

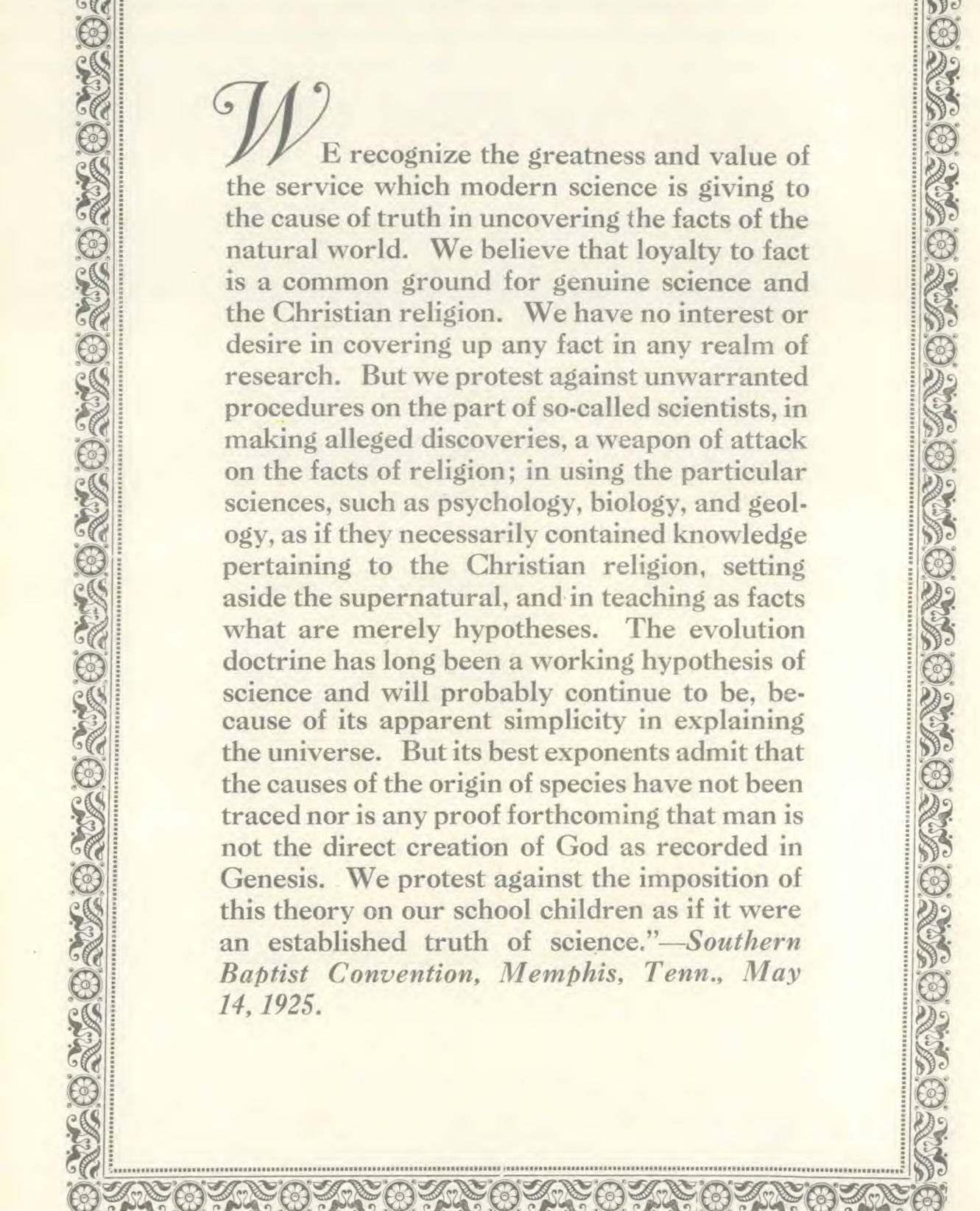
The Canadian WATCHMAN



The Prince of Wales in South America. Britain's messenger of good will and friendship acknowledging the greeting of the wife of the President of Argentina. On the right is shown the chief executive of Argentina. A microphone that picked up the greetings of the President and the Prince's acknowledging address is shown in front of the President.

Can a Scientific Man Believe the Bible?

Read "Why I Believe Christ is Coming Again," by
Howard A. Kelly, M.D., L.L.D. *Page 6*



WE recognize the greatness and value of the service which modern science is giving to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground for genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we protest against unwarranted procedures on the part of so-called scientists, in making alleged discoveries, a weapon of attack on the facts of religion; in using the particular sciences, such as psychology, biology, and geology, as if they necessarily contained knowledge pertaining to the Christian religion, setting aside the supernatural, and in teaching as facts what are merely hypotheses. The evolution doctrine has long been a working hypothesis of science and will probably continue to be, because of its apparent simplicity in explaining the universe. But its best exponents admit that the causes of the origin of species have not been traced nor is any proof forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory on our school children as if it were an established truth of science."—*Southern Baptist Convention, Memphis, Tenn., May 14, 1925.*

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EDITORIAL COMMENT

The League of Nations

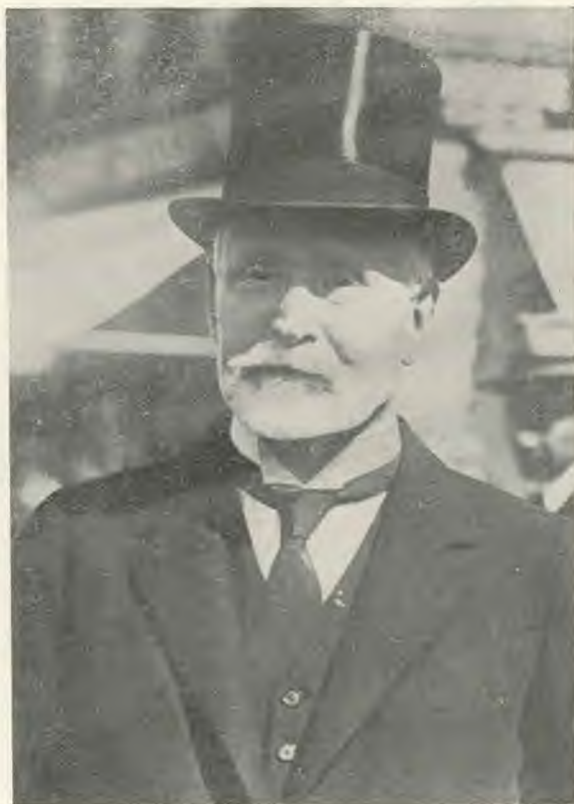
PROBABLY the fact that French and English, the official languages of Canada, are also the recognized official languages of the League, had something to do with the choice of a Canadian as President of the League of Nations. Senator Raoul Dandurand presided over the last session of the League Assembly at Geneva in a way that brings added honour to himself and increases the prestige of Canada in the world.

The League of Nations will never be able to abolish war, but it has accomplished much good in the way of bringing about a better understanding among the nations. Its efforts are worthy of the sympathetic support of statesmen and the prayers of Christians. It aims at an ideal, the recognition of the brotherhood of man, that can never be realized in an unconverted world. Sin and selfishness bring the vital interests of nations into conflict, and no democratic government in any country could survive if it surrendered national interests and burdened its own people in order to make the lot of others in this world easier. Nothing but the Gospel received into the hearts of men can ever make the "Golden Rule" popular.

The idea that gov-

ernments can correct all abuses of power and bring universal prosperity by legislative decree is a great mistake. The power and sphere of human governments is much more rigidly limited than most people imagine. The government can rightly protect the lives and property of its citizens and keep the expense of an honest and impartial administration of the law within bounds, but their prosperity will always depend much more on their own thrift, initiative and use of natural resources than on anything that the government can rightly do for them in a direct way.

In the same way, nations will work out their own problems in more or less sympathetic co-operation with general efforts to correct international abuses and to solve world problems. No nation has a monopoly of either brains, honesty or good will; and as long as the teaching prevails that the most selfish and aggressive are the fittest to survive, violence will fill the world in spite of any human device to prevent it. The theory of evolution claims that progress comes only as a result of a combination of selfishness and brute force. The present popularity of this teaching among leaders of thought tends rather to Armageddon than to the Millennium.



SENATOR R. DANDURAND

Canadian Statesman, elected President of the League of Nations.

Life in the Blood

MODERN science is keenly appreciative of the value of blood transfusion in combating wasting influences that destroy the health of the human body. But the idea that the life is in the blood is not a new one. It is directly stated very early in the Scriptures. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:4. "For the life of the flesh is in the blood:" Lev. 17:11. Since these statements were made through Moses, many different theories have been advocated by science so-called. The life has been variously held to be located in the brain, liver, etc., but now it is known that the life is in the blood and the application of that knowledge is being successfully applied by medical science for the benefit of mankind.

Those who are inclined to doubt the inspiration of the Scriptures may well ponder on how Moses, so long ago, and in advance of the scientific knowledge of past ages, found out that the life is in the blood. And this is not an isolated example of neglected truths recorded in the oldest books of the Bible, that have been

demonstrated to be in perfect harmony with the most modern discoveries. The Bible is not primarily a book of science, but the final conclusions of science are always found to be in harmony with such incidental statements of natural science as are found in the Scriptures.

While scientific men have often been sceptical and reluctant to admit any supernatural wisdom in the prophets, it is safe to say that the progress of scientific research would have been more rapid if man had willingly accepted the aid of revelation, instead of working independent of it. If science had accepted seriously and literally the statement of Moses, scientific text books would not have needed such frequent revision as they have, and the world would have benefited much sooner than it has from such up to date methods and aids to health as blood transfusion, the use of anesthetics, sanitation, and others now in practical use.



Judge Lynch

An article in a recent issue of *World's Work* indicates that "Lynching" is on the



A party of Seventh-day Adventist Missionaries on the "Empress of Russia," August 20, leaving Vancouver, B. C. for appointments in the Orient. Standing at the left is Dr. H. W. Miller, former Medical Supt. of the Washington Sanitarium of Washington D. C., and at the right, Prof. Frederick Griggs, former President of Emmanuel Missionary College, Berrien Springs, Michigan. Missionaries for the Orient find C. P. service from Vancouver B. C. very satisfactory.

decline in the United States. By carefully prepared statistics, the writer shows not only that the number of lynchings per year is steadily declining, but that the attitude of officials supported by popular opinion is more and more against the leaders of such lawless executions of supposed criminals.

It is always encouraging to be able to report progress towards light and peace, law and order. The article in *World's Work* marks a bright spot in the dismal story of crime waves and tides that fill newspapers and magazines. When one man kills another, it is murder. If two or more conspire and kill another, that too is murder. Even when a family or clan of a score or more conspire to kill, it is murder. It is a hopeful sign when it is recognized that any number of a mob of hundreds of members of a large community who take a poor wretch accused of crime and without due process of law, kill him, may be convicted of murder.

Perhaps this will raise a question in some minds about where God draws the line between murder and war. Under present conditions

in the world, it is hard to say that violent resistance of aggression is never justified, but some of us cannot see the difference between murder by a small group or by an army. Logic would seem to point to the final outlawing of war as a means of settling national or class differences.



Business Commandments

HANDLE the hardest job first each day. Easy ones are pleasures.

Do not be afraid of criticism; criticize yourself often.

Be glad and rejoice in the other fellow's success; study his methods.

Do not be misled by dislikes. Acid ruins the finest fabrics.

Be enthusiastic; it is contagious.

Do not have the notion that success means simply money making.

Be fair, and do at least one decent act every day in the year.—*Specialty Salesman.*



The late Wm. Jennings Bryan, taken at Dayton, Tennessee, a few days before his death. He is shown in council with prosecution attorneys in the celebrated Scopes case.

Christ is Coming Again

*The Practical Side of the Acceptance of the Doctrine
of our Lord's Return*

By HOWARD A. KELLY, M.D., L.L.D.



COULD we ask for a clearer testimony than the comfort words, so often repeated; of John 14? "Let not your heart be troubled: ye believe in God, believe also in me." And yet its one great purpose frequently overlooked is "I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto myself." So likewise at the end of the Gospel, in the appendix, as it were, we hear our Lord's answer to Peter's inquiry about John's death, "If I will that he tarry till I come, what is that to thee? follow thou me."

In Acts, chapter one, we see the disciples straining their gaze heavenward following their vanishing Lord as He is caught up into the clouds. There they might easily have been led to erect a tabernacle on the very spot and to spend their lives in contemplative reveries on the beatific vision of His return, but "Two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,*" and in effect implied "take this rapture of your Lord as a source of power and go out into the wide world and work for Him until He returns." Acts is the book of the busy-ness of the disciples on earth as they at once proceeded to proclaim the message of the coming of the Prince of Peace, and God's mercy to repentant sinners through Christ crucified and risen.

The one Epistle in the New Testament, by preeminence meriting the title of "The Book of the Second Coming," is that one which was in all probability the very first to be written, namely, First Thessalonians. Passing over the

numerous (one might almost say innumerable) passages elsewhere in the New Testament, let me cite some from this ever fresh and early writing as convincing and conclusive as to the extreme importance of the doctrine at a time when the Bible was not as yet completed, and when those various writings which now form the Canon of the New Testament Scriptures were being penned under the guidance of God's Holy Spirit. Note here the emphatic statement of chapter four, verse

fifteen, "For this we say unto you by the word of the Lord."

In chapter one, the Thessalonians have "turned to God from idols to serve the living and true God; And to wait for his Son from heaven."

In chapter two, the Thessalonian believers are Paul's hope and joy and crown of rejoicing "*in the presence of our Lord Jesus Christ at His coming.*"

Chapter three ends with "To the end that he may stablish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all His saints.*"

Chapter four contains the fullest of all the statements in the Bible and is the very heart of this great doctrine; here Paul declares that "*We which are alive and remain unto the coming of the Lord shall not precede them which are asleep.* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be *caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*" Study this passage carefully and rather radiate from it into other parts of the New Testament.

This article is one of a series by Dr. Kelly, in the "Sunday School Times."

The entire series, making a book of about 150 pages, "A Scientific Man and the Bible," in beautiful cloth binding, may now be had from the Sunday School Times Company, 1031 Walnut Street, Philadelphia. Price \$1.25.

This coming again is also an occasion for judging the saints for their rewards for service and concerning their opportunities utilized in their earthly pilgrimage (see 1 Cor. 3:11-15). We work not for the rewards themselves but because only in this way can we best serve Him who has called us to share His Kingdom and glory. Let it be noted that the saints never come into judgment as to their salvation, for that depends wholly upon Christ's work and was settled on Calvary, thus giving them entire assurance and boldness.

The final blessing in chapter five is, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." So every chapter in this ancient letter has its clear-ringing advent message.

Would this matter be made clearer or more certain by multiplying quotations? I trow not. Let us be of the wise and range ourselves with those who continually seek grace to purify their lives (1 John 3:2, 3) in view of this greatest event in all the future, as we are found "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13), so that "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

One master word covers the attitude of Christians in relation to this expectation of the coming of the Bridegroom to claim His Bride, and that word is "imminent." Ever since our Lord passed beyond the confines of this earth into the heavens, from the time of that first generation He left behind him down to our own present one, the hour of His return all

unknown has been imminent, and our right attitude, therefore, is one of constant expectancy with hearts fully prepared to give our King His fitting royal welcome when He appears, no longer as a sin-bearer but with the holy angels and in His heavenly glory.

Surely we may rest in the conclusion that it is eminently fitting, and that the very circumstances of His humiliation demand His return in power and glory to earth, the scene of His rejection, literally and personally to fulfil such plain and oft-reiterated statements.

It has always struck me that scepticism as to Christ's coming again to reign in person this second time was really tantamount to a denial of the reality of His first coming, and if such declarations as these are duly considered and rejected we only open the way to a light treatment of all the other plain teachings of the Scriptures. I believe that the doctrine of the immediate return of Christ is unpopular with the clergy, because it is so often associated with such strange vagaries and treated as a shibboleth. To the laity it too often becomes a matter of indifference relegated to the realm

of curious speculations and strange sects due to their lamentable ignorance of the Bible.

The practical side of the acceptance of this doctrine is that the Church, rightly reading her Lord's plans, will not then seek to defend her obvious failure to convert the world and bring on the millennium which drives her into the false position of labouring to show that this wicked and godless world has been undergoing constant improvement for the past nineteen hundred years.

Just here arises the much mooted question of optimism and pessimism, and this I think is a case in which these terms need reversal. I merely



Skyscraper office buildings which have recently been completed in Stockholm, the Capital of Sweden.

cite them, however, as popular terms, for I myself am neither optimist nor pessimist, but simply a plain Christian who seeks to know the truth and to have grace to be led by it. The worldly Christian, however, proclaims me a pessimist because I venture to declare that the flood of evil in the world is so great that I expect Christ's return at any moment to overthrow it utterly, fulfilling the prophecy



Drying peat at Alfred, Ontario. A new Canadian fuel product.

of the second Psalm. He on the other hand claims to be an optimist who views the world as ever growing better, and that, too, in spite of all evidence. Now for my part I insist, if we are to use these names for the moment, that the Christian who momentarily expects his Lord to arrive to end all evil and establish His kingdom is the greatest of all optimists; while those who would end evil by the progressive betterment of the world until it is good enough to invite His return show the most distressing pessimism imaginable. For, to clinch the argument, if it has taken nineteen hundred years to advance to our present state of wickedness, how many tens of thousands more must the world move at such a rate until He comes?

What Christ's Coming Means to the Believer

What, then, does this truth, far exceeding in preciousness all our boasted science, mean to me?

It is the greatest of all future historic events.

It is the coming of the heavenly Bridegroom for the Church, His Bride.

It calls upon the Bride to have herself in readiness for His return.

He that hath this hope in Him purifies himself accordingly, even as He is pure.

It reveals the world's future clearly, and as utterly diverse from the common expectation of a social and moral improvement which has ever failed to materialize.

It means the engagement of all my efforts to win individuals to Christ rather than to effect any wholesale social regeneration of nations.

It tests daily my standing before Him: Do I

really want Him to come back and judge his saints now?

It stimulates efforts to hasten the time of His return by bringing men to Christ in hopes of completing the tale (if there be such) of those who are saved.

It means as one meets the flood of sin in the world the constant heart cry, "O Lord, how long must we wait? We pray thee, hasten the time of thy return."

The Church has been battling with sin on earth for nineteen hundred years, lonely and ever longing for her departed Lord, even while blessed, cheered, and upheld by his vicegerent, the Holy Spirit. Is she to have some inkling of His coming when the time draws near? I believe it. But while waiting and longing here on earth, what vision is vouchsafed her to strengthen faith and to serve as an antidote to disappointed expectation? I turn here to quote some final paragraphs from an admirable poem by Dr. Henry W. Frost, "The Nazarene" (The Sunday School Times Co., 40 cents), which every Christian should read. It is the life of the apostle John, as he reviews it in his last days, ending with his vision at Patmos of our Lord in glory as recorded in the first chapter of Revelation.

I longed as I once longed in Galilee
That God would rend the heavens and come down
E'en in the person of our Lord, the Christ;
For now I knew who only could give rest
And turn to calm earth's sinfulness and strife,
Healing its blood-red wounds and giving men,
Instead of fratricide, the tasks of peace,
With love to keep that peace through time unmarred:—
And then I fell upon my face and prayed.

How long I lay outstretched upon the ground
I do not know; but this I would declare
That suddenly I heard an angel's voice,
Which cried aloud, till all the heaven heard:—
"Behold the Lion of great Juda's tribe!"
At which I looked to see high heaven's King,
And lo, a Lamb, as if it had been slain;
The Lamb of whom the prophet, John, had told,
The Lamb whom we saw die on Calvary's cross,
Jesus, the Son of Man, our Nazarene,
But now transfigured, crowned with many crowns,
All bright and glorious, clothed with dazzling light,
Himself the light and lighting heaven's expanse:
Upon His person was a long white robe,

THE CANADIAN WATCHMAN

And on His breast a girdle, golden bright,
His head and hairs were white as wool, as snow,
His eyes were full of fire, a flashing flame,
His feet were like to brass when well refined,
His face was like the sun which shines in strength,
His voice was like to waters, full and sweet,
Yet like a sword, two-edged and very sharp:—
The throne on which He sat was all of gold,
And underneath it was a sea of glass,
While o'er it hung a bow of emerald green,
And fixt before it burned seven golden lamps,
And issuing from it vivid lightnings flashed,
And mighty thunderings came, which shook the heavens;
And then I saw that, raised upon the throne,
Four living creatures stood, each one with wings,
And full of piercing eyes, before, behind,
Who praisefully, not resting day nor night,
Cried, "Holy, holy, holy is the Lord,
Who was, who is, and who is yet to come!"
While, in an outer circle, on their thrones,
Sat four and twenty elders, clothed in white,
Who joined the living creatures, crying out:—
"O Lord, our God, Thou art the worthy One;
"To Thee alone be glory, honour, might;
"For Thou createst all things, and for Thee
"And for Thy pleasure everything was made!"
At which the living creatures said, "Amen!"
And all the elders, worshipping, fell down,
And cast their crowns of gold before the throne:—
My little children, when I saw that One
My strength all failed me and I fell as dead;

I, who in olden days had handled Him,
I, who had laid my head upon His breast;
And there as dead I ever should have lain
Had not the Voice I knew in Galilee
Spake, as of old, its "Fear not!" to my soul,
Had not the Hand, bearing its sacred sign,
Raised me to stand beside Him by the throne;
And as I stood, I heard the Voice cry out:—
"I am the first, and I the very last,
"Alpha, Omega, the beginning, end;
"Who once was dead; who is the Living One;
"Who bears the keys of death and lowest hell!"

From thence, my children, from that very hour,
The old-time mystery was wholly past;
For now I knew, as not in days of yore,
That our misunderstanding of the Word
Was not so much in matter as in time,
And that we d'd not wring to look and wait
For One who should be more than Son of Man,
For One who s'ould be more than very God,
But with His royal garments laid aside,
His only crown a crown of piercing thorns,
H's only throne the cruel, cursed cross;
Ay, now at last, the vision had made plain
That Jesus only laid His glory by
For little while, that He might walk with us,
For little while, that He might speak with us,
For little while, that He might die for us,
And that He died on Calvary's shameful cross

(Continued on page 30)



Universal Christian Conference at Stockholm. Over 600 clergymen, including 160 from America, studying ways and means of extending the Gospel and curing the world's ills.

The PREDICAMENT of

EVOLUTION

By GEORGE MCCREADY PRICE, M.A.



HERE are a great many people who constantly wonder why we are having all this fuss about the theory of evolution. Many think it a shame that professing Christians should engage in such an unseemly quarrel as is now going on between the Fundamentalists and the Modernists. These lovers of peace are ready to become indignant at both parties. They inquire, Is not the present controversy worse than useless and quite contrary to the spirit of Christian harmony and good will? This war in the churches seems to them of the same order as the late war among the nations, and almost as disgraceful to our modern civilization.

But there are genuine reasons for the present situation. The common notion that the crux of the whole difference between the Fundamentalists and the Modernists lies in their opposite attitudes toward the theory of organic evolution is not wrong. But the general public is wrong on two very important points.

1. It is wrong in supposing that this difference of attitude toward the theory of evolution is concerned chiefly with the theory of man's origin from the lower animals by natural development. This is partly true; but such a statement of the problem really evades or covers up the chief point at issue after all.

The Fact of Sin

The religious problem connected with evolution is primarily the problem of *sin*, which has been and always will be the greatest problem confronting mankind. The *fact* of sin cannot be denied; as G. K. Chesterton remarks, it is a fact as practical as potatoes. It is as undeniable as the dirt on one's face or the rent in one's coat. The problem arises when we attempt to *account* for it, or when we try to find a *remedy* for it.

The Real Differences

Evolution professes to account for sin; but it has no proper remedy for it. Christianity accounts for sin, and also guarantees a remedy for it,—a remedy both for the individual instance of sin in the person of the sinner, and also

for the sin of the world as a whole. And it is because the evolutionary account of sin and the Christian account of sin are opposed to each other that we are having all this present controversy. Also the two methods of dealing with sin and of forecasting its outcome, are radically different.

Sin is here with us. How did it start? Christianity says that sin is the result of the abuse of freedom or free choice on the part of a being made originally in the likeness of his Creator; suffering and death are only the natural or inevitable consequences of this primal sin and its subsequent repetitions. Evolution says that sin, suffering, and death are inevitable, a part of the very nature of things, something inherent in matter itself, a sad entail which we have inherited from the starmist and the long trail of our brute ancestors. As for any further explanation than that, evolution has none; though two suggestions are offered.

Limiting God

Either *matter* is eternal, and contains within itself an inherent element of conflict or resistance to moral and spiritual good; or, if God made matter, He must have endowed it with this troublesome element of physical and moral evil, because of some wise purpose which we do not understand.

This idea of the past eternity of matter has given rise to the doctrine of a finite or limited God, who is doing the best He can under the circumstances, and needs our co-operation in fighting against the evil tendencies of the stuff of which the universe is composed. This doctrine, which is alike dishonouring to God and disgraceful to the people who teach it, has been advocated by J. S. Mill, William James, and other philosophers, and has been parroted by such modern writers as H. G. Wells.

As for a remedy for sin, Christianity has a well-known one, attested by its great cloud of witnesses, its millions of twice-born men and women, and also attested by the transformations it has effected in communities and nations wherever it has been tried. It also has a very definite program for the future, whenever the

rebellion against God which is now in progress will have been finally disposed of by the Eternal One. In contrast with this positive promise of Christianity, evolution tries to encourage us with the hazy hope that at some far-off time the world will, as Mr. Mauro expresses it, become "a more comfortable place for the man of the future to sin and die in." There is no point of comparison between these two programs; it is all contrast.

Such are some of the major points in dispute which cluster around the theory of organic evolution, as contrasted with the Bible doctrine of a real creation.

But there are some immediate reasons why we are just now witnessing a renewed and very active discussion of the question of evolution. Ten years ago probably as many people believed in the theory of evolution as now believe in it; but there was little or no discussion of the question. What has made the difference?

The difference is due to the fact that today we are witnessing a widespread revolt against the theory; the opponents of evolution have now banded together and have become militant. This change of attitude on their part, from meek, or at least comparatively passive submission, to militant revolt, can in its turn be traced to certain scientific developments which have taken place within recent years. The study of these scientific developments will be our chief concern in the following article. They must be important; for a knowledge of them

has become the chief dynamic which has within only a year or two sent forth thousands of crusaders against a system of teaching which many people had come to regard as settled for all time.

This brings us to the second point on which the general public is wrong.

Theory at the Mercy of Facts

2. It is wrong in supposing that the theory of evolution is in as favourable a condition as

it was a decade or two ago. And in saying this I do not refer merely to Darwinism, but to the evolution theory as a whole.

The theory of evolution is based on scientific evidence; and whenever new discoveries arise which throw discredit upon the theories based upon our previous knowledge, the theories always have to be revised, or sometimes even thrown away entirely. Facts must always have the right of way over theories, no matter how venerable with age these theories are. Every scientific theory held today is at the mercy of the facts that may be discovered tomorrow. As evolution is primarily a scientific theory, its tenure of life is just as precarious as that of any other theory. And it is primarily because many thousands of people have become convinced that the theory of evolution is scientifically unsound and impossible, that we are witnessing the present widespread agitation of these questions.

That this phase of the general subject is



The late Col. E. J. Chambers, who was, at the time of his death, Gentleman Usher of Black Rod, at Ottawa. In him Canada lost a trusted, tactful, and useful citizen.

not by any means as definitely settled as some people have long supposed it to be, will appear from the following statement made by Dr. Wm. Emerson Ritter, professor of zoology in the University of California:

"If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians, as among scientists themselves."—*Science*, April 4, 1922, p. 398.

I believe that this statement very accurately represents the present situation from the point of view of the believers in organic evolution. They feel that the old proofs on which they have been relying are now failing them; they must begin again to lay other foundations for their theory, if they wish to have a theory of organic development which is strictly up to date and fit to be classed as scientific.

Not all scientists are reactionaries or stand-patters; the really big ones are progressives, and are willing to follow wherever the real facts lead them. Such men as J. P. Lott, of Hol-

land, William Bateson of England, and Thomas Hunt Morgan of this country, are very far from being satisfied with the evidences hitherto relied upon to prove the methods or even the fact of organic evolution. The botanists especially are discarding most of the older views regarding the methods of organic development; among them may be mentioned Dukinfield Henry Scott, H. B. Guppy, John C. Willis, and A. G. Tansley, all leaders among the scientists of England. But some of the zoologists are not far behind, as for instance, Arthur Willey, J. T. Cunningham, and E. W. MacBride. All of these men still profess to believe in the general doctrine of organic development; but they are in hopeless disagreement among themselves as to *how* this development has come about; and almost every one of them has openly repudiated those subsidiary theories that were taught by Charles Darwin and on which the latter made the general doctrine of organic evolution "a going concern," as J. Arthur Thomson puts it.

(Continued on page 30)



The Canadian rifle team, which won the Cup at Bisley, England, in the 1925 Meet. They defeated the Mother Country team by two points.

A Book That Fits Every Case

By JOHN L. SHULER

IF AN inhabitant from one of the other worlds were to visit our earth, and ask to see the most valuable thing in this world, what would you show him? I would show him the Bible—the blessed Word of God.

“Well, what is there about the Bible that makes it so precious above everything else?” Our reply would be: The Bible is the Book that contains the promises of God to the people of this world. If you were to turn through the Bible and mark all those verses that are especially precious to your soul, it is a settled fact that those underlined texts would be for the most part these verses which contain God’s promises of salvation and eternal life.

All the good things of the Bible are matters of divine promise. The verses we prize the most are those Scriptures which set forth the precious promises of God. These promises constitute the very cream of the Bible. They are the Christian’s treasure-store, more precious than thousands of gold and silver, and sweeter than honey in the honeycomb.

The apostle Peter tells us that God’s promises are “exceeding great and precious.” 2 Peter 1:3, 4. His promises are so exceeding great that they cover every possible condition of human need. There is not a condition that can ever befall a man physically or spiritually, but that there is a divine promise in the Word that just fits that case, and will help him out if only he will by faith take hold of it.

Hope for the Afflicted

Is there a man here who has been deprived of the power of sight? There is a promise for him in Isa. 35, that when Jesus comes “Then the eyes of the blind shall be opened.” Is there one who has lost the faculty of hearing? or is there one who has been deprived of the power of

speech? Is there one who is crippled or paralyzed? In the same chapter we are told that at that blessed day—“The ears of the deaf shall be unstopped.” “The tongue of the dumb shall sing.” “The lame man shall leap as an hart.”

Is there one who is troubled constantly with sickness and pain? There is the golden promise that in this better world “the inhabitant shall not say, I am sick,” and “neither shall there be any more pain.” Isa. 33:24; Rev. 21:4.

Has a child of God gone down to the grave? Has he been swept away by the hand of death? There is a promise that reaches him even there. When our Lord returns, “the dead in Christ shall rise,” to die no more. 1 Thess. 4:16, 17.

Mercy for the Sinner

Does a man say that he is a sinner? Then look at that promise which says, “Christ Jesus came into the world to save sinners.” 1 Tim. 1:15. Do you feel troubled over your many sins? Then take the promise of Isa. 1:18.

Are you burdened down with a load of care or trouble? Here is your promise: “Cast thy burden upon the Lord, and He shall sustain thee.” Ps. 55:22.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Matt. 11:28.

“Casting all your care upon him; for he careth for you.” 1 Pet. 5:7.

Are you perplexed and distressed and know not what to do? His promise is:

“I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.” Ps. 32:8.

Have you the “blues”? Do you feel weak and discouraged and afraid the battle will go against you? Take these promises:

“Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.” Ps. 27:14. “The Lord is on my side; I will not fear: what can man do unto me?” Ps. 118:6. “Be of good cheer; I have overcome the world.” John 16:33.



Are you a backslider: Have you wandered away from God? Here is your promise:

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Hos. 14:4. "Turn, O backsliding children, saith the Lord; . . . and I will bring you to Zion." Jer. 3:14.

Do you feel lonely and forsaken? This is your promise:

"He hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

Are you in trouble or distress? Here is your promise:

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:15.

Are you having so many trials, disappointments and afflictions, until like Job of old, there seems to be no end to your troubles? Look at these promises:

"He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Job 5:19. "For I reckon that the sufferings of the present time are not to be compared with the glory which shall be revealed in us." Rom. 8:18. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Rom. 8:28. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

Surely the promises of God are exceeding great. There is not a condition or a position that a man can ever get into: there is not a case of trouble, darkness, gloom, or despondency, but God has some promise in His Word, that will cheer him up and help him out, if he will only hunt it up. The very fact that the Bible meets every need of mankind, proves that it came from Him who made man and knows his needs.

God's promises are also "precious"—so

precious that they are above the price of money. Their value is inestimable. Take for example two of the most familiar promises; John 3:16, where God promises you eternal life if you accept Jesus as your Saviour, and 1 John 1:9, where the promise is, that if we confess our sins God will forgive us. If it were possible for you to sell out your interest in these two promises, so that you would never have forgiveness of sins or eternal life, how much money would a man have to lay down to buy them from you? Would a billion dollars be a fair price? Friend, we could not afford to sell these promises for all the money in the world. If the whole world were tossed into the balance, it could not strike a balance in value with these two promises. "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16:26.

If these two promises alone are worth more than all the gold and silver in existence, and even the whole world put together, then what shall we say as to the value of the hundreds of good promises God has made to us in His Word? Truly, they are exceeding great and precious.

"O, glorious promises of God! Each one a priceless gem!

The richest diamonds of the earth are naught compared to them.

Most blessed boon to mortals given, to cheer life's dreary way,

Bright lights let down to show the path to everlasting day."



"THE death of Christ frees us from the *guilt* of sin.

The life of Christ frees us from the *power* of sin.

The *coming* of Christ frees us from the *presence* of sin."



War Memorial at Stettler, Alberta. It is of British Columbia granite, and was recently unveiled by His Excellency, Lord Byng.

What After Bolshevism in Russia?

Man's Panacea for Governmental Ills

By CHARLES M. SNOW



WRITER in the May issue of the *Contemporary Review*, evidently one of the editors, who styles himself, "Spectator," has been making a tour of Russia and has written out his view of conditions there in a light as favourable as possible to the present rulers of that distracted country. Speaking of St. Petersburg he says:

St. Petersburg is now a dying city, and its slow decay moves parallel to that gradual destruction of the whole work of its founder. Bolshevism is purely nihilistic and destructive in its action as all those who have had personal experience of Soviet rule will agree. Only sympathetic socialist idealists, invited by the government, and shown the various model institutions set up by the communists—homes for children, clubs for the *comsomol*, or union of communistic youth, and so on—while every effort is made to prevent their seeing the wide-spread misery and ruin, think otherwise. But what is not realized is that the nihilism and destruction corresponds to the deepest instincts of the people.

The conditions in Russia during the past year have been very serious. Trade was almost at a standstill; prices were absurdly high, and yet goods were being sold at a great loss—when they could be sold at all. There was no money anywhere and unemployment was rife. In the country districts cows were being sold for about thirty shillings and less. . . . One Russian of the middle classes said to the author that he felt that the Russian nation, and especially the late ruling and middle classes, were expiating a great sin. . . . The Russians feel the present to be a time of trial to be borne patiently. No one is contented, neither Bourgeoisie, nor workmen, nor peasants.

He declares that the general feeling in Russia is that they would not return to the Czarist regime, nor are they exactly in favour of a Democratic Republic on the Western model. He continues:

The spirit which inspired the campaign of the fanatical Souvarov lives still in the pale communist agitator straight from Moscow. The communist has become atheist; the resurrection in which he believes is the resurrection by the world-revolution.

"Russia is returning to barbarism," is a common-phrase on the lips of those who come back from the country. . . . By "barbarism" is meant anything which is not Western. A civilization which found no place for railways, electricity, factories, banks, stock-exchanges, parliaments, cabinets, elections, and the like would be termed, if not barbaric, at least primitive. In this sense Russia is indeed returning to primitive conditions, despite the enthusiasm of many communists (including Lenin) for mechanical improvements and unrealizable enterprises such as the electrification of the country. Under the leadership of men whose ideas, though distorted, are really Western in origin, Russia is throwing off the European fetters which have cramped her growth for more than two centuries. This is the true historical

meaning of Bolshevism. It is to some extent realized by the communists themselves, when they say that in order to leave a clear space for building, it is first of all necessary to make a clean sweep of all obstacles. They flatter themselves with vain dreams of a socialist Utopia reminiscent of that prophesied by Mr. H. G. Wells, but they know probably, in their hearts, that when the annihilation is completed, their part will have been played and they will disappear.

Not a flattering prospect is this for the close of what has been held before the world as the great example of all things desirable in governmental affairs! Man has tried every possible form of government in the hope of finding that which would solve all problems and remove all difficulties and put all mankind upon an equality; but every such effort has resulted in failure, and failure is already written all over the edifice which the philosophical dreamers of socialism, communism, and Bolshevism have erected for their Utopia. Selfishness permeates to some extent every fibre of the fabric of which all human governmental systems are composed. Fallibility and decay are eating out the heart of every human system that man has devised for the government of his fellow-men. Dying man can never build a structure that will endure. Only God, who lives and in whose hands our life is, can build that which will never perish. He has promised us if we are faithful an eternal inheritance in a kingdom that will never know injustice and in habitations that will never perish. The hope of that heritage is the only hope to which human beings can pin their faith and know that they will never be deceived. The ushering in of that kingdom is near at hand. The code of that kingdom was written by the finger of God anciently in enduring stone and now upon the fleshy tables of the hearts of those who have accepted His rule and are preparing to welcome Him when He shall return to this sin-distracted world for the jewels of His choice. That inheritance is incorruptible and undefiled and will never fade away. The promise of our inheritance therein can never be broken; and the heart that yields to Him loyal obedience and to His sovereignty the fealty of loving subjects, will never know the bitterness of disappointment and defeat. No other kingdom will ever rise on its ruins. No other beings will ever deprive us of home or heritage in that land of peace and happiness.



ABOVE—War Memorial at Cap
was erected by summer visitor
ceremony was performed by Sir
distinguished visitors was Chief

BELOW—Trail riders on the V
Kootenay Chief Louis Arbel and



ABOVE—The Ma-
harajah of Patiala,
who while in Lon-
don booked the en-
tire "millionaire's
wing" of the Savoy
Hotel for himself
and his retinue.

LEFT—Unveiling of
Cap a L'Aigle
Memorial, Quebec;
Mr. A. H. Campbell
of Toronto reading
the address.





Aigle, Quebec. This memorial
to that district. The unveiling
by Charles Fitzpatrick. Among the
guests was Justice Taft of the United States.
▲
Marine Plateau, B. C., meet the
party.



ABOVE—Dr. and
Mrs. Banting on
board the C. P.
"Empress of Scot-
land," prior to its
sailing from Quebec
on August 5.

RIGHT—Preparing
peat for fuel at Al-
fred, Ontario.



Why a Christian Cannot be an Evolutionist

By REV. JAMES M. GRAY, D.D., CHICAGO, ILL.

Report of a Bible Conference Address



LET me say at once that this address is not conceived in any spirit of antagonism to earnest and sincere seekers after truth in the realm of nature. I stand in awe at the accomplishments of the men of science and the results of the abstract thinking of the philosophers of all the ages. I am not here to raise a laugh at the evolutionist, far from it, but to point out where he is wrong, seriously and dangerously wrong, that is, from the point of view of a Christian man, a man who believes the Bible to be the Word of God and who believes Christianity to be a religion revealed by God.

But first let us get our definitions right. Let us understand what evolution means and then what Christianity means.

I

What Evolution Means

There are many people who call themselves evolutionists who do not know what it means. They are ashamed to be thought ignorant, or behind the times, or out of fashion, and, therefore they catch at the word as something that will exalt them in popular esteem. They would be horrified at their classification of themselves as evolutionists, if they knew what it meant.

What then, does it mean? What *is* evolution? Some people go no further than the primary definition in the dictionary in order to find out. They read there that evolution is the "act or process of evolving or working out a thing," and they say, "Why we believe that! Does not every one believe that?" Certainly he does, but that does not make him an evolutionist.

What the Evolutionist Says

Evolution, in the philosophic or scientific meaning of the term, is a theory which undertakes to account for, or to explain, the origin and course of the universe independently of God, independently of a personal creator, director and upholder of the universe. "Evolution is the teaching that the universe has come

into being without the interference of any agency external to itself." So says E. D. Cope, an evolutionist. "The idea which underlies evolution is that species have had a natural rather than a supernatural origin." So says W. H. Conn, another evolutionist. "The universe is altogether non-miraculous as to its origin and progress." So says E. H. Haeckel, a third evolutionist. "The universe has been developed by the processes of nature." So says Lyman Abbott, a fourth evolutionist. These, observe, are the definitions of evolutionists themselves, who of course, know what they mean.

And yet, strange to say, evolution always starts *with* something, it always begins with matter, or substance of some kind, *as already in existence*. Where did the matter come from, how did it get into existence? The evolutionist does not know and does not pretend to say. He may tell you, merely, that it is an attribute of ultimate being. Or, he may say that an uncaused cause brought it into being, but he will go no further, because it is impossible to go further.

How He Reasons It Out

And this is the way the evolutionist argues or reasons it out. He says in some infinitely remote past, millions of years ago perhaps, matter and force appeared. Notice the word *force*. Matter without force, or substance without energy, would get nowhere and do nothing. Force is as necessary to be predicated at the beginning as matter is necessary to be predicated.

Now within this matter, says the evolutionist, and associated with this force, there appeared an original cell. Ask him what he means by a "cell," and he will tell you that it is the smallest conceivable element of an organized body. Ask him what he means by an "organized body," and he will tell you an independent living activity, a body containing a spark of life. Ask him how that spark of life got into that body and he will tell you that he does not know!

But the evolutionist keeps on guessing. He

tells us that from this cell, this smallest conceivable element of an organized body, all things emerged. Ask him *how* they emerged, and he will tell you that they emerged by certain laws resident within that cell or that body. But laws commonly suppose a lawgiver; how did those laws get within that body? He does not know and he does not pretend to say.

Where They All Agree

There is one point however, of which the evolutionist is very sure, one point on which all evolutionists are agreed. That point is this, that there are no *gaps*, no breaks in the process of evolution. It is a chain without any missing link. There is a steady and continuous ascent from the lower to the higher forms of life, from the simple to the complex, from the primordial cell just spoken of, to the planets in the sky, and, in the organic world, to man himself. All these things are accounted for, says the evolutionist, by forces and laws operating *without* a break, remember that, from the original cell. All society has been evolved this way, so have religion, morals, politics and the mechanical inventions. They all come without a break, in continuous evolution from that cell. They were all worked out without any superintending agency whatever, without God, that is to say, from that cell. It belongs to the very essence of the theory to revolt against any claim for the interposi-

tion of creative power. The word *creation* as commonly understood, finds no place in the vocabulary of evolution.

Charles Darwin's Admission

But some one may call a halt at this point. He may ask if this is entirely fair to the evolutionist. He may ask if there are not some evolutionists who have a place for God. Are there not some who admit that God created matter and force, and placed them under those laws which, during these untold ages, gradually evolved them into worlds? Yes, there are evolutionists who so hold. We have included them in those who speak of ultimate being or of an uncaused cause as the source of all things. They are not absolutely atheistic, but

they are so practically. They deny this God any superintending, directing or upholding relation to the universe. They deny Him any interference with the fixed laws of evolution, though they may admit that He originated these laws. Charles Darwin was himself forced to admit that a vague being called God actually started things, but the theory so often associated with Darwin's name "deprives that God of all personality and attributes and banished Him," as another says, "to the remotest confines of time and space."

But our interlocutor is not yet satisfied, let us suppose. He still asks if we have been fair to the evolutionist. Are



The Archbishop of Canterbury on the way to a meeting of the Crown Commission of the Privy Council.

there not some, he will say, who go still further in recognizing God? Are there not some who deny that animals have come from plants? Are there not some who believe that animal life called for a new creative fiat, a new interposition of God? We answer yes, there are some evolutionists who believe that and who still call themselves evolutionists, *theistic* evolutionists, that is, evolutionists who believe in a personal Creator, God, and still remain evolutionists. But their name is a misnomer. Orthodox evolutionists themselves would disown them. Why? Because they contradict and bring into disrepute the very principle which the theory of evolution insists upon. That is, the principle of continuity, the principle that there are no gaps or breaks in the process of development. To quote another, "If I admit that God came into the process and used creative power to form something that had not existed hitherto, then there was a gap, a break in the continuity that a new creation filled. In other words, what thus came into being was in no sense the outgrowth or development of what went before, and thus the theory of evolution goes into the discard."

II

What Christianity Means

This much for evolution; now let us turn to Christianity. As we permitted the evolutionist to tell us what evolution means, so should we permit the Christian to tell us what Christianity means.

With startling clearness, as Professor Machen expresses it, Paul summarizes what Christianity is in that precious passage where, writing to the Corinthians, he says:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once. . . ." 1 Cor. 15:1-6.

Paul was not ignorant of what Christianity was, and his definition of it may be relied upon.

Therefore, we see that according to Paul, there are at least three things which a Christian must believe in order to be a Christian, and any one, or all, of these three things is abso-

lutely incompatible with evolution. What are these three things?

1. *A Christian must believe in the Scriptures.* I do not say he must believe the *Scriptures*, but he must at least believe *in* the *Scriptures*. The distinction between these two phrases will appear later. Personally, I *believe* the *Scriptures*. That is to say, I believe every record they contain is absolutely true or credible as a record. But that position is not necessary to the present argument. For the present argument it is only necessary to believe that the *Scriptures* are the source or foundation of the Christian faith. Paul believed and taught that. He said, "I delivered unto you how that Christ died for our sins *according to the scriptures.*" "He rose again the third day *according to the Scriptures.*" The *Scriptures* were Paul's authority for what he said, the basis for the faith he delivered, that he taught to others. Hence, in Paul's mind, the *Scriptures* must have been divinely given, or, to express it in another way, the Bible must have been a revelation from God.

But if the Bible be a revelation from God, then it must have been an intervention in the otherwise continuous development of things. It must have been an intervention in the natural processes of thought, a gap, a break in that continuity so vital to the evolutionary hypothesis.

As already premised, one need not discuss the nature or extent of inspiration in order to establish this. One may hold any theory of inspiration that he pleases, so far as this argument is concerned. Nor is it a question of the interpretation of any particular passage or book of the Bible. One may be a Calvinist or an Armenian, a premillenarian or postmillenarian, it matters not. And further still, it is not even a question of a longer or a *Shorter Bible*. Professor Kent's Bible will answer in this case. It is simply the question of a Bible. *Have we a Bible?* If any revelation of the kind, longer or shorter, verbally or otherwise inspired, has come from God, then the man who believes that cannot be an evolutionist. Why? Because what thus came into being as a revelation from God was something that had not existed before. The Bible, in other words, was neither an outgrowth or a development of what preceded it. It broke into the continuity of things, and in doing that it thrust the theory of evolution into the discard.

2. *A Christian must believe in Christ.* No fictitious Christ, no ideal Christ, but the Christ of whom Paul speaks. "I delivered unto you

. . . how that *Christ died for our sins* . . . And that *he was buried* and that *He rose again* the third day. . . . And that *He was seen*. . . ." Here is a real historic being of whom certain marvelous facts are recorded.

Personally, I believe that Christ is God. "Very God of Very God," as the Nicene creed says, but that is not the question here. For the sake of the argument, we might momentarily waive the question of Christ's Godhead.

Personally, I believe that He died as a substitute for a guilty race, a vicarious sacrifice to divine justice, but that is not the question here. For the sake of the argument we might accept any lower view of the atonement. We might think of His dying only as an example or a martyr, if you please.

Personally, I believe that Christ arose from the dead in the body which was placed in the tomb, but that is not the question here. For the sake of the argument, one might almost be willing to speak of a "spiritual resurrection," manifest contradiction though it be.

All these great and fundamental questions might be waived or set aside and for the moment we might speak of Christ only as a new and perfect type of the spiritual man. A man who spake as never man spake. A man who did as never man did. A man who loved as never man loved. A man who lived as never man lived. A man who was tempted in all points like as we are, yet without sin. A man of innocence not only, but a holy man, positively holy. We might limit our understanding or our appreciation of Christ to these things, and then we might raise the question, Whence came He? "What *think ye of Christ?*" How shall we explain such a man? I say nothing about His virgin birth just now. I simply ask the question, How shall we account for Christ? And I place the responsibility for an answer where it belongs.

Recently, I read a sermon on this subject by a Dr. Williamson, of Pennsylvania, who quoted a Darwinian as saying

that Jesus was simply the outflowering of a race that had been developing for millions of years. Then Dr. Williamson asked, "If that be true, why was there only one Christ and not a multitude of Christs at the outflowering of the race? And moreover, how did Christ happen to come at a time when, as historians record, the race had deteriorated both physically and morally? Finally, why are there not today, two thousand years after Christ, a great multitude of men who are an improvement upon that particular Christ?" Such an improvement is what evolution would lead us to expect. Why is it not so?

There can be but one reply, namely, that the Christ of Bethlehem and Nazareth, the Christ of Gethsemane and Calvary was Himself a miracle. And if a miracle, then a gap, a break in the continuity of things. Like the Word written, so the Word incarnate was not something that had before existed. He was not an outgrowth or development of what preceded



Ferid Bey, the new Turkish Ambassador to England, and his daughter, Emelle.

Him. He broke into the continuity of things, and in doing that He thrust the theory of evolution into the discard.

3. *A Christian must believe in redemption.* He must believe in redemption needed and in redemption accomplished, for Paul says: "Christ died for our sins . . . He was buried . . . He rose again . . . And He was seen . . ." He does not say here what he says in his letter to the Romans, namely, that Christ "was raised again for our justification" (4:25), but it is implied, of course. Christ's resurrection, in other words, was "the demonstration, the warrant, the proclamation of His acceptance" by the Father as the propitiation for our sins (Bishop Moule).

But now if "Christ died for our sins," then we are sinners, and helplessly and hopelessly so. There could have been no other escape from the consequences of our sin than the death of Christ, or else so great a sacrifice would not have been required. For even if Christ's death were thought of only as that of an example or a martyr, it were still an awful sacrifice.

On the supposition therefore, that men were sinners in need of a supernatural Saviour and a supernatural salvation, is it not evident that they could not represent a rising race? Must they not be a fallen race? According to this, men are not coming up from a lower development in creation but almost the very opposite. Man in his natural state, in other words, does not represent an ascent but a descent. As others have expressed it, he is not an evolution but a devolution. Evolution says that man has come up from the brute, and that whatever there is imperfect in his nature was brought with him from the animal world, hence he is growing better all the while. If this be so, how can man be considered a sinner? And what responsibility has he for his misdeeds? And how does he require any redemption? Is he not to be congratulated on his progress rather than punished for his declension?

My friends, evolution may be true. Let us assume it for the moment. We are not discussing the objections to it from the scientific point of view. That will come at another time. All that we are insisting upon at present is that a Christian cannot be an evolutionist. An imaginary evolutionist, as another speaks of him, may call himself a Christian, but a real Christian cannot imagine himself an evolutionist. Why? Because a Christian must believe in the Scriptures, he must believe in Christ, he must believe in redemption. He must believe in some

other things, but these three are what Paul is here setting before us as the definition of Christianity, and these are enough. These things are supernatural. They are gaps, they are breaks in the continuity of development. The first requirement of continuity is that nothing shall happen in nature that is opposed to the course of nature, and all these things have so happened, or else Christianity is a fake. All these things have so happened, or else our preaching is void and your faith also is void. Yea, and we are found false witnesses of God. Do you believe that? Are you prepared to assent to that? Until you are so prepared to do, you are not prepared to call yourself an evolutionist.

Great Missionary Sayings

The world has many religions; it has but one Gospel.—*George Owen.*

All the world is my parish.—*John Wesley.*

I see no business in life but the work of Christ.—*Henry Martyn.*

We can do it if we will.—*The Men of the Haystack (U. S. A.).*

We can do it and we will.—*Samuel B. Capen.*

The bigger the work, the greater the joy in doing it.—*Henry M. Stanley.*

The work of winning the world to Christ is the most honourable and blessed service in which any human being can be employed.—*C. F. Schwartz.*

I am in the best of services for the best of masters and upon the best terms.—*John Williams.*

Nothing earthly will make me give up my work in despair.—*David Livingstone.*

The greatest hindrances to the evangelization of the world are those within the church.—*John R. Mott.*

Prayer and pains, through faith in Jesus Christ, will do anything.—*John Eliot (on last page of his Indian Grammar).*

Christianity is a religion which expects you to DO things.—*Japanese saying.*

Let us advance upon our knees.—*Joseph Hardy Neesima.*

Tell the king that I purchased the road to Uganda with my life.—*James Hannington.*

The medical missionary is a missionary and a half.—*Robert Moffat.*

We cannot serve God and mammon; but we can serve God with mammon.—*Robert E. Speer.*

The prospects are as bright as the promises of God.—*Adoniram Judson.*

Apostasy and False Religions

As Signs of The Times

By CARLYLE B. HAYNES



Impressive evidence of the nearness of the second coming of Christ is the popularity of false and spurious religions which are sweeping multitudes into fatal and soul-destroying delusions.

Speaking of the day of the Lord's coming, Paul wrote: "That day shall not come, *except there come a falling away first.*" 2 Thess. 2:3.

"In the latter times some shall depart from the faith." 1 Tim. 4:1.

It is plain that the fulfilment of these prophecies involves a great apostasy from Christ, and from the truth of His divine Word. And we are living in the day of dangerous and rapidly increasing apostasy. Men have fallen away from the truth, have departed from the faith. The visible Church is lining up today in two opposing camps: those who stand by the faith once for all delivered unto the saints, as revealed in the Holy Scriptures of truth, and those who are mining and sapping at these ancient foundations and seeking to substitute a man-made religion for the truth of God.

The religion of Christ has withstood all attacks from the outside. But today it is being attacked from the inside. False and deceived leaders are undermining the loyalty and faith of God's people. They have divided the Church of Christ. They are assailing its fundamental teachings. They are leading a tremendous assault upon the very citadel of Christian truth.

In Christ's name they deny Christ. They deny His deity, His creatorship, His virgin birth, His preexistence, His authority as a Teacher sent from God, His fulfilment of divine predictions, His miracles, His substitutionary death, His resurrection, His ascension, His divine intercession and priesthood, and His certain coming again.

The Place of Decision

The teaching of Modernism is not merely a sign of the times, an indication of the nearness of the return of our Lord, but its presence in the church brings a solemn responsibility to every member of every church. By accepting or retaining membership in a church, each member is supporting what that church teaches.

If the church teaches Modernism, with its tacit denial of Bible truth, it is disloyalty to Christ, disloyalty to the Bible, disloyalty to historic Christianity, to remain in that church. Every member who is loyal to the Scriptures should withdraw support and allegiance from any church which denies the fall of man, the Bible doctrine of sin, the inspiration of the Scriptures, the sufficiency of the Scriptures as a rule of faith and practice, the deity of Christ, the virgin birth, the resurrection of Christ, the vicarious, expiatory, and propitiatory atonement of Christ, and the second coming of Christ.

We have come as Christian believers to the place of decision.

Christlikeness

Above all else we must be loyal to Christ, and true to His word; and if to be loyal to Christ involves disloyalty to our church, there is but one decision to make. We cannot support a church which is not true to Christ. Hard as the decision may be,—and it is hard,—it must be made. The true follower of Christ will not hesitate to make it. He will separate from any church which denies the truth regarding his Lord.

And the time is here to make this decision. The time *has* come when many professed Christians "will not endure sound doctrine." The time *has* come when "They shall turn away their ears from the truth, and shall be turned to fables." Therefore the time *has* come for many of God's people to decide whether they can any longer support and remain in, the church which they have loved.

Another Gospel

If a new gospel is to be preached in the churches, "another" gospel than the gospel of our Lord Jesus Christ, then let it be preached as "another" gospel, and not as the historic faith of Christians. Let those who are true to Christ leave those churches in which Christ is denied, and associate themselves together in defense of the Christian faith.

In addition to this "falling away," or apostasy and departure from the faith, within the church, there are false religious movements to-

day which are signs of the nearness of the return of our Lord.

Doctrines of Devils

Among these is Spiritualism, or more accurately, Spiritism. Paul foretold the appearance of this movement and accurately described its character. He wrote: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:1, 2.

"Seducing spirits" are to work "in the latter times." This will constitute a departure "from the faith." It will teach "doctrines of devils."

Books by the score and hundred, have been, and are, coming from the press, teaching the doctrines of Spiritualism. The daily press and the magazines are filled with its claims, its pretensions, its teachings, and accounts of its phenomena. It has its prominent and well-known spokesmen, who describe its workings to great audiences, and multitudes of mediums ply their trade throughout all lands.



Four "High Priests" of Spiritism, from United States, England, and India, who are attending the International Spirit Congress in Paris.

A Revival of Ancient Witchcraft

Spiritualism is not of God. It is only a revival, in a modern guise, of the condemned and prohibited sorcery, wizardry, witchcraft and necromancy of old. Its teaching is falsehood; its claims are untrue; its miracles are frauds; its pretenses are lies; its religion is hypocrisy; its influence is a menace to life and sanity; its tendency is towards evil and death; its power is of the devil; and its appearance is a sign of the times, and a fulfilment of Bible prophecy.

Spiritualism is not, as it would like to have its dupes believe, a new development. It is old, as old as sin, as old as Satan. The first medium was the serpent in the Garden of Eden.

God prohibited and condemned spiritualism in ancient Israel. He said: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

God's own appointed penalty for mediumship, anciently, was death. "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them." Lev. 20:27.

Those who trifle with Spiritualism are playing with death.

The Bible the Only Protection

Our only protection against the lying claims of this latter-day delusion is the Bible. The Scriptures of truth show the revelations made by Satan and his angels through spirit mediums to be false. It solves forever the dark problem of death. It lights a lamp of hope for the weary and heavy laden. It gives assurance of life beyond the grave. It strengthens those who mourn, comforts the bereaved, and points forward to a better, brighter day, the beginning of which is near at hand.

Satan is sweeping the whole world into his delusions. By spiritualism, the work of demonic spirits, he is preparing the world for Armageddon, and the terrible scenes which will end human history.

It is the "spirits of devils" which gather the nations to the last war. "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. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:14, 16.

And so Spiritualism is one of the greatest of the signs of the times, and one of the factors

contributing to the "distress of nations with perplexity."

Russellism

Another false system which is fulfilling prophecy as a sign of the times, and preparing the world for the coming of a false Christ, is Russellism, or Millennial Dawnism.

In the Bible it is made plain that before the second coming of Christ this great event will be counterfeited. A false Christ will appear and pretend to be the true. This counterfeit Christ will be accepted by multitudes as the true Christ. The way for this final deception of Satan is now being prepared by the false teachings of Russellism. Those who accept these teachings will become easy victims of this crowning satanic delusion.

The prediction that Christ's second coming will be counterfeited is made in several places in the New Testament. In this connection consider the following passages:

"For many shall come in my name saying, I am the Christ; and shall lead many astray." Matt. 24:5. A.R.V.

"Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs . . . and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold I have told you before. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth; Behold, he is in the inner chambers; believe it not." Matt. 24:23-26. A.R.V.

"Take heed that ye be not led astray; for many shall come in my name, saying, I am he; and, The time is at hand; go ye not after them." Luke 21:8. A.R.V.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2: 8, 9.

From these passages it is clear that the Bible teaches that the second coming of Christ will be preceded by the appearance of a false and spurious Christ; that great multitudes, not having studied the Scriptures concerning the manner of the second coming of Christ, will be led astray by this false Christ; that remarkable signs and wonders will attend this manifestation; and that there is sufficient truth concerning the manner of Christ's coming in the Bible to guard the people of God from being carried away by this delusion. "Behold, I have told you all things before."

Russellism utterly denies the teaching of the Bible that Christ's second coming will be visible and open, in the sight of all the world. This false system would have us believe that Christ's second advent is already past, having occurred in 1874, as a secret event, and that He is now



Burgomaster Max, celebrated war time head of Brussels during the German occupation of his country, releasing a test balloon before the start of the James Gordon Bennett Balloon Race last summer.

"present unseen," and that "His arrival must therefore be in a quiet manner, unobserved, and entirely unknown to the world."—*Studies in the Scriptures*, Vol. 2, p. 143.

Russellism takes away the Christ of the Bible, and substitutes a purely human Saviour, undermining His atonement, and substituting the interpretation of Charles T. Russell for the Word. It teaches a false and counterfeit coming of Christ, based on a false chronology, and it also has a false Christ, an entirely human Saviour, a false redeemer, a false atonement, a false sacrifice for sins, a false advocate with the Father, a false Mediator between God and Man. It is a man-made system altogether, one of the deceptions of Satan for these last days.

❦ ❦

"LIFE is not made up of great sacrifices or duties, but of little things, of which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart."—*Davy*.



VITAMINS are "subtle substances" produced by plants, which are essential for growth, development and good nutrition. There are three known vitamins, fat-soluble vitamin A, water-soluble B, and water-soluble C. In order to have good health, we are advised to eat foods which give us the needed amount of each of these vitamins.

Vitamin A has been found necessary to produce growth, nutrition and reproduction. Its absence gives rise to certain diseases of the eye and to rickets. Fat-soluble vitamin A is found in cream, whole milk, cheese, butter, the yolk of eggs, in yellow corn and carrots, in the green leaves and shoots of plants, and in tomatoes. We should cultivate the habit of using greens, such as spinach and other green leaves, which have been found equal to lutton fat as sources of vitamin A.

Vitamin B, a water-soluble vitamin known as the anti-neuritic, or anti-beri-beri vitamin, is necessary for growth, nutrition, and reproduction. As indicated by the names, its absence gives rise to nervous diseases and beri-beri.

Eat your A B C's *Vitamins*

From instruction given Sanitarium patients at Madison, Tennessee.



The chief sources of this vitamin are the green leaves, the outer coats of grains, yeasts, vegetables, and raw fruits. High milling processes remove from the grain this very important food element.

Vitamin C, also a water-soluble vitamin, known as the anti-scorbutic vitamin, is most essential to health and proper nutrition. It is the food element which prevents scurvy. It is found in the juices of fresh fruits and vegetables, as in lemons, oranges, and tomatoes. Irish potatoes and turnips are found to be rich in vitamin C. All green vegetables contain

more or less of the anti-scorbutic vitamin.

Ordinary cooking destroys much, if not all, of vitamin C. The sterilization of milk destroys this vitamin, and the pasteurization of milk injures it. For these reasons some raw fruits and vegetables should be eaten every day. Germinated seeds, such as soy beans, peas, lentils, wheat, etc., are excellent sources of vitamin C. Lemon juice is exceedingly rich in this vitamin, the acid seeming to preserve it.

How Vitamins are Destroyed

1. By the action of heat—Vitamins are rapidly destroyed by heating in the presence of air and oxygen. Their destruction depends largely upon the time to which they are thus subjected to the heat. Prolonged heat destroys vitamin C, and probably much of vitamins A and B. Avoid long cooking of fruits and vegetables.

Of the three vitamins, A is the easiest to preserve. It appears to be fairly stable. In preserved foods it is found that the vitamin slowly oxidizes. Canned foods, with the exception of tomatoes, contain much less of the vitamins than fresh foods. Tinned tomatoes have been found to contain all three vitamins, due probably to the presence of the acid.



In the Canadian Rockies, nearing Wolverine Plateau, showing Tumbling Creek and Glacier.

2. By drying—Vitamin C is destroyed by drying. Vitamin B may be preserved in the dry state. Whole grains retain these elements for long periods of time.

3. By the action of alkalies—Bicarbonate of soda and varieties of baking powders are destructive to vitamins. Avoid the use of these products in cooking and baking.

4. By high milling processes—Modern processes of milling remove from the grains the minerals, the vitamins, and the roughage, all essential elements in a wholesome dietary. White-flour bread is almost wholly devoid of vitamins. Eat whole-grain products.

Drink whole milk and eat greens for vitamin A.

Eat vegetables and whole grains for vitamin B.

Eat raw fruits and salads for vitamin C.

For health, get plenty of the A B C's.



Two of Our Great Enemies

AWAY back in 1835, Richard Cobden expressed the opinion that the modern world could not continue to advance unless it greatly mitigated prevalent race-destroyers—especially two, liquor and war. Many of his contemporaries, doubtless, regarded him as a pessimist, but if they could now see the havoc that has been wrought by those two “race-destroyers,” they might be inclined to believe that Cobden was a prophet who knew what we was talking about—one whose vision extended a little further than that of his critics.

With all our added scientific knowledge, our shorter hours of labour; our better civic environment; our cheap and rapid transport facilities, which make it possible for us to get away from the dust and din of the cities into mountain or seaside resorts; and a hundred and one other advantages which we moderns enjoy, it must be admitted that we are a feeble folk—nervy, dyspeptic, easily depressed and discouraged, manifesting unmistakable symptoms of race-degeneracy.

Our two great enemies—drink and war—have levied an awful toll upon humanity the last



Fording the Vermillion

century, and it seems as if we are under the spell of these two demons; for instead of taking steps to abolish them, we talk about the “vested interests” of the liquor dealers as if they should be protected, and we glorify war, which robs us of the flower of our manhood and leaves the weeds and degenerates, who for physical reasons are unable to face the hardships of war, to remain at home to propagate their own species.

If it were not for the fact that the King of kings and Lord of lords will soon return to set up His kingdom of righteousness, the outlook indeed would be dark. If the present rate of decline were to continue for another two or three generations, the world would be inhabited by a race of mental and physical degenerates. Even as it is, large numbers of men and women are living because of medical and surgical skill which has arisen on the occasion, and has performed virtual miracles in the preservation of human lives.

In the midst of all the physical and moral degeneracy of this twentieth century, God is calling His people to the practice of abstemiousness. Our eating and drinking should be done to the glory of God, and not merely to satisfy the cravings of a depraved appetite. Purity of life—thinking pure thoughts, eating pure food, drinking God's pure water, partaking of the divine nature through faith in the promises of God—will make us “men to be wondered at.” Here is an ideal worth striving after. Surely a healthy mind and a healthy body are worth all the self-denial they cost.

A. W. ANDERSON

Seen Through Others' Eyes

"He'll Come Again"

C. P. BOLLMAN

THE time's been long, yea, very long,
Since angels sang that sweet, sweet song,
"Peace, peace on earth, goodwill to men!"
'Twas most two thousand years ago;
Yet days they come and days they go,
As time creeps on—but oh, how slow!
And will He ever come again?

Yea, come again He surely will!
His word abideth faithful still.
List to the angels once again;
Hear what they say to wistful men—
"He'll come, He'll come, He'll come again;
"He'll come, the same, the very same,
"As when before to earth He came."

Oh wondrous joy! yea, joy supreme!
We'll hear again that blessed name,
As when from angel lips it fell,
When heavenly beings came to tell
The story of that wondrous birth,
And herald peace and joy to earth.
He comes again, earth to redeem,
From curse of sin, and death and pain!

Yea, praise His name, He'll come again,
The same, the same, the very same,
As when before to earth He came—
And so we'll trust, nor ask Him when.

Evidence for Prohibition

THREE years ago the *Manufacturers' Record* of Baltimore sent out a questionnaire to men of prominence all over the United States for the purpose of finding out their views on the Prohibition Amendment and the enforcement law. Of those who sent replies, a majority favoured prohibition, though there was some difference of opinion. Quite recently the same journal sent another questionnaire to those who three years ago favoured prohibition. Among those consulted are some of the largest employers of labour in America, as well as bankers, physicians, educators and the like. They were asked if, in the light of experience, they had changed their views on prohibition and the enforcement of the laws bearing on it. The inquiry showed that not a single man has discarded his original views and adopted others. A few—so few as to constitute an almost negligible percentage—have modified their views, but the modification has invariably been slight, having to do for the most part with the possibility of adjustments in enforcement methods. The editor's conclusion is that "despite the

tremendous influence of the propaganda that is going on against prohibition, these men are more enthusiastically in favour of the Eighteenth Amendment than they were when it was first adopted."—*New Outlook*, Sept. 9, 1925.

Some "Horrible Truths"

ONE of our contemporaries tells of a woman who boasted that she had never knowingly told a lie. One who heard the boast responded quietly, "Perhaps that is so, madam, but I dare say you have told some horrible truths." The expression is a striking one, and emphasizes the fact that telling the truth may not always be a virtue. The truth which cuts and lacerates, which discourages and repels, which awakens anger and hate, which fans quarrels and gives birth to lifelong animosities, had better never be told.

The fact that a thing is true is not sufficient warrant for its publication. There are times when it is absolutely necessary to tell very disagreeable truths, and at such times we must face the fact as best we may; but there are many more times when it is far better to tell all the good we can recall and leave untold all the evil. So far as we know, Christ never mentioned Peter's apostasy to His erring disciple. We like to think of the God who forgets, the One who says, "their sins and iniquities will I remember no more." It is a merciful thing to forget the frailties of our fellows; and the man who forgets the failings of his friends will find them just as willing to forget his own.

Back in the lives of most of us lie a good many things we prefer to forget, and we do not count them friends who persistently recall to mind these "horrible truths." The fact that some near or remote relative is confined in asylum or penitentiary, or was guilty one time of some gross breach of the law, is not something of which we are proud, and such truths are usually better left unspoken. The man or woman who makes haste to tell all the disagreeable facts with which he is acquainted is neither a comfortable nor a safe companion. There are a good many things we had better forget. For our own peace of mind, for the comfort of others, for the welfare of the family and the harmony of the church we had better learn to

forget a good many things.—“*Christian Guardian*,” May 27, 1925.

Other Worlds

A FEW months ago, a distinguished English astronomer, J. H. Jeans, the man who once most authoritatively championed the view that other planetary systems could not be assumed to exist—came forward with a reversal of the former verdict. Accepting Mr. Jean’s latest conclusions, Mr. A. Vibert Douglas, of McGill University, writes in the *Atlantic Monthly*: “No longer is our system to be thought of as unique and alone in the vastness of space and time. There are many other suns shedding their radiance and life-sustaining rays of heat and light upon a family of planets. Just as life came into being upon this planet and developed in countless forms, so probably on many another planet the spark of life may have fallen and countless forms of life may have resulted. . . . Are there other little ships? It is the cry of man looking out across the vast ocean of spacetime, and to him the mathematician makes reply: Though you may never dip your flag to a passing ship, nor ever exchange a signal with one far distant, yet you may know that it is highly probable that just over the horizon there are *other little ships*.”—“*New Outlook*,” Aug. 26, 1925.

The List was Lost

IN a city and province of Eastern Europe, the battle line swayed back and forth six times during the war. For months our people were in great peril, yet ever the Lord cared for them. But one day the soldiers of the revolutionists captured the city, and they declared that some of the wealthy men, as well as some of the intellectual leaders, should be killed.

They made out a list of one hundred men who were to be shot. Our minister in that city, was the fifth on the list. Word was sent to him by some friends who had seen the list that he was sentenced to die. His wife, children, and others counselled him to flee, but he decided that he ought to stay.

Some days later he and his family saw the soldiers coming across an empty space toward the house. They carried the list in their hands as they went from place to place to shoot the citizens who were to die.

The children were frightened, begging their father to flee; but he gathered his little family by the window and knelt down and began to

pray. They saw the group of soldiers coming closer and closer; but they kept on praying. Suddenly a gust of wind tore the paper out of the hand of the soldier carrying the death list. The men hurried after it, but it seemed to be whirled away and they could not find it. They stood for a while counselling in front of the brother’s house, wondering what to do. Then they left, and did not return.—L. H. Christian, in “*British Union Missionary Worker*.”

The Story of Linoleum

“THE making of linoleum illustrates how all nations are dependent upon one another, and must work together in peace and harmony,” says Morton Henderson in *Export American Industries*. The manufacture of finished linoleum has reached a high state of perfection in the United States, but most of the materials from which it is made come from other lands. Linoleum is made of three ingredients—cork, linseed (flaxseed) oil, and burlap.

In Spain, Portugal, and northern Africa, thousands of people are dependent upon the cork crop, which is the top bark of the cork tree, harvested every eight or ten years. Linseed-oil is pressed from flaxseed, and the demand for the oil determines the prosperity of Argentina, the largest producer of flaxseed in the world; while the burlap is woven in Scotland from jute grown in India. The process of manufacture is elaborate, requiring enormous machines and presses. By it the burlap, ground up cork, and oil are practically vulcanized into one whole under tremendous pressure, and then the colour patterns are printed on by great presses forty feet long.—“*New Outlook*,” Oct. 7, 1922.

What Great Grand-Mother Said to Me

ONCE on a time, as I sat on her knee,
My great-grandmother sang to me,
“If all our troubles were hung on a line,
You would take yours and I would take mine.”
Since then full many and many a time
Have I thought of that simple, little rhyme
When I felt my worries and troubles and care
Were more than other folks had to bear.
And I said to myself, “If it could be—
This song I learned at my grandmother’s knee!
But I know my cares must be greater far
Than those of complaining neighbours are.”
But now, with the years that have passed, I see
The truth of what Grandmother sang to me—
“If all our troubles were hung on a line,
You would take yours and I would take mine.”

—Florence Jones Hadley, in “*New Outlook*.”

NEWS NOTES

—The sale of patent medicines in the United States last year exceeded \$160,000,000.

—Adhesive postage stamps were invented by J. Chalmers, of Dundee, in 1834, and came into official use in the United Kingdom eight years later.

—The legal length of a beard in India during the time of Mahomet was fixed at 7 to 8 inches.

—An unsolved cross-word puzzle called the Phaestus, more than 2,000 years old, is now in John Hopkins Museum at Baltimore.

—Half of the Irish immigrants to the United States came before 1867 while half of the Italian immigration has come since 1906.

A baby crying continuously for a day and a night would develop enough energy to lift himself to the top of Washington Monument.

—A century ago 1,000 feet was thought to be a stupendous depth for any shaft, but coal-pits more than 3,000 feet deep are common in England. Belgium has two which exceed 4,000 feet. A shaft in the Transvaal will exceed 7,000 feet when finished.

—John Thomas Scopes, the biology instructor who brought the Tennessee anti-evolution law to the front, was born in Salem, Illinois, in 1901. Curiously enough, in 1860, William Jennings Bryan, of the opposing side, was born in the same town.

—Statistics indicate that ten per cent of the people in the United States buy for cash; 30 per cent buy on credit, and 60 per cent make their purchases upon the installment plan.

—Theta was sometimes called the unlucky letter because it was used by the judges in passing condemnation on a prisoner, it being the first letter of the Greek word, "death."

—Between 4,000,000 and 4,500,000 snakes are used annually in Japan for medicinal purposes. More than 200 men make their living by serpent catching in the vicinity of Mount Iouki and Shiga-Ken.

—T. P. "Tay Pay" O'Connor, father of the House of Commons, is one of the few members

who wear their hats in the House and use the snuff provided by the sergeant-at-arms.

—Platinum is the only metal upon which no single acid has an effect. The only acids that will touch platinum is a mixture of nitric and hydrochloric.

Why I Believe Christ is Coming Again

(Continued from page 9)

That He might reign on earth, its rightful King;
So, then, beloved, He will come with clouds
And every eye shall see Him as He comes,
And He, the Lamb, will reign as King of kings
O'er all the earth, and will make all things new.

And now my conclusion is, having thus been permitted to see my Lord rise up to Heaven, assured that He represents me there, and having also been transported to Heaven and seen His glorious person there, though the Lamb that had been slain, yet King of kings and Lord of lords, all glorious and admired of all the powers of angels and of saints and honoured by the Father, I no longer look impatiently for His return, but join that heavenly throng, submissive to His will, and gladly awaiting His return at such a season as shall once more constitute the fulness of the times for the establishment of His kingdom here on earth.

My little children, let us keep this beatific vision ever before us and ever love one another as we walk our earthly way in paths of blessed service in His name.

"He which testifieth these things saith, Surely I come quickly. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

The Predicament of Evolution

(Continued from page 12)

But if the science of biology is today hopelessly entangled in disagreements regarding the value of natural selection or the inheritance of acquired characters, or regarding the facts of genetics and of embryology as supports for organic evolution, the science of geology has ceased to be the strong supporting foundation on which Darwin constructed his theory. The New Geology is no longer evolutionary at all; it has become the New Catastrophism; and it is safe to say that this collapse of the evolutionary form of geology is one of the chief reasons for the present predicament of the general doctrine of organic evolution.

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