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The Transcript

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A. E. Sutherland, Publisher.

THURSDAY, SEPTEMBER 29, 1921

In Canada we are to have an election this fall, and an observer notes what a great thing it would be if, instead of choosing some man who represents some particular party, we would elect one whose only object would be to do his best for this country. He loves his country best who strives to make it best. The bravest men are those who have the greatest fear of doing wrong. Mere politicians wish the country to do something for them. True patriots desire to do something for their country. Courage without conscience is a wild beast. Patriotism without principle is the prejudice of birth, the animal attachment to place.

Some people who are busy themselves figuring out when the world is likely to end are doubtless not doing very much to improve conditions in the world, which is really what counts. Be the end four years hence or four thousand years hence, it is certain to be less than a hundred years for most of us—and it may not be more than four minutes. Let us do, then, the best that we can to make moral and social conditions in this beautiful and good old world all the better for our having lived in it, and not worry ourselves with estimates as to what the Creator has planned to do. That is not our business.

In discussing good roads and their upkeep with County Engineer Talbot a few days ago, that gentleman remarked that the enemy of roads constructed with light gravel as they are of necessity in this district was not so much the amount of traffic as it was the overloading of wagons and carelessness in the handling of tractors. This was particularly the case in the spring and fall months when the roadbeds offer less resistance owing to weather conditions. The overloading of wagons when hauling sugar beets should especially be guarded against.

We understand the Highways Act provides a penalty for overloading and specifies the maximum number of pounds that shall be legal for different widths of tires. As every person who does teaming is or should be interested in the

maintenance of the public roads, an appeal is made to their good sense and judgment in the matter rather than to threaten legal action. In cases where wanton carelessness or disregard of the law is apparent, however, a complaint should be lodged immediately against the offender.

Here's a new one! Members of the Poplar Borough Council, in England, were arrested and placed in jail last week for not raising the taxes in that town. In this country the ratepayers at least rather feel that some councillors deserve to go to jail for raising taxes too high.

From the Ontario Department of Highways comes a warning to motorists to regulate their headlights, so as not to have them constitute a nuisance to other motorists on the highways. Prosecution for violation of the law in this respect, it is pointed out at the department, comes under the jurisdiction of the municipalities. Frequency of complaints at the blinding effects of some of the headlights on the public highways may make necessary a series of prosecutions in order to eliminate the nuisance. When the Ontario Legislature last session passed its "anti-glare" headlight legislation, it was hoped that motorists generally would conform to the light range and strength specifications as set forth therein. By no means all of them, however, have done so. Even some of the new anti-glare reflectors do not eradicate the blinding effect of some of the headlights, and it is pointed out that the fact that a man has purchased a supposedly effective anti-glare device does not condone an offense in the eyes of the law.

In another column of this issue a writer, J. E. Middleton, presents the case for the Ontario Hydro-Electric Power Commission as to any proposed changes in the present system or administration of hydro-electric power distribution in the province.

TALKS ON SECOND COMING

How Some Portions of the Scriptures Are Interpreted by a Bible Student

At the Glencoe Opera House on Sunday afternoon, John Kumpf, a representative of the International Bible Students' Association, addressed a gathering of about sixty on some of the prophecies of the Bible relating to the second coming of Christ. A synopsis of his talk is contained in a leaflet entitled "Millions Now Living Will Never Die," and is as follows: "The regeneration of the human race has been the hope of Christians for centuries, which hope is based upon God's promises. To Abraham he said: 'In thy seed shall all the families of the earth be blessed.' (Genesis 12:3; 22:18.) This promised blessing is life everlasting.—Romans 6:23.

The opening chapters of the Bible tell of the creation of perfect man in the image and likeness of God, and his habitation in a perfect home, Eden; of his violation of the divine

law and his sentence to death. By inheritance all of his offspring have been born imperfect, therefore sinners, and in a dying condition (Romans 5:12). God made promise to redeem man from death (Hosea 13:14); this redemption to be accomplished only by the willing sacrifice of a perfect man. God sent his Son Jesus into the world for that purpose (John 3:16). He came to ransom man from the power of the law (Galatians 2:21), that the people might have life (John 10:10). He died for the benefit of all men (Hebrews 2:9), which testimony must be given to all men in God's due time (1 Timothy 2:5, 6). At that due time every man shall hear the truth taught by Jesus, Who promised: 'If a man keep My saying he shall never see death' (John 8:51). There must be a due time for all men to hear these truths before they can be kept.

The first six verses of Revelation 21 tell of a time coming when there will be no more death, and which time is stated to be during the reign of Christ. 'He (Christ) must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.'—1 Corinthians 15:25, 26.

It is evident from the foregoing Scriptural proof that there must come a time when the people will have an opportunity for life, peace and happiness. The question is, When? St. Peter answers this question, saying: 'Times of refreshing shall come from the presence of the Lord; and He (God) shall send Jesus Christ, Who before was preached unto you. Whom the heaven must retain until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.' (Acts 3:19-21, 24.)

This statement conclusively proves that at the second coming of Christ and during his reign the obedient ones of the human race will be restored to exactly what Adam lost, viz., perfect manhood and a perfect home. Twenty-four of the holy prophets of Jehovah foretold the coming time of such restoration of men. These prophets spoke with divine authority. The disciples of Jesus, knowing of the testimony of these holy prophets and of the coming time of restoration, propounded to Jesus this question: 'Master, tell us how we may know of the time of Thy presence and of the end of the world.' (Matthew 24:3.) The answer of Jesus to this question was clear and conclusive, understandable by men when the events mentioned by him should be fulfilled. The answer shows, in connection with other Scriptures, that the end of the world and the setting up of Messiah's kingdom will mark the beginning of the restoration of man, and from that time forward millions of people living on the earth will never die.

The first important question, then, is, What is meant by the end of the world and when does it occur? World means social and political order enduring for a certain time. The lease of gentile dominion according to Bible chronology and history, 606 B.C., was to continue for 2,520 years, and necessarily ended in 1914, which marks the end of the present order, at which time its disintegration should be expected. Jesus stated when that time arrived there would be a world war, famine, pestilence, and revolutions in various parts of the earth, marking the beginning of the world's headlong things, have been fulfilled since 1914, and the famine and revolutions are still in progress.

As a further evidence he stated that his followers, loyal and faithful Christians, would be hated of various nations for His name's sake and would be persecuted. This was also fulfilled during the world war, and many Christians in Austria, Germany, Great Britain, Canada, the United States and other places were severely persecuted. The greater portion of this persecution was because of the publication of "The Finished Mystery," which explains the Book of Revelation written by St. John while he was serving a term in prison on a false charge of sedition. Hundreds of thousands of copies of "The Finished Mystery" are now in the hands of the people.

Another important date God has made clear through the prophets. When the children of Israel entered the land of Palestine in the year 1575 B.C., God required them to count time from that date forward, and to keep every fiftieth year as a jubilee; and commanded that these jubilees should be kept for seventy periods, which would be equivalent to a total of 3,500 years. St. Paul shows that these things were types or shadows. The jubilee periods typified the thousand-year reign of Christ, which would begin at the time of his second coming and at the end of the world, during which the obedient of mankind must be restored. A period of 3,500 years beginning in 1575 B.C. of necessity will end with 1925 A.D. It is therefore confidently expected from the Scriptures that 1925 will mark the end of wars, famine, pestilence, revolutions, anarchy and general disturbances, and that the restoration of man will progress from that time forward.

Millions of people now living on earth reasonably expect, in the ordinary course of events, to live ten or fifteen years. Those living in 1925 and thereafter, coming to a knowledge of the truth and being obedient to truth, will live on the earth forever in a state of happiness. The earth will gradually be improved, the deserts made productive, the waste places inhabited, and the whole world become a fit habitation sufficient to support the entire human race with abundance.—Isaiah 35; Ezekiel 36:34, 35.

The seed of Abraham according to the promise of Christ Jesus the head and the church His body. (Galatians 3:16, 27, 29; Colossians 1:18.) These are the ones who have been selected from amongst men from Pentecost until Christ's second coming. These are the ones who are properly designated as Christians, and whose eternal dwelling place shall be in heaven; and through this class the blessing shall be extended, according to God's promise, to all the

families of the earth. Jesus declared that this message of the kingdom shall, at the end of the world, be preached unto all nations for a witness, and then the end of the world will be complete. This is a message of comfort because it announces the end of the present unrighteous order, the incoming of the kingdom of peace, justice and righteousness, and the time for the giving of life everlasting to the obedient ones of earth.

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By-Law No. 284

A By-Law to Regulate the Load of Vehicles Operated on the Paved Portion of Any Street in the Village of Glencoe.

WHEREAS it is deemed necessary and advisable to regulate the load of vehicles operated on the paved portion of any street in the Village of Glencoe.

Be it therefore enacted by the Municipal Council of the Village of Glencoe as follows:

1st. That no vehicle shall be operated, and no object shall be moved upon wheels, rollers or otherwise over or upon any paved street in the said Village of Glencoe in excess of a total weight of twelve tons or of four and one-half tons on any one wheel, including the vehicle, object and load, without first obtaining a permit as provided in section 4.

2nd. No vehicle shall be operated or object moved upon such streets which has any flange, rib, clamp or other device attached to its wheels or made a part thereof which will injure the pavement, and no vehicle, object or contrivance for moving heavy loads shall be operated or moved upon or over any such street pavement the weight of which resting upon the surface of the said pavement exceeds six hundred and fifty pounds upon any inch in width of tire, roller, wheel or other object, without first obtaining such permit.

3rd. The owner, driver, operator or mover of any such vehicle, object or contrivance who has obtained the permit mentioned in section 4 shall nevertheless be responsible for all damages which may be caused to the pavement by reason of the driving, operating or moving of any such vehicle, object or contrivance.

4th. The municipal council of the village may upon application in writing grant a permit for the moving of heavy vehicles, loads, objects or structures in excess of a total weight of twelve tons over such pavement, or for operating or moving over any such street any vehicle, object or contrivance the weight of which resting upon the surface of said pavement exceeds six hundred and fifty pounds upon any inch in width of tire, roller, wheel or other object.

5th. No vehicle carrying a weight in excess of four tons including the vehicle shall be operated upon any paved street at a speed greater than ten miles an hour, and no vehicle carrying a weight including vehicle in excess of six tons shall be operated at a speed greater than six miles an hour when such vehicle is equipped with iron or steel tires, nor greater than eight miles an hour when vehicle is equipped with tires of hard rubber or other similar substance.

6th. No vehicle shall have a greater width than 30 inches except traction engines, which may have a total width of 110 inches.

7th. Any person who contravenes any of the provisions of this by-law, or any regulation made or permits granted under the authority thereof, shall incur a penalty of not more than \$100, recoverable under the Ontario Summary Convictions Act, which shall be paid to the municipal corporation and shall form a fund for the maintenance and repair of said pavements.

Passed in council this 26th day of September, 1921.
Chas. George, Clerk. A. McPherson, Reeve.

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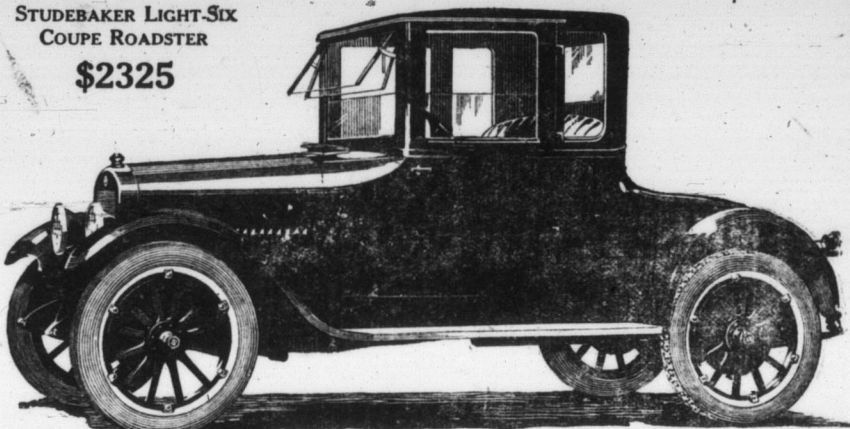
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