Africa he replied to an address of welcome in Taal, to the astonishment and delight of the sturdy Boers, and in South America he speaks Spanish. Evidently he has not spent all his leisure hours in idleness.

This world honours a manly man and loves a womanly woman even as the most unbelieving respect an earnest, consistent, conscientious Christian. Princess Mary may never wear a crown, but she has a home in which she reigns and children to love and train. As she meets with pain



A New Charming Portrait of Princess Mary

and trial, the common lot of humanity, she may draw solace from her faith in God and Christianity which was impressed upon her conscience in childhood. She would be known and loved as a queenly, sensible, trustworthy woman regardless of birth or station. After all, it is not the title "Princess" that attracts, but rather it is Mary, the faithful wife and mother, touched with the feelings and sympathy of womanhood that captures the hearts of the people and accounts for the continued public interest in the daughter of our beloved sovereigns.

Startling Twin Developments

WE refer first to what is commonly being called a "rising crime tide" in the world, and secondly to the rapid growth of the theory of evolution in the church. What, if any, is the relationship between these two outstanding developments of the post-war decade? Of the first development we quote from an article by Richard Washburn Child in *Saturday Evening Post* of August 15, 1925, dealing with conditions in the United States.

"The shocking crime tide rises steadily in the United States. . . .

"The menace of the breakdown of law, order and enforcement of law has menaces as yet unweighed by the average citizen. . . . If we have made an impossible task by trying to revise human nature on the statute books, surely that is no reason why we should neglect to put into effect even that degree of law enforcement which protects a civilized people against murder, robbery, disorder, fraud and looting.

"The police will tell you that today there is a dangerous claim entered by the new generation. It is a claim for the right to enjoy every luxury which a complex civilization has devised, and a claim to a measure of idleness and excitement. This claim is a lawless claim. It is an attempt to beat the rules. The right of the individual to take gains without labour, adultery without

conscience, freedom without responsibility, has become not only a practice but through the literature of discontent a definitely absurd philosophy of life.

"'Well, that's at the top,' said a Western prison warden to me. 'But it reaches to the bottom too. It is contributing a new class of desperate, rotten-hearted criminals to our penal institutions. They are our youth; you might say our boys and girls. That's what we are getting now.'"

In the church the fundamentalist-modernist controversy has been given a new impetus by the Scopes trial at Dayton, Tennessee, over the question of the present status of the theory of evolution. As to the effect of evolution in the church and on the pulpit, we quote from an address last May by Dr. Clarence Edward Macartney, former Moderator of the (Northern) Presbyterian General Assembly.

"The chief trouble with our churches today is that nobody is a sinner any more. From our pulpits we hear much of the divinity of man and a great deal about vision, courage, service, community obligation, and how to abolish war, but almost nothing of sin, old-fashioned Scriptural, uneducated, unevolved, undecorated, God-defying, death-deserving, soul-destroying sin. Yet to deal with that kind of sin Christ came into the world."

Why this decline of consciousness of sin in the church, we ask? Is it not because the bind-

(Continued on page 30)



Princess Mary's Two Children, Masters George and Gerald Lascelles



Evolution Debate Stirs America

Resolved, *That the teaching of evolution should be debarred from tax-supported schools.*

For the Affirmative—ALONZO L. BAKER

For the Negative—MAYNARD SHIPLEY

I

FOR THE AFFIRMATIVE

LAST evening the discussion encompassed the scientific aspects of the evolutionary theory. Tonight we shall carry the discussion of the evolutionary idea into the realm of education, morals, and religion, under the proposition, "*Resolved, That the teaching of evolution should be debarred from tax-supported schools.*"

It is appropriate that evolution be tried before the bar of morals and religion as well as before that of science, because the evolutionary hypothesis is an all-embracing theory. Indeed, if it were classified accurately, it would come under the heading of speculative philosophy rather than under that of science, for it is essentially a philosophic conception of the origin and nature of the earth and all life upon it.

Evolution Subversive of Religious Views

One of the chief reasons why we oppose the teaching of evolution in the tax-supported schools of our country, is because evolution is subversive of the religious convictions of many who send their children to the public schools. We do not say that evolution is subversive of the religion of all; because obviously Mr. Shipley, for instance, finds no conflict between his conception of religion and the evolutionary philosophy. But on the other hand, there are great masses of citizens who are firmly of the opinion that the theory of evolution and their views of religion are diametrically opposed, and to accept evolution is to reject what they believe to be Christianity.

If Mr. Nichol and I were to insist that the teachers in the public schools where Mr. Shipley's children attend should teach the Genesis account of the origin of man and the earth, then our opponent would have just cause to remonstrate, and take action that such teaching cease. Evolution is anti-Genesis. Its acceptance compels one to take the position that the record of Genesis is not in accord with the facts in the case. Why, then, should Mr. Shipley become so perturbed when we insist that the teachers in the school our children attend should not teach anti-Genesis? If it is not right for us to force Genesis upon his children, through the public schools, how is it just that he force anti-Genesis upon our children?

One of the much-presented and oft-expressed slogans of the "Science League of America" is, "Keep evolution in the schools, and the book of Genesis out." We maintain that such a course is tantamount to the establishment of a state religion. It forces upon the students a certain conception of religion, and excludes all others. David Starr Jordan, one of the members of the advisory board of the "League," has had considerable to say in the press of late concerning the question of the exclusion of evolution from the schools. Practically all his effusions aver that the Fundamentalists' ideas of religion are out of date, and that evolution gives us a Christianity purged of obsolete appendages. Granting, for the sake of argument, that his ideas are correct, does that give him license to force his conceptions of Christianity upon the children in tax-supported schools? No, it does not in America! It might in some



Dr. John Stanley Plaskett in charge of the observatory near Victoria, B. C., which contains one of the largest telescopes in the world.

country across the sea where there is a state religion, but not here.

Why should Dr. Jordan demand that my children be taught what I consider a devitalized and emasculated Christianity, if he objects to his children's being taught what he considers to be an antiquated and moss-covered Christianity?

This question of the exclusion of evolution from our tax-supported schools is, after all, friends, largely one of fairness to all and injustice to the religious beliefs of none. To keep religious questions out of the public schools, is our great aim.

How is Religion Affected by Evolution?

It may be asked, But what are the religious views affected by the teaching of evolution?

In the first instance, evolution is contrary to the belief of many concerning God. There are multitudes in our country who believe that God is a personal being, that He created this world by His fiat word, that He maintains it by His power, that He is a prayer-hearing and prayer-answering God, who by His providences and love cares for His children on earth.

The evolutionary philosophers, however, can not brook this conception of God. Evolution denies a personal God, and says God is but a force or energy or thought which pervades

the cosmos. Professor George M. Royce, of Harvard University, defines God as "the spirit animating nature, the universal force which takes the myriad forms, heat, light, gravitation, electricity, and the like."

Even the great apologist of evolution, Le Conte, avowed that there "has gradually grown up, without our confessing it, a kind of scientific polytheism—one great Jehovah, perhaps, but with many agents or sub-gods, each independent, efficient, and doing all the real work in his own domain. The names of these, our gods, are gravity, light, heat, electricity, magnetism, chemical affinity, etc., and we are practically saying: 'These be your gods, O Israel, which brought you out of the land of Egyptian darkness and ignorance. These be the only gods ye need fear, and serve, and study the ways of.'"—*Evolution and Its Relation to Religious Thought*, p. 298.

Joseph A. Leighton, professor of philosophy in the Ohio State University, has recently written, "From the scientific standpoint God is a superfluous hypothesis which explains nothing, and only constitutes a bar to scientific inquiry."—*Religion and the Mind of Today*, p. 198.

The four men who are in large measure responsible for the modern conception of evolution held a very indistinct and agnostic view of God. Darwin called himself an agnostic. Huxley was even more pronounced in his agnosticism than Darwin, and Spencer declared God not only unknown but unknowable. Haeckel's monism was equivalent to atheism. The agnostic impress which these four men put upon modern evolution is there yet, and is carried into the schoolrooms of our public schools today by thousands of teachers who are Darwin's, Huxley's, Spencer's, and Haeckel's devotees.

And right here I want to emphasize again that I am not discussing tonight whether the evolutionist's idea of God is the correct one or not. I am merely pointing out how it differs from the idea held by thousands of parents whose children are being educated in tax-supported schools. And the question again arises, Is it right to force upon school children an idea of God which is contrary to that of themselves and their parents? Should an absentee, unknown, pantheistic god be forced upon those who believe in a personal God and Creator, Sustainer and Redeemer? If we do not seek to impress our idea of God on the evolutionists' children, why should they think it their bounden

duty and inalienable right to inflict theirs on ours?

The evolutionists, in attempting to inject evolution into the schools, are therefore saying that they have formed a concept of God which is the only true one.

View of Christ is Different

To the great body of evangelical Christians, Christ is the Son of God, and came down from heaven on the divine mission of redeeming sinful man and offering Himself as a vicarious sacrifice for sin. They believe He was born of a virgin, was raised from the dead, and ascended to heaven, where He now makes intercession for men.

The evolutionary conception of Christ is radically different, allowing no intervention in the natural order of things, and ruling out the miraculous. Christ is to the evolutionist nothing more than an extraordinarily good man who died an exemplary death. To them He is divine only in the sense that all are divine. He was a son of God only as we are all sons of God.

Here is the idea of another evolutionist regarding Christ:

"To us the deifying of the Seer of Galilee makes him not supernatural, but unnatural. If the Creative Spirit permeates all things seen and unseen, then the division of the universe into natural and supernatural is purely a fanciful procedure. To us, therefore, the commanding position of Jesus Christ in the world is due to the fact that he was a man in whom the spiritual genius of humanity rose to a supreme height.

"We do not call him *the* Saviour, because we are certain that humanity has had as many saviours as it has had truly good men and women."—*Dr. Abraham M. Rihbany, in the "Christian Register," November 3, 1921.*

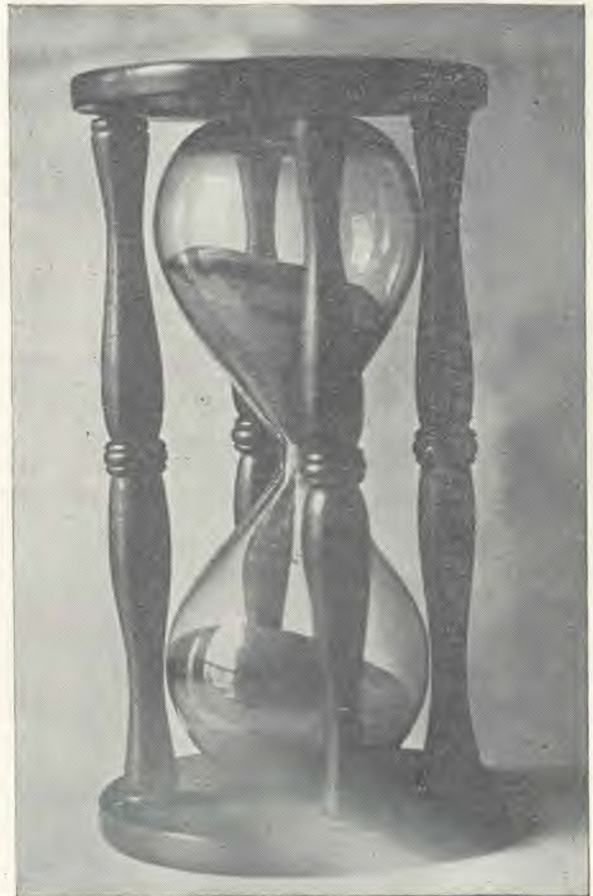
Atonement Scouted

As to the work of Christ, the evolutionist of course scouted the idea that He died for the sins of the world or provided a propitiation therefor. According to the evolutionists, Christ did not die for the sins of men, because to them sin is nothing but the hang-over from our animal ancestry; the remnants of the tiger and ape in us; had in the process of becoming good; etc. John Fiske said: "Theology has much to say about original sin. This original sin is neither more nor less than the brute inheritance which every man carries with him."—*"The Destiny of Man," p. 103.*

Le Conte said: "All evolution, all progress, is from lower to higher plane. From a philosophic point of view, things are not good and evil, but only higher and lower."—*"Evolution and Its Relation to Religious Thought," p. 374.*

My opponent may rejoinder that the evolutionary idea of Christ and His work is the correct one, and mine the one discarded by modern scholars. Such a rejoinder is not to the point here tonight. I am not discussing theology, but rather the principle of teaching any conception of religion in our public schools. I am not discussing which view of Christ is the right one. I am only affirming that the evolutionist's Christ is quite different from the Christ of millions of Christian people, and asking, Why should the evolutionist force an alien Christ upon the children of those who believe in a very different Christ, through the medium of the public schools, which are supposed to be for all the people and not for the evolutionists alone?

It is all too painfully obvious that evolution



The hour glass, an ancient method of measuring time, still in use in some places.

and what is termed "orthodox Christianity" are wholly incompatible. But remember, we are not contending that "orthodox Christianity" is right and the religion implied by evolution wrong, nor that this havoc is wrought on the religion of all the children attending our schools; but it is manifest that evolution negates the religious faith of millions of our citizens. In fact, Mr. Shipley himself says, in his various "Science League" circulars, that the majority of Protestants in the United States, and all Roman Catholics, hold religious views which are incompatible with the religious implications of the evolutionary philosophy.

Is it therefore one whit just for him to insist that the majority of the people supporting our schools submit to his idea of religion? Who made him or any group of scientists the arbiters in things religious for the majority of the American people?

Again we urge, Keep religious issues out of our public schools.

Evolution not yet Proved

At about this juncture, I can imagine, my opponent is saying: "Evolution is a fact, and the point of some people's religion being out of harmony with it is not relevant, because if the religion of even a majority is negated by a scientific truth, then honesty and integrity demand that we teach our children the truth, and any conflicting religious ideas will have to be thrown into the discard. Hew to the line of scientific facts, and let the chips of religion fall where they may, say the evolutionists."

My colleague certainly showed last evening that the proof for evolution is both faulty and scant, and that evolution is still a matter of scientific hypothesis and philosophic speculation. So long as the evolutionists confess that they have no proof yet for organic evolution proceeding from inorganic, no proof for life coming from the non-living; so long as they also confess that there is no proof of one species' ever being changed into another species; so long as they confess that the beginning of evolution, the method of evolution, and the end of evolution are all alike mysteries,—how can my opponent, who avows that he is a scientist and reasons only on a scientific basis, have the courage to say that evolution has been proved to be a fact? The belief in evolution does not rest on proof; it is but a matter of faith!

We are in hearty accord with the sentiment expressed by Lord Kelvin, the great physicist and philosopher, who said, "I marvel at the undue haste with which teachers in our univer-

sities and preachers in our pulpits are restating truth in the terms of evolution while evolution itself remains an unproved hypothesis in the laboratories of science."

Not Opposing Science

In opposing the evolutionary theory, we are not opposing science. Webster tells us that science is the body of ascertained truth and facts. We maintain that evolution is not a body of ascertained truth and facts, but is only a scientific hypothesis combined with a system of speculative philosophy, and is therefore, strictly speaking, not science. We must protect science by insisting that nothing carry the label of science until it has been proved beyond all question.

Furthermore, we are not trying to make evolutionists cease from being evolutionists, but only insisting that they stop using the public school for a propaganda centre. In private schools, in private laboratories, in any manner of research, experimentation, or propaganda, outside of the tax-supported schools, we say, Let the evolutionist have entire liberty to believe and experiment, and to disseminate his views in any or every way possible. We simply ask that neutrality be observed on neutral territory.

Is Evolution Necessary to Education?

I will anticipate another argument of my opponent's, which is one of his hobbies; and that is, that if we do not teach evolution in our public schools, we greatly limit the education of our youth. If Mr. Shipley, in his speech tonight, uses the same bit of oratory he used once before in this hall, he may say, as he did then: "You shall not crucify mankind upon your cross of bigotry; you shall not place your crown of ignorance upon the brow of childhood."

This is a fervid utterance, but its truthfulness depends upon whether or not a lack of knowledge of evolution constitutes a "crown of ignorance."

But the fallacy of such an allegation is easily seen on citing some concrete examples. In the state of California, we have three Class A medical schools: the University of California, Stanford, and the College of Medical Evangelists of Loma Linda and Los Angeles. The last-named school is conducted by the denomination that I have the honour to serve. The first two schools incorporate the theory of evolution in their medical course, and the young physicians graduated from those schools come

out thoroughly indoctrinated in that idea. On the contrary, the third school teaches medicine without any reference whatever to the developmental idea, except as here and there the professors point out where true medical science disapproves the evolutionary hypothesis.

By consulting the records of the American Medical Association, we find that this school which does not teach evolution is rated just as high as any other medical school in the United States, and on a par with California and Stanford.

The Catholic medical schools of the country, such as that of St. Louis University, teach no evolution to their medical students, yet their graduates stand on a par with those from the great medical schools of the East.

What Will Your Children Miss?

The question now arises, Will the children in our public schools miss any facts they should

have if evolution is not taught? No, absolutely not! All the known facts will be revealed in the process of the teaching of any subject even when there is no reference whatsoever to evolution. For instance, if, in the study of biology, the teacher thinks it necessary to include the evolutionary idea, what will the student get? He will get only a speculation as to how the various forms of life began, not any additional knowledge as to their structure, habits, or mode of life. To cite a particular example, if the lesson of the day in zoology happens to be upon the articulates, the family represented by the crab and the lobster, and the teacher believes that his students should know what evolution teaches regarding this family, he may read from the great evolutionary spokesman and author, Henry Fairfield Osborn, in his "Origin and Evolution of Life," page 132. Osborn says:

"The evolution of the articulates *is believed*



ANCIENT WALTHAM ABBEY

Special services were held this year to commemorate the 865th anniversary of the consecration of Waltham Abbey in Essex, England.

to be as follows: From pre-Cambrian annelidan [worm-like] stock arose the trilobites with their chitinous armature and many jointed bodies. . . . Out of the eurypterid stock of Silurian times *may have come* the terrestrial scorpions. *It is also possible* that the amphibious, terrestrial, and aerial Insecta were derived from the same. The true Crustacea also *have probably* developed out of the same pre-Cambrian stock."

In this description of the evolution of the articulates, there are four may-have-beens, or mere possibilities, suspended one from another. Dr. Osborn dangles before us a hypothesis, on which he hangs a supposition, to which he attaches a guess, on which he pins a bare probability! It reminds one of the Scotchman's definition of metaphysics. He said: "Imagine a fog bank. Now imagine a hole in the bank. Now imagine the bank gone, and the hole still there. That is metaphysics!"

The question arises, Does the student know any more facts about the lobster when he is taught the evolutionary speculation of Henry Fairfield Osborn concerning a lobster than if he were taught zoology with evolution omitted? No, he absolutely does not. Will he not know



William Wallace, noted British scholar and scientist.

what a lobster looks like, what the lobster eats, where the lobster lives, and how it produces its kind, even if evolution is not taught him?

The fact that every June, tens of thousands of young men and women come from schools where evolution is not taught in any branch of education and take their place in the world, live and achieve and serve as successfully as any others, is proof positive that evolution is not requisite to an education. Are the graduates from the thousands of Catholic schools, as well as those from other denominational schools where evolution is taboo, less intelligent, less scholarly, and less able to cope with the problems of life than are those from evolutionary schools? The only reasonable conclusion is that evolution is no essential part of education.

Are We Abridging Academic Freedom?

If the evolutionist is really sincere in his plea for academic freedom, why does he not do as others have done before him? The Catholics, for example, believe that they should inculcate the principles of religion as part of every child's education. Do they shout "Academic freedom," and demand that the teachers in the public schools be allowed to teach the tenets of religion as held by Catholicism? No; instead, they establish their own schools, where they teach not only the secular branches, but also religion. The Lutherans have done the same thing in numerous instances. The denomination with which I am connected follows the same course. We support the public schools by our taxes, and then, because we so sincerely believe in "academic freedom," we voluntarily support a system of lower, intermediate, and higher schools, wherein our children and youth may receive religious instruction in conformity with our tenets.

The same course is open to the evolutionists. If they wish their children taught the evolutionary view of the earth, its life, and the relation of man to the universe, let them do as others have done who have had their own particular views to impart to their children, but who were reasonable enough not to demand that the public school system be molded to coincide with their individual views.

Are We Violating Constitutional Rights?

My worthy opponent will doubtless allege that to prohibit teachers from teaching the evolutionary theory is a violation of that provision of the Constitution of our government which declares that religious belief shall never be made a test of office.

In asking that teachers shall not teach the theory of evolution, we are not making the individual faith of the teacher a qualification for office. All we demand is that he do not use his tax-supported office as a centre for propaganda of his religious views. For example, it does not matter one whit whether the teachers in our schools are Baptists, Methodists, Presbyterians, Unitarians, Catholics, or adherents of any other religious persuasion. But it does matter if a Baptist teacher, for instance, should use his desk in the public schools for the propagating of religious ideas peculiar to the Baptist denomination. And likewise, in the issue before us tonight, it is not what religious views a teacher may have, but the question is, Has he the right to use his office in a public school to impress his idea of religion on our school children? We are not trying to forbid the employing of any teacher who believes evolution. We only demand that he cease using his position as a propaganda centre for his doctrine.

No, we are not the ones who are violating the spirit of the Constitution. It is the evolutionist who demands that we keep the book of Genesis out of the schools, and his particular religious views in!

The Case Summed Up

And now in summation: Our case is that, because the theory of evolution has certain definite and inseparable religious implications;

Because the genius of our American system of government demands that all religious issues be entirely eliminated from public institutions and office;

Because the corollary of this principle requires neutrality on religious questions in the teaching done in our tax-supported schools;

Because the teaching of evolution in our schools is in flagrant violation of this basic American principle, in that it introduces a definite religious view;

We therefore submit that the teaching of evolution in the tax-supported schools of America should be prohibited.

II

IN THE NEGATIVE

We have heard a very eloquent address. It would be very interesting indeed, if it had any basis of fact. It would take the British Museum to answer all his points. I think I will have to begin backwards.

The last thing that I have in my notes is



The Jacques Cartier Monument on "Le Bastion de la Hollande," Saint Malo, France.

about the Science League of America trying to force its religious views on the public through the public schools. They say that I have said in one of my early leaflets, "Keep evolution in the schools, and keep the book of Genesis out." Now my worthy opponent says that he wants to keep religion out, but he tells us in the same breath that the book of Genesis is a religious book, and it seems that we don't disagree at all on that. What are you complaining about?

He tells you that evolution is a religion. Well, I studied evolution at Stanford University. I did work in the zoological laboratory, and I never heard any discussion of religion in the laboratory. We were dissecting animals to learn their structure and to compare them with other animals. We were really very much interested in finding the relationship between the various animal forms that we find upon the earth. We did not know that in doing that we were forcing religion in Stanford University. We thought we were studying zoology.

When Copernicus proved that the sun is the

centre of the solar system, that the planets revolve around the sun, the Fundamentalists of that day said: "No, we are not going to have your religion drive out our religion, and our Holy Bible says the earth is the centre of the solar system, and the sun goes around it. Did not Joshua command the sun to stand still? And the moon stood low in the valley, did it not?"

Columbus and the Flat Earth

Columbus wanted to make a trip around the world. He said the earth is a spheroid. The Bible says it is flat and the four angels can stand on its four corners. Columbus was thrown into a dungeon for trying to discover America. The Fundamentalists of his time wanted the question of the spheroidity of the earth left to the vote of the people, the great democracy, the mob; and the mob put him in jail, in a dungeon, and the mob have always put their educators in the dungeon, on the cross.

The Fundamentalists say they don't want anything taught that is contrary to their religion and they say that the theory of evolution contradicts the book of Genesis. I wonder which chapter they mean, the first or the second? In the first chapter, down to the third verse of the second, we have one theory of evolution; and in the second chapter, beginning with the fourth verse, we don't have any evolution at all. Now which one of these is the religion of evolution contradicting? Which way are we hurting their feelings when we say that at first the earth is without life, and then we say that life appeared? We do not say whether it appeared by the will of God or not.

Now, they make much of the contradiction of the evolutionists; that evolutionists don't agree with each other. That is a nice argument. When there are 206 brands of Christianity, the Christians can not agree among themselves. Do we say, Let us throw over Christianity?

Vestigial Remains

The vermiform appendix is of no use. If it becomes inflamed, if pus accumulates, and you think it is a vital organ and don't dare to cut it out, it will kill you. If the mob had anything to do with that, it would have been

a great help to the undertaker; but the evolutionists are not working with the undertaker. We are trying to eliminate some of the ignorance and some of the superstition of the people that have become vestigial and might become full of pus and cause trouble in the body politic.

Whoever studies evolution or science earnestly and sincerely does so to make use of the knowledge for the benefit of humanity.

Evidence for Evolution is Plentiful

It would take thousands of volumes to lay before you the evidences for evolution. I was asked to lay them before you in one hour. Do Fundamentalists say that because they can't demonstrate that Christ rose from the dead and so on, as the ritual says, it is therefore all a humbug? They do not. They accept it without proof.

Dr. Baker said that in a certain college, they do not have to study evolution if they do not want to; but they have to study anatomy, physiology, chemistry, etc., before obtaining a certificate to practice in the state.

We are the greatest, the most powerful nation in the world. Are we going to overthrow those methods that have brought us where we are? Are we going to hand over the colleges of the country and the education to the taxpayers to experiment with? This question of teaching evolution in the schools has only come up within the last two or three years. I could give the reasons, but I don't want to go into that.

The theory of evolution would say that if you go back far enough, there would not be any animal that breathed through its lungs. Then he must have been a fish or a crustacean. He must have breathed with gills. There must have been some way of getting the lungs. Last night I showed you how he got them. When we talk about the poor fish, referring to each other, that is right. Most of us got over being a fish. Some of us have not. That is the theory of evolution,—that the ancestor of the horse, for instance, was once a fish. Now, I can't prove to you absolutely that a horse used to be a fish, but I can prove the evolution of a horse as we know him from the little four-toed



A Modern Church Building

Eohippus of three or four million years ago.

If you go into the Yale Museum or the Natural History Museum in New York, you will see the skeleton of the Eohippus, just the height of my two hands. Then you will see the gradual transformation of the bony framework. You will see the changing of the teeth to suit the environment. The teeth were not very much like those of a horse. They were primitive teeth. They were not a horse's teeth. If you will follow it up to the present-day horse, you can trace each step in the evolution of the teeth. You can see the toes gradually shortening and shortening until you see the one-toed horse of today.

The opponents of evolution think we should give them a moving picture starting with the evolution of life, and speeding up a few plants. They want to see a new species. We can't give you evolution while you wait. It took three or five million years for the little Eohippus to come to be the modern horse. We do not know where the Eohippus came from, because the strata have been washed away.

We don't find one fossil perhaps in a million. "Perhaps;" scientists can not make dogmatic statements. We will leave that to the theologians.

It would take me about five years to tell all I know about evolution. The process can be shown to anyone who is not willfully blind, and on the theory of evolution we are going to work. I would hate to think that I was like some people I know who think the whole business was completed thousands of years ago, and all that we have to do is to sit and twiddle our thumbs and sing hymns. That is not evolution.

Only One Answer Possible

On the question, "Should evolution as a fact or evolution as a theory be taught in our schools?" we are bound to answer in accordance with the same principles that we would apply to the question, "Should physical geography be taught in the public schools?" or, "Should ancient history be taught in the public schools?"—including, of course, tax-supported colleges and universities.

Broadly speaking, anything that is true of nature or of man and society might well be taught in any school. But we live in an intensely practical world, a very busy world, and there are more subjects worthy of study than there is school time to devote to them. Hence, some purely arbitrary limiting choice must be made as to what should constitute the curricula

of supervised schools, whether public or private.

To this end, we have state-supported educational institutions in which men and women receive special training in pedagogy, in the history of educational methods, in educational psychology, in science, and in such other studies as specially prepare them for their future work as educators.

Just as a physician must first devote years of study to physiology, anatomy, pathology, and allied subjects, before he is given a certificate authorizing him to enter professional life as a medical practitioner, just so the educator must devote years of study to various fundamental branches of history, natural science, psychology, etc., before obtaining a certificate to teach in our tax-supported educational institutions.

It is these specially trained men and women to whom the lay public must intrust the task of working out the practical details of school curricula and administration; just as we intrust to structural engineers the building of our bridges, or to physiologists and pathologists solutions of the problems of health and disease, and the direction of medical schools and hospitals.

We also wisely delegate to these specialists selection of the subjects or theories of medicine which should be taught in medical schools. We apply the same principles and methods to our tax-supported schools of law, of art, of philosophy, or of theology.

The fathers and mothers of students of engineering, law, or medicine, are never permitted, in their capacity of taxpayers, to prescribe the courses to be given in these schools and colleges. All such questions are decided by men and women who have been specially trained in one or the other of these branches of science, art or law. The layman, as a taxpayer, is not consulted, nor does he presume to interfere in the administration of any of these institutions. Lawyers manage the law schools, doctors manage the medical schools, theologians manage the divinity schools, and so on.

The principle that science and science teaching, art and art teaching, law and the teaching of law, theology and the teaching of theology, must all be left in the hands of experts in these various departments of human knowledge, is universally recognized throughout the civilized world—except by a comparatively small group of men and women who call themselves "Fundamentalists."

These sincere but—as I think—misguided

citizens have challenged the right of educators to teach the theory of evolution in tax-supported schools. Our educational institutions should be placed under mob control, they tell us.

Here in the United States, for the first time in history, it is proposed by certain sectarian organizations that long-established educational principles—principles that have resulted in placing these states in an enviable position economically and culturally in the forefront of the most advanced nations—be now summarily overthrown.

If the taxpayers, as such, are to dictate to geologists and biologists what shall be taught in their classrooms, why not also allow the voters of the state to run the law schools, the medical colleges, and the theological seminaries? Why not enact laws making it a crime to teach any theology at variance with Fundamentalist theology? But the anti-evolutionists are by no means so direct in their methods.

The Fundamentalists tell us that the theory of evolution and the facts in support of that greatest and most useful generalization ever

reached by the mind of man, should not be taught in our state-supported schools and colleges, because, they have decided, the theory of evolution is not supported by a single fact of astronomy, geology, paleontology, zoology, botany or anthropology.

This assertion verges so closely on the ridiculous that it deserves no consideration, as a question of science. There is no living biologist or paleontologist of any repute who agrees with such an absurd and misleading assertion.

Scientists Unanimously Support Evolution

Ask any or all of these scientists if, in their judgment, the theory of evolution is supported by the results of their painstaking investigations. It is safe to predict that virtually all of them would reply in the affirmative. It is quite certain that at least 95% of them would so answer.

We may go farther, and say that even though we asked this question of professors of science in denominational colleges—sectarian institutions, Protestant or Catholic—we should find that at least 90% of them would endorse the theory of evolution as a valuable—if not necessary—working hypothesis.

It is sufficient for educational purposes if it be shown that the phenomena of nature can be explained rationally and logically *only on the theory of evolution*—the theory that the higher organisms have been derived from the lower. And this is the position taken by nearly all teachers of science in our tax-supported schools even though personally they may regard evolution as a demonstrated fact. To say "Evolution" today is to say "Nature," and *vice versa*.

If we disregard the few teachers of science who are not able to throw off the orthodox Biblical teachings of their days of adolescence, we may say that the world of science accepts and utilizes the formula of evolution as a working method, and as truthfully representing the laws of the universe. This being true, it goes without saying that this theory and the facts upon which it is based should be taught in our publicly supported educational institutions. Moreover, I shall go so far as to say that *not* to teach this theory in our schools would be a virtual suppression of a large part of humanity's fund of painfully acquired knowledge, and would constitute nothing short of a social crime.

Choose between Genesis and Evolution

I insist that we must choose between the unsupported guesses of poets who wrote their



Century Plant in bloom in Boston, Mass. While these plants are not 100 years old before they bloom, this one waited 35 years before it bloomed, and others wait even longer. The flowering stock is 14 feet high. The bloom is a beautiful creamy white, but without fragrance.

views in a pre-scientific age, influenced by a belief in magic, which was universal in their day and age,—and the modern theory of evolution, which recognizes in nature a process of gradual development *with reference to the history of the earth in its entire career*—a process of evolution of plants and animals from the relatively simple forms of the primordial world to the highly complex organisms of later geological ages.

Primitive minds very naturally regard gods and goddesses as but idealized images of themselves, with features and passions like their own, but possessed of more than human wisdom. They were also regarded as being vested with magical powers far surpassing those of their tribal medicine men and necromancers. So much so, that the creation of the plant and animal life, including man, was deemed part of the day's work with some of them.

The highly civilized early Greek physical philosophers of the fourth and fifth centuries B. C., no longer thought of the origin of the earth and man in terms of manufactured articles. They had developed the high capacity for conceiving of a primordial, eternal substance of which the cosmos was a manifestation. This always existing "source of all things," they regarded as possessing an inherent creative power, which caused the primal substance to be transformed into an endless number of forms, under the law of "Necessity," *i. e.*, *evolution*. This eternal substance was by no means dead matter, but endowed with energy and motion, and no distinction between matter and spirit was thought of.

If scientists are forbidden by the non-scientific taxpayers to teach evolution in the schools, what are they expected to say when asked by pupils, as they inevitably will be, the meaning of the structural and functional resemblances between all mammalia, and especially the essential similarity between the structure of the higher apes and man?



When the earth shuddered. The photograph shows the hotel California, in Santa Barbara, with an outside wall stripped by a peculiar prank of the earthquake, exposing the rooms. Several of the guests were killed, while others were not even awakened by the quake.

Should the teacher be asked to suppress the information desired by the thoughtful pupil, because, forsooth, the non-scientific taxpayers regard the theory of evolution as being contrary to the teaching of the ancient Babylonians and Persians, as transmitted to us in the sacred writings of the ancient Hebrews?

Evolution a Natural Law

Since no living paleontologist, morphologist, or anthropologist of international—or even national—eminence doubts that the higher plants and animals have been evolved from the lower, I contend that this expert conclusion represents the present state of our knowledge on this subject, and that the theory of evolution and the facts concerning evolution should be taught in our publicly supported educational institutions.

Every new discovery in paleontology—the science of fossil remains—in comparative anatomy, in anthropology, in biology and systematic zoology, in morphology, in physics, in chemistry and astronomy, adds new evidences in support of the theory of evolution. We may go farther, and say with Professor Henry Fairfield Oshorn, dean of American vertebrate paleontologists, and eminent as zoologist and anthropologist, that evolution is a universal law of living nature and that evolution "has outgrown the rank of a theory, for it has won a place in natural law beside Newton's law of



Prize winning Canadian peonies grown in Montreal, shipped to England in cold storage in a C. P. vessel and exhibited in the windows of the C. P. offices in London, England. London editors commented on the perfect condition of the blooms after their long voyage, and the Royal Horticultural Society presented the grower, Mr. Roy, with the Banksia Silver Medal. Notice the reflection in the window of the new Canadian Building, almost directly opposite.



Celebrating the 400th Anniversary of Christ Church, Oxford, England.



A group of French notabilities, friends at their new resi-



Buffaloes being rounded up by expert cow boys at Banff National Park to be shipped far north and turned loose in new grazing lands on the Athabasca River. A few years ago, the buffalo was in great danger of becoming extinct. They have multiplied rapidly in the National Parks, and now the experiment of turning them loose in the great northern unsettled wastes is being tried.



Field Marshal and Madame Joffre and two women, "La Chataigneraie."



Field Marshal Lord Haig, Lady Haig and their two eldest daughters, taken at Bemersyde, Berwickshire, presented to him by a grateful nation.

gravitation, and in one sense holds a still higher rank, because evolution is the universal master, while gravitation is one among its many agents."

III

REBUTTAL FOR THE AFFIRMATIVE

Mr. Shipley said, in one sentence, that he knows so much about evolution it would take him five years to tell us all he knows about it; and in another, that we Fundamentalists can not appreciate the modesty of the scientists. No, I can not appreciate that sort of modesty, it is true.

How does my opponent then dare to say that evolution has no relation to religion? His very arguments tonight, and his wholesale disparagement of the Old Testament, are proof enough that evolution does have a mighty effect on many people's ideas of religion.

Right here I think it appropriate to refer to the fact that last night, as well as this evening, Mr. Nichol and I have quoted almost exclusively from accepted evolutionists. We have used Mr. Shipley's own authorities to confound him. It is very significant, it seems to me, that Mr. Shipley has not challenged any one of the numerous quotations we have made from his own men, neither has he dared to say these men are unqualified to speak for the evolutionists.

Our opponent remarked with spirit: "Those men have a lot of books over there on their table. It looks as if they had brought the public library over here tonight."

That is true, we do have a lot of books here. And if you will open them, you will find that we have read every one of them, and made our notations in the margins, proving that we have studied them thoroughly. There is not a Fundamentalist book in the pile, either; every one of them is from an evolutionary author. Neither Mr. Nichol nor I read any Fundamentalist author in preparation for these debates. Although I have all of Mr. Bryan's books in my library, I did not read them in preparation for tonight. I did not need to do so. By the time I had finished reading what the evolutionists have to say about their subject, I had all the ammunition I needed to keep Mr. Shipley very busy trying to answer arguments from his own side.

Mr. Shipley referred to the persecution of Columbus by the "Fundamentalists" of his day. He said that the democracy of that day put him in jail, and tried to keep his ideas out of

the public schools. I would simply call your attention to the fact that there was neither a democracy nor a public school system in the days of Columbus.

Mr. Shipley talked much about the Eohippus. He told us about the little four-toed creature of a certain age, and how he had developed into the large horse of the modern age. He said that the evolution of the Eohippus is a convincing proof that evolution is true.

But is it? No! If evolution were true, then the story of the development of the Eohippus would read altogether differently. Mr. Shipley's Eohippus was a horse, and the animal it developed into is also a horse. If the theory of evolution were true, the little horse, called the Eohippus, would have changed through the ages into something besides a horse—into a cow, or an elephant, or an angleworm—anything but a horse! The very fact that the horse is still a horse, and not some other species of animal, is proof enough that the law expressed in Genesis is true,—Let them bring forth *after their kind*.

Arguments Remain Unanswered

Mr. Shipley has not attacked my arguments at all. He has talked about subjects altogether foreign and irrelevant to the proposition we are discussing tonight. And so in summary, I will state again:

Our case is that, because the theory of evolution has certain definite and inseparable religious implications;

Because the genius of our American system of government demands that all religious issues be entirely eliminated from public institutions and office;

Because the corollary of this principle requires neutrality on religious questions in the teaching done in our tax-supported schools:

We therefore submit that the teaching of evolution in the tax-supported schools of America should be prohibited.

IV

REBUTTAL FOR THE NEGATIVE

Now, friends, I would like to take up Dr. Baker's statements point by point; but there is just one point which I have in mind—another reason why evolution should be taught—and I want to save myself time to state that reason. I can't resist telling of this case of horseplay. A Fundamentalist had been to the New York Natural History Museum, and after examining

the Eolippus he confessed that it was all a fraud. Anyone could see that. It did not look like a horse to him. (I would like to say right here that it is not a horse, as you know horses, but the ancestor of a horse.)

Now regarding the statement that evolution is going to push God out of His universe. Somehow He always comes back. There are more believers in evolution and more churches than ever before in the history of the world. My opponents are trying to make us believe this is a bestial philosophy; that we would have no spiritual life, nothing to look forward to, if we have to have this evolution in the schools. Well, I happen to be in a position to know better, because if there is anything in me that is any better now than it was twenty years ago, and I hope there is, I owe it to the theory of evolution.

I want now to read to you my views as an evolutionist on the laws of evolution:

To learn the laws of the universe is to learn also that we must obey those laws or perish. The laws of nature, on the whole, are working for the welfare of humanity. Morality consists, in the last analysis, in obedience to nature's laws. To ignore these laws, is to court degradation and extinction. We soon learn from the study of evolutionary processes that whatsoever a man soweth, that shall he surely reap.

We must conclude, then, that the theory of evolution should be taught in our schools not only because it certainly leads to the discovery of new facts, but because of the value of this discipline as an ethical agency. It supplies us with sanctions for right conduct which are based, not upon some one's idea of what constitutes right and wrong, of what some one tells us is good or evil, but upon the immutable, unavoidable laws of nature herself. From the unchanging operation of these laws no one can hide; from the consequences of violation of these laws none can escape. He who clearly understands that there is a law of retrogradation as well as a law of evolution, will, even if only as a measure of self-preservation, watch his step!

For the student who views in imagination the long and difficult struggle of man upward through the ages, there is a sanction for right conduct, as well as a penalty for maladjusted behaviour. There is, moreover, ground for unflinching optimism, for confidence in a happier and nobler future for mankind.

Consciously co-operating with nature in her

urge toward man's perfection, physically, morally and intellectually, the enlightened evolutionist joyfully climbs the heights of being, eager to advance, responsive to every uplifting impulse, scornful of the promptings of inherited brute emotions struggling for survival. His face is ever toward the sunlight of a more glorious future; behind him lies the long ancestral night of ignorance, brutality and superstition. Before him lies the pathway to perfection, the lure of a heaven to be realized from within us—from what we *are*!

Reflecting on the past history of man, the evolutionist asks himself, How came man by his present high estate?—for faulty as he still is, man has travelled far.

Many causes were involved in the processes of human evolution, some of them obscure, others still unknown; but among all the factors that are clearly recognizable, stands out the saving principle or law of mutual aid, of co-operation as a means to higher life and fuller joy. Spreading out from the limited circle of the immediate family, of parents and children, the wave of altruism and good will enlarges to encompass the clan, tribe, federation, nation, and, in the not distant future, all nations. The evolutionist sees in the future the creation of a federation of neighbourly nations, and recognition of the universal brotherhood of man! The social animals of the past survived and still flourish, whilst the pugnacious heavily armoured beasts of old are known now only as petrified fossils in the cemeteries of geology. Progress, climb upward, onward, ever higher, *or perish*, this is the law of evolution, so far as man is concerned.

The theory of evolution teaches us that neither men nor nations can live and prosper on the basis of greed, ignorance, brutality, selfishness, depravity, gluttony, idleness, or reckless self-indulgence.

Therefore I say again, that, even were the theory of evolution not the invaluable guide that it is to further discovery; even though it did not afford us a final solution of many otherwise unsolvable problems; it must be taught in our schools for its value as an ethical and spiritual incentive. As an ethical and spiritual force alone, it would be worth teaching in our public schools; while as an interpreter of the phenomena of the cosmos, and of the course of life upon this planet, it is indispensable, as giving us the only reasonable answer to the problem of man's origin and destiny.

(Continued on page 30)

Our Lord's Great Prophecy

Thoughts on Matthew 24:29-31

by CALVIN P. BOLLMAN

"IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30.

In this scripture there is reference made again to the great tribulation foretold by our Saviour in words recorded in verses 21, 22, briefly commented upon in our study of two weeks ago. To refresh our memories we will quote those verses again, thus:

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

It seems clear that the great tribulation of these verses is the same as that foretold in Daniel 7:24, 25, reading as follows:

"The ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

This time period, as we have seen, began A. D. 538 and ended in 1798. As this entire period was just 1260 years, it could not be shortened as to time, but while as a whole it was a period signalized by the most bitter and cruel persecution ever experienced by the church of God, the days, or years, of actual, wearing persecution were shortened, that it, in the providence of God the persecution was not permitted to continue in its greatest severity during this entire time. Indeed, as a matter of fact, so far as any general persecution was concerned, it ceased about the time of the American Declaration of Independence, twenty-two years before the end of the days.

And in this comparatively short interval—a little less than twenty-two years—certain signs of the approaching end of the gospel age were to be ushered in. "Immediately after the tribulation of those days," writes Matthew, "shall the sun be darkened," etc. As recorded by Mark, our Lord's words were:

"In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:24-26.

Luke gives still more details, thus:

"There shall be signs in the sun, and the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Not all these signs were to be seen "in those days," but beginning "in those days, after that tribulation," they were to continue, and they will continue, until the signs merge into the events of which they are the harbingers, the coming of our Lord in the clouds of heaven.

Of these signs, three are many years in the past, namely, the darkening of the sun and of the moon, and the falling of the stars. Of the first of these phenomena, an eyewitness testified briefly as follows:

"The 19th of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was appropriately called and is still known as the Dark Day."—*History of the Town of Hampton, New Hampshire*, Joseph Dorr, Salem, Mass., Vol. I, p. 217.

Of the same event, in his poem, "Abraham Davenport," John G. Whittier wrote:

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness. . . .
Men prayed, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He looked
A loving guest at Bethany, but stern
As Justice and inexorable Law."

An account of this event under "Explanatory and Pronouncing Vocabulary," Webster's Dictionary, edition of 1869, is given thus:

"*The Dark Day, May 19, 1780*—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle

sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known."

Many other statements might be quoted, but these must suffice.

The failure of the moon which had fullled only the day before, is indirectly referred to as follows:

"The darkness varied in its appearance in some places, through the afternoon; but in the maritime parts of New Hampshire there was no cessation or interruption of it; and the evening presented a complete specimen of as total darkness as can be conceived."—*History of New Hampshire,* by Jeremy Belknap, A. M., Vol. III, p. 23.

Another testimony to the unusual darkness of the night is given on page 276 of the "History of Weare, New Hampshire," in these words:

"The dark day of New England," so familiar to old and young, came May 19, 1780. The red sun looked down on the earth a short time at early morn; then the clouds rose fast; there was lightning and thunder, rain fell. . . . Near eleven o'clock it began to grow dark, as if night were coming. Men ceased their work, and lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. Soon candles were lighted in all the houses, and men carried torches to guide them in the open air. . . .

"Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbours to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting houses to call on God to preserve them. . . . At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper. The full moon rose at nine o'clock, but not a ray reached the earth. It continued black till about midnight."

Concerning the third of these celestial signs, namely, the falling of the stars, Dr. Thomas Burnett, commenting on Mat-

thew 24:29, wrote as follows in a book published in England in 1697:

"The last sign we shall take notice of, is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24:29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says as grapes from the vine, or leaves from the fig tree, they would make an astonishing sight."—*Sacred Theory of the Earth,* book 3, p. 66, 3d edition, 1697.

The following account of what was actually seen, more than a century after Dr. Burnett's book was published, shows how strikingly our Lord's words were fulfilled:

"Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record,—that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snowstorm, or to the raindrops in a shower." *The Encyclopedia Americana,* art. "Meteors or Shooting Stars."

As before remarked, the signs in the heavens are long in the past, but today we are seeing, as Luke expresses it, "upon the earth distress of nations, with perplexity; the sea and the waves roar-



ing; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

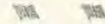
The last ten years have been an era of the greatest war, the greatest famine, the greatest earthquake, the greatest visitation of a plague, and the greatest storms ever known in human history. Every earthly refuge seems to be failing. Civilization itself is going to pieces, and on every side men's hearts are filled with fear of those things which are so rapidly coming upon the earth.

Verse 31 gives us a most wonderful word-picture of the gathering of God's people when the Saviour appears, for, as the apostle Paul writes:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught

up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
1 Thess. 4:16, 17.

From all over the earth they come, from city marts, from ocean depths, from sun-parched plains, from arctic wastes, from mountain fastnesses, from royal courts,—they come from east and west, north and south,—come to sit down with Abraham, Isaac, and Jacob in the kingdom of God. Let us each, reader and writer, ask himself, Shall I be there?



"WHEN the day dawns—that other long, long day,
When night beyond our ken has passed,
When home and rest are reached at last—
I think, perchance, that we shall say
The toil but makes more sweet the rest.
And sorrow was not spent in vain
If patient strength be learned through pain;
And we shall see His way was best."



Celebrating the 16th centenary of the Council of Nicaea at Westminster Abbey. Many representatives of the Eastern or Greek Catholic Church were also present. The Nicene Creed, promulgated by the Council of Nice in A. D. 325, is still a part of the Roman Catholic Mass and the Anglican Communion Service.

Armageddon:

Its Time, Place, and Nearness

by CARLYLE B. HAYNES



THE history of this world will be brought to an end in the Battle of Armageddon. And the battle of "that great day of God Almighty" is hurrying on apace. The prophecy regarding Armageddon is as follows:

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

Armageddon is the death warrant of a race in revolt against God. It is the result of mankind's rejection of God's rule and his endeavour to govern himself. It is the destruction of every system of human government, the collapse of every human structure and institution. It is the inevitable outcome of man's rebellion against his Maker.

The restless tumult which today is shaking the world, is only the logical fruitage of the ceaseless horror of war, commotion and strife, out of which for centuries past, nations have arisen, survived during a more or less brief existence, and passed away, only to give

place to others, which in turn crumble and fall.

From the beginning there has been no stability in the world. Human projects have failed. Human hopes have proved phantoms, human promises have turned out falsehoods. All that wisdom, genius, education, civilization and philanthropy have accomplished, still leaves the whole head sick and the whole heart faint. And the ten thousand panaceas have brought no relief.

Civilization Approaches Its End

And now civilization approaches its end, and we do well to enquire into the real causes of its dissolution. The men who think, those who are serious-minded, have long pondered this question in their hearts. What is the trouble

with the earth, and the race upon it? Why this age-long conflict, this long-continued struggle? Why this never-ending tumult and confusion, which, after six thousand years of storm and tempest, still gives no promise of calm, but merely presages an even more terrible hurricane of destruction?

Reason can give us no satisfactory answer to this old, old question. Philosophy, too, is helpless here. History gives no proper solution to the problem. The real causes they miss, and their glance at the difficulties of the case are but superficial. The web which surrounds the events of



One of the side groups of the Champlain Monument at Orillia, Ontario, commemorating trade with the Indians.

human history can be unraveled only by an Omniscient Mind. The secret cause of the world's difficulties can be set forth only by "the Oracles of God."

And God has told us the cause. His Word affords an answer to these perplexing questions. And that answer is as true as it is brief: "The Lord hath a controversy with the nations." Jer. 25:31.

This fact alone will explain the history of the past, the events of the present, and will cast great light upon those events which are yet hidden in the womb of the future. To comprehend the mystery of the past political condition and the future destiny of the world without an acceptance of this statement as fact, is impossible.

And we are not left to vague conjecture and speculation regarding the reason for this controversy. It is a controversy between right and wrong.

... "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:1, 2.

Sin, then, is the cause of the controversy be-

tween God and man. The transgression which first interrupted the harmony existing between Creator and creature, brought a curse upon this revolted province of the divine dominions and a curse upon the rebellious race. And that curse has continued and has been the cause of all the woe, the strife, the unrest, the war and the death, both of nations and of men; and it will finally overwhelm the world.

Man rebelled against God and broke His law. He held men amenable to the rule of right, and they would not yield obedience. They forsook their allegiance to the King of heaven. His high authority they set at naught. Hence He hath a controversy with man. Sin is the cause of it. Sin made this breach, and ever since has been widening it. Sin, which is the transgression of God's holy law, separated man from God, and caused man to lift up his puny hand against his Maker.

And from the beginning until now, as a result of sin, the nations have sat in darkness, not because it was necessary, but because they willed it so. Light has come into the world, but men loved darkness rather than light. Not only individuals, but nations, have been rebellious. Beneath the "glory of nations" there is shame and crime. Throughout all history iniquity has been established by law. The blood of murdered innocence has cried out; blood has been in all their palaces of pride and power; there has been the gain of wrong-doing, the wages of oppression, the hire of sin, and the price of blood. The cry of oppression has ascended to God through the centuries. There is not a nation in all history that can stand justified before God.

As a result of sin, commotions rock the world today; turmoil reigns everywhere; black clouds hang with evil presage on all earth's political horizons. Mutual hatred embitters the relations of nations with each other. Self-destructive infatuation pervades the councils of the mighty; feverish restlessness permeates the world. Man's fairest schemes result in failure. There is "distress of nations, with perplexity;" "men's hearts failing them for fear, and for looking after those things which are coming on the earth." The nations are heaving in restless fury, like the roaring of the sea in a great storm.

Where Armageddon Will be Fought

Armageddon is not merely the war which will seal the destiny of the human race; it is also the place where this war will be fought.



Another side group of the Champlain Monument at Orillia, Ontario, commemorating the Gospel to the Indians.

"Armageddon" means literally the mountain, or hill, of Megiddo. It is a vast, triangular plain in the northern part of Palestine, about sixty miles north of Jerusalem. It is bounded on the west by the range of mountains terminating in Mt. Carmel; on the northeast by Mt. Tabor, and on the southeast by Mt. Gilboa. The area inclosed by these mountain ranges has probably seen more fighting than any other similar area on the surface of the earth. It is doubtful if any other equal area is so blood-drenched as this.

This triangular plain is sometimes spoken of in the Bible as "the valley of Jezreel." Hosea 1:5. It is the plain shown on Bible maps as "the plain of Esdraelon." It became, indeed, a "valley of slaughter," and because of battles which settled the destinies of nations, it came to be known as "the valley of decision." Joel 3:14.

So much slaughter took place in this valley that it became the synonym for mourning.

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." Zech. 12:11.

A Predestined Place of Blood and Strife

The valley is the centre of many events closely connected with the history of Israel. The "Encyclopedia Americana" speaks of it as "the great battlefield where occurred the chief conflicts between the Israelites and their enemies." It was the military key of Syria, commanding the highway which ran northward into Phoenicia and Coele-Syria, as well as the road which ran across Galilee to Damascus and the rich valley of the Euphrates. George Cormack, in his "Egypt in Asia," page 83, says:

"The vale of the Kishon and the region of Megiddo were inevitable battlefields. Through all history they retained that qualification; there many of the great contests of Southwestern Asia have been decided. . . . It was regarded as a predestined place of blood and strife."

This spot witnessed one of the greatest triumphs of Israel, when Joshua drove the heathen nations out of Canaan, when "fought the kings of Canaan in Taanach by the waters of Megiddo." Judges 5:19.



Magna Charta Day at Canterbury Cathedral. Laying a wreath on the tomb of Stephen Langton, one of the leaders who compelled King John to sign the Magna Charta at Runnymede.

It was in this valley that the slaughter of the Canaanites under Sisera took place, when they were overthrown by Barak and Deborah. Judges 4. It was here that Jael, the wife of Heber the Kenite, slew Sisera, the enemy of God's people (Judges 4:21) and became one of the great heroines of Israel, noted in song and story as "blessed above women." Judges 5:24.

It was just on the eastern edge of this valley, at Endor, that King Saul sought counsel of a witch, resulting in his death in the great battle with the Philistines, which also took place in the valley, at Mt. Gilboa, Jonathan perishing with his father, together with hosts of other Israelites. 1 Sam. 31:1-7.

It was here, also, that Josiah, the king of Israel, was slain, and his army overthrown, in the warfare with Pharaoh-Necho, king of Egypt. 2 Kings 23:29, 30.

Here, too, it was that Elijah slaughtered the prophets of Baal in that great test between the true God and the false gods. 1 Kings 18.

It was on the edge of this valley, overlooking this place so rich in historical associations, that Jesus grew to manhood, at Nazareth. Close by He performed His first miracle, at Cana. Not far away He delivered the Sermon on the Mount, announcing the principles on which His kingdom is founded.

And here earth's mighty men are, before long, to fight the battle which will close the history

of the warfare of man against man, of race against race, of nation against nation.

In connection with Armageddon there will be the pouring out of the seventh, and final, plague:

"The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:17-21.

As a result of Armageddon, human governments as now constituted will pass out of existence forever. Man, with his works, his cities, his kingdoms, his glory, and all his pomp, pageantry, and pride, will be overthrown.

At Armageddon international, interracial and interreligious strife will give place to that phase of man's effort to retain the dominion of this earth described in Revelation 19:19 as a contest between the armies of earth and the armies of heaven. The war between nations will be interrupted by the personal, visible return of Jesus Christ in power and great glory, for it is then that He comes to "break" the nations "with a rod of iron," and "dash them in pieces like a potter's vessel." Ps. 2:9.



Death—Enemy or Friend?

WHAT the Poets say about Death" is the title of an article by Annie E. Colville, which appeared in a recent issue of the Southern Cross. This writer says:—

At the present day when materialism and indifference are so rife in society, and when, even in religious circles, but a half-hearted belief in the certain existence of a habitation for man after death is held, an examination of the subject in the light thrown upon it by some of our poets, ancient and modern, may not be unprofitable, especially as some minds are earnestly seeking information on this and kindred topics.

The poets have said much that is good and true but unhappily they have also said much that is false or misleading. To go to their writings on such a subject as "Death" is to go to a very unsafe source. The only reliable source of information on that subject is the Word of God. It is because men have departed from the truth of God's Word concerning the

nature of death that there is "but a half-hearted belief in the certain existence of a habitation for man after death" among so many. For the same reason thousands are being deluded and ensnared by the soul-destroying doctrines of Spiritism.

The article we are reviewing opens with a quotation from Frederick Schiller: "Death cannot be evil, for it is universal." On this quotation the writer of the article has the following comment:—

The quotation-motto chosen for the heading of this paper embodies a grand truth, and is worthy of its origin. Germany has produced many a brilliant genius, and the name of Frederick Schiller stands in the front rank, and he held that death is not, of necessity, an evil.

Now do these words of Schiller embody a grand truth? Could it be truthfully said: "Sin cannot be evil, for it is universal"? Death is the result of sin. Had sin never entered this world, death would have been unknown. The Apostle Paul says:—

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned. Rom. 5:12, R. V.

A number of poets are quoted, with the idea, apparently, of showing that death is not to be regarded so much as an enemy of mankind, but rather as something to be welcomed; that it is in short but the gateway to eternal life. Note the following lines from Bailey's "Festus":

Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the King's
Larger than this and lovelier.

Annie Colville says:—

Abhorrent as the thought must be to those in perfect health who feel the warm blood coursing through their veins, and are possessed with the idea that this buoyant life is a glorious endowment, yet it may be quite possible to regard death as anything rather than an enemy.

It is true that in certain cases death may be a welcome release from sickness or suffering (although how much better if that sickness could be cured, or release from that suffering be secured, without death having to be the means to bring relief), but in its general aspect death can be regarded only as an enemy. Thus it is regarded in the Scriptures. Says Paul: "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Death is not the gift of God to usher us into His presence; it is the penalty that has come upon the race because of sin. It is the purpose of the plan of salvation that through Christ we may be redeemed from sin and consequently from the penalty. For this purpose the Saviour became subject to death that He might conquer death. This is clearly stated in Heb. 2:14.

Immortality is a gift of God which will be presented to the believer at the second coming of Christ, either through a resurrection from the dead or through translation from among the living. See 1 Cor. 15:50-54; 1 Thess. 4:13-17. Then, and not till then, "shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—*Signs of the Times*, March 16, 1925.

Remember the Sabbath Day— for What?

THE Sabbath is something more than a religious institution. It was divinely given to fill a real human need. While it is a memorial of creation and of the power of God, and its observance is commanded, it has another purpose, or rather, this other purpose is a part of the wise planning of God for the children of men.

Our physical need of one day's rest in seven is well established. Corporations that are considered soulless are carefully arranging the work of their employees so that they may enjoy a day of relaxation. Not from any sentimental or religious reasons are they doing this, but because they believe that one day of rest puts added vigour into the six days of labour.

But that is not all.

The concern of this program is not the need of the day of rest, but the way that this day, divinely ordained, should be spent. How best can we rest when the Sabbath comes?

There seems to be a different conception of the best way to "keep" the Sabbath day than that of a decade ago. This is particularly true in the cities; but it even extends, to some extent, to the rural churches. Ask the fathers and mothers who have been long in the way, of their original understanding of how the Sabbath should be kept. Or how did the Methodists keep Sunday a generation ago? There is much food for thought in a consideration of these questions. A frank, kindly answer would cause the thinking young person some concern if he were soundly conscientious in his desire to do his full Christian duty.

Study Isaiah 58:13, 14; Nehemiah 13:15-18, holding the fourth commandment in mind. You will not be able to wander from the two great principles. First, that the keeping holy of the

Sabbath day is a recognition of the Creator and His creative power.

Second, that if we have worked honestly and hard, we need rest at the end of the week. We need physical rest, we need mental rejuvenation. We need most the mental consideration and study of eternal things that lifts the soul of man from the petty and mean to a knowledge and understanding of God and His purposes for us.

Third, there is spiritual strength and fortitude in quiet communion with God that the past mistakes may be forgiven and left behind, and the obtaining of moral strength for the future and its problems.

In the light of these things we may welcome the Sabbath day—it will be a delight to us. It will be the day of the week most blessed. We may further use its sacred hours for the bringing of cheer and comfort to others.

We can honour the God of the Sabbath by showing forth His ideals and His spirit. It is not a sin to eat an apple plucked from a tree on the Sabbath or to read some other book than the Bible. It is necessary to challenge ourselves, however, to see if our acts and words and thoughts partake of the *spirit* of Christ on His day.

It is not always easy to settle detailed questions concerning conduct on the Sabbath. Two men, riding into the heart of Chicago on the elevated road one Sabbath, fell to discussing the keeping of the day. One felt that riding on the trains was all right, but that to ride in the automobile was wrong, because the automobile would not have been used if it were not for the ride. The final test of all these questions is "Can I honour Christ in doing this?"

Let us aim *first* to get closer to Him by prayer and study, and the detailed questions will then be settled for us; and as Christians we cannot judge our neighbours. We can show forth Him, however, in our lives, that these neighbours may know that we find the day truly a delight.—*Uthai V. Wilcox*, in *"The Youth's Instructor"*.

Said the Robin to the Sparrow,
"I would really like to know,
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin,
"Well, I think that it must be,
That they have no Heavenly Father,
Such as cares for you and me!"

Hessie Cooke, in *"New Outlook"*, Aug. 12, 1925.

Seen Through Others' Eyes

Stick to It

Stick to it, boy,
Through the thick and the thin of it!
Work for the joy
That is born of the din of it.
Failures beset you,
But don't let them fret you;
Dangers are lurking,
But just keep on working.
If it's worth while and you're sure of the right of it,
Stick to it, boy, and make a real fight of it.

Stick to it, lad,
Be not frail and afraid of it;
Stand to the gad
For the man to be made of it.
Deaf to the sneering
And blind to the jeering,
Willing to master
The present disaster.
Stick to it, lad, through the trial and test of it.
Patience and courage will give you the best of it.

Stick to it, youth,
Be not sudden to fly from it;
This is the truth,
Triumph may not far lie from it.
Dark is the morning
Before the sun's dawning,
Battered and sore of it
Bear a bit more of it.
Stick to it, even though blacker than ink it is,
Victory's nearer, perhaps, than you think it is.
—Edgar A. Guest, in "Good Housekeeping."

Today's Utopians

WE read not long ago an article by an Italian Senator, Benedetto Croce, in which he expressed his impatience with the men who are continually talking about "the dreadful way the Government is being run," and who have always before their eyes the negligence, laziness, cheating, thieving, and incompetence of public officials.

"They tear off this mask and that mask and take the government over themselves, and at once political corruption is increased, or at least the graft enjoyed by one group is now passed along to another, and things proceed as they did before, perhaps a little worse than they did before. 'All parties are alike,' 'we were better off when we were worse off,' such are the numberless phrases that political reform inspires. And people are disgusted."

Just at this juncture this appears to be almost a world-wide phenomenon. Everywhere

we find the same complaints of misgovernment; everywhere the same attempts at reform; and almost everywhere the same disillusion. The new broom does not sweep clean; the men who swore the world was upside down, but they knew how to set it right, are compelled reluctantly to confess that they have tackled too big a job. Everywhere there is the keen realization that things are not right, everywhere there is the same attempt to set them right, and everywhere there is the same story of failure, not of course always utter failure, but inevitable enough failure to compel the reformer to realize that no government is perfect.

The truth is, the golden age is but an ideal. "Merrie England" was never merry England. The days of Pericles and Aristides were no more perfect than today. The early Church was never a perfect Church; the saints of long ago were never canonized by their own day; the vision of a perfect society has never been realized, and never will so long as men are mortal.

What then? Shall we cease to criticize the short-comings of a government? Shall we cease to strive after ideal laws and ideal conditions? Certainly not! We have a right to criticize our government. We have a right to strive most earnestly to wipe out all injustice whether in law or practice. We have a right to experiment with new laws to see if they will be an improvement upon the old. But if we are wise, we shall bear in mind always that we cannot double the harvest by turning out the government, and we cannot make every citizen rich by printing dollar bills.

The tendency with most of us is to develop single-track minds, and there is only room for one idea, and consequently that idea is very much overworked, until it becomes a remedy for every ill in the body politic, warranted to cure everything from depression in trade to corruption in politics. Fortunately for the country, the number of fads is sufficiently numerous to counteract each other somewhat, so that it seldom occurs that any large community is forced to risk everything upon some untried and radical economic or political experiment. Grits, Tories, Progressives, Labourites, all help to balance the political machine, and the country moves along pretty much the same,

no matter which one is on top. Some of our readers will be ready to deny this, and to deny it most vehemently, but we think the experience of Canada and Britain during the past half century pretty well bears it out. We do not mean that there is no difference in parties or policies, but we do mean that when a party comes into power, it usually becomes singularly conservative. The radical has not much show. And so while we hold ourselves free to criticize laws and governments, we shall do well to bear in mind constantly that no possible government is ever perfect and no community ever had ideal conditions. Utopia is always in the distance and will remain so.—*“Christian Guardian,” Jan. 21, 1925.*

Prohibition and Patriotism

It is a very significant fact that Dr. Otto Gessler, the German Minister of Defence, in a recent address to the Reichstag urged the young men of Germany to abstain from intoxicants. He asserted that if the young people of Germany gave themselves freely to athletics and outdoor sports and left alcohol alone, Germany would not need to be militaristic. The fact that this was said by a German minister, and above all by the Minister of Defence, seems to indicate that the idea which underlies national prohibition has made astonishing progress in Germany.

We presume Dr. Gessler's idea is that total abstinence helps to secure physical fitness and as such becomes a national duty, but if once this be admitted it does not seem a very far step to the prohibition of intoxicants, not because of their moral effects, but because they are a drain upon the national exchequer, and an enemy to physical efficiency. The truth is that every year of prohibition in America will see a large number of European converts enrolled under the banner of prohibition, as one of the most direct routes to prosperity and efficiency. Prohibition pays, and as this fact sinks into the consciousness of the nations, the liquor traffic will slowly but surely come under the ban.—*“New Outlook,” July 8, 1925.*

William Jennings Bryan

MR. BRYAN, in his lifetime, was fond of public notice; a dramatic situation appealed to him, and certainly there was something dramatic about the manner of his death. At the end of a trial which attracted world-wide attention,

and in the conduct of which he was the most outstanding figure, so that his name was in every one's mouth, he lay down, apparently in perfect health, and passed away quietly and without warning, in his sleep. It can be said of Mr. Bryan, as was said long ago of Barnabas, that he was a good man. A member and an elder of the Presbyterian Church, it was his sincere endeavour to walk worthy of the name of Christian. And though he trod the devious ways of politics, he kept the white flower of a blameless life unsmirched. Next to his high personal character, Mr. Bryan's most outstanding quality was his remarkable gift as a public speaker. It was his popular eloquence, joined to his moral fervour and his human sympathy that made him powerful with the masses, that led to his thrice-repeated nomination as Democratic candidate for the presidency, and that gave him a position of such influence that he was chosen by President Wilson as his first Secretary of State. The Christian people of America are in debt to Mr. Bryan for his steadfast advocacy of peace, of temperance and of many another good cause. Unfortunately, he was not a thinker. Betrayed by his gift of easy and fluent speech, he undertook the discussion of subjects which he had not mastered and in which he was easily overthrown by those of ampler knowledge and keener penetration. He will be remembered longest, not as a statesman or apologist, but as a Christian citizen and an honest man.—*“New Outlook,” Aug. 5, 1925.*

Tomorrow

Today may be dark and forbidding; our hearts may be full of despair;

But tomorrow the hope that was waning will prompt us to do and to dare;

Today we may feel that life's sorrows outweigh all the joy that we crave,

But tomorrow will teach us the lesson that life is worth while to the grave.

Faint heart is forerunner of sadness; despondency robs us of health;

The man who is brimful of gladness is the man who makes most of life's wealth.

Today may be all that is mournful—our paths cannot always be bright;

But tomorrow we'll somehow take courage, and trustingly enter the fight.

Tomorrow the sun will be brighter; tomorrow the skies will be fair;

Tomorrow our hearts will be lighter; we'll cast aside sorrow and care;

Remember when heartsick and weary, the sunshine comes after the rain;

Tomorrow is time to be cheery; tomorrow we take hope again!

J. P. F.

NEWS NOTES

The Canadian National Exhibition has an area of 264 acres. Acreage of Wembley is 216.

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This is the 47th anniversary of the Canadian National Exhibition. It came into existence in 1879 and was an outgrowth of the old Agricultural Society, which held its first Fair at Niagara in 1793.

Evolution Debate Stirs America

(Continued from page 19)

Now, I have not called your attention to these phenomena for the purpose of convincing you of the validity of the explanation offered in the light of evolutionary theory. I merely wish to show you that such remarkable facts are known to science, and that a theory has been advanced to account for these facts which offers a satisfactory explanation of the phenomena observed. Scientists must retain this theory, and utilize it in their investigations, unless a better—a more plausible—theory is offered. Then it can be cast aside in favour of the better theory. Until that time comes, it is the contention of the men and women who believe in freedom of teaching, who have not been made intolerant by theological dogmas, that the young men and women of this great and progressive republic have a right to know the *facts* upon which the theory of evolution is based so that each student may decide for himself whether he should reject or accept the theory. We deny that the taxpayers, as such, who know nothing about the facts, have any right to decide in advance that the theory of evolution is based merely "upon the unsupported guesses" of men who have devoted a

lifetime to patient—usually ill-paid—investigation of the subject. We hold that this theory, or any other theory, advanced by those best qualified by education and experience to judge of such matters, should be made known to the pupils of our publicly supported educational institutions, and that to suppress such knowledge is a social crime.

He who has any religion worthy of the name will not suffer when he discovers that his God works His will or purpose through the law of evolution, through the natural processes of nature, and that the author of the laws of the universe has created a larger and more majestic universe than was dreamt of by the ancient Babylonians and Hebrews. And when the full grandeur of the cosmos and the marvelous workings of nature's immutable laws arise in his consciousness he will feel more humble and less inclined blasphemously—even though ignorantly—to create a God in his own little image.

The deist who reverences the truth that alone can make him free will look more reverently into the pages of the Great Book of Nature, and there read authentic records of the sublime drama of natural creation and behold in the flaming stars "the awful autograph of God."

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

Startling Twin Developments

(Continued from page 4)

ing claims of the law of God have been undermined that sinners feel no necessity for repentance and a new birth? Paul says, "Where there is no law there is no transgression." John says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." The trouble seems to be that because Moses has been discredited, few come to Christ, and as a consequence the natural heart runs riot in the rising tide of crime. God's law cannot be popularly disregarded and respect for civil law maintained. Those who have been responsible for the breaking down of confidence in the ten commandments must bear a heavy load of responsibility for the startling crime developments referred to. Evolution makes for lawlessness by exalting the natural man and crowding out the idea of the necessity of the new birth.

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The Champlain Memorial at Orillia, Ontario

This beautiful monument was unveiled July 1 to commemorate the 300th anniversary of the coming of the white race to Ontario. Orillia is near the old site of the capital of the Huron Indian Nation, where the great French explorer wintered in 1615-16. The monument is 30 feet high, 30 feet square at the base, contains 9½ tons of bronze, 100 tons of stonework and cost \$35,000.00. Its purpose is to honour the memory of Samuel de Champlain and also to promote fraternal feeling between the French and British races in Canada.