

# The Canadian WATCHMAN



## Memorial in France to Newfoundland Soldiers

The photograph was taken when the Memorial was unveiled at Beaumont Hamel. The park in which it is located is being preserved, with trenches and graveyards, as it was left at the close of the war.

# *Is a MIRACLE POSSIBLE?*

*Read the article on page 6*

**F**UNDAMENTALISTS have no fear for the future of the Bible. When they testify to their belief in the whole Book and the old Faith, when they insist that the entire Bible is the Word of God and deny that anything has impaired its integrity, this is not because they are afraid the Bible is going to break down. Yet those who do not understand the position of the Fundamentalists urge them not to be so concerned about the Bible. The Bible, they say, is quite secure without the defense of the Fundamentalists. Which is blessedly true. The Word of God is the Rock of Ages, and is not going to break down; neither unbelieving man nor Satan himself can chip away the slightest fragment from this rock. What Fundamentalists are trying to save is, not the Bible, but people. They are not trying to safeguard the Bible; it will take care of itself; they are trying to safeguard people from losing their faith in the Bible. People today are living in poisoned atmosphere. Churches and pulpits, seminaries and Sunday-schools, are impregnated with the subtle spirit of unbelief in the Word of God. This unbelief does not hurt the Word; but it does hurt the people who follow its false teachings. Therefore Fundamentalists are testifying, in season and out of season, that the Old Book is true. For when belief in the Book breaks down, sooner or later, in the second or third generation if not at first, belief in every precious truth that is revealed in the Bible breaks down also, and finally men find that they have no Christ, no Saviour, no hope. This is the history of unbelief, written large in the experience of professing Christians in recent years. Therefore God is calling upon His children today, as He did of old, to declare fearlessly, to the saving of men's souls, "Thus saith the Lord."  
—Editor, "Sunday School Times," November 28, 1925.

# The Canadian Watchman

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## EDITORIAL COMMENT

"It is not growing like a tree  
In bulk, doth make man better be;  
Or standing long an oak, three hundred year,  
To fall a log at last, dry, bald, and sere:  
A lily of a day  
Is fairer far in May,  
Although it fall and die that night;  
It was the plant and flower of light.  
In small proportions we just beauties see;  
And in short measures, life may perfect be."

### The Bible

THE word "Bible" means "book." It is really a collection of books, some of which are among the oldest literary efforts known. Both friends and foes agree that it contains some of the profoundest truths ever written. It is marvelously free from the scientific errors so common in contemporary literature. By what means its most ancient authors were kept from the popular traditional teachings of their day, so that the principles and proverbs which they wrote continually harmonize with the purest soul aspirations of humanity and the progress of science, we leave the opponents of the theory of divine revelation to explain. Although its writers were many in number, and represented different walks of life and classes of society and were separated from one another by centuries of time, the unity of thought and purpose of all its parts suggests a single mind and intelligent

purpose that is a strong argument for the theory of inspiration. Even those who do not agree with Queen Victoria's expressed conviction that the Bible is the secret of England's greatness, will readily admit that the Bible is one of the outstanding influences in modern civilization.

Is it a mere coincidence that the most progressive, safe, and comfortable countries to live in are those where the Gospel is accepted and has freest course? Where do we find the most peaceful and happy homes? Generally where the Bible is read and revered. And not only do we find national stability and the most perfect type of democracy associated with a people who have faith in the Bible and zeal for missions, but it is also true that it is only

where the Gospel is freely preached that there is any middle class. The very rich are to be found in all countries, and likewise the very poor, but the middle class is strong only in the proportion that the Gospel is accepted and has free course among the people. There is no middle class in China, India or Africa. Even in professed Christian lands, where the Bible is not freely distributed and read in the language of the common people, no influential middle class exists. In strong papal countries such as Spain, Italy, Austria, and South American countries, the middle class is weaker than in such countries as Eng-



HON. PETER LARKIN

The High Commissioner for Canada, in London  
England.

land, Holland, the Scandinavian countries, Germany and America, where Protestant influence has made for a wider reading and knowledge of the Bible.



### *First Things First*

IN order to get the most out of life, we must rightly estimate the relative value of things and in all of our endeavours learn to place the emphasis upon that which is most important. Many a boy learns to his sorrow, when it is too late, that he "paid too much for a whistle" or something else of trifling worth. "First Things First" is recognized everywhere among thinking people as a good rule. But alas! A mistake in judgment often brings shipwreck of our hopes in spite of the best intentions and faithful endeavours. Experience teaches a dear school, especially when the experience is in some false theory or foolish and harmful practice. It is timely at this season of the year to ponder

soberly upon the past and seek to avoid repeating the mistakes that have been obstacles to our prosperity, or that have marred our peace and happiness. The old year is gone beyond recall and we have no assurance that we shall live all through the new year upon which we are entering. What can we do to make the most of its opportunities? It is a step in the right direction when we begin to realize that the world did not begin when we were born, and that we can learn much from the experience of others. Life is short at best and very uncertain. "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Almost anyone will give all the money he has in order to prolong his life for a few brief years. Humanity clings to life more tenaciously than to anything else. The poet Gray has beautifully expressed this fact.

"For who to dumb Forgetfulness  
a prey,  
This pleasing, anxious being e'er  
resign'd,  
Left the warm precincts of a  
cheerful day,  
Nor cast one longing, ling'ring look  
behind."

But while no one is rich enough to purchase eternal life, the prize is within the reach of anyone who can believe in Christ. There are many attractive things in this world and a few real necessities. The Word says: "Seek ye first the kingdom of God, and His righteousness; and all these (necessary) things shall be added unto you." "First things first."

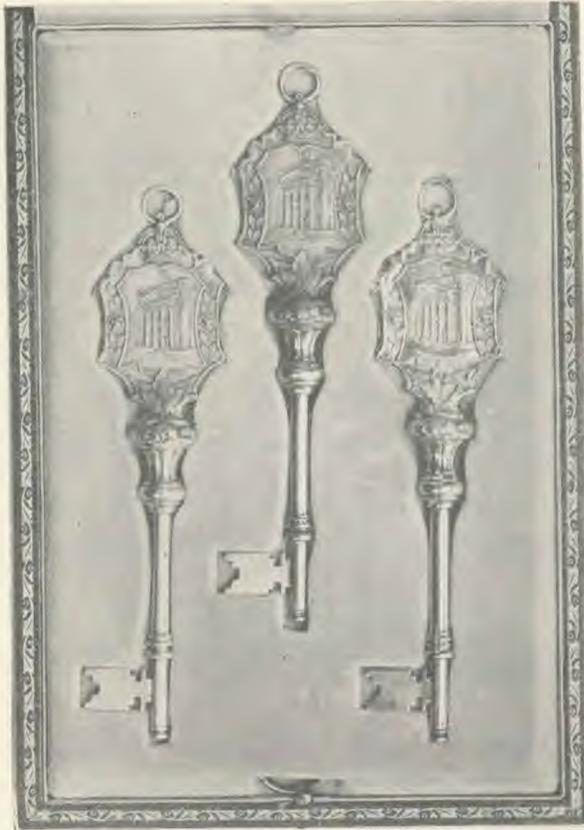


### *Men Run To and Fro*

IN vision the prophet Daniel saw the last days, just preceding the second coming of Christ to earth. Two things deeply impressed Daniel. One was the increase of knowledge, and the other the feverish haste with which men moved. It certainly seems that we must be living in the times referred to when "Many shall run to and fro and knowledge shall be in-



The Central Marble Hall of the Canada Building in London, England.



KEYS OF THE CANADA BUILDING, LONDON.

Four sets of these keys were made of Canadian metals, gold, silver, and nickel. One set belongs to the King, one set to the Queen, and the other two are for the Prime Minister of Canada and the High Commissioner.

creased." Dan. 12:4 (A picture of today.)

The increase of knowledge has really provided the opportunity for more leisure. Modern machinery enables us to accomplish much more in the same length of time than formerly. The hours of the working day are shorter, but crowded with nerve strain and intensity. But instead of a corresponding period of relaxation following the wild rush of business, there follows an equally wild rush for pleasure and exciting forms of so-called recreation. We seem to be utterly unable to escape what the Editor of the *Owen Sound Sun-Times* recently described as "the bondage of speed." He thinks that the automobile speed mania is part of a general disease, and adds, "The whole thing is a mistake. It is a delusion. It's bondage."

The will to leave out what can and needs to be left out in order to live the real worth while life, seems to be sadly lacking. What is gained by so much rush? After all, is it worth while?

"Whatsoever a man soweth, that shall he also reap." Constant nerve strain tends to shorten our years of efficient service, and also to take from our capacity to enjoy even creature comforts, to say nothing of the finer spiritual things. We have better housing, better clothing, a better and greater variety of food, and altogether better opportunities than former generations, and yet there never was more widespread unrest and discontent.

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Colonel By was sent to Canada by the British Government, in 1826, to construct the Rideau Canal. The settlement on the Ottawa River end of the canal came to be known as Bytown. It grew rapidly in wealth and importance and in 1854 it was incorporated as a city, and its name changed to Ottawa. In 1858 it was chosen by Queen Victoria as the Capital of Canada. At the time, there were four rival claimants for the honour: Quebec, Montreal, Kingston, and Toronto, and any three of them would have bitterly resented the selection of the fourth.



Lt.-Col. John By, R.E.  
(From an old print.)

# Is a Miracle Possible?

*If we admit the existence of God, we must seriously reckon with the possibility of a miracle.*

By F. W. STRAY

HERE are two schools of thought which attempt to account for the origin of this earth, and all that is in it. The one accepts the Genesis record in the Scriptures in whole or in part, and is often termed "creationist." The other, called "evolutionist," sets up a theory contrary to the Genesis record. There is an endeavour on the part of many church men to reconcile evolution with Genesis.

There is also, today, a war in the churches over these two theories of the origin of things which is an indication in itself of their wide divergence and incompatibility. Genesis and evolution are not bed-fellows. They are enemies on the field of battle. The evolutionary advocate in religion is styled a "modernist" in contrast with the creation advocate, who because he accepts the record of the Scriptures is called a fundamentalist.

The evolutionary school claims that science is overwhelmingly on its side, and continually gives expression to the thought that the creation school of thought is steeped in ignorance and credulity in accepting an unprovable theory, contrary to the observable laws of nature and involving miracle, which the modernist denies, styling it magic. The epithet "ignoramus" is frequently used in this connection.

## Can the Pot Call the Kettle Black?

Now, the writer is inclined to think that this is a case of the "pot calling the kettle black," for there is as much miracle and credulity involved in acceptance of the evolutionary hypothesis as must be exercised in accepting the record of creation in Genesis. It is a clear case, to the writer, that both theories are dependent upon miracle for support: miracle, in the accepted definition of the word, "is a deviation from the known laws of nature; a supernatural event.

We can give full credit for intellectual honesty to the scientist who seeks to gather facts from the laboratory of nature in an effort to give to the world a more complete and working

knowledge of the laws of nature. In so far as the evolution hypothesis rests upon this foundation, we respect it as an honest effort in the secular field to account for the origin of things; but when taken over by the preachers, who endeavour to substitute an unproved secular theory for faith in the Scriptures, we see nothing in that but a theological smoke screen, and intellectual carelessness, to say the least.

The evolutionary hypothesis is based absolutely upon the theory that all the various forms of life, particularly in the animal kingdom, sprang from a common ancestor, so that by gradual processes, amphibia became reptiles, reptiles became birds, birds mammals, etc.

Now, upon the testimony of the entire scientific world, there is no record of a single instance of a transformation of species. The law of nature in all history of scientific investigation, which covers the whole observation of the human race, is that "like begets like." Therefore, the theory of evolution is dependent upon the miracle of a reptile becoming a bird, etc., which would be "an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature."

Therefore, the advocate of the evolutionary hypothesis, and believers in the creative record of Genesis have the same state of mind in a very essential element of the case. Each one approaches the contrary theory from the viewpoint of thorough scepticism. While each may be credulous in his own field, he is absolutely incredulous in the opposing field of thought.

The evolutionist scorns the ancient book of Genesis. The creationist, with equal disgust, rejects the books of modern writers in which an attempt is made to prove the miracle of transformation of species.

## Adam's Rib and Modern Surgery

Now then, being a believer in the Genesis record, I will set forth in an affirmative way what I believe to be some evidence of the truth-

fulness of this record. Modernists make sport of woman's being made from Adam's rib, overlooking the fact that in this most ancient account in the world's history of a surgical operation, it was performed under thoroughly up-to-date conditions. Anesthesia is a product of the past century, and all surgical operations up to this time were performed on conscious patients.

The Genesis record of a surgical operation is in harmony with modern scientific procedure. In other words, it was thousands of years in advance of the medical science of the day, when Genesis was written. Evolution must admit this, or cast overboard its theory of the progressive development of the human race. This, to me, is sound evidence of the inspiration of the opening chapters of Genesis.

Again, when Genesis was written the customs and habits of the people were the same as at present, in diet. Animal was slaying and consuming animal for sustenance. Man was subsisting on a mixed diet, including flesh. However, the writer of Genesis in a few simple phrases, sets forth the only tenable position in

a creative record that has to do with a supreme, personal, intelligent creator.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so." Gen. 1:29, 30.

If the author of Genesis had written into the record the dietary custom of his times, he would have at once destroyed all thought of an intelligent creator; for a God capable of creating a world, peopled with various species of animals, with no provision for their sustenance except by killing one another off, would have been a fool, and not a God. To create living things which must destroy one another in order to live, is unthinkable on the part of a being capable of creation. So here again, not the custom of the times but infinite wisdom is revealed in the record.

#### Everyone After His Kind

The law of production, as stated both in the vegetable and animal kingdoms, over and over



NORWEGIAN CAPITAL, OSLO

The name was changed last year from Christiania to its ancient name, Oslo.



TORONTO'S CIVIC WAR MEMORIAL

This handsome cenotaph stands in front of the main entrance of the city hall.

again, is "after his kind." Ten times this expression is repeated in the Genesis record, and all the investigations of modern science result in the establishment of this law of Genesis, for there is not one recorded instance of the actual transformation of species.

Some modernist preachers endeavour, by far-fetched arguments, to reconcile evolution with the Genesis record. This is, however, only a round about way to dispute and discredit Genesis. Straight evolutionists do not try to prove their theory by the Bible. Instead of trying to show that the Bible upholds their theory, they absolutely reject its authority on the question at issue.

However, we have seen that Genesis speaks in the words of true scientific investigation and up-to-date practice, both in the law of life, which is the greatest fundamental law of na-

ture in all human observation, "kind after his kind," and in the practice of surgery. It does not dethrone God in its description of a creator's provision for the sustenance of the creatures of His hand.

#### The Most Reasonable Theory

The Bible, and particularly Genesis, points to the first causes in the origin of things. "In the beginning, God created." No effort is made to explain or reason upon the necessity of the miraculous. In this the Genesis author shows far more wisdom than the modernist who endeavours in the same school of thought to discredit all miracle and then substitute the miracle of the transformation of species. Judged by the standards of mentality alone, the balance is strongly in favour of the writer of the ancient record, who did not involve himself in the inconsistencies of modern writers, who endeavour to outlaw the miraculous. The same wonderful mentality, with respect to the origin of things, is manifested by every writer of the Scriptures. Two other instances are here given:

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6-9.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

This last text brings us to faith, and the simple question to me is this: Do I have faith in the miraculous of the Bible with reference to the origin of things, or in the miraculous of the evolutionary theory on the same subject?

Faith is defined in the first verse of Hebrews 11, as an "evidence of things not seen." Now, God is unseen. What evidence is there of the existence of a personal, intelligent creator, or supreme being? We have the Bible which claims to be a revelation of God. Nature also

reflects the planning of an intelligent author.

Now, the evolutionary theory makes the book of revelation and the book of nature disagree. It is our contention that if the Bible is the book of God, and nature the work of God, that both must be in general agreement. The book of God continually points to nature as the work of God.

"The heavens declare the glory of God; and the firmament showeth his handywork." Ps. 19:1. Thus the book points to the natural world as evidence of the existence of God. The natural world is governed by law. If there is law, there must be a lawmaker. A lawmaker without a mind is unthinkable. Therefore, the lawmaker must be an intelligence.

The evolutionist refuses to discuss the first cause in the origin of things. His theory still leaves us with the question, Where did the first life come from? Science declares it could come only "from antecedent life." Miracle is inevitably involved in the beginning of life on this planet. The Christian admits it, and accepts the Genesis record of how all life came through miraculous creation by the Lifegiver antecedent, — God. From here on, his course is plain sailing. No further miracle is required, for all things were created to bring forth "kind after his kind." This is in harmony with the established "constitution and course of things; the known laws of nature." The evolutionist has invented a theory of miracles to account for the various forms of life as we now find them on this planet; namely, his theory of transformation of species, which is in the nature of the miraculous because it is a deviation from the known laws of nature.

Therefore, we conclude that the theory of evolution is a rebellion both against the Bible and the laws of nature. We take our stand on the Book, which is in harmony in its Genesis record with the law of nature, "kind after his kind," accepting without question the record that man was made in the image and after the likeness of God, which differentiates him from all other species

of the animal kingdom in that he has a moral nature.

It is also our belief that man's morality, his likeness to God, has been perverted, and that God has a plan of salvation whereby the same creative power exercised in the beginning, can once again be exercised upon man, in response to his faith in God through Christ Jesus our Lord, which will restore in man his likeness to God. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

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NOTHING does so establish the mind amidst the rollings and turbulence of present things, as a look above them and a look beyond them, —above them, to the steady and good hand by which they are ruled; and beyond them, to the sweet and beautiful end to which, by that hand, they will be brought.—*Jeremy Taylor.*



One of the many places the Prince of Wales visited in Africa. Governor Sir Ransford Slater and Lady Slater, of Sierra Leone, in the grounds of the Residency.

# What Is Central in Christianity?

By REV. GRANT STROH

**U**PON the morning of May 31, Dr. Harry Emerson Fosdick preached his first sermon as pastor-elect of the Park Avenue Baptist Church of New York City. The sermon has recently been published that the public may have an opportunity to read it.

As the importance of such an occasion demands a preacher's best, we naturally conclude that this first sermon is a "key noter." Like all of this gifted preacher's sermons and writings, it is disarming, persuasive, and plausible. Only they who are discerning will recognize it as "another gospel."

Since Dr. Woelfkin, the retiring pastor, has said of Dr. Fosdick, "No man since the days of Henry Drummond has saved and established the Christian faith of professors, students and young people so well as Dr. Fosdick," it behooves us to know the sort of gospel Dr. Fosdick has been preaching and purposes to continue to preach. But the reference to Henry Drummond reminds us that although Mr. Moody was a friend and admirer of Professor Drummond, yet he would not permit him to speak from the Northfield platform after he had learned of his modernistic views. Neither, we are persuaded, would he permit Dr. Fosdick to speak therefrom, for the same reason.

## Is It Discipleship to Jesus?

According to this first sermon as pastor-elect, Dr. Fosdick claims that "just one thing is central in Christianity—discipleship to



Historic Church of St. Pierre, Geneva, Switzerland.

Jesus." Later he adds and makes first in order, "fellowship with Jesus."

While discipleship occupies a very important place in Christianity we cannot concede that it is *the* central thing. First of all, because discipleship does not necessarily describe either a vital or a permanent relationship to Jesus. For example, at one time Christ had numerous disciples following Him and seemingly loyal to Him, but when the time of real testing came and they were asked to receive the fulness of His teaching about Himself, "many of his disciples went back, and walked no more with him." Hence discipleship cannot be central in Christianity, for a mere disciple may at any time forsake

Christ for some other teacher who may better please his fancy.

Moreover, discipleship may never get one anywhere, for we are warned of those who are "ever learning, and never able to come to the knowledge of the truth." The truth as it is in Jesus is central to Christianity, but the sad thing about it is that men are not saved by mere knowledge. Many know all about Christ that is essential to know. They may have been His disciples for years, and yet they are not Christians. They are ever learning, but are not able to come to a knowledge of the truth. The trouble is they have not first of all accepted Christ Himself as the Truth.

The special emphasis placed by Dr. Fosdick upon discipleship is "learning how to live." Certainly this is important. Man by himself

has made a sorry mess of it. Jesus succeeded where all others have failed. No better teacher here than He. Man needs both divine instruction and divine assistance, though Dr. Fosdick does not put it just this way.

But is not the way to live clearly revealed to us in the inspired Word? Do we need anything more? Did not the Master Himself say, "If ye love me, keep my commandments?" Again did He not say, "Ye are my friends if ye do whatsoever I command you?" What really is needed, therefore, is not further instruction about right living, but actual living up to the light we already have. Furthermore, real fellowship with Christ hinges upon our obedience to Him. Only as we "go," in accordance with His command, can we rightly claim His promised presence. Matt. 28:19, 20.

Something is more important in discipleship

than simply "learning how to live," and that is learning Christ. I mean coming to know Him by sitting at His feet, as Mary did. First of all, we need to accept His invitation. "Come unto me. . . take my yoke upon you and learn of me. . . and ye shall find rest unto your souls." This is the first thing for the sinner to learn and is far more vital than learning how to live; for we can never really learn how to live until we first have found soul-rest through the power of Christ in cleansing us from sin.

#### What is Christianity?

We are told in the sermon that in the beginning Christianity was simply "a group of people keeping fellowship with Jesus and learning how to live." This sounds so very simple and easy—too easy, we fear. No organization, no creed, no ritual. This is as Dr. Fosdick would like, but all were found to be essential



DUBLIN'S TRIBUTE TO HER FAMOUS SONS

Cenotaph on Leinster Lawn, Merrion St., Dublin. The photograph was taken during an impressive service in memory of Michael Collins and Arthur Griffith.

later in the history of the church, and they are essential today.

Dr. Fosdick rings the changes upon two things—fellowship and discipleship. To him they are the vital things to Christianity. We would not exclude them. In their proper place they are important, but we emphatically deny that they are the primary things. As we have shown that discipleship does not necessarily spell Christianity, so now we would show that something is more vital than fellowship, and without which there can be no fellowship with Christ.

The prophet of old truly said, "Can two walk together, except they be agreed?" Amos 3:3. Again we face the questions, "For what fellowship hath righteousness and iniquity? or what communion hath light with darkness?"

Fellowship with Christ is the height of Christian privilege, the most enjoyable companionship on earth; but one must become a Christian before he has any claim upon this fellowship. Therefore the vital thing is not fellowship, but that which makes such fellowship possible, the very thing which Dr. Fosdick ignores.

#### Christianity and Redemption

Before any man can have fellowship with Jesus, the sin problem must be settled. Sin estranged man from God. It broke the Edenic fellowship. Hence before fellowship with Christ there must be reconciliation, and reconciliation is possible only through the Cross of Christ. There Christ made atonement for the sins of the world. The essential thing in Christianity is the cross. Fellowship can come only in this way. There are no short cuts to Christ. Unless man takes his place as a sinner and pleads the merits of Christ and His work upon the cross, he is wholly debarred from all true fellowship with Christ. Christianity is primarily a religion of redemption from sin. Its central thing is neither discipleship nor fellowship, but salvation.

Dr. Fosdick's estimate of the vital things in Christianity is notable for its omissions, and it is here that he shows his radicalism. Not one of the things regarded as vital or fundamental from the beginning of the church is once mentioned. "Fellowship with Christ, and learning how to live," these are regarded as the only two essentials. Upon this basis he proposes to build an inclusive church. No incarnation, no atonement, no resurrection of Christ are needed among its foundation stones.

The two things which Dr. Fosdick has fixed as vital are in reality secondary. The gospel which he preaches is not the "good news" proclaimed by Christ and the apostles, but is "another gospel." We would not sit in judgment upon him, nor is this necessary. Gal. 1:8, 9. *Moody Bible Institute Monthly, Nov., 1925.*



Princess Juliana, only child of Queen Wilhelmina of Holland, and the only European Princess who is heiress to a throne.

# About Our Lost Causes

*We may win more than we lose. Out of what seemed Golgatha's irretrievable defeat has come the world's only and eternal hope.*

By EDWARD A. CURDY, Ph.D.

**O**UR life is full of bitter disappointments. We all know that. How many times our hearts have tried to find comfort in the words of the Preacher, "Vanity of vanities; all is vanity."

"My life has been a failure;" such is the finale of many a career whose dawn was all aflame with promise. The goal is fixed, and through the weary years of toil and struggle, a man presses with all his strength and purpose toward the goal, only to fall short of its attainments. Yet, let us rest assured that when hope is sick or dying in our heart, the reason is that we do not understand God's plans and methods. Has one failed because he has not scored the goal? What part do the losses of life play in the formation of our character? They may be life's noblest victories, but they wear a disguise. "Failures," says one, "are the hammer strokes of destiny, forging raw existence into living character." Moses' life-dream was to see his people settled in the land of promise. This dream sustained his courage and revived his faith through his entire life. As he drew nearer the realization of his ideal, the desire to see Canaan was intensified. It became his great passion. "Let me go over," he cries out to God; "let me go over and see that goodly land;" as though one glimpse of Canaan would atone for all the weary years of sacrifice and struggle.

## Moses Triumphed over Failure

Moses' dream was to remain unfulfilled, his ideal unrealized, his goal unreached. God gave him much, we know; but on the very verge of fulfilment, God said, "Pause, Moses." As he was all but ready to take the single day's journey that would carry him across the bor-



"But across the thickest darkness,  
Shines the rainbow of His love."

der, God said, "Go up and die." There is an indescribable pathos about it all. It was like a swimmer who battles through the surge and drowns within touch of land; like a ship that has made its long voyage and is wrecked in sight of the harbour lights.

Moses failed of his ideal. Nevertheless, as we look back upon it now, it was not lost in the highest sense. The years of dreary battle and hot marching were not in vain. They made a man—and what a man! They made Moses! They left their impress upon his life and character. He lost his cause, but he gained himself. He did not get, but he became. How much better to achieve manhood than to win success!

## The Chief Prize not Always to the Strong

John the Baptist is another striking example. John was the prophet of realities. You find no sham about him. He put forth his energies to prepare the way for the Messiah. He did not spare himself. But the obstacles he had to remove exhausted his strength and killed him. He failed. How far? His ideals made him the hero we admire; and, like Moses, "though dead, he still speaketh."

The story of human life is that of dreams unfulfilled. Youth steps forth with ambition beating high, and paints its conception of life in the colours of the dawn. Days of fierce heat beat down and nights of chills close in. There is disappointment and failure. At last the voice that cannot be resisted says, "Go up and die," and another human life passes beyond the curtain, its dreams unrealized. This is the pathos of life: full of aspiration, empty of achievement. Nevertheless, in all this, is there not a suggestion that life's true mission does not consist in reaching the goal? Not in mak-

ing things, but in making us, in making us men? Suppose the goal is never reached, is the work a failure? One has grown if he has not obtained. That is everything.

Struggle is essential to strength. Then strength may fail, but it will bear defeat with fortitude. The music of strength is not set in the key of whines. I read that in the old Virginia town of Alexandria there is a monument erected to the memory of the Confederate private. It is entitled "Appomattox." On a granite base stands an heroic figure in bronze. The face is sad but determined. The pose expresses weariness and dejection. The uniform of the soldier is still there, but there are no arms, no guns, no bayonets. The honest and brave Lee has surrendered; and this man, who has fought his last battle and lost, has turned his face southward toward his ruined home and his desolate country. As one comprehends the conception of the sculptor, he involuntarily bows in reverence. What difference does it make that the issue of war has gone against him? He still possesses all that

is of worth in manhood. Were he returning flushed with victory, enriched with the spoils of battle, to an estate not annihilated, but enhanced by the results of war, he could be no greater than he is now in his loneliness, dejection and poverty. He has lost the war, but he has developed his manhood. He has endured discipline; he has done his best—he has achieved heroism.

#### Heroes and Hero Worship

A great deal has been and can still be said about the corruption of man; but way down in the depths of the human heart there seems to be a craving for hard jobs. I live here in Oshawa among young men and young women who are preparing for the work of the gospel. If you want to set us all aflame for the cause of the Master, come and speak to us of some missionary working in a hard field, who does not succeed according to men's estimation of success, but who still goes joyfully on. We are acquainted with some and their presence makes us better men and better women. There is

*(Continued on page 30)*



THE VILLA RUSSE, SHAUGHNESSY HEIGHTS, VANCOUVER, B. C.

The home of Mr. and Mrs. Misak Yremavitch Avaizoff. The ladies are Mrs. Avaizoff, and Princess Natalie Golitzin of Russia.

# Heaven Is Calling You

## *And Yet Your Eyes Are on the Ground*

By D. E. REINER

**O**N my way to the city this morning, as I passed by the Grace Presbyterian Church my attention was attracted to a weekly motto which had been placed on a signboard by the pastor, Rev. —, to catch the eye of the passer-by. It read like this: "Heaven is Calling You, and Yet Your Eyes Are on the Ground." I stopped and paused a moment. It made me think seriously. I had to admit that the words are only too true; that many poor mortals are closing their ears to Heaven's calls every day, while they search in vain for something better in an empty life of sin.

What is it that is so attractive as to keep our eyes on the ground? Has Heaven lost its appeals? Are the things of earth more precious and enduring? Does the glare, glitter, and tinsel of the world grip us more than the life-giving, light-giving eternal promises of God? Can it be that the appeals of the gospel messengers cease to sound forth in their clarion, trumpet tones as in days of old?

A few years ago four American aviators made a test trip from New York to Nome, Alaska. On their way they stopped off near Saskatoon, Saskatchewan, to take new supplies and gather more information regarding their flight across the Canadian Rockies. Hundreds of the citizens went out to see them. Those that had automobiles drove; the rest had to walk a mile or more from the end of the street car line. There was much excitement. Why? It was a new thing then. The sound of the motors in the heavens made us stand still and take notice. Not so today. Even a group of inquisitive boys playing on the hillside building sand forms, hardly take time to pass a remark while the monstrous machines pass over their heads with the roar of a hurricane. They are used to it now.

We ask again, What are the things on earth that could attract and fascinate us sufficiently to drown out the heavenly voices? Most surely one of them is *Pleasure*—"Lovers of pleasure more than lovers of God;" "The lust of the eye, the lust of the flesh, and the pride of life," in other words, the desire to see, to enjoy, and

to possess things. We still have some of the weaknesses of mother Eve. She failed through temptations on these points. Christ was tempted on all three points when in the wilderness, but He overcame. His eyes were not on the ground. The voice of His Father grew stronger and more charming to Him as the days passed by. No wonder the Scripture says, "Her child was caught up unto God, and to his throne." We read of Him again, "Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

"The love of money is the root of all evil." Riches, then, in whatever form they might appear, also keep our eyes on the ground. How many chase after riches at the expense of health, a peaceful home, friends, and eternal life, and yet how very few really get them. Can we not rather wait a few more years until Christ will lavish His riches upon His loved ones? In the twenty-first chapter of the book of Revelation, we get a little glimpse of what awaits those that give an ear to God's call. Speaking of the beautiful city which God is building, the Revelator tells us that, "The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." Verse 18. "And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." Verse 21. "And he said unto me, These sayings are faithful and true." Rev. 22:6. Yes, the future world is as real as the present one, and much more attractive. In that city, Jesus is preparing heavenly mansions according to His promise, for you and me. No wonder the Christian sings:

"The treasures of earth are not mine;  
I hold not its silver nor gold:  
But a treasure far greater is mine;  
I have riches of value untold.

"O, the depth of the riches of love,  
The riches of love in Christ Jesus;  
Far better than gold or wealth untold  
Are the riches of love in Christ Jesus."

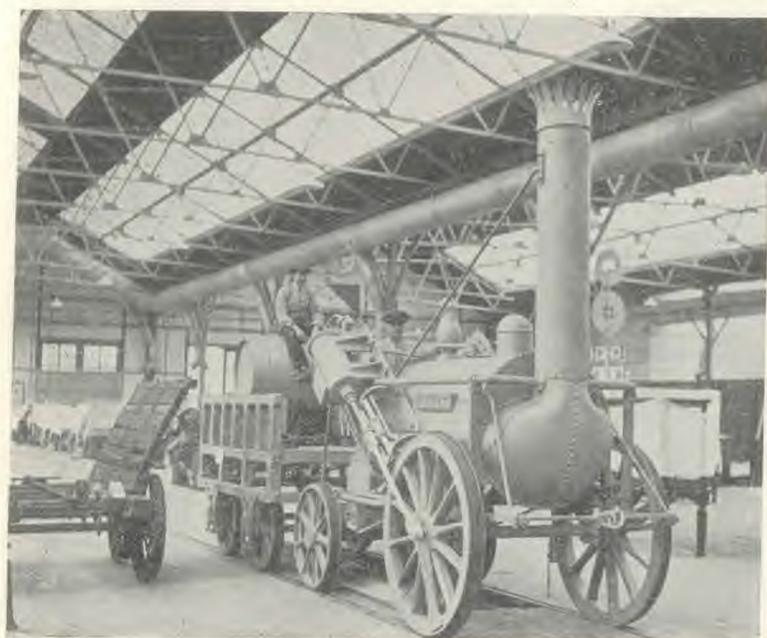
Often foolish, frivolous and worldly friends keep many from heeding the call of Heaven. "What will my friends say?" is the common



Prince Henry and party are interested in the races at Hawthorn Hill.



The King and Queen at the Trafalgar Square, London. His arrival, by the R



This is a model of George Stephenson's "Rocket," which was built in 1829—four years after his first locomotive, in 1825.



Charles ("Dad") Quick, celebrated his 105th birthday. He was the oldest man in the world last February.



Opening of the Canada Building,  
His Majesty is being received, on his  
by the Commissioner.

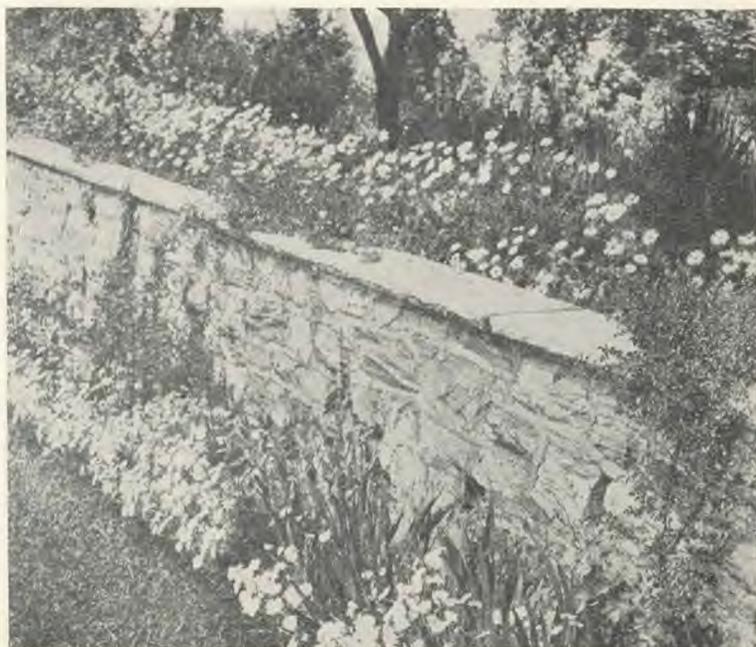


Mayor of Vancouver, B. C., who  
was elected on October 22. He  
is the only Canadian who voted at the  
election.



Signor Marconi, the  
famous inventor of  
wireless, lost his  
heart to an attrac-  
tive English girl,  
Miss Elizabeth Nar-  
cisse Paynter.

A border of pinks  
and pyrethrum at  
the base of a wall  
makes an excellent  
and attractive sum-  
mer edging.





THE UNIVERSITY OF SASKATCHEWAN, SASKATOON

excuse offered by those who hear the call. If these friends were worth much, and were of the right kind, they would urge us to accept the call. Does not the Gospel promise us fathers, mothers, brothers, sisters, and friends for every one we have to give up? Yea, far more. Some day we shall gather with the saints and heroes of all ages and associate with angels and God. "What a gathering that will be." If our friends stand in our way of accepting the call, let us be willing to give them up.

We are often too busy with the things of earth to stop long enough in the morning or in the evening to listen to Heaven's call. God has to isolate us at times to make us hear. He brings business failures, disappointments, sickness and death to us, to give us time to listen. Jesus still pleads by His spirit as of old. Hear Him call, "How shall I give thee up, Ephraim?" He does not come with the scolding, threatening voice of a tyrant, but with the tender, compassionate call of a loving and forgiving parent

that pities the erring child who has lost his way.

Heaven calls through the gospel minister, through the living Word. It calls through the songs of Zion, mothers' prayers, and invitations of some dear friend. We are sometimes awakened at night and in a moment's time our whole life course is made plain; an invitation to say as many others have said, "I will arise and go to my Father."

Truly the Christian's eyes are too much on the ground. We are too easily satisfied. The blessings of God are falling, but we let go of the arm of the Lord too soon. Our little buckets are full too soon. It is only the overflow which will pass on to other languishing souls. We are so hasty in talking defeat, when the hills around us are literally covered with the horses and chariots of God.

Who can keep up courage today with his eyes on the ground? Look at the saintly mother with a group of little ones clinging to her apron strings. How does she take cour-

age when things worry, annoy, and fret her, when poverty stares her in the face? Why, she looks up and sees by faith her family, some day, in the kingdom with her. She sings, "The trials of earth will seem nothing, when we come to the end of the way."

The pages of sacred history shine brightly and gloriously with the lives of men and women who, although shut in with Egypt's darkness and allured by the glitter and tinsel of earthly pleasures and treasures, have looked away from the earth with a glad and joyful heart; they have helped to swell the heavenly call to earth's millions to accept the heavenly for the earthly, the enduring for the fleeting disappointing things of this life. Such men as Enoch, Abraham, Joseph, Moses, Daniel, Jeremiah, John, and Paul forsook the lower levels of life, climbed the rugged peaks and saw the realities of the better world inviting them.

Other great souls like martyrs of the dark ages, men like Savonarola, Tyndale, Luther, Wesley, Carey, Livingstone, and thousands of

other valiant men, have accepted the challenge of those gone on ahead; have blazed the trail for us who should follow after, giving us a noble example, and enlarging that cloud of witnesses that we might, "lay aside every weight, and the sin (of looking down) which doth so easily beset us, and run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith."



### *Wretched, or Happy?*

- "WOULDST thou be wretched? 'Tis an easy way:  
Think but of self, and self alone, all day;  
Think of thy pain, thy grief, thy loss, thy care,—  
All that thou hast to do, or feel, or bear.  
Think of thy good, thy pleasure, or thy gain;  
Think only of thyself,—'twill not be in vain.
- "Wouldst thou be happy? Take an easy way:  
Think of those round thee, live for them all day;  
Think of their pain, their loss, their grief, their  
care,—  
All that they have to do, or feel, or bear.  
Think of their pleasure, of their good, their gain;  
Think of those round thee,—it will not be vain."



NIAGARA FALLS

# Reasons for Sunday

*Many have the idea that Sunday observance is enjoined by New Testament writers. It is not. Sunday is extra-Biblical.*

By EDWIN K. SLADE

**S**URPRISE and embarrassment have been the experience of thousands on their first discovery that no mention is made of Sunday as a rest day in the New Testament. There is, I believe, no one subject about which there exists such general and lamentable ignorance as about the Sabbath. The enemy of truth evidently knows its fundamental place in the gospel, and his attacks upon it from the beginning have been untiring. He seems to have achieved a great measure of success, for the real Sabbath truth and its purpose is little known. It has been set aside in the acceptance of Sunday as a day of worship.

The word "Sunday" does not appear in the Bible. It is a name attached to the first day of the week on account of its prominent place in ancient idolatry, when the sun, moon, and stars were objects of worship. The first day of the week was dedicated definitely to sun worship, which earned for itself the distinction of being "the wild solar holiday of all pagan times."

Sunday is not the Sabbath. There is neither scripture nor any divine authority for its observance. There is no word whatever from Christ or from any of His followers showing that it was ever set apart or approved as a day of rest and worship. To transfer from the seventh day of the

week to the first day all that is involved and claimed in such an act, it seems, would be a matter of sufficient importance to receive prominent mention in the teachings of Christ and His disciples, for we find Him very explicit in mentioning minor matters. He was careful to declare that He had not come to change Heaven's law. No hint of the change of the Sabbath is to be found in His teachings. The original reason for the Sabbath remains unchanged and unchangeable. If it were intended that the first day of the week was to become what is now claimed for it, some word or example to guide us might reasonably be expected. We find nothing either in precept

or example. The first day of the week is mentioned, but never as Sunday, Sabbath, Lord's day, or a rest day.

## Every Passage Scrutinized

Let us note each of these references to the first day of the week in the order in which they appear. There are only eight of them.

The first of these is in Matthew 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

The second reference is found in Mark 16:1, 2: "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome,



Dr. George Graham Currie, one of the founders of Palm Beach, who is known in England and Florida as the "Poet Laureate" of Florida. Plots which he bought at £20 an acre are now valued at £1,000.

had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun."

The third reference to the same event occurs in Luke 23:56; 24:1: "They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

We find the fourth reference to this same event in John 20:1: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

Again the day in question is mentioned in Mark, as follows: "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not." Mark 16:9-11.

Scarcely do we need to comment upon these scriptures for they are so clear and direct. Read them over carefully and detect, if possible, any suggestion that the devoted followers of Jesus had been taught to no longer respect the Sabbath of the commandment. Would you say that any warrant is given in these references for Sunday sacredness? Would you be satisfied to change from the keeping of the Sabbath of Jehovah to the observance of Sunday on such evidence?

**"For Fear of the Jews"**

We come now to the sixth mention made of the first day of the week, in John 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

By careful reading, it becomes evident that this is the same "first day" that is mentioned in the texts that have already been considered. The disciples had not been made aware that Jesus had risen. There is no evidence that they had assembled to worship on this day because it had been appointed a day of worship, but rather, that they had shut themselves in for fear of persecution; and it was evidently a glad surprise for them when Jesus appeared.

The absence of any record of the day's having been made a sacred one, or that this circumstance should serve as a foundation for recognizing Sunday as a day set apart for worship, is to be noted. Again we raise the question, Would you consider this circumstance sufficient evidence to guide in so great a change?

The seventh reference to the first day of the week is found in 1 Corinthians 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

There should be no need of comment upon this scripture. While it is claimed that it furnishes evidence that the first day of the week was the regular day of worship after the crucifixion, yet there seems to be nothing in this record to prove that. Paul was directing the churches in the matter of gathering a collection for the poor at Jerusalem. He plainly told them to lay aside in their homes the con-



Memorial Cairn in Calgary, Alberta, in honour of the Veterans of the Royal North-West Mounted Police.

tributions that were to be for that purpose. It also comes short of furnishing any foundation for establishing the first day of the week as a day of worship.

#### A Farewell Meeting

The remaining text in which the first day of the week is mentioned, is Acts 20: 7-14. These verses contain an account of Paul's visit to Troas, where he held a meeting with the believers. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow."

The only ground for evidence of Sunday sacredness found in this text is that the meeting was held on the first day of the week. It is contended that this scripture makes it evident that it had become the usual practice to meet for worship on this day. No reference is made here to the day's being a sacred day. In all probability, a Sabbath meeting had been held the day before. Paul was about to pass on to his next appointment. This circumstance is seized upon as evidence that the day had been set apart for worship. That such evidence could be considered satisfactory and that an institution claiming so much could be founded upon such a foundation, would seem strange indeed. Are we willing to place confidence in anything founded upon such uncertain and indefinite evidence as this? Can this one instance warrant the conclusion that all Christians, under divine command, had turned from keeping the true Sabbath and were regularly meeting and worshiping on the first day of the week, now called Sunday?—I can not believe that any requirement, ordinance, or Christian institution of so great importance as the Sabbath, is to have so slight and uncertain evidence of its origin and approval.

In no case do we find these references to the first day of the week giving even a suggestion that that day had been made a sacred rest day. On the contrary, it is clearly classed with the six working days, on which the devoted followers of the Master freely did their common tasks, which they refrained from doing on the Sabbath.

#### Christ Taught True Sabbath Keeping

The New Testament contains no word from either Christ or His disciples that another rest day than the Sabbath day was to be observed. Christ, the maker of the Sabbath, deplored the burdensome Sabbath keeping of the Jews, and

taught them by precept and example, the blessedness of true Sabbath keeping. He never told them that the time had come when the Sabbath of the commandment would be superseded by the first day of the week. He did speak of many minor matters, and left little occasion for doubt or error in the course to be taken by His disciples. But this great and vital thing—the substitution of another day for the Sabbath, that had been revered and honoured, and observed for four thousand years—finds no word or hint from Him in any of His teachings.

In the absence of a command from Christ for a change such as has taken place in Sabbath keeping, we would naturally conclude that His will in this matter would be made known to the world through the inspired writers of the New Testament subsequent to His day, yet we look in vain for such counsel. The sacred Record reveals the fact that Paul and the Christian church of his day kept the true Sabbath. No account is given in the New Testament of the observance of Sunday or the first day of the week, by the early Christians. We have no such fact recorded in history until the third or fourth century, when Sunday gradually came into prominence through the strange blending of pagan practices with apostate Christianity. There is no evidence to warrant the claim that the immediate followers of Christ kept Sunday, or that it was kept by any one prior to the apostasy from the primitive faith and the compromise that was made with heathen and pagan principles and practices.

We must go to other authorities than the teaching of Christ or the writings of the sacred Word for support of Sunday keeping. The Bible contains no such authority, and recognizes no Sabbath other than the one enjoined by Jehovah.



### Be Strong

Quit you like men, be strong;  
There's a burden to bear,  
There's a grief to share,  
There's a heart that breaks 'neath a load of care—  
But fare ye forth with a song.

Quit you like men, be strong;  
There's a year of grace,  
There's a God to face,  
There's another heart in the great world race—  
Speed! Speed! with a song.

—William Herbert Hudnut.

# The Next Great Drama

By S. A. RUSKJER

**D**URING the period of reliable history, many notable and important events have occurred upon the earth which have had a very definite and far-reaching influence upon mankind. All these, however, sink into insignificance when compared with that great event and glorious drama,—the personal, visible, literal, second coming of our Lord Jesus Christ which is the key note of prophets and apostles and is the climax of the Gospel plan.

The second coming of the Lord is the centre of the hope of all the ages. There is no other theme discussed at such length in the New Testament as the subject of Christ's second coming. There are 260 chapters in the New Testament, containing 382 passages of scripture, dealing in a direct way with the important event of Christ's second coming. Hence there is an average of more than one text of scripture in each chapter of the New Testament having a direct bearing upon our Lord's return.

In Jude, verse 14, we are told that Enoch prophesied of the coming of Christ. Job in his 19th chapter and 25th verse tells us that he knows that the Saviour will stand upon the earth in the latter day. The Psalmist David in Psalms 50:3, 4, gives expression to the fact that his hope centres in Christ's second coming. After having spent three and one-half years in active ministry with the twelve disciples associated with Him, and realizing that He must soon be separated from them, being anxious to comfort their hearts, the Saviour directed their attention to His second coming to this earth

as the day in which all of their hopes should be realized. With His own lips, according to St. John's gospel, 14th chapter and the first three verses, the Saviour stated in language that cannot be misunderstood the fact that if He went away from this world, He would come again. Furthermore, He states that the object of His return is to receive His followers to Himself, never more to be separated from them. The apostles were reminded of this promise when on the day of His glorious ascension they stood out there on Olivet's brow, gazing up toward the disappearing form of the Saviour, as He ascended on high. Acts 1:9-11. The apostle Paul tells us in 1 Thess. 4:13-18, that the Lord himself shall descend from Heaven, and that the hope of His coming is the blessed hope from which the followers of Christ may draw comfort.

To guard against fine-spun, fanatical philosophizing concerning His coming, Christ has pictured the manner of His coming so plainly in His word that this

great event may be rightly understood. In Matt. 24:27 we are told that His coming will be as visible as the lightning that shineth from east to west. Rev. 1:7 tells us that every eye shall see Him when He comes. Our Lord foresaw the fact that before His second coming occurs, there would be false Christs, and that there would be misconceived doctrines afloat in the world concerning His coming. He also foresaw that some would take it upon themselves to fix the day and hour of His coming. Therefore He told us plainly that when they shall say unto you, "Behold, he is in the desert:



White water on the Nipigon River, one of the world's most famous trout streams.



The Archbishop of Canterbury talking to a little patient, just after he had dedicated Memorial Cots in the Royal Waterloo Hospital.

now living. Therefore every intelligent man and woman should make it the first business of his or her life to seek that preparation which will enable him at last to meet the returning Saviour with joy and peace, knowing that the righteous will be able to look up at their returning Saviour, exclaiming, "Lo, this is our God, we have waited for him."

### *The Monkey Legend*

THERE is a monkey legend which, apparently, has nothing to do with evolution. It is told as follows: "Long years ago in Japan the sages noticed that among the quarreling monkeys there were three which seemed to live in peace. The sages inquired the secret of their agreeable life. One said, placing his paws over his mouth, 'I speak no evil.' Another, placing his paws over his eyes, said, 'I see no evil.' The third monkey,

believing it not." And He also told us "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. This text of scripture proves two points very clearly: First, that the day and hour of Christ's second coming is not known unto men or unto angels; Second, that the day and the hour of Christ's second coming is known unto the Father. Phil. 3:20 tells us plainly that when the Lord comes the second time, He will come from heaven. Col. 3:4 says: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory;" while Titus 2:11-13, emphasizes that the grace of God teaches us to look for "that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ."

In James 5:7 we are admonished to develop patience, so that we may patiently wait for the coming of the Lord, indicating that the reason why the Lord has not come already, is because the harvest of the earth is not yet ready for the harvest. Hence our attention is directed to the fact that the one thing that is delaying the Lord's coming, is the state of unpreparedness in which the men and women professing faith in the Lord Jesus Christ, are

placing his paws over his ears, said, 'I hear no evil.' The mothers of Japan repeat this legend to their children, and travelers tell us that the Japanese children are the most kind, courteous and well-behaved children in the world." These three legendary Japanese monkeys are often seen, in miniature reproduction, in curio shops in America and around the world. But the Bible is a better source of ethics and morality than legends of the animal world. God's Word tells us to be "slow to speak, slow to wrath" (James 1:19). Those who have received Christ as Saviour, and have the love of God in their hearts, rejoice not in iniquity. For the Bible tells us, not only what we ought to do, but how to do it; it gives us the Way, in Christ. With all honour to the well-trained Japanese children, their admirable ethics cannot save them; and the sadly sinful condition of that people as a whole, as of all people without Christ, is tragic proof that the Gospel is the only means by which human nature can be transformed and uplifted. Let us be the more eager to give them the good news that they may have righteousness as God's gift if they will receive His Son.—*Sunday School Times*.

# Why He Wrote the Book

By FANNIE DICKERSON CHASE

**D**R. J. H. KELLOGG wrote a book entitled "Tobaccoism." It is a strong arraignment against the harmful and expensive smoking habit; but perhaps the most striking feature of the book is the stirring incident related in the author's foreword as the impelling force that occasioned the writing of the book. The author says:

"A few years ago, a business man about forty years of age entered my office evidently in a state of considerable excitement. Without stopping to seat himself, he said in a voice trembling with emotion:

"Doctor, I am told that I have myocarditis (tobacco heart,) with casts and albumin, and my physician will not promise me more than a year and a half or two years to live. Now I want you to tell me how to live so I can have ten years more in which to develop my business. I am head of a business enterprise which I induced my friends to invest in several years ago, and thus far it has brought no returns. Development has been slower than we expected, and it will take ten years more to make it a real success which will insure my friends a good return for their investments. I am absolutely indispensable to the business. If I fail, the whole thing will fail and my friends will lose every dollar of their money. I must have more time, then I shall "make good" and everybody will be happy. Tell me, doctor, how I can keep on my feet for just ten years more. I'll do anything you say, eat

anything you order, follow to the letter any rules you may lay down.

"I've stopped smoking, of course. I stopped at once when I found what it was doing to me. I never would have smoked one cigar if I had known that it was harmful. Now I've stopped. I'll soon be all right, won't I? Now, just tell me what I can do to live ten years more and make my business a success."

"As the speaker paused, he leaned forward in his chair and with an expression of anxiety and eager expectation, awaited an answer. I could only say to him, 'My dear sir, we will do our utmost for you, but the trouble is, your safety margin is used up, your reserve is gone. Your heart, liver, and kidneys have carried

such a heavy burden, done so much over-work for years, that they are worn out. Your blood vessels are hardened and shrunk-en, greatly increasing the work of the heart, while the heart is de-generated and weakened, *the usual effects of nicotine*; and so a vicious circle is formed. You are like a man whose once great bank balance of millions has been reduced by extravagance to a few cents. His fortune is gone. Economy and reform will not bring it back. We will do our best for you. But with heart and kidneys both so badly damaged, there is little on which to base an extended life expectancy.'

"But I've stopped smoking. I'll never touch it again. I'll soon be all right, won't I, with careful living? I can't leave



INSULIN AND CANCER

Professor Silberstein, of Vienna University, who is experimenting on a cancer cure. He recommends large doses of insulin in cases not operated on.

my business. It will go to smash and ruin my friends who trusted me. Doctor, you must keep me going somehow. If you can't give me ten years, make it five. I can do something in five years. Make it five, doctor. I must live long enough to make good and save my friends from loss."

"As I hesitated, seeking to find some word which would convey a little ray of hope for a despairing soul facing an awful tragedy, the man read my thoughts, and saw there was no hope. He sprang from his chair and for a moment strode back and forth in my office, pulling his hair out by the roots. Suddenly, he paused a few seconds, then, with a look of mingled terror, despair, and indignation, he rushed at me, and shaking his clenched fist close in my face, he fairly shrieked, 'Why didn't I know this before? Why didn't somebody tell me what tobacco would do to a man? I never dreamed there was any harm in it. Doctors smoke, preachers smoke; everybody smokes. I thought, of course, it must be harmless. If I had even dreamed that tobacco would injure my health or my business, I would have cut my throat as soon as I would have smoked. *Why didn't I know this before?*'"

With this shaking, screaming figure before me, with blazing eyes glaring at me, I felt myself shriveling to a shred, a contemptible, cowardly wretch. I quailed and cowed before those piercing eyes. Here was a man who had lost his chance 'to make good,' because he was ignorant of the subtle power of nicotine to destroy men and business. And he evidently felt that I was responsible for his undoing, because I had known and had not informed him. I feared his judgment was just. A sense of guilt overshadowed me. I determined to try to make amends. Hence this book."

Do you not think that we who understand the unwholesome effect of tobacco upon the human system are obligated to make every possible effort to enlighten those about us who do not realize the deleterious effect of this narcotic, who are blindly following a custom that must end in lessened efficiency if not in depleted health?



No man is without some quality, by the due application of which he might deserve well of the world; and whoever he be that has but little in his power should be in haste to do that little, lest he be confounded with him that can do nothing.—*Dr. Johnson.*

### *There is no Easy Way*

THERE is an interesting story told of the Duke of Wellington and a sculptor who was fashioning his statue. The artist wished his model to look warlike, but all his efforts were in vain, for the duke seemed naturally to assume a pose that would be highly gratifying to the Peace Commission. At last the sculptor lost all patience, and said despairingly, "As I am going to make this statue of Your Grace, can you not tell me what you were doing before, say, the battle of Salamanca? Were you not galloping about the field, and cheering on your men to deeds of valour by word and action?"

"Bah!" replied the duke, with unmistakable scorn, "if you really want to model me as I was on the morning of Salamanca, then represent me crawling along a ditch on my stomach, with a telescope in my hand."

In the latest and one of the best works on the campaign of Waterloo, by Henri Houssaye of the French Academy, we read that the day before the famous battle, Napoleon, after pursuing the British cavalry for three hours in the afternoon on the road from Quatre Bras to Waterloo, under a heavy rain, at breakneck speed, took shelter at sunset in a cottage at Le Caillou. He was streaming with water, and was as thoroughly drenched as if he had come out of a bath. After dictating orders to the army and reading his Paris letters, he threw himself on his bed at nearly midnight, rose at 1 A. M., and under the rain, which was still pouring, made the entire round of his outposts. Returning at three o'clock, he listened to the reports of his scouts and spies, dictated fresh orders, and at 9 A. M. was on the battlefield again.

We see by these plain statements of facts that the general whose name rings in every ear and whose victories thrill a nation with pride, does not become a hero by lofty conceptions alone, but by patient grapplings with difficulty, and endurance of hardships and disagreeable things, and by incessant, businesslike attention to petty and vulgar details. As we have said elsewhere, a thousand tedious trifles attended to, a thousand orders given and disappointments borne, go to the making up of a triumph. "See the Conquering Hero Comes!" is an inspiring tune; but before this is played, he has to march in the rain and mud, do with snatches of sleep, pore over crumpled maps, and work sums after midnight, by a flickering lantern in a gusty tent.

So in every other worthy calling. Almost every successful man has fought his way uphill, in the face of wind and sun. It has been justly said that the statue does not come to its white limbs at once. It is the bronze wrestler, not the flesh-and-blood one, that stands forever over a fallen foe, with the pride of victory in his face. The best and most valiant men have had their hours of failure, when they have been tempted to cast themselves down like Elijah under the juniper tree, and say, "It is enough, O Lord."

Michael Angelo, who won the highest renown in three different branches of art,—who reared the dome of St. Peter's church, executed the great statue of Moses, and covered the walls and ceiling of the Sistine Chapel with masterpieces of painting,—was so poor that when he was working on the statue of Pope Julius II, he could not receive a visit from his brother, because he had but one bed, in which he and three of his assistants slept together.

Few persons who enjoy the fruits of James Watt's genius, dream, as they travel fifty miles an hour in a luxurious car, of the thousand discouragements he encountered while toiling at his invention of the steam engine. Inheriting an exceedingly fragile constitution, he had with it a shrinking sensitiveness which unfitted him for the hardships and rough battles of life. All his days he was subject to violent headaches, which often confined him to his room for weeks together. Sometimes he was so overcome by these pains, which were the bane of his life, that he would sit by the fire-side for hours, with his head leaning on his elbow, scarcely able to utter a word. While working many weary years at his great conception, he had to make and sell quadrants, make and mend fiddles, flutes, and other musical instruments, measure mason work, survey roads, and seek employment as land surveyor and as civil engineer, in order to earn his daily bread. Often depressed and discouraged, he would have sunk under his disappointments but for the encouragement of friends. In April, 1769, when his invention had been plagiarized by one Moore, of London, he wrote to a friend, "Of all things in life, there is nothing more foolish than inventing." In his fiftieth year his despondency reached its climax, and he wrote to Mr. Boulton, his partner, "In the anguish of my mind, and the vexations occasioned by new and unsuccessful schemes, I, like Lovelace, 'curse my inventions,' and almost wish, if we could gather our money together,

that somebody else would succeed in getting our trade from us." At a later day he wrote more sadly still, "I have been quite effete and listless, neither daring to face business, nor capable of it—my head and memory failing me much; my stable of hobbyhorses pulled down, and the horses given to the dogs for carrion."—*William Matthews, in the Well-spring.*



## Resting in Him

J. I. TAYLOR

Why should I fear  
When tempest wild shall rend the trees,  
Or roll and break the surging seas;  
When troubles deep the earth shall quake,  
And strong and rugged mountains shake?  
My Father still is in command;  
He reigns o'er sea; He reigns o'er land:  
To wind or wave He says, "Be still" —  
They promptly all obey His will —  
Why should I fear?

Why should I fear  
When angry nations surge and strive  
And tyranny doth breed and thrive;  
When in the saddle greed doth ride,  
And bigotry the steed bestride?  
God sits "between the cherubim,"  
The nations all must yield to Him,  
The bigot, tyrant, steed and steel,  
He guides the "wheel within a wheel" —  
Why should I fear?

Why should I fear  
When demons black beset my path  
And, ranting, vent satanic wrath;  
When devils, myriad, surge and snort  
Because they know their "time" is "short"?  
My Lord has said: "To Me is given  
All power on earth, and all in heaven;  
Go where I send without delay,  
Lo! I am with you all the way" —  
Why should I fear?

I will not fear!  
I'll take my Saviour at His word,  
And "follow on to know the Lord;"  
What He commands I'll promptly do,  
Where He shall send I'll gladly go;  
I'll daily claim His promised grace,  
I'll seek to find my work and place,  
I'll claim by faith His care and love,  
And wait His advent from above—  
I will not fear!



LET me take up your metaphor. Friendship is a vase, which, when it is flawed by heat or violence or accident, may as well be broken at once; it can never be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they are fractured, may be cemented again; precious stones, never.—*Landor.*

# Seen Through Others' Eyes

## *A Dream of Home*

Mrs. L. D. AVERY-STUTTLE

LET US sing of the home in that city so fair;  
Of the jewels of gold that the ransomed shall wear;  
Of the river of God, with its silvery strand;  
And the angels that dwell in that far-away land.

O I dream of that home in the city of God,  
Where the bright flowers spring from the evergreen sod;  
Where the night never falls with its shadows so gray,  
And the sorrows of earth shall be banished for aye.

The King of that country my eyes shall behold,  
As I walk o'er the streets of that city of gold;  
And I know, yes, I know that He loves even me,  
For He sought me, and bought me, and now I am free.

O day of deliverance, hasten to come!  
I am tired of earth, and I long for my home.  
Like the murmuring waves of the crystalline sea,  
O the beautiful angels are calling for me!

## *Evolution is Religion*

[Some good people—even a few “fundamentalists”—have declared that evolution is not a form of religion, but only a pseudoscience. The following excerpts from an editorial in the *Christian Register* should settle this point once and for all. The *Christian Register* is the official Unitarian journal in America, and is recognized everywhere as a spokesman for “liberal” religion. This editorial avowal coming out just now is most timely. If the evolutionists themselves wish to boast of and emphasize the fact that evolution is religion, surely we should not disagree with them, for such it certainly is.—EDITORS.]

A COSTLY error in tactics, in the engagement against the fundamentalists, is the defense of evolution on scientific grounds without proper emphasis on the religious grounds. The attorneys for John T. Scopes are, unfortunately, far less impressive as religious men than they are as advocates. Their line of argument makes the case appear as a radical opposition, “Evolution vs. Religion.”

It is also borne in upon anyone who knows the meaning of the struggle that they care more about the legal outcome than they do about the spiritual outcome of the trial. This is disastrously wrong. To our mind, the central

issue is twofold: (1) The right of the individual anywhere in the land freely to have and to express his religious belief; and (2) on the enlightened side of the controversy, our bounden duty to maintain and publish the proposition,—“Evolution Is Religion.”

For the twentieth century we affirm that evolution is Christianity, and not merely a theory about Christianity. Evolution is the most glorious confirmation of religion that has ever been discovered by the soul of man. It is a fact as solid as a rock is a fact.

If it be objected that we say evolution is religion, thus identifying the two, rather than the statement that evolution is a widely accepted *theory about* religion, we reply that evolution is in the first place not a theory but a *fact*. There are many theories about the fact of evolution, just as there are many theories about electricity which do not fully explain the fact of electricity. We are interested to learn of the theories, but our main interest is in evolution as a fact.

Let every friend of religion, every foe of benighted hatred and fear, keep this foremost: Evolution is religion. Let no beguiling person on the other side talk of man's origin from a monkey, which is buncombe. The first Great Cause, the Primal Principle in the universe began with a simple object of life whence this highest form, the religious character, and the learned attainment of the leaders of the race, have emerged, in part by their own striving, and in part—we think the greater part—by the great spiritual upward pushing of the power we call God!

Evolution is life, it is growth, it is change. Evolution is fact. Evolution is religion.—*The Christian Register*, July 23, 1925.

## *Evolution a Religious Doctrine*

[The quotation above is from a “modernist” periodical. Here is one from a “fundamentalist” paper, and from that noted writer, Philip Mauro.—EDITORS.]

EVOLUTION is no longer in the realm of speculative philosophy, where it arose and where it properly belongs, but has been trans-

formed into a *religious* doctrine. Indeed, it has become the foundation of one of the most popular and flourishing of the many religious cults of our day, that known as "Modernism" or "Liberalism." This remarkable phase of the history of the doctrine of evolution is worthy of close attention.

So long as a question is confined to the realms of speculative philosophy, it excites but a languid interest, and that in the minds of only a few. When, however, it takes on a religious significance, it becomes a matter of burning interest to many. Its devotees will cling to it blindly, will fight for it zealously, and will even die for it. And not only so, but in regard to a matter of religion, a man will have no concern as to whether it is supported by the pertinent facts or not.

Upon looking more closely into the situation, we perceive that what we are contemplating at the present time is a mighty conflict between evolution and Christianity. For the system of dogma known as Modernism, and which is based squarely upon evolution, involves the denial of every doctrine which has been from the beginning held to be essential to the Christian faith. The nature of this conflict is not altered, though to many it may be disguised, by the fact that these denials are now put forward under a Christian name. What we are now viewing is, I hope, the last, but certainly it is the most serious, phase of the age-long warfare between truth and error, between light and darkness.—*Philip Mauro, in Bible Champion, December, 1924.*

### A Romeward Trend

NEVER since the defection of the various religious groups from the Catholic Church has the time seemed as propitious for their return to Rome as in our own day. Never have so many prayers been offered throughout the world for this reunion of the separated churches as during the past six years, we may say. These prayers are a powerful echo of Christ's prayer to the heavenly Father on the eve of His Passion: "May they be one, as You, Father, and I are one!"

They will be heard in God's own time. The signs of today promise the speedy coming of the great movement Romeward, so longed for, so prayed for, of the Protestant as well as the Oriental churches.

The Holy Year, with the vast graces it

showers upon the Catholic world at large, will, no doubt, redound in wonderful blessings for the millions of our separated brethren of the various countries. It is already giving a new and powerful impetus to present-day reunion efforts.

During the first six months of this year, the Catholic Union, a society for the reunion with the Holy Church of the separated brethren in Russia and other Near East countries, has been making rapid progress in various European countries and in our own United States. It is enlisting Catholics everywhere in a powerful "crusade of prayer" for the success of this reunion work. It also gathers from zealous Catholics funds for the education of Russian priests and for the founding of a special Russian seminary in Rome, the centre of Catholic unity. Even the relief work among the many starving Russian refugees is taken into its program.

May the month of September in this Holy Year unite the Catholics of the world in still greater efforts for the return of our separated brethren to unity! — *Western Watchman (Catholic), September 10, 1925.*

### Americans in Canada

AMERICAN tourist travel in Canada this year is estimated by the Canadian Pacific Railroad to have been worth \$136,000,000 to our northern neighbour. The Canadian Automobile Association predicts that within a few years American visitors will spend half a billion dollars every season in Canada. Two million American tourist automobiles entered Canada in 1923, as compared with less than one-third as many in 1921. Canada offers tourist attractions that are complementary rather than competitive to those of the United States and the tide of travel is facilitated by the constant decrease of border regulations, which is an excellent thing for both countries. If ever there were two nations competent to understand each other, and bound by common interests to know each other, they are the United States and Canada. *Dearborn Independent, Oct. 31, 1925.*

THE truly great and good, in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm-tree, to strive most upwards when it is most burdened.—*Sir P. Sidney.*

## NEWS NOTES

—It is estimated that the ordinary clothes moth destroys 10,000 tons of wool in a year.

—Statistics prove: that the number of deaths from tuberculosis is decreasing; that the number of deaths from cancer is increasing.

—No privately owned automobile in Rio de Janeiro, Brazil, may be painted red or white, as these colours are used exclusively by the city for its municipal cars.

—The "hochdruckkondensationsdampflokomotive" has at last been invented—in Germany, of course. It is not merely a word of thirty-seven letters, it is a "high-pressure-condensing-steam locomotive."

—"The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man."—*Daniel Webster.*

—A certain Leopold Hapsburg sentenced to pay 100,000 crowns to the relatives of a man whom he had struck and killed with his motorcycle, asked the privilege of paying it in monthly installments, as he is only a modest bank clerk. He was a former archduke of Austria.

—Interesting relics of Roman occupation at Lincoln were found a short time ago during building operations in the Upper High Street. They include walls built of rubble, and Roman cement arches built with Roman tiles, also bronze coins, a fine boar's tusk, unshod horses' hoofs, and bone implements. An ancient church is believed to have stood very near the spot.

—Aluminum, which is rapidly becoming the most widely used metal, has so far offered many difficulties. It is still a very difficult job to solder it, and the X-rays have revealed how hard it is to make a really satisfactory weld without special care. But it has now been announced that aluminum can be electroplated, and the discovery will make an immense difference to its use in various industries. Aluminum can be plated with copper, and on the copper coating almost any other metal can be deposited.

A highly prized gift of a Laplander to his sweetheart is the inside of a seal's stomach, for there is usually something green in it to be eaten.

—"He who can live without manual labour," says an old heraldic authority, "or can support himself as a gentleman without interfering in any mechanic employment, is called Mr. and may write himself Gentleman."

—Hats were once worn only by freemen; slaves went bareheaded. A freeman voluntarily removed his hat as a symbol of respect and service, which in time became a common courtesy. Thus we take off our hats to ladies.

## About Our Lost Causes

(Continued from page 14)

not the triumphant air of the victor about them; their countenance at times seems sad; but there is a charm about their person: they have made themselves. That is a great deal. To us they are heroes.

Thus, life's lost causes become life's divinest achievements when glorified by a noble purpose and served by unselfish devotion. Suppose the goal is never reached, is the work a failure?

### Ideals Survive the Hour of Defeat

Struggle is essential to strength. Discipline is far more necessary than success. Ideals survive the hour of defeat. The work of Christ was not a failure. His enemies could nail Him to the cross, but they could not quench the ideals He embodied. And out of what seemed Golgotha's irretrievable defeat has come the world's only and eternal hope.

What a tonic in the cross! For seven months I was incapacitated physically. I could not read: I could not converse much with my fellow-men; but my mind was just as active as ever and I had before my eyes almost constantly, the vision of the cross. It is a beautiful picture to look at when you are sick and you suffer, and then you realize that in His great love, He died for you. The cross of Christ—marking apparently an immense failure—is really the centre of history, the end of a world, the beginning of a new one. It is the mystery of God's love.

Why should we be discouraged if we have to pass at times through the same experiences as our Master? Nothing can be lost if we only have Christ and "the power of His resurrection."

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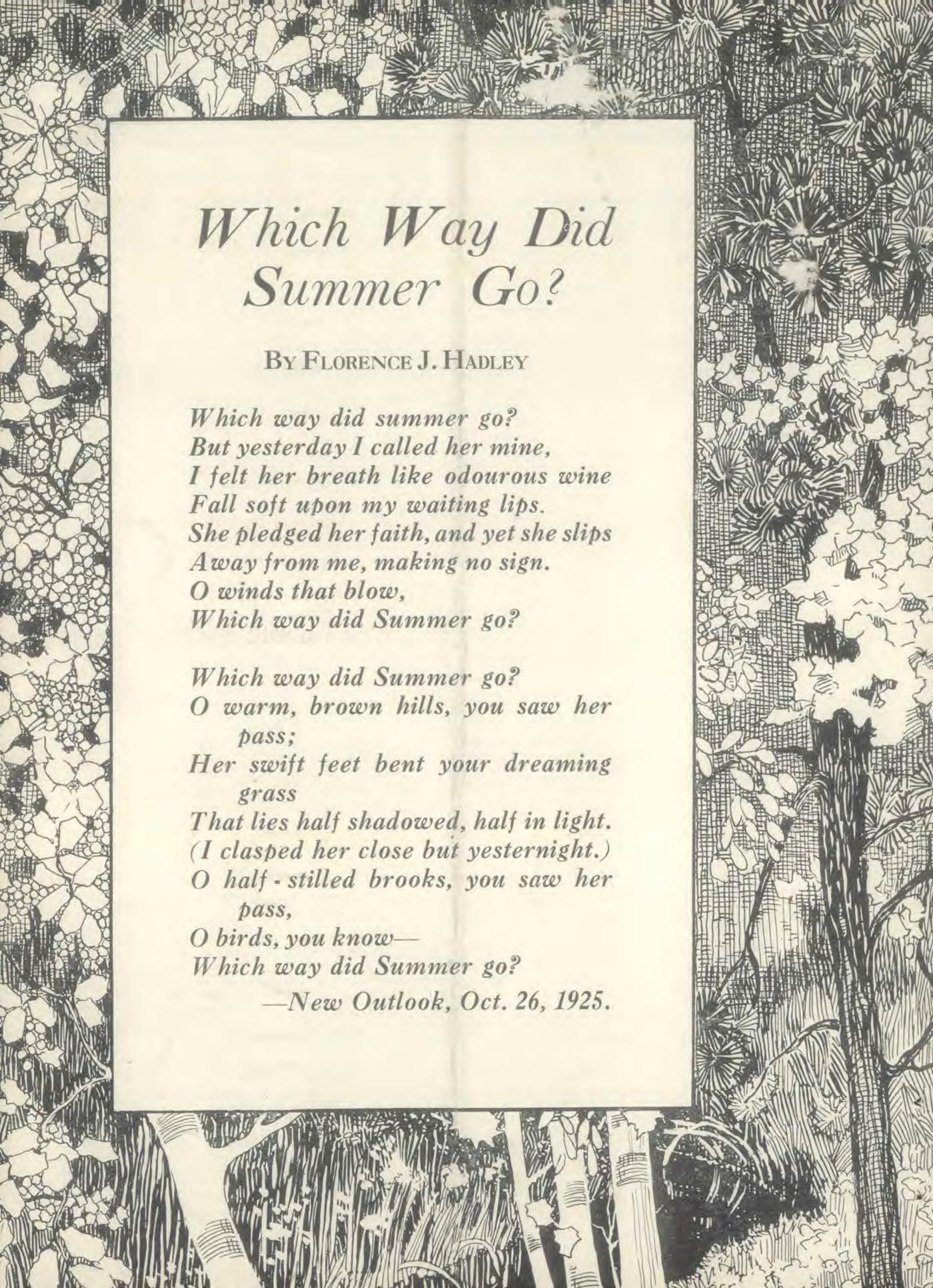
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# *Which Way Did Summer Go?*

BY FLORENCE J. HADLEY

*Which way did summer go?  
But yesterday I called her mine,  
I felt her breath like odourous wine  
Fall soft upon my waiting lips.  
She pledged her faith, and yet she slips  
Away from me, making no sign.  
O winds that blow,  
Which way did Summer go?*

*Which way did Summer go?  
O warm, brown hills, you saw her  
pass;  
Her swift feet bent your dreaming  
grass  
That lies half shadowed, half in light.  
(I clasped her close but yesternight.)  
O half-stilled brooks, you saw her  
pass,  
O birds, you know—  
Which way did Summer go?*

—*New Outlook*, Oct. 26, 1925.