

The Canadian **WATCHMAN**



Photograph by Canadian National Railways.
The Palisades, Algonquin Park, Ontario.

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Banish Needless Worry

EVERYWHERE the warning needs to be sounded against the habit of brooding over our troubles, of underestimating our blessings, and of exaggerating our sorrows. This world is beautiful, and earnest work and perseverance secure peace of mind and bodily health. These are ancient ideas, of course, but never outworn; just as useful today as they were a thousand years ago. Worry is really the greatest of all troubles and the least necessary. The man or woman who will banish it — and all the power in us should be used to do so — can be as happy as anyone may ever hope to be in a world where continual happiness is not the rule of life. Wealth never made a man happy without the capacity for happiness to reinforce it; and the first essential of happiness is freedom from worry. Banish, then, needless worry; make up your mind that “sufficient unto the day is the evil thereof;” and learn how little cause for unhappiness remains, and how much your own example will inspire others to do likewise.

—*New York Times.*

The Iron Horse in the Making

A Century of Railways

By J. L. SHULER

THE millions of people who boarded trains here and there on September 27, 1925, little realized that exactly one hundred years before that, to the very day, the first passenger train ever built made its initial run. On September 27, 1825, six hundred people in England did something that no one in the world before had ever been able to do. And what was it? They took a twelve-mile ride from Darlington to Stockton on the first passenger train in the world.

The engine and the passenger cars used on that train were made by George Stephenson, a young engineer of Killingworth. The train consisted of six loaded wagons, a passenger carriage, twenty-one trucks fitted with seats, and six wagons filled with coal. The speed of this first train was frequently twelve miles per hour, and in one place on a down-hill stretch, for a short distance, it was fifteen miles per hour. The average speed for the whole distance was four miles per hour. That day will always stand out as one of the most memorable days in the history of transportation.

September 27, 1825, was the birthday of the passenger train. September 27, 1925, was celebrated in England as the centenary of railways. This first railway passenger locomotive built by George Stephenson may now be seen in the Darlington railway station.

The progress in railroads the world over has been so rapid and the changes so sweeping that if the aged people who just before their death saw this first passenger train on September 1, 1825, were to rise from their graves and see our modern express trains dash by, they would hardly believe it was the same world in which they lived a century ago. As one looks at that collection of crude objects connected with that old Stockton and Darlington line, it is difficult to believe that they were used on a railroad and regarded with awe one hundred years ago.

In this day when railroads are so useful and needed, it is difficult, looking back one hundred years,

to realize that when the locomotive was in its infancy, the railroad's possibilities were unappreciated. At that time a well-known resident of Liverpool said that if it were ever proved possible for a locomotive engine to go ten miles an hour, he would cheerfully eat a stewed engine-wheel for breakfast. That emphatic gentleman probably lived to suffer severely from indigestion, if he made good his part of the bargain.

About 1828, George Stephenson was cross-examined by a Parliamentary committee in regard to constructing a railroad from Liverpool to Manchester, and a member of that body closely questioned the great engineer, the interview being thus given in an authoritative work on railway history:

"Well, Mr. Stephenson, perhaps you could go seventeen miles an hour?"

"Yes, certainly."

"Twenty-five, I dare say, you do not think impossible?"

"Certainly not impossible."

"Dangerous?"

"Certainly not."

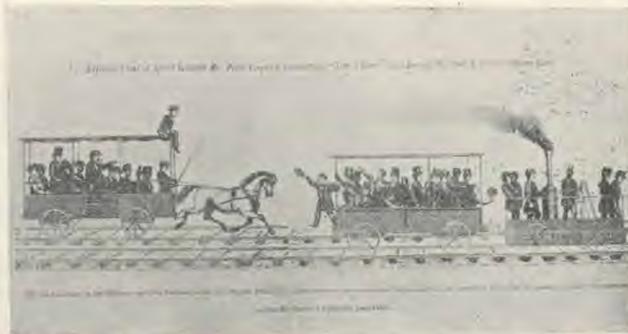
"Now, tell me, Mr. Stephenson," said the Parliamentary member with indignation, "will you say that you can go thirty miles?"

"Certainly," was the answer as before.

Questions ended for the time, and the wisecracks of the committee burst into a roar of laughter at the wild-eyed inventor who proposed such a preposterous thing. But Stephenson built the road, and on his trial trip astonished the world with the then remarkable speed of thirty-six miles an hour.

In those days railroads were regarded as so impractical, that there was determined opposition against their construction. When the Liverpool and Manchester Railway was started, landowners and canal companies sought in every way to prevent the building of the road. The surveyor and his assistants were attacked with guns, pitchforks and sticks.

People did not believe that the railway could ever supersede the stagecoach. The *London Quarterly Review* gravely observed: "As to those persons who speculate on the making of railroads generally



In those days it was a question which would win the race.

throughout the kingdom, and superseding all the canals, all the wagons, mail and stagecoaches, post chaises, and in short every other mode of conveyance by land and by water, we deem them and their visionary schemes unworthy of notice."—"Wonderful Inventions," John Timbs, p. 297. London, 1868.

Frightful Speed of Fifteen Miles an Hour

Early railroad efforts in America were likewise marked with ridicule and incredulity on the part of the general public. Henry Meigs, a member of the New York Legislature, in 1817, "came to be regarded as a proper subject for a strait-jacket, because he expressed his belief that steam carriages would be operated successfully on land." ("When Railroads Were New," C. F. Carter, p. 11.)

In 1828, a debating society made a request of the school board in Lancaster, Ohio, for the use of the schoolhouse for the discussion of the question as to whether or not railroads were practical. Their request was denied, and the following reason was assigned by the board:

"You are welcome to use the schoolhouse to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour, by steam, He would have clearly foretold it through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

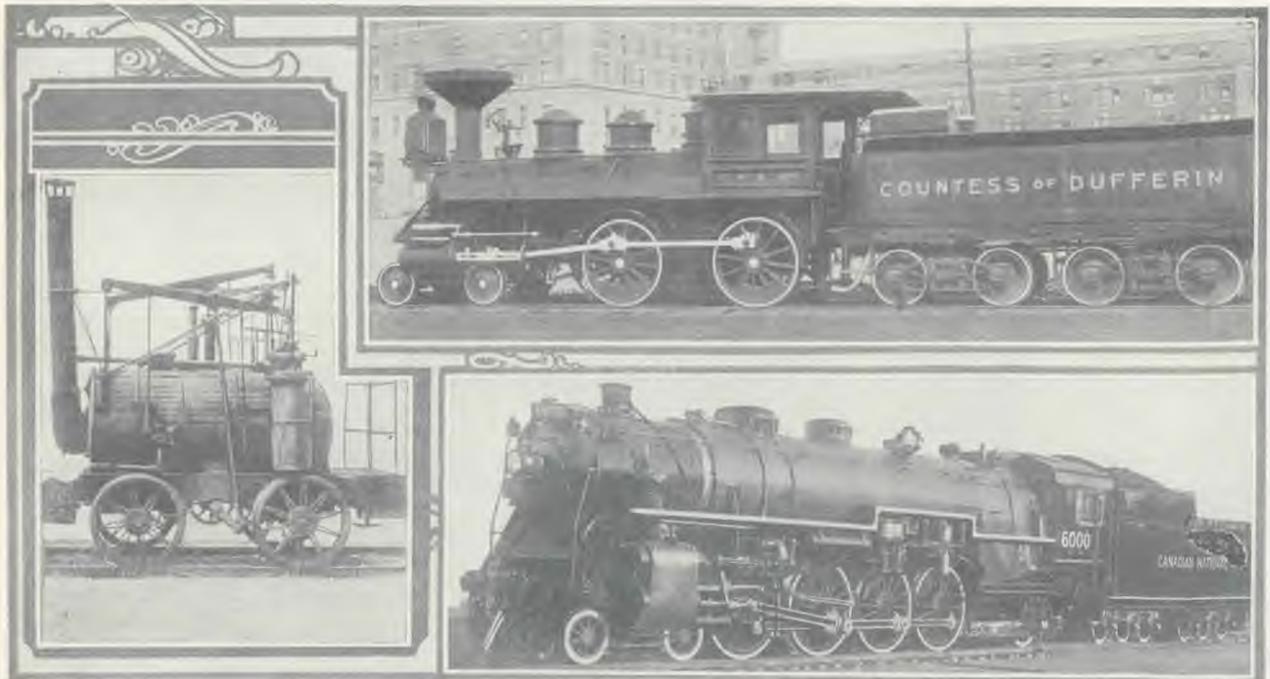
Today everybody so readily recognizes how

essential railroad facilities are in the development of a city, that it is difficult to understand the attitude that was sometimes taken in those early days toward railroad construction. In his book "When Railroads Were New", page 11, C. F. Carter records the singular fact that "Dorchester, Massachusetts, in a town meeting assembled in 1842, instructed its representatives in the legislature to use their utmost endeavours to prevent, if possible, so great a calamity to our town as must be the location of any railroad through it."

When the earliest railways were started in America, the passengers were subjected to experiences almost unbelievable to us today. On those first railroads a slight rainfall would make a locomotive take to cover; fearing that sparks from the smokestack would set fire to the train, the engines would often be abandoned for the night; oftentimes teams of horses would be called on when the engine gave out, to drag the passengers to their destination.

As you think now of the thousands and thousands of passenger trains the world over that are speeding on their way every minute by day and by night in all kinds of weather, you will perhaps smile at this first railroad advertisement ever published in America, which appeared in a Philadelphia paper: "NOTICE! The locomotive engine (built by M. W. Baldwin of this city) will depart *daily when the weather is fair*, with a train of passenger cars. In bad weather horse cars will run on the same schedule."

Glance over the accompanying rules for travellers on the first railway in England, and it will give you



Three stages in the romance of railroading. "Puffing Billy," built in 1813, was the father of today's locomotive giants. The "Countess of Dufferin" exemplifies the pioneer railroad engine of the Canadian West. The third is one of the present-day powerful and speedy engines of the Canadian National Railways.



Capreol-Parry Sound motor car. This is a new form of equipment that helps the railroads to meet bus-line competition.

some idea how far railroading has advanced during the last century. It reads: "*Copy of the Rules for Travellers on the First Railway.*"

"1. Any person desiring to travel from Liverpool to Manchester, or vice versa, or any portion of the journey thereof, must, 24 hours beforehand, make application to the station agent at the place of departure, giving his name, address, place of birth, age, occupation, and reason for desiring to travel.

"2. The station agent, upon ensuring himself that the applicant desires to travel for a just and lawful cause, shall thereupon issue a ticket to the applicant, who shall travel by the train named thereon.

"3. Trains will start at their point of departure as near schedule time as possible, but the company do not guarantee when they will reach their destination.

"4. Trains not reaching their destination before dark will put up at one of the several stopping places along the route, for the night, and passengers must pay and provide for their own lodging during the night.

"5. Luggage will be carried on the roof of the carriages. If such baggage gets wet, the company will not be responsible for any loss attaching thereto."

The progress of railways in efficiency and the growth of railroad mileage since those early days has been tremendously rapid. In 1850 there were only some sixty-six miles of railroad in all the British colonies. But since then Canada's railroad mileage has increased rapidly and today she has more than 35,000 miles. This is greater railroad mileage per head of population than possessed by any other country in the world.

The oldest passenger railroad in the United States is the Pennsylvania line. Its charter was granted in 1823 and operation was started in 1832. Colonel John Stevens, of New York, is credited with being the father of that line as well as the father of American railroads in general.

Before 1830 the length of lines in working order in the United States amounted to twenty-three

miles. Today, not quite a century later, there are in this country more than 250,000 miles in working order, enough to encircle the globe ten times.

Although the railway is little more than a century old, there is enough railroad mileage in the world to reach to the moon and back. And there is a significance to this that we should not fail to notice.

Up to about a century ago, when men travelled by land, they travelled in about the same way and by the same methods as Abraham, nineteen hundred and twenty-one years before the birth of Christ, journeyed from Ur of the Chaldees to the land of promise—on the back of some beast, or in some cart, chariot, buggy or coach drawn by a domesticated animal. For thousands of years no other mode of travel had been devised.

Running To and Fro—A Prophecy

Why has all this wonderful development in railroads and other methods of rapid transit come during the last century? Can you explain why that during the four thousand one hundred seventy-three years that passed from the time that man began to inhabit the earth following the deluge no man ever made a passenger train run until 1825? Why should the world run on in the same old slow way so long before man learned to harness the mighty forces of steam, electricity and gasoline to his chariot, and to make them minister to his desire for running to and fro swiftly on business and pleasure?

Bible prophecy answers the question. Twenty-five hundred years ago the angel Gabriel said to the prophet Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Here is a clear-cut prediction that the time of the end will be marked by an outstanding increase in knowledge and in travel, and a revolution in transportation.

The astonishing development of rapid transportation within our own time is a striking fulfilment of this prophecy. While there was no practical

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Why "THIS Gospel of the Kingdom"?

By FREDERICK W. STRAY

TELL us, what shall be the sign of Thy coming, and of the end of the world," (Matt. 24:3) the disciples questioned.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," (Matt. 24:14) the Saviour answered.

The little knot of twelve men, gathered out from the humble walks of life in old Judea, hung breathlessly upon the Master's teaching, and particularly upon His descriptions of the second advent and the glorious kingdom of Christ to be established in the earth. The great question on everyone's lips, when some future prospect of special promise and pleasure is held forth, is invariably, "When?" In harmony with all human experience, the disciples framed the oft-repeated question, "When? When?"

The statement quoted from the Saviour's answer was not all of His reply, nor did it include all the signs given. However, it was the climacteric sign. He briefly surveyed the future history of the world with its oft-recurring wars, famines, pestilences, earthquakes, and then set forth the world-wide proclamation of "this gospel of the kingdom" as the last great sign of the end of the age, and of the eminence of the second advent.

When Will This Sign Be Fulfilled?

In all sincerity, with all the honesty of soul and clarity of purpose that I can summon, I propound the question to my fellow Christian, be he minister or layman: Can this great sign ever be fulfilled if the very portion of the gospel given to the disciples that day be omitted?

We read the gospel according to Matthew and find the whole twenty-fourth chapter given up to a detailed rehearsal by the Saviour of the events which would lead up to His second coming, and by which the believers might know when that coming was near. We turn to Mark, and "this gospel" includes in the thirteenth chapter the same signs. According to Luke, "this gospel" in chapter twenty-one gives a rehearsal of the signs which should precede the second coming.

It is therefore my conclusion that these signs of the second advent of Jesus were included by Him in the gospel and must be "preached in all the world for a witness unto all nations" before the end, in fulfilment of the Saviour's prophecy.

Who Is to Preach It?

Now then, who is to preach it? Evidently it must be preached by those who believe it. The Modernist, who scoffs at the second advent, can never accomplish the task, for his lips are sealed by unbelief to affirmation of the great New Testament doctrine of the literal, personal, visible return of the Lord Jesus to this earth as King. We conclude that the message of the advent can and will be carried

only by adventists — those, without reference to church membership, who are firm believers in the return of our Lord, "according to the Scriptures."

But again, like in Gideon's army, there are still too many in the ranks of those who profess to believe in the second advent to fulfil our Saviour's prophecy, for "this gospel of the kingdom" declares that "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Those who preach "this gospel of the kingdom" will point to the fulfilment of these signs in the natural world, this sky writing by a heavenly hand, advertising the soon-coming kingdom of God upon earth, and the kingship of Jesus.

Therefore, the messengers of the advent, when the advent is

near, must unhesitatingly declare and be able to point with unerring accuracy to these historic events as fulfilment of the Saviour's prophecy. Those who preach "this gospel of the kingdom" will not be deceived by any doctrine that associates any manner of secrecy with the Saviour's return. They will have heeded the Saviour's own warning, and



"Fear God, and give glory to Him: for the hour of His Judgment is come."

will teach that He will come literally, visibly and personally; that "every eye shall see Him, and they also which pierced Him."

Sabbath Reform

Those who preach "this gospel of the kingdom" will understand the prophecy of Daniel. (Matt. 24:15.) When they kneel in prayer and consider "this gospel of the kingdom" in its fulness, they will think of the Sabbath of the Lord which is included in it, for the Saviour instructed the apostolic church in view of the impending invasion of Judea by the hosts of Rome, and the destruction of Jerusalem, to incorporate the Sabbath in their prayers, that the believers throughout Judea in towns and in the fields might not be compelled to flee upon the holy Sabbath.

The Sabbath now, as then, and then as forever in the past, is the seventh day of the week; for it is written, "The seventh day is the Sabbath of the Lord thy God." The Lord of the Sabbath is the same "yesterday, and today, and forever," and without a doubt the Sabbath of the Lord is the same "yesterday, and today, and forever." It is certain that when the kingdom of God shall be established in the earth, and the Lord's prayer shall be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven," that "from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

Therefore, the pre-advent message shall be preached by Sabbath-keeping believers in the advent, who shall preach, not "another gospel," not a perversion of the gospel; not traditions of the elders and the commandments of men in place of the commandments of God; not a portion of the gospel; not a mutilated gospel, but a full and complete gospel as it is written in the Book of books.

In John's great vision of the events which should succeed apostolic days, the history of the church in the days of the second advent was foretold. He saw the symbol of an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. The product of this preaching is brought to view in verse twelve. Here is the divine photograph of the people made ready for the coming of the Lord, gathered from all the nations and tongues of earth, ready to welcome their Saviour, able to stand in His presence, able to endure the glory of the coming of the Lord. "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." The second coming and the end of the age immediately follow in verses 14 and 15, in this remarkable prophecy.

Bible Societies and an Age of Missions

Without a doubt God uses every agency possible for the salvation of souls. Every deep-thinking,

well-instructed student of Scripture must say with the apostle Paul, "Notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. 1:18. So with different degrees of approach to the full and complete gospel, the work of foreign missions is carried on by many societies with varying shades of belief. Modern missions abound with thrilling experiences of very devoted men and women of many denominations, wonderfully blessed of God in preaching and living Christ amongst the heathen. One of the great agencies, if not the greatest in the hands of God for the extension of the gospel, is the work carried forward by the Bible societies.

We must conclude, however, that all direct missionary service of the churches of Christendom, insofar as it may fall short of preaching fully and completely as the Lord can do through frail human agencies "this gospel of the kingdom," is auxiliary, and overruled by the Lord as co-operative to the great end of the final and complete "witness unto all nations" before the end come.

Giving Meat in Due Season

The real sign of the near approach of the second advent is not primarily in this auxiliary and co-operative work, but in the ringing message of the second advent with emphasis laid on all the signs given by the Lord Jesus, and by prophets of the Bible. This includes the preparation of heart and life essential to "translation without seeing death" when the Lord appears.

We cannot dictate to God; we cannot force our ideas upon Him. He is the Sovereign of the universe. He is supreme. His will is the law. His way is the truth. He knows what heaven is, and what it must continue to be. He has weighed rebellion in the balances of the sanctuary. He knows what is the "safety first" necessity for the future salvation of humanity and all created intelligencies. He has sworn that "affliction shall not rise up the second time."

Therefore, His way, His method, and His message, is the only way, and method and message that can ever prepare a soul for translation without seeing death at the actual appearing of Jesus Christ.

May the Lord help all in this last time to find His way, follow His method, believe and accept His message, and join the host of the messengers of the advent, pressing on with unalterable conviction that "this gospel of the kingdom" is the truth, and with undying devotion to its speedy proclamation "in all the world, for a witness unto all nations."

"And then shall the end come."

Grieve not: though the journey of life be bitter, and the end unseen, there is no road which does not lead to an end.—Hafiz.

Where the Church Has Failed

By CHAS. M. SNOW

MR. A. C. WILLIS, president of the Australian Labour Party, was speaking at the Friends' Meeting House, Sydney, on the question of where the church had failed, when he essayed to point out to the church what it ought to do to get right and to carry out our Lord's purpose in the earth. He was speaking under the auspices of the Industrial Christian Fellowship, and in his address made the following striking statements:

The Carpenter of Nazareth

"As long as the minds of the workers never rise above the question of wages—how much money they are going to get at the end of the week—the great humanitarian cause of Labour will never come into its own.

"The church has failed in the work it has to do," he declared. "Cast aside the pomp and ceremony built around the teachings of Christ, and we have in the lowly Carpenter of Nazareth the very pivot on which the great Labour movement revolves.

"The church has failed because it has pandered to the wealthy and remained a silent eye-witness to

the injustices heaped upon the poor. Christ drove the thieves out of His temple, but the organization of the church has not been strong enough to keep them out—they have got back again.

"If this Christian Fellowship movement can drive out these thieves and make the world a better place to live in, it will have done a wonderful work, and will become the soul of the Labour movement."

It is very true that the church that permits thieves within her ranks, and does it knowingly, is in need of the same cleansing that the temple of old received. It is also true that the church that panders to the wealthy and leaves the poor to shift for themselves is in need of a reformation. And it is true that the church—when we speak of the whole of Christendom—is not as spiritual as it ought to be. It is very true that the church that gives attention to forms and ceremonials to the exclusion of the deeper spiritual meanings of what the church stands for is losing its way.

But what is going to put it right? Will the One Big Union take the church's place and do the work that the church was established to do? Is the



Christ was not exclusive, and He had given special offense to the Pharisees by departing in this respect from their rigid rules. He found the domain of religion fenced in by high walls of seclusion, as too sacred a matter for everyday life. These walls of partition He overthrew. In His contact with men He did not ask, What is your creed? To what church do you belong? He exercised His helping power in behalf of all who needed help. Instead of secluding Himself in a hermit's cell in order to show His heavenly character, He laboured earnestly for humanity.—"Desire of Ages."

Australian Labour Party commissioned to do the work which the church has failed to do? Suppose we grant that the church has failed—utterly failed. Is there any organization in this world that is capable of stepping into its place and carrying on to a successful culmination the gospel commission that was given the followers of Christ? If the Lord Jesus Christ can no longer work through His appointed body in this world for the accomplishment of His purpose, then it is not the church only that has failed—Christ Himself has failed, the gospel is a failure, there is no salvation for sinners, the world is without God and without hope, and only a black despair looms up ahead, and oblivion is the end.

Christ Has Not Failed

But this can never be. Christ has not failed, and He will not fail. He will always have a representation in this world through which He can reach the needs of mankind. It does not follow that because there is poverty and pain in the world, therefore the mission of Jesus Christ has failed. He has never promised that there would be no poverty; but He has promised to save the poor. He has never promised that He would sweep the rich out of the world, or divide their riches among the poor; but He has promised to let His blessing rest upon those who meekly follow Him. The poor may have pain and have to suffer without much human aid, while the rich in their pain have the best that surgery and medical skill can give them; but He has promised to the poorest in this world's goods a home where sickness and pain can never come. A poor man who humbly walks with God is thus better off than a rich man who fares sumptuously every day and passes out of this life to await the reward of the workers of iniquity.

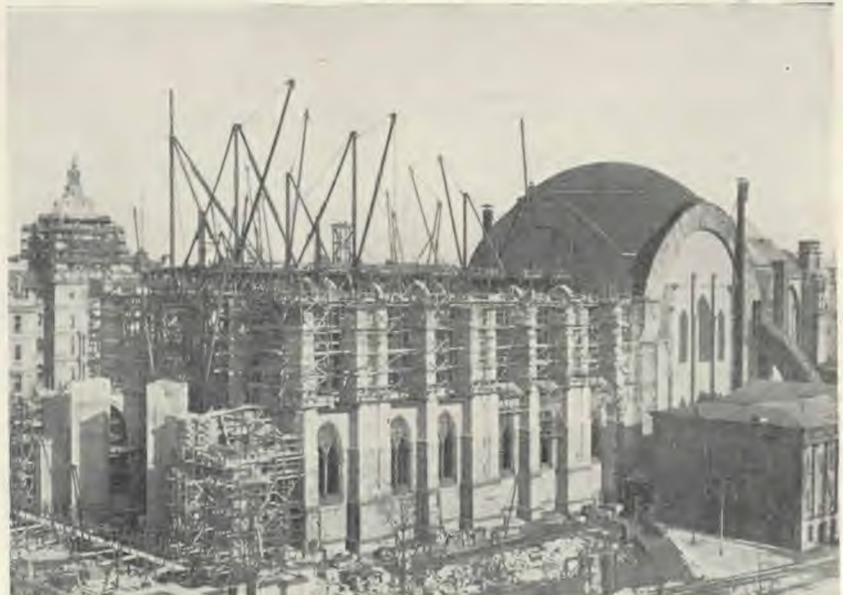
Jesus Christ did not come to this world to make it a comfortable place to live in; that is, that was not His chief object in coming here. There are many in this world at the present time who think that because wars come, and because poverty is here, the church has not been doing its duty. It will do what it can to ease the lot of the poor; it will use its influence in the interests of peace and against war; but its great mission is to preach salvation from sin, to show men the possibility of eternal life and how to attain to it; to let the world know that there is an unremitting warfare on in this earth between sin and righteousness, and that soon Christ is coming to put an end to the conflict and to

reward the righteous and punish the wicked.

The greatest fact that faces this world today is the fact of the nearness of our Lord's return. He is not coming to punish the wicked rich and reward the wicked poor, but to punish sin wherever it is, and to reward righteousness and faithfulness wherever it may be. This world in its present state is not man's home. A better world than this is to be the home of the faithful. It will not come until the controversy with sin in this present world is ended; and then only those will have a part in it who have proven faithful to the principles of Christ's kingdom.

No doubt the church has failed to be as wide awake as it ought to have been; no doubt many ministers have preached for salaries rather than for souls; no doubt sections of the church have forgotten the church's mission in the world, and have pandered to pride, vanity, and even oppression. And yet, through it all, the Lord Jesus Christ has had a faithful company in the world who were doing His work, even under trying circumstances, and souls were being tested as to their worthiness or unworthiness by the attitude which they assumed toward His true representatives and the message they bore.

A day will come when God will say of all the churches in the world except His own peculiar, faithful remnant, "I will spue thee out of My mouth." But even then He has His remnant, and they do His work to the very last, and are taken up out of this world's welter of woe and distress and perplexity and war and hatred to the mansions He has gone to prepare for His faithful people. The day when that separation will come is drawing on apace, and happy will they be who are found among that small, though despised remnant.



A new snapshot of New York's \$15,000,000 shrine, the Cathedral of St. John the Divine, slowly but surely taking form. When completed, this will be one of the greatest religious structures in all the world.

Is Sunday Keeping Out of Date?

Shall We Join the A. D. S. or the S. D. A.?

A. S. Maxwell, Editor of "Present Truth," Tells of the Decline in England of Strict Sunday Observance

SUNDAY is evidently getting into very serious straits. The "A.D.S.," or "Alliance for the Defence of Sunday," is getting quite alarmed. Indeed it has started a new campaign in an endeavour to save "that which remains." "Sunday in Peril!" is a characteristic advertisement, and the facts published by the Alliance go far to substantiate its fears.

On the ninth of June the supporters of the Alliance held a "Great Representative Meeting" in the Kingsway Hall, London. It was quite largely advertised, at least in the religious press, and many distinguished persons were invited to grace the platform. Anxious to hear the arguments which

the attendance "did not adequately represent the popular interest in the subject." But despite all these assurances the impression remained very pronounced that the Sunday institution must be in a precarious situation if its most enthusiastic advocates could not muster for their "Great Representative Congress" more than one hundred and forty supporters.

This impression was further deepened by the facts brought out by one of the speakers. He told of the vast and increasing number of shops all over the country that are being opened on Sunday, of the hundreds of thousands of persons who crowd the Sunday markets of Whitechapel, Bethnal Green, and other parts of the east end of London, and of the millions more who use Sunday as a day of sport and pleasure rather than as a day of worship and rest.

The impression was still further accentuated by the proposals made by these defenders of Sunday as to their future activities. Several resolutions were brought forward, two of which were of some interest.

They actually voted that representations should be made to the League of Nations to make Sunday the authorized day of rest for the world! Then they agree to express approval of a bill to be brought before Parliament shortly to compel the Sunday closing of shops.

These recommendations seemed to us like the actions of a spoiled child, who, unable to get his own way by persuasion, begins to throw stones. Or perhaps a better illustration would be that of the irate parent who, having failed to convince his child of a seeming duty, resorts to corporal punishment.

Exactly what good the A.D.S. expects to accomplish by its proposed Sunday Law, we find it difficult to conceive. It may, possibly, succeed in closing shops and markets against Sunday trading, and perchance close the parks against Sunday games. But, what then? Do they suppose that Sunday will be any the better observed for that? If they succeed in their purpose, will they have in any way furthered any spiritual interest? Will they have promoted in the slightest degree the king-



Before the advent of motor cars.

such a gathering would surely provide in defence of this historic institution, we attended.

But something must have gone wrong with the arrangements. At the afternoon meeting not more than fifty people were present. At the evening session, which was to have been the largest gathering of all, not more than one hundred and forty out of the twenty-five hundred seats in that large hall were occupied. What was worse, the distinguished persons did not put in an appearance. True there was one bishop present and the secretary of the Grocers' Association and one or two others of perhaps equal importance, but the large number of telegrams of "regret" was particularly noticeable.

Of course the speakers blamed the strike and the weather in general for the poor attendance. In rather familiar words they assured the audience that

dom of God? You cannot legislate people into heaven. If you cannot woo them thither by love, then you certainly will never succeed by force.

No, the A. D. S., in its proposal to resort to the legal enforcement of Sunday, has revealed its own spiritual bankruptcy. Having failed to convince the nation of the spiritual value of Sunday observance, and finding itself no longer able successfully to persuade, it now seeks to coerce. It is a great folly, opposed to every Christian principle and to freedom of conscience, and is doomed to failure from the outset.

However, having come to the present situation, facing the fact that the Sunday institution has already been discarded by millions, and seeing its supporters in such desperate plight that they must resort to legal methods, it is as well that some consideration be given to this theme of the weekly rest.

One thing is certain, and that is that man needs at least one day in every seven for relaxation of body and uplifting of soul. So abundantly has this been demonstrated through the centuries that it needs no further proof. We strongly believe that every human being should enjoy a weekly Sabbath, and we are in entire sympathy with all the beautiful expressions used by the A. D. S. concerning this principle.

Where we differ fundamentally with the Alliance is in the day that they seek to defend. The fact is that Sunday has no place whatever in the divine program. It is a papal institution, passed on to the modern churches, with sundry other errors, at the Reformation.

The only Sabbath known in Bible times was the seventh-day Sabbath, now commonly called Saturday, and it was that day that was observed by Christ and the apostles, and indeed by all the people of God from creation onwards. "Remember the Sabbath day, to keep it holy," says the fourth commandment. "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Puritan Sunday having now become hopelessly a back number, may we not well ask if the time has not come for a return to the real Sabbath of God's commandment?

It seems to us that one of the main troubles with the A. D. S. is that its letters are in the wrong order. They should read S. D. A. The energies of the Alliance are being misdirected. Instead of launching a forlorn hope in defence of Sunday, it should join the Society for the Defence of the Sabbath. Then its supporters would find themselves on the side of God and, using God's methods, might rightly expect His blessing and success.

When we get back to defending God's Sabbath instead of endeavouring to bolster up an institution that He has never authorized nor sanctified, we may expect the divine approval to rest upon our endeavours.

We need not become distressed over Sunday's misfortunes. What is needed today is not more support for the A. D. S., but more genuine S.D. A's., who, as *Seventh-day Adventists*, will stand fearlessly for the defence of the seventh-day Sabbath and courageously contend for the faith once delivered to the saints, the faith of our Lord, Jesus Christ.



Drunk and Lascivious in Holy Week, from the original picture by L. Breton.

THE PURITAN

To Sunday came I, O profane one
 Where I saw a Puritan one
 Hanging of his rat on Monday
 For killing of a mouse on Sunday

The Criminal Tide Rapidly Rising

By E. HILLIARD

WE are living in the midst of an epidemic of crime. Today there exists such an appalling condition of criminal deeds that thoughtful, God-fearing men and women are alarmed and are asking what can be done to stay the tide of evil. Theft, murder, rapine, robbery, and deeds of the darkest hue are perpetrated on every hand. All over the world there is a fiendish, brutal destruction of human life. Where can a man declare himself to be in safety? Not on the streets of our large cities; not in our rural districts; not even within his own dwelling is he safe.

According to the Associated Press, a man, with his family, was driving in his car along the public highway. He tooted his horn for some boys to clear the way. After he had passed a short distance one of the lads drew his gun and deliberately fired into the back end of the car, wounding a lady in the neck. Incidents have been reported of bullets crashing through windows of dwellings, killing some of the inmates, and wounding others, while they were visiting with neighbours or reading the daily news; and the fiend escaped justice by disappearing in the darkness of night. If a person can not count on safety when journeying on the public highway, or when in the quietude of home life, where can he abide in safety?

Perilous Times

These diabolical deeds, often perpetrated without provocation, indicate that we are living in the perilous days of which the apostle Paul wrote, "This know also, that in the last days perilous times shall come." He then enumerates a long list of sins which characterize these days of peril to human life. At the head of the list stands the love of self, which is the mainspring of all other sins. "For men shall be lovers of their own selves." The apos-

tle then mentions children who are "disobedient to parents, unthankful, unholy, without natural affection," who today contribute so largely to the increase of crime.

Sensational literature plays no small part in the education of our youth. Many popular magazines of the day are filled with sensational stories that are moulding youthful minds and inciting to deeds of evil. These youth are gradually brought to the point where their inflamed ambition is aroused to see what they can do in committing crime and evading punishment.

Another contributing cause is the tragedies and love-sick scenes boldly pictured on theatrical and movie bulletin boards that inflame the minds of the youth with evil, immoral thoughts. When parents with their children sit night after night viewing these scenes of debauchery thrown upon the screen, what can be expected of the rising generation but a crop of criminals?

The primary cause for the increase of evil lies within the walls of home. A certain writer has said:

"It is by the youth and children of today that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world! — *"Ministry of Healing,"* page 351.

The Rising Generation

The lack of parental training has given to the world a selfish, wilful class of youth who are determined at all hazards to gratify their love



An impressive snapshot of Vesuvius in action, made recently by an intrepid camera man who was actually within the crater while he was getting the picture. Examine the cloud of smoke and steam carefully and you will find plainly outlined the form of a dog's head, immediately above the mouth of the crater, with face pointing to the right.

for sinful pleasure. In many instances parents have been brutally murdered by their own children that they might come in possession of the estate. Such are surely without natural affection, fiendishly wicked.

Judge John F. McIntyre, of the Court of General Sessions, New York, and also one of the most brilliant and experienced criminal lawyers in the United States, when interviewed by a writer for the *Good Housekeeping Magazine* was asked, "To what do you attribute the crime wave among our youth? Or do you hold that no such condition exists?"

The judge promptly replied: "I object to the term 'crime wave.' It suggests a temporary outburst. In my opinion the criminal tendencies acutely apparent among our youth today are not an outburst. They are rather the logical climax of the slow, steady increase in crime among our young people which commenced twelve or fifteen years ago and is still mounting rapidly."

When the judge was asked if he was referring to minor offenses, he said: "My experience in this court leads me to believe that the most of the serious crime in our country today is being carried on by young people. Certainly it is true of New York County. Our vicious criminals here—our forgers, burglars, murderers—are young people between the ages of sixteen and twenty-three."

New York County is not an exception to other counties in the United States. In all parts of our republic and in other countries as well, the bulk of crime is attributable to the young people of today. Merchants have told the writer that handsome, well-educated young women in the upper social circles are frequently found among shoplifters. "In many instances," said Judge McIntyre, "our young men criminals are college graduates."

A Judge's Opinion

When asked for the primary causes for young felons' pouring into his court instead of middle-aged felons', he took a sheet of paper and wrote the following causes:

1. Lack of religious training in childhood.
2. Absence of parental authority and discipline.
3. Failure to instill ideals of modesty and chastity in female children.
4. The production by dissipated parents of paranoiac children.
5. Unsupervised amusements: including especially



"Train up a child in the way he should go; and when he is old, he will not depart from it."

"joy riding," cheap movies, and indecent modern dances.

6. Lack of proper recreational facilities in most neighbourhoods.

7. Unwillingness of young people today to work hard, and indulgence of this laziness by foolish parents.

The judge stated that he had given the causes in the order of their importance, and added that he wished he could stress fully the immense importance of number 1.

Very few families today of church membership have family worship or give any religious instruction to their children. They leave all to their pastors, and sometimes pastors are found who have not established the family altar in their own homes. Is it any wonder, as Judge McIntyre says, that crime is rapidly mounting? These startling causes for the increase of crime should be a warning to parents and pastors to be faithful in their respective positions of divine trust. All should be done that possibly can be done to stay the tide of evil that is ruining the youth, endangering society, and filling the hearts of parents with the bitterest sorrow.

Editorial

Lights and Shadows on the Papacy

The vitality and growth of the Roman Catholic Church and especially the growing post-war influence of the Papal See in world politics is a matter of grave concern to all conscientious Protestants. In some quarters this takes the form of Ku-Klux Klans and other meddlesome societies, secret or otherwise, who would boycott Catholics and any others who might fall under the ban of their displeasure. Such societies and methods are entirely out of place in Canada. We are not blind to the fact that the Romanists are themselves flagrant violators of the principle of religious liberty in countries where they are in the majority and have the power; but that does not excuse or justify counter intolerant methods in dealing with religious differences in Protestant communities. Good religion is not promoted either by force or by ignorance. We are not to persecute and hate or place under any social or political handicap our neighbours who disagree with us in our religious views. For his religious views every good citizen is accountable to God alone, so long as he does not infringe upon the equal rights of his neighbours. The golden rule admonishes us not to do as others would do unto us, but rather do as we would wish to be done by. Some of my

most intimate and valued friends are Roman Catholics. After having associated with them in the most friendly and neighbourly way, attending their services, reading their literature and talking with the priests, and teaching school in a district that was entirely Catholic, I feel able to express an unbiased estimate of the papal system at its best and at its worst. Catholicism is worse than some Catholics and better than others. And it is true also of Protestantism that professed Protestants are often miserable representatives. No doubt there are immoral priests and history does not paint an attractive picture of the characters of some of the popes; but what Protestant church can boast that none of its leaders have ever disgraced the profession of a holy ministry?

On the other hand, many of the priests and nuns are not only pure morally but most devout, conscientious and self-sacrificing servants of God and humanity. The papacy at its best is a marvelously efficient human organization for charitable and educational purposes, a human substitute for Christianity; and at its worst it is a perversion of Scriptural Christianity and a usurper of the prerogative of Christ. God has used and still uses the Roman Church, in spite of all this. God does not wait to

find perfect instruments in order to do His work. Paul says that God uses weak, foolish, despised and even base instruments, that no flesh can glory in his presence. (1 Cor. 1:27-29.) God used Nebuchadnezzar, the heathen king of Babylon, and called him "My servant" before he was converted. Admitting that God uses men or organizations is vastly different from approving all that they do. The weakest and worst thing about the claims of the papacy is its claim to exclusive divine authority: having the keys of the kingdom inherited from Peter.

When Peter set up his human opinion against the Word, Jesus said unto him: "Get thee behind Me, Satan: for thou savourest not the things that be of God, but



The Duke of Abercorn, Governor of Northern Ireland unveiling the memorial to the war dead of all religious denominations, at Armagh, Ireland. It is said that the Catholics of Northern Ireland, through their spokesman, Cardinal O'Donnell, boycotted the memorial and absented themselves from representation at the unveiling ceremonies.

the things that be of men." The church that is built upon Peter or any fallible man is built upon Satan. Insofar as the Roman Catholic Church or the Lutheran Church or the Adventist Church or any other church sets up regulations and standards contrary to the written Word, it is to that extent antichrist. And the apostle John says that the existence of many antichrists is an evidence that it is the "last time."

"Hell Abolished Again"

On page twenty-two we reprint under this encouraging caption an article from the *Literary Digest* of October 30, 1926. Every little while this question of eternal torment stirs the theological waters. But usually after a short and comparatively local acrimonious debate it subsides, leaving hell about as indefinite and generally unsatisfactory a place of abode as it was before the effort to abolish it. These discussions are rather embarrassing to the clergy of the older churches, for loyalty to their creeds puts them at variance with the spirit of the age, and so to them discretion generally commands silence on the subject.

It is safe to say that the majority of people do not today believe that the greater part of the human family is destined to eternal torment in a literal lake of fire and brimstone, and yet none of the older churches is likely to come out with an open denunciation of the doctrine. But little is heard on the subject from the pulpit and the evasive and philosophical interpretations of texts of Scripture that are depended upon to support belief in an ever-burning hell indicate that many of the most zealous Fundamentalists had rather not be pressed for a definite public statement of their personal views on the fate of the wicked. The Modernists simply eliminate everything from the Bible that does not harmonize with their reason and sense of right. In dealing with a somewhat similar situation among Jewish sects, the Saviour once said: "Ye do err, not knowing the Scriptures, nor the power of God." The truth is that the doctrine of eternal torment has no foundation in the literal teachings of the Scriptures either in the Old Testament or in the New, but is borrowed from pagan mythology. It is entirely out of harmony with the spirit of either human or divine justice and is subversive of the purpose of God and of the gospel of salvation of believers



THE BATHS OF THE DAMNED

This natural phenomenon is located about eighty miles from Constantine, the largest city in Algeria. It is a hot spring from which boiling water is continuously bubbling and some chemical property in the water causes it to turn to stone soon after it strikes the air. Algerians tell the following legend about the spring: A rich merchant of Bagdad married his own sister, and later, repenting, journeyed overland to the hot spring, into which he cast himself to expiate his sin. They say that Allah caused his body to disintegrate, and this, bubbling up with the water, becomes stone and forms a warning monument to others who might be tempted to do as he did.

through the vicarious atonement of Jesus Christ.

Unfortunately, the Reformation did not complete its work. In reviving the apostolic doctrine of justification by faith the reformers did not clear out all the festering human traditions that had crept in and marred the church during the period of "falling away" following the close of the apostolic age. Reformers and teachers of unpopular truth get so few thanks for their efforts that we would be tempted also to keep still, were it not for the fact that the doctrine of eternal torment aims at the very heart of Christianity, and if it is true, robs us of a Saviour. Even those who think that unbelief in eternal torment is undermining faith in the Scriptures can get but little satisfaction out of the horrid pictures of the fate of the damned as portrayed by Dante.

Our only hope of eternal life rests upon the good news that Jesus is become our substitute and that He has paid the penalty for our sins. But if eternal torment is the penalty for sin, He never paid the penalty, even the Son of God could not pay it for us, and we would have no Saviour. He did not go into eternal torment. He did die for us. He "poured out His soul unto death." "By His stripes we are healed," and through His resurrection we may have hope of a future life. Believing as we do in the inspiration of the entire Scriptures of the Old and New Testaments, we fail to find any text that must reasonably be interpreted as supporting the doctrine of eternal torment. We must

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Trying to Unscramble the Church and State Egg



George A. Miller, Bishop of the Methodist
Episcopal Church.

MEXICO has fertile soil, good climate, rich mineral resources and a people capable of great achievements; but after four hundred years of contact with European civilization, the majority of Mexicans are illiterate, the government is unstable and the natural resources undeveloped. What is the reason? Most of our readers are not very familiar with Mexico, but lately we have read a good deal about the grievances of the Catholic Church against the government of President Calles; and believing that it will be of general interest, we are taking the liberty of presenting two views of the controversy from men who have had opportunities for personal observation of conditions from different angles. One is from a Methodist bishop and the other from a Roman Catholic Mexican bishop, and the quotations are taken from articles that appeared in the *Dearborn Independent* of January 15, 1927.

It seems quite evident to an impartial reader that the unfortunate situation in Mexico is only another illustration of the sad natural results of evil influences growing out of a prolonged and effective union of church and state. Jesus said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." But in spite of the fact that history and experience both teach that religion is purest and most helpful when it is freest from interference by the state, the pope still mourns in the Vatican his loss of temporal power, and Protestants have not recognized fully the wisdom of our Saviour's warning against the dangers and inconsistency of the church of God seeking an alliance with the politicians of a friendly state. The business of the church is to preach the gospel to every creature and lead sinners to repentance. The business of the state is to mete out civil justice to saint and sinner alike. The church has the Holy Spirit as its power, and the state has the sword and the policeman's club. Each has its own distinct sphere and each has a divine commission in its own sphere, but there can be no trespassing with safety.

Observations by Bishop Miller, of the Methodist Episcopal Church

"Is there religious persecution in Mexico? Recent mob demonstrations have resulted in burnings of property, and death for several victims. Witness the affairs of Irapuato, Oaxaca and Guadalajara during the summer of last year. The only part that the Mexican government has had in these demonstrations has been to disperse the mobs and mete out justice to the guilty parties. In every case the victims of the beatings and killings were law-abiding non Catholics, supposed in some mysterious way to be involved in the issue between the government and the Vatican. This statement is a proved historical

h ~~~ in Mexico

fact, devoid of religious bias. What is back of this unpleasant situation?

"Mexico is probably the most misunderstood country of the Western Hemisphere. To understand what is happening next door south, one must learn to think a little in Mexican values. For modern Mexico's past revolutions and present evolutions are not the result of political accidents or Latin cussedness.

"After three hundred years of Spanish colonial rule, the Indian of Mexico was worse off than before the conquest. Such accepted historians as Lucas Aleman, in his *History of Mexico* published in 1830, Augustin Rivera in his *Principios Criticos* of the Spanish rule in Mexico, and the authoritative *Mexico Across the Centuries*, agree that in 1821, when ninety-nine per cent of the people were unable to read or write, the Roman Church owned and controlled about one-third of the property values of Mexico. The Indians had been 'baptized but not Christianized,' according to Rivera, the accepted Catholic historian.

"What the church was doing with the Indian was to teach him to build cathedrals, great, beautiful works of art they were and are and will be for a thousand years; thousands of churches they built, splendidly constructed by those skilful Indian artisans. But it seems never to have occurred to the religious authorities to teach an Indian to build a schoolhouse or a decent place in which to live and raise a family. Schooling, matrimony and housing could wait on the building of great churches.

"Such is the background of Mexican life. As to the spirit of the ecclesiastical hierarchy that applied the power behind the throne in Mexico up to 1857, Article Four of the constitution of 1824 provides that, 'The religion of the Mexican nation is and will be perpetually the Roman Catholic Apostolic faith. The nation protects it by wise and just laws and prohibits the exercise of any other.'

"A reliable Mexican professor of history states that, 'The only religious persecution existing in Mexico has been inaugurated by the Roman Church against freedom of thought, Judaism, Masonry, Protestantism, and any other sect or individual who disagrees with the church.' The records of the bloody Inquisition in Mexico, open to inspection in the National Museum, furnish proof of the accuracy of Professor Camargo's statement.

"Article Twenty-four of the present constitution provides that, 'Every man is free to profess such religious beliefs as he may desire and to practise the ceremonies, devotions and other acts of his sect, either in the churches or in his private residence, as long as such observance does not constitute a transgression of the law'.

"The constitution of 1917 provides that (Article One Hundred and Thirty) 'In order to exercise the ministry



Rt. Rev. Pascual Diaz, Secretary of the Episcopal Committee of the Roman Catholic Church in Mexico.

in Mexico it is necessary to be a Mexican by birth.' And here is the centre of the present conflict between church and state in Mexico. No effort was made to enforce this measure until February of this year, when the archbishop issued a published statement saying that neither he nor any other good Catholic had any intention of obeying the constitution where it conflicted with the rule of the church, and that foreign-born priests would be maintained in office regardless of the provisions of the law.

"To this the government replied that since the church had forced the issue, the law would be now put into effect, and the deportation of foreign-born priests and nuns began forthwith. These 'religious' could have stayed in the country, as Protestants have done, by the very simple expedient of obeying the law. President Calles issued a statement about February 25 in which he affirmed the governmental policy of noninterference with any religion, but insisted that the constitution must be respected by foreigners.

"The cry for religious toleration need not be taken very seriously until such time as the Roman Church sees fit to relax its own iron hand. Protestants were generous in praise of the Eucharistic Congress in Chicago, which is exactly as it should be. But in 1916 the Roman Church made impossible the holding of a Protestant interdenominational congress in the city of Panama. Could such a gathering be held in any Catholic land? A little extension of that

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The Unpardonable Sin

By TAYLOR G. BUNCH

SIN is a little word with a big meaning and a sad history. Sin is the great destroyer. It has brought wreck and ruin to this earth, and for more than six millenniums has eclipsed the joy and peace of all creation. It was responsible for the fall of Lucifer, the rebellion in heaven, the fall of man, and the crucifixion of Christ. Tears, sorrow, war, and death are its aftermath. It is an epidemic, a moral disease that has fastened itself upon the vital organs of human society. The prophet describes it under the symbol of the dread leprosy plague: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isaiah 1:5, 6. What an awful picture! But it is the Great Physician's diagnosis of a sin-sick soul.

Sin is Scripturally defined as the transgression of divine law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. God gives no other definition, and men dare not change it. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24:5. Men are exhausting the vocabulary of human language in an effort to describe present-day conditions and their causes; but the divine delineation remains unrivalled.

When the Remedy Is Simple

There are different kinds of physical disease, and each passes through various stages of development. During the first stage, a simple remedy is usually all that is needed; during the second stage, a stronger one; and when the last stage is reached, frequently no remedy is efficacious—the results are generally fatal. It is then too late to effect a remedy. The dead line has been passed, and retreat is impossible. Likewise there are different kinds of sin, or rather different stages or degrees of sin. The first is the sin of ignorance, or the innocent transgression of divine law. This sin is less

serious than others, for "the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. "The priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him." Numbers 15:28.

Second, there is the sin of omission, which is a neglect of duty or a failure to measure up to full responsibility. All are guilty of this transgression.

Third, there is the sin of mistake, an unintentional wrong because of error in judgment or opinion; a falling short of the mark. "All have sinned, and come short of the glory of God." Romans 3:23. When we do our best, we are still far short of the character of God.

The fourth is the presumptuous sin, more serious than those thus far named. "The soul that doeth ought presumptuously, . . . the same reproacheth the Lord; and that soul shall be cut off from among His people." Num. 15:30. The margin says "with a high hand." "Presumptuous" is defined as "wilful, defiant, done with bold design, a violation of known duty." It is the sin of knowledge as opposed to the sin of ignorance. This sin is so serious and so near the last and fatal stage of the sin disease that the psalmist prayed: "Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Ps. 19:13.



In a field on the outskirts of Fez, Morocco, showing faithful Mohammedans answering muezzin—the call to prayer.

The Sin Unto Death

Presumptuous sin leads to the fifth, which is still worse, and is called "the great transgression." It is the most serious of all because it is incurable. It is also called the "sin unto death," or the sin that proves fatal. See 1 John 5:16, 17. It is too late to pray for the person who has committed this sin, or to send for the Physician. This last-degree sin is also called "the sin against the Holy Ghost," or "the unpardonable sin." Christ said, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32.

The Sin Detector

This must be a terrible sin! For it there is no forgiveness, no help, no remedy. All manner of sins were committed against Christ, and were forgiven or forgivable. The Pharisees called Him Beelzebub, and said he was born of fornication. Peter denied Him. Judas betrayed Him. And the Jews crucified Him, committing the greatest crime of all history. And yet Christ prayed: "Father, forgive them; for they know not what they do." Luke 23:34. He is able

and willing to "save them to the uttermost that come unto God by Him." Heb. 7:25.

To understand the meaning of the unpardonable sin and how it is committed, it is necessary to study briefly the office and work of the Holy Spirit. He is the Third Person of the Godhead, or Trinity, and is thus called God. The Holy Spirit "moved upon the face of the waters" (Gen. 1:2) as the active agency in creation. He is the power of the Godhead. "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. He inspired the Bible, for "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. He is likewise the great teacher who brings all things to our remembrance and guides us "into all truth." (John 14:16; 16:13.) He never speaks contrary to the inspired written Word.

Perhaps the greatest work of the Spirit is to convince of sin. He is the great sin detector. "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. His office is to convince the sinner of his transgression of divine law; of righteousness, or right-doing; and of the coming day of judgment, when he must render an account.

The instrument with which the Spirit pricks the heart is His "sword," the Word. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. The Word is the Spirit's only weapon, and He is the only one who can wield it; therefore He can use only those who preach the Word. While Peter preached on the day of Pentecost, the Holy Spirit was busy with His "sword," pricking the hearts of sinners who, in their distress because of conviction, cried out: "Men and brethren, what shall we do?" Acts 2:37.

Presumptuous sins lead to the unpardonable sin. God will not always endure wilful, bold, high-handed violations of known duty. There is a limit. Wilful sins grieve the Spirit and sear the sinner's conscience until he can no longer feel the prickings of the sharp two-edged sword. See Heb. 3:17; 1 Tim. 4:1, 2; Eph. 4:19. The searing process is very painful until the "past feeling" stage is reached. "Today if ye will hear His voice, harden not your hearts." Heb. 4:7, 8. God's voice is heard in His Word. Delayed obedience stills the voice of the Spirit and hardens the sinner's heart. "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts." Zech. 7:11-13.

Forbearance Exhausted

Here is pictured the result of sin in its last stages. Presumptuous sins make the heart so hard that even the Spirit's "sword" can make no impression. The heart becomes too hard to be softened or pricked, and the sinner too blind to see and too deaf to hear. He no longer desires salvation; he has sinned away his day of grace. The Lord in love had pleaded with him, but he refused to hear and repent; and when, in the day of reckoning, he cries for mercy, his cries are unheard. The day of salvation has ended, and the door of mercy is closed. The Lord declares: "My Spirit shall not always strive with man." Gen. 6:3. There is a limit to God's longsuffering and patience. That limit was reached at the end of the one hundred and twenty years of Noah's preaching. All but eight of

Where Are the Luthers and Wesleys of Today?

The world is in need of "men whose conscience is as true to duty as the needle to the pole." Read what Carlyle B. Haynes, author and lecturer, has to say on this subject in the April WATCHMAN.

the antediluvians at the time of the flood sinned away their day of grace and committed the unpardonable sin. The doom of Sodom and Gomorrah was similarly fixed.

For fifteen centuries the Lord patiently suffered because of the sins of ancient Israel, but His forbearance was finally exhausted. They crowned their defiance by crucifying their own Messiah. The last act of rebellion before the Lord withdrew His Spirit and sent His wrath was the martyrdom of Stephen. The words that infuriated the mob were: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."

Acts 7: 51 - 53. Those who disobeyed the law resisted the Holy Spirit, and the same is true in this lawless generation.

The world today is bold and defiant in presumptuous sins, in high-handed rebellion. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11. But the sins are all recorded, and the day of execution hastens on apace. In the fourteenth chapter of Revelation is pictured Heaven's final offer of mercy to a rebel world. The rejection of this invitation is the crowning

act that exhausts the patience of a long-suffering God. A mighty outpouring of the Holy Spirit, greater than on the day of Pentecost, will attend this last appeal.

Seals or Sears

The preaching of the Word seals or sears, according to the attitude of the hearer. The world is rejecting the last message and is fast filling up the cup of its iniquity and committing the unpardonable sin. Soon the redemption point will be passed, and the angel of mercy will fold his wings and depart. The decree will go forth from the great High Priest, "It is done"; "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward

is with Me, to give every man according as his work shall be." Rev. 22: 11, 12. Then will be heard that bitter wail: "The harvest is past, the summer is ended, and we are not saved." Jer. 8: 20.

How thankful we should be that the fountain for sin and uncleanness is still open; that probation's hours still linger; that Christ still intercedes for sinful men. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

Have You Time?

Have you time to sit and read the newspaper for an hour or more every day, but no time to read your Bible?

Have you time to attend the concert hall or the lecture, but no time to attend the missionary meeting or the house of prayer?



"In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves."

Have you time to talk about all the news of the day, both home and foreign, but no time to speak of Christ or His love to your fellowmen?

Have you time to wash and scrub to make your house clean, but no time to pray that God may make your heart clean?

Have you time to spend days and weeks and months and years in a business that will soon end, but no time to give to the business of salvation that will never end?

Have you time to think and plan for the preparation of daily bread, but no time to give to the question of heavenly manna?

Have you a whole life energy to devote to the service of self and the world, but no time to spend in the service of God?

"Choose you this day whom ye will serve."—*Selected.*

SOME THINGS

Science Doesn't Know

It Cannot Answer Some Questions Asked by Religion

By VERNON KELLOGG

OCCASIONALLY I hear from some of my scientific colleagues, and even more often from various enthusiastic lay friends of science, sweeping and positive utterances regarding the all-knowingness and all-mightiness of modern science. I am even not unaccustomed to hearing myself say something to the same effect.

Truly, science is great and Einstein is its prophet. This is the age of science, of scientific research and discovery, of *homo scientificus*. I am glad to be living in it and proud of the amazing achievements of my scientific colleagues. Only I sometimes wonder if we do not overlook, when we have the opportunity to tell of the rapidly succeeding triumphs of science and to show how very wide and inclusive scientific knowledge is today, the fact that some groups of natural phenomena, and especially some very important attributes of life, and particularly of human life, have so far strenuously and successfully resisted the elucidating efforts of scientific men, and hence cannot yet be included in our catalogue of scientifically understood and explained things. It is to this fact that I invite your attention.

As my experience in science is that of a biologist, a professed student of living things, I have not hesitated to cast an enquiring eye on various important attributes and certain significant behaviour of human beings. *For to the thorough-going biologist human life is, nominally, just the life of another living thing, larger than the grasshopper, smaller than the elephant, related to the ape*, although admittedly more complex psychologically than any of these. So without attending at all to those phenomena in the fields of physics and chemistry, of astronomy and geology, which science has not explained—and they are very many and very important—I shall limit my scrutiny and reference to certain phenomena in the field of biology, and especially the field of *human* biology, which have so far been a puzzle to the explaining scientist.

We may begin with the puzzle of organic evolution. For despite all the biologists know about evolution—and that is really a great deal—it is, after all, still much of a puzzle. Certain interesting recent events have recalled, in a seizing way, the matter of evolution to the attention of all of us; for all of us read newspapers, and for the first time, perhaps, since the days of Darwin, evolution has been on the front page of the newspapers.

There are little puzzles all along the way of this course, but the big puzzle is not a genealogical one. It is the fundamental one of how, of cause, of method. We are less confident today that we know the causal explanation of each of the two co-ordinate major problems of evolution; to wit, the origin of species and the adaptation of these species to their environment, than we were fifty or sixty years ago.

The plausible and fascinating explanation of Lamarck, based on the assumed inheritance by offspring of changes acquired by the parents during the development and lifetime, is found to be insecurely based. Acquired characters, in the Lamarckian sense, are not inherited. Hence, new species and perfected adaptation do not come that way.

There seems to be no doubt that mutations can and do give rise to fixed new forms. But up to the present time they have been noted to occur in no such wholesale way as to make them satisfactory as a full explanation of species-forming. If they constituted the only, or even the principal basis of the origin of species, we ought to see thousands more of them among thousands of more kinds of animals and plants. This we do not see.

Face to face with this situation, then; namely, a present inability to explain satisfactorily either the origin of species or adaptation, by the inheritance of acquired characters, or by natural selection, or by mutations, biologists and natural philosophers have inevitably turned to conjecture, to speculation. Some of these conjectures have a more scientific seeming than others.

However, some biologists, and more philosophers, have boldly assumed the existence of some intrinsic causing and directing force compelling evolutions, and, indeed, evolution forward along definite lines, and upward towards ever more specialized, more perfected, higher forms of life. Indeed, when one faces the extraordinary development of adaptation, its amazing complexity and preciseness, and the inconceivability of its ever having come about through miscellaneous variation, one is almost irresistibly inclined to feel that some power wholly a mystery to us now has compelled and directed this development.

The rigorous-minded scientific man does not like the word *mystery* because of its popular connotation of permanent inexplicability, of being beyond human understanding. But if by mystery is to be

meant something at present not understood but something to be investigated and sometime to be promoted, or degraded, into the realm of things understood, he accepts the word and even uses it. The origin of life is now a mystery, but the mechanist-biologists, who study life from the physicochemical point of view, expect to elucidate it. They will never do it. This mystery may, indeed, be forever beyond human understanding. But human attempts to understand it will never be given up.

Then there is that other great biological—and human—problem, which has had much attention for many years, and must have more attention for probably many years to come before, if ever, its solution will be in our hands. Once in our hands, however, we shall be able to make immediate use of it in directing our individual and societal behaviour to most important ends. I refer to the problem of the relative influence of heredity and environmental (including educational) conditions in determining individual and societal fate.

But with all this new knowledge of heredity, and the fillip it has given to the claims made for the dominance of heredity over environment in determining individual outcome, we do not yet really know enough to estimate justly the relative influence of these two great factors in individual development. We do know only that each plays an important role in this all-important matter, and we do see more clearly than we used to see that the role played by heredity must no longer be overlooked, as it has sometimes been in connection with attempts to better the societal treatment and conditions of human beings. But we certainly do not know anything that permits us to study heredity as a factor in human fate independent of other factors. There is simply no heredity without environment, and the disassociation in any study of human biology or sociology of these two factors of evolution and individual development can result only in a contribution to ignorance.

But the biologists face still other major phenomena associated with life, of which there are at present no scientific explanations. The consciousness of human beings, their altruistic emotions and actions going beyond all biological advantage, their imagination, and above all their spirit or soul—all are at present mysteries of human biology. The identity, or at least close similarity of human structure, human physiology, and certain human instincts with those of lower animals, must be admitted. The evolutionist sees humankind the resultant of the natural processes which have brought into existence the many kinds of animals and plants, yet he sees

this humankind reveal certain attributes and capacities the possession of which he does not dare to claim is scientifically explained. Well, that is an expression of opinion. Another's opinion may be the opposite.

In connection with these phenomena let us glance at the biologist and evolutionist in two places; in his laboratory, and in his home and community. We have all given some attention to the scientific man in his laboratory. We know his behaviour there, and the point of view, the natural philosophy, which determines this behaviour. But have we given as much attention to his home, as a member of a family, of a church, perhaps, of human society in its various organized and unorganized forms? Or, if we have given him attention here, have we thought of the significance of what we observe?

If we do give some close attention to him in this latter setting we shall be rather amazed. He reveals himself, usually, as a bundle of interesting inconsistencies. How readily he sloughs off his rigorous laboratory manner. How easily he accepts the reality and the guidance, in his behaviour, of human attributes whose

existence no scientific knowledge explains or rationalizes. He does not merely mate: he finds some woman to adore. He regards his children with a love far transcending in its manifestation that rational care of them indicated by instinct or by reason as necessary to maintain the human species. He adds to his instinct for gregariousness a reasoned organization of family, society, and nation. To any instinctive pleasure in pleasant sounds, or any biologically advantageous use of them, he adds a highly technical development of music; he possesses not only a marvelous capacity for its creation but a marvelous spiritual appreciation of it.

He does not stop with a biologically useful development of speech and writing and picture making, but he produces a great literature of prose and poetry, and interminable galleries of painting and sculpture. He goes far beyond the biological demands of protection and comfort in building houses; he erects cathedrals and architectural memorials to satisfy a dominating desire to worship a God in heaven and to glorify human demi-gods on earth.

How little, how restricted, seem the explanations of the mechanist-biologists and the behaviouristic psychologists of some of the simpler phases of human physiology and psychology, in the face of the glorified capacities of mankind in the fields of societal organization, of art and literature and mathematics and logic and religion! It is in the realm of what science doesn't know that lie all these hu-

*What happens at death?
Does man remain in the
grave until the resurrec-
tion or go direct to his re-
ward? Read*

Is Death the Gateway to Heaven?

*by Reuben Greene in the
April WATCHMAN.*

man capacities which really distinguish and define the very thing that humanness is. It is not being a vertebrate and a primate; it is not his zoological characteristics and a classification known to science that define man, but it is his attributes that science doesn't know about that really make man man.

And equally great progress has been made in developing applications of biological knowledge for the benefit of human welfare. Think of the startling advances in recent years of the applied biological sciences of medicine, sanitation, agriculture, forestry, and applied psychology with its powerful new light on problems of education, criminology, vocational selection. The scientific men who are stressing today in speech and writing the importance of the new information that the science of human biology has to offer the sociologist, the teacher, the jurist, and the statesman are fully justified in their insistence that this new information must not be disregarded. They are not justified only at those times when they give the impression, as some of them do, that science knows more than it really does about human life; that science alone can guide us in our individual and societal behaviour.

In a recent magazine article about a well-known scientific friend of mine the author quotes this friend as explaining, in answer to the question: "What is science doing for you and me?" that "Science has enabled man to travel fifty times as fast, accomplish a hundred times as much work in a day, lift a weight a thousand times as heavy, and make his voice heard ten thousand times as far as he could without science"—which is all very exciting and interesting. But another answer of a different sort, but also true, could be given. It might run like this:

Science has not enlightened me to any satisfactory degree about my consciousness or my conscience; has not told me why I can compose or play or deeply enjoy music—except that it says part of the reason is that my father or mother or other ancestors could; that is, that I inherit this capacity, which is only pushing the original question back to be asked about the musical ancestor. Science has not told me why I love my little girl so extravagantly; nor why I can write poetry—if I can; nor, and perhaps this is the question I put to it most insistently and most want answered, whether I have an immortal soul or not.

What does science, what does the student of human biology, have to say to us about immortality? The answer is, in effect, *nothing*. Science describes to us the fact of bodily death. It follows the fate of the lifeless body in distressing detail. But whether



AFTER THE EARTHQUAKE

Main Street in Leninakan, Armenia, a few days after the quake. Unfortunate natives of the town are shown rescuing household articles from the ruins of their homes.

this ends the human, or for that matter the plant or animal individuality, science does not know. While some hardy scientific men declare that it does, science as a whole takes the agnostic position: *ignoramus*.

Research is making great conquests. We are cumulating knowledge rapidly. And all such cumulation, passed on by social inheritance to successive generations, makes possible further cumulation, more rapid and more comprehensive. No wonder scientific men, as they survey the conquests already made over ignorance, and those now being made, proudly make large claims of final victory over all the still unknown. And the general public, already greatly impressed—and rightly so—by the actual large achievements of science, inclines a sympathetic ear to these claims.

But as a scientific man, and one proud of the achievements of science so far, and certain of further and perhaps even more striking achievement by it in the future, I want to express a scientific doubt about the probability of science some day knowing everything. It would, indeed, be a sad day for science if such a day were to come, because the joy of science is not in knowing but in finding out. There is much joy, then, ahead for scientific workers, for there is so very much that science doesn't know now.

The only thing we know about many things in human life is that they are attributes of human beings and of human beings alone. By such attributes are we really distinguished from other creatures. We are arisen from other creatures, but we are different from them. We are like them in structure and physiology, and share with them cer-

(Continued on page 29)

Hell Abolished Again

HELL may be abolished if certain powerful influences in the Church of England have their way, runs a special cable from London appearing in some of the American papers, thus reviving the old question whether a God of love could condemn His creatures to eternal punishment. In a discussion of the relationship of the church to youth and science at the English Church Congress, at Southport, the Bishop of Liverpool criticized the "fear of hell" as inspired by church teaching. He questioned, we read, whether the church did well to hold to the tradition of presenting ideas of punishment for sin. "For us," he is quoted as saying, "the old symbol of hell is gone. But let us not allow it to be forgotten that the reality behind it remains—God's unbending hatred of evil." Jerome K. Jerome, the novelist, would also banish the doctrine of hell. Speaking at a meeting commemorating the septcentennial of the death of St. Francis of Assisi, the novelist said, we read: "It is time, surely, for the church of Christ to clear its Founder's name of the stigma of having proclaimed and preached a God of cruelty and revenge." Mr. Jerome thinks:

"Hell must have been the invention of the devil. Where the word occurs in the Old Testament it merely has the meaning of the Greek *Hades*. Can it be supposed that Christ, when He commanded that we love our enemies, was preaching to man a doctrine of perfection to which God was unable to attain? It is an evil heresy, stultifying the teachings of Christ. Until it is openly and authoritatively recanted, the church remains the advocate and apologist of cruelty."

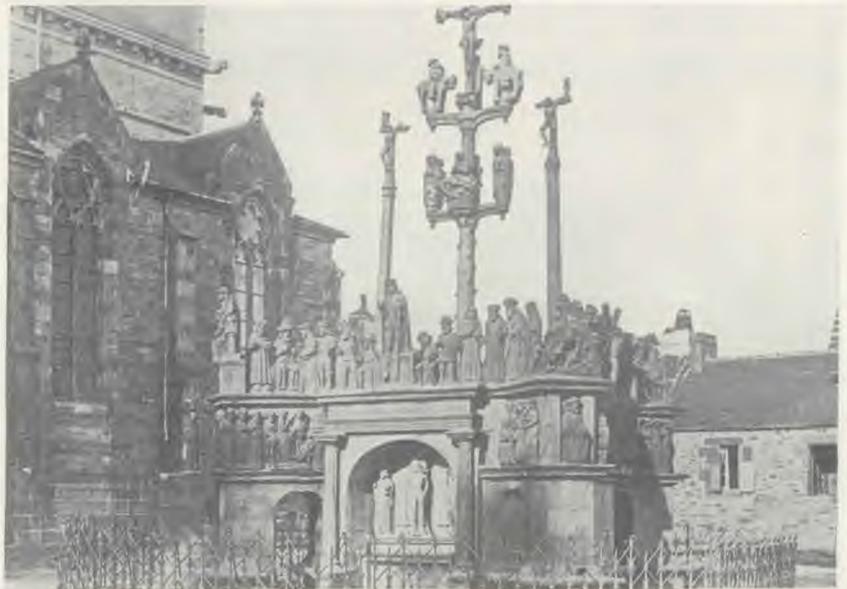
On this side of the water, Bishop W. T. Manning of New York agrees in the main with the new teaching.

"Much of the Scriptural teaching is figurative," he is quoted in the *New York Evening World* as saying. "Much has been taught and preached in the past regarding hell which was neither Scriptural nor reasonable." Bishop Manning thinks that "sin inflicts its own punishment by its own ruinous effects on character and personality. We are what we make ourselves. Each one is making heaven

or hell for himself each day that he lives." Quoting from Dostoevsky's "Crime and Punishment" to define his idea of hell, the Rev. Howard E. Clarke, pastor of the Mount Morris Baptist Church, New York City, said, we read in the *New York Times*, that it is outrageous to pretend any longer that we still believe in Jonathan Edward's hell. Mr. Clarke referred to hell as being spoken of at one time "as a thing for terrifying the common people into a state of righteousness." He does believe in hell, but it is a hell that exists on earth. "It is the punishment which a sinful man inflicts on himself. Hells are states of mind, and they exist in this life. Hell is spiritual, not physical. It is the eating away of conscience."

A physical hell is not for Judaism, either, according to *The American Hebrew*. That journal says that the Christian idea of hell did not come from Jewish Scriptures, and it asks: "Will orthodox Judaism . . . follow the Christian if not the Liberal Jewish lead, and destroy one of its anomalies that is driving its intellectuals and its youth from the synagogue?"

"Speaking the mind of Catholics," on the other hand, the Rev. James M. Gillis, Paulist preacher and editor of *The Catholic World*, says that Catholics "consider it absurd to imagine that a cleric in England at this late date should be discovering the truth about hell. The Roman Catholic Church has been in existence for many centuries and she



Ten kilometers from the city of Brest in France is the little village of Plougastel-Daoulas, Brittany. Here, amid sleepy surroundings, is found one of the most unique calvaries in all Europe. It was erected between the years 1602 and 1604 and it commemorates the visitation of a great plague, which destroyed more than half of the population of the district, in 1598.

has had a very definite teaching about hell in all those ages. That teaching is based upon the explicit affirmations of Jesus Christ." In an interview given to the National Catholic Welfare Conference News Service, Father Gillis goes on:

"I think no honest reader of the New Testament would venture to say that Christ Himself did not believe in hell. Any one, therefore, who now rejects the reality of hell must find himself in contradiction not only with the church of all past ages but with Christ Himself.

"I find many who are willing to say that the church was mistaken, but few, at least among Christians, ready to declare that Christ Himself was in error. The Bishops of Liverpool and New York should make it clear whether they are rejecting the explicit teaching of Jesus.

"The Catholic Church, now as always, taking her doctrine directly from the lips of Christ, teaches the reality of hell. She does not, of course, vouch for the imaginations of poets and preachers who have described so vividly and so fearfully the nature of the punishments of hell. I should not care, for example, to make an apologia for the hell of Dante or the hell of Jonathan Edwards.

"The Catholic Church refrains from an attempt to describe minutely what hell is like. She merely teaches that there is a hell, that its pains are eternal and that man who has sinned and who dies unrepentant suffers punishment in body and in mind."

To the philosophical mind, comments the Brooklyn *Eagle*, "open recantation" of the older religious teaching would be rather a doubtful advantage, unless or until idealism in conduct should become more general than it is now.

"Certainly 'open recantation' by great denominations is very far away. Individuals are not always persecuted for having ideas of their own. That is another matter. It may be, as Burns said, that 'the fear of hell's the hangman's whip to haud the knave in order,' but until the grip of honour is more generally effective, fear has its function to perform. The same might be said of our criminal law."—*Literary Digest*, Oct. 30, 1926.

Transforming Power of the Bible

The Bible, the inspired Word of God, has transforming power. Wherever the divine Book has gone, it has left upon the people its traces of a power able to transform the soul into a higher life. They say that absinth, that intoxicating beverage drunk so much in France, has the effect of debasing the better nature of man. With the Bible it is different; it transmutes base metal into pure gold.

As an example of the transforming power of the Bible upon the customs of a people, it is recorded that an English nobleman, once cruising in the South Seas, came to an island ruled over by a converted chieftain who before had been a cannibal.

The chieftain took his visitor around to see the sights of the island. When they returned to the chieftain's hut, a Bible was seen lying upon the table.

"Well, well," said the nobleman, "what are you doing with that Book down here? Don't you know that up north, in the lands of civilization, we have gone beyond the Bible?"

"Sir," replied the chieftain, "I am astonished to hear you talk that way. Let me tell you that had it not been for that Book and its effects upon my life, today perhaps you would be over there in that pot stewing for my dinner."

Not on cannibalism alone has the Word of God had transforming power. As it re-converts, re-changes the whole nature of man, so it affects all his customs and habits. Hans Egede, a missionary to the Eskimos, records that before the entrance of Bible light his converts used to clean off the filth and dirt from their children by licking them with their tongues. Side by side with the lower tribes of Africa which wear the massive disfiguring ear-rings, nose-rings, and other flesh-distorting metals, dwell their converted neighbours who, by accepting the Word of God, have abandoned these practices. Heathen tribes of Central America have turned from their nakedness; races of Asia have ceased to burn widows on the funeral pyres of their departed lords; Indians have given up their degrading snake dances; and pagan nations have ceased to offer up human sacrifices. Wherever the Word of God has gone, its footsteps, like those of its divine Author when He was on earth, have been followed by songs of praise. The flesh has fewer tortures; the mind has more freedom; the soul has more peace when "the entrance of Thy words giveth light."—*B. G. Wilkinson*.

Our High Priest

KATHARINE STROUSE

Before the mercy-seat He stands;
With sweet voice pleads, "My blood! My blood!"
He upward lifts His nail-rent hands—
Ah, 'tis the glorious Son of God!

In our behalf He lingers there,
For us His hands were bruised and torn,
Crushed down He was with many a care,
As a lamb was led 'mid jeer and scorn.

No other one we love like Him,
He freely gave His life for all,
Earth's greatest wealth shines forth but dim,
We count all else so weak and small.

When trump shall sound and sorrows end,
Our dead come forth, and Him we see,
O sweetly shall our voices blend
In joyous song—"He died for me!"

The Greatest of Anti-Tobacco and Anti-Cigarette Societies

By D. H. KRESS, M.D.

I HAVE been officially connected with several anti-cigarette and no-tobacco organizations. These organizations have undoubtedly accomplished much good and have in a measure, at least, arrested the onward march of an evil which is threatening civilization. There is an organization with which I have been connected for forty years, about which very little has been said in the past as an anti-tobacco organization; and yet it has at present a membership of nearly one-quarter of a million. I refer to the Seventh-day Adventist denomination. Among its members there is not one user of tobacco in any of its forms. Money cannot purchase a membership. A man with a million dollars would stand as poor a chance of becoming a member of this organization, if he were a smoker, as would a down-and-out inebriate.

Naturally we would be led to think that an organization so strict in regard to a habit that is so universal as is the use of tobacco would not be successful in making many converts. But this is not the case, strange to say. This one organization has made many times as many converts to the non-use of tobacco as have all the other no-tobacco and anti-cigarette alliances in the world combined.

Forty years ago, when I became a member of the organization, its membership was less than thirty-five thousand in all the world. The membership now numbers about two hundred and twenty-five thousand. In Europe alone during the past two years there has been a membership gain of about forty thousand. Where can we find another organization that demands such radical reforms of its members with such a phenomenal

increase? In heathen lands we find the same marvellous growth in membership. Men and women steeped in sin and in the grossest of vices, among which is the use of tobacco, somehow succeed in dropping them off. Really very remarkable, and we may say miraculous changes may be witnessed among these savage and semi-savage peoples. Its converts are numbered by the thousands yearly. Members of this organization not merely give up tobacco before being permitted to unite with it, but when the gospel of Christ grips them, they give up other habits which tend to defile the body. Tea and coffee are discarded. While this is not made a test of fellowship, nevertheless there are but very few who serve these beverages in their homes. Nearly all of these one-quarter of a million members are non-users of animal flesh. They believe that a religious life can be more successfully attained and maintained by living on the non-stimulating products of the earth.

While the organization does not condemn meat-eating as a sin, it does teach that its members should select the purest and most wholesome food wherever they may be placed. Meat is regarded by them as an emergency food to be used in the absence or scarcity of anything better. While a meatless diet is not made a test of membership, the members subscribe to the principles underlying the diet question as here outlined.

In view of the difficulty often experienced in abandoning the use of tobacco and other habits which are not conducive to health, we must regard this phenomenal growth as a modern miracle. Merely resolving to give up wrong habits does not as a rule bring permanent results.



Oklahoma's oldest citizen, Thomas Sloan, who claims 114 as his years. His birthday is on Christmas day. Born in County Down, Ireland, he has lived 100 years in the United States.

There is a power attending the message proclaimed by this organization which brings liberty to Satan's captives. Again and again I have seen men steeped in nicotine lay aside tobacco, and never refer to it in their conversation as longing for it. Nothing but the gospel of Jesus Christ is able to accomplish this. With Paul we may say: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." This is the only explanation I can offer why this organization is flourishing and adding its thousands of converts annually, while so many of the anti-cigarette alliances and no-tobacco leagues find it difficult to exist, and while doing a commendable and good work, are adding very few to their membership. When the gospel of Christ is given its proper place in any organization, results will be witnessed. If churches should do the work the gospel demands of them, there would be no need of anti-saloon leagues or anti-tobacco organizations. The church is to be the light of the world and the salt of the earth. When the church ceases to demand reforms of her converts, she ceases to exert a saving influence in the world, and the world is doomed.

Health Laws of the Bible

A tribute was paid by a Melbourne *Age* editorial of recent date to the wonderful wisdom of the regulations pertaining to hygiene and sanitation that were given by God through Moses to the children of Israel. Although these have been scoffed at and ridiculed by many sceptics, yet others have been forced to admit that they are just and wise in the highest degree, and that their consistent adoption by individuals and nations would result in a great benefit to all concerned.

After referring to the supposed means that would be resorted to by so-called "prehistoric" man in his endeavours to care for himself physically, the *Age* remarks:

"Medicine was a later invention, but it flourished amazingly, for an ancient Egyptian book has been discovered containing 3,500 prescriptions. The Hebrews of the time of Moses were much more enlightened, for though familiar with the practices of Egypt they laid supreme stress on healthy living, and had elaborate hygienic codes dealing with food, isolation of diseased persons, and the removal of



Syrian women making the native wheat bread in the same manner as their ancestors in Biblical days performed the same operation.

waste matter. They had the ideal of a long life enjoyed by a robust race, and the world is still surprised at the wisdom of many of their regulations."

The article then points out that although the Greeks and Romans, especially the former, had high appreciation of physical beauty, and therefore encouraged healthful living, they did not give attention to some of the vital principles of health that were so definitely emphasized in the Mosaic codes.

These regulations have excited the admiration of many men of science and sagacity. The principles of living laid down in these laws are in harmony with the most up-to-date findings of the soundest modern medical science. The secret of it all lies in the fact that they were communicated to Moses by the One who in the beginning created man, Who "knoweth our frame," and Who knows exactly what is best for the physical, mental, and spiritual welfare of the creatures of His hands. As H. L. Hastings, in speaking of certain of these regulations, says, "If we study these laws, beginning with the eleventh chapter of Leviticus and continuing to the fifteenth, we shall find in them indications of wisdom and evidences of utility which sceptics little suspect."—*The Wonderful Law*, page 84.

Much of the ill-health and disease of today is due to a transgression of the laws of health so graciously communicated by God to Moses, not only for the benefit of His ancient people, but for all who will take heed to the councils of the Creator. If we are wise, we will not reject these as mere Jewish ceremonies, but will recognize them as the true principles of sound hygiene, and if our lives are in harmony with them we will benefit in every way.—*Australian Signs of the Times*, Aug. 31, 1925.

As Others See It

Don't Look for the Flaws

Don't look for the flaws as you go through life:
 And even when you find them,
 It is wise and kind to be somewhat blind,
 And look for the virtue behind them;
 For the cloudiest night has a hint of the light
 Somewhere in its shadows hiding:
 It is better far to hunt for a star
 Than the spots on the sun abiding.

The world will never adjust itself
 To suit your whim to the letter;
 Some things must go wrong your whole life long,
 And the sooner you know it the better;
 It is folly to fight with the Infinite,
 And go under at last in the wrestle.
 The wiser man shapes unto God's plan,
 As the water shapes into the vessel.

—*Progressive Age.*

Who Knows the Facts?

Facts are supposed to appeal to practical men. Yet in the realm of religion, which is the most vital interest a man can have, many who are practical in other affairs of life ignore, or evade, or deny certain facts. They seem reluctant to recognize that facts, not theories, are the basis of true religion.

Thus an American college professor of philosophy, in a public address at a recent World Unity Conference held in a well-known Protestant church under the auspices of the National Spiritual Assembly of the Baha'is, made the following statements:

"Science deals with facts, with things as they are; religion, with things as they ought to be. . . . Every one of the Western creeds deals with information, with matters which only science should decide—with history. . . . The business of religion in the world is not to determine facts nor to state dogma, but to attempt to make the world better."

This man voices a popular mistake. He misses the vital truth that historical facts are the basis of Christianity, and that its spiritual truths or dogmas (which is only another word for teachings) are, by the Bible's own claim, wholly dependent upon historical facts. Because certain facts occurred, certain spiritual truths follow. Fact is the foundation of faith, for the intelligent Christian. The only way to "make the world better" is to recognize these facts.

Yet it has always been popular to deny or question or "interpret" away the basic facts of Chris-

tianity. Ritschlianism did this when it asserted that we can ignore the alleged historical facts given in the four Gospels, but appropriate the spiritual blessings there offered. Thus, according to Ritschl, whether or not Christ's body was ever raised from the dead is unimportant; that is a mere question of historical fact, which one may or may not believe; but we may experience the spiritual power of resurrection life in our souls, quite apart from the question of any historical fact.

Such teaching, of course, makes the history in the Bible a mere "scrap of paper," to be torn up and tossed aside as unimportant. But those who suppose that we can have the spiritual values of Christianity without its historical facts do not realize that this would mean expecting to retain the superstructure after destroying the foundations. It cannot be done.

Why do men need a Saviour? Because, at a certain time in history, at a certain place on this earth, the first man, Adam, who was the federal head of the human race, committed the first sin of the race; that historical fact constituted the fall and destruction of all mankind. From that instant on, neither Adam nor any of his descendants could have fellowship with God or eternal life except through the atoning work of a Saviour, who must be God as well as Man. Man's need of salvation, through the ages and today, rests upon a historical fact: the fall of man.

There came a moment in history, several thousand years later, when at another place on this earth's surface a Babe was born, without a human father, conceived by the Holy Spirit of God in a virgin named Mary; and thus the earthly life of the God-Man, Christ Jesus, began. Some thirty-three years later He was crucified and died; the third day He was raised from the dead, and was seen by many.

These are historical, geographical facts, and because God brought them to pass, at certain times and places, God can save sinners. There is no other way to be saved than by personal acceptance of God's Word concerning this, with resulting faith in Jesus Christ as ones personal Saviour.

Are these dogmas? Yes, answers the Word of God; they are true teachings, based on facts, the acceptance or rejection of which determines our eternal life or death.

The man who believes the Word of God knows the facts. A professor of philosophy, when he says that there are matters of information "which only science should decide," seems to forget that the history of science is a long-drawn-out record of con-

tinually changing opinions. Many things that science "knew" a generation ago are discarded today by all scientists as absurdities. The one thing the careful scientific man is chary of saying is, "I know." Science has its important service to render, and is meeting its responsibilities in many valuable ways; but final knowledge does not belong to science. It is the unique possession of Christianity and of "the Word of God, which liveth and abideth forever." Only the Christian can say, with the great apostle, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."—*Toronto Globe*, Nov. 17, 1926.

Bible Circulation in Canada

The British and Foreign Bible Society has issued a statement for its one hundred and twenty-second annual meeting which shows that the total issues of the society in complete Bibles, New Testaments and smaller portions (at least one complete book of Scripture) reached last year the wonderful output of 10,452,733—more than double those announced twenty-five years ago and an increase of 412,158 for the year. In no previous period in the society's history were so many English Bibles sold as last year.

The summary of the report stated that, "our steadfast friends in the Dominions have not only sent considerable sums in aid of the society's work abroad; they have organized the distribution of the Scriptures within their own borders. In Canada, over 404,600 volumes were circulated, an increase of 4,000. In western Canada the colporteurs sold versions in no fewer than thirty-three languages."

After paying for work in Canada and Newfoundland, these Dominion auxiliaries sent the handsome amount of £12,722 to the society's headquarters in London.—*New Outlook*, June 16, 1926.

Destroying the Jews

Russia has announced, in recent years, that it would destroy God. Russia and other nations have decided, over and over again, that they would destroy the Jews. It is as easy to destroy the Jews as to destroy God,—no easier. For God decided, before the foundation of the world, that the Jews should not be destroyed; God has given his word for this; and God keeps his word. In a remarkable sermon on the Jews the Rev. H. O. Van Gilder, pastor of the Central Baptist Church of Columbus, Ohio, has said: "Time after time has the devil massed his forces to exterminate the Jews; time after time have men pursued them to the verge of destruction; time after time have bloody hands been reached out to clutch the last remnant, and time after time the pursuit has ended with a crash as their enemies have plunged headlong and blindly against the adamant wall of the promises of God!" What a

blessing to the world that adamant wall of God is! What a blessing to us, when Satan seeks to destroy us! Are we sharing in the blessing that God has pledged to those who bless the Jews?—*Sunday School Times*, July 11, 1925.

"Hell Abolished Again"

(Continued from page 15)

never interpret one text in such a way as to contradict others that are too plain to require explanation. In the mouth of two or three witnesses we are told every word is to be established, and obscure and difficult texts must be interpreted in the light of others that are plain and clear.

Some Things Science Doesn't Know

(Continued from page 21)

tain psychological possessions. But we are different from them in possessing capacities unique with us. And these unique capacities are the greatest things in life. I believe that most scientific men recognize them as such: recognize them as greater than that very great thing science itself.

Outside of science is religious belief. Science has been often pictured as intolerant of religion, even subversive of religion. It should not be. There are bigots both among scientists and among those of religious faith. These bigots make dogmatic and irritating declarations. They condemn each other to purgatory. One group keeps the home fires of the Inquisition burning; the other would gladly try the effects of experimentally submitting a Bryan to the temperature of absolute zero. Neither group helps anybody to any understanding.

Scientific men may be ardent apostles of Jesus or Mohammed; some are. Religious leaders may welcome every new advance of science; some do. Science may be truth and so may religion. Science and religion coexist. Both are realities in human life. They should not be looked on as antagonistic or as displacing each other. They should be looked on as complementary. A full human life includes both, depends on both.

The cause of things may be called God; the manner of things, science. Science has never explained ultimate cause. It doesn't know ultimate causes. It explains much of the course of things, whose existence it accepts because it *sees* them exist. It is gratifying that science knows as much as it does. It is unfortunate when its too narrow-minded devotees claim that it knows more than it does. And it is wholly unnecessary for the glorification of science, and entirely unconvincing, for any such devotee to claim that it will sometime know everything.

Note: Mr. Vernon Kellogg, the writer of this article, is a scientist of international reputation. His statements regarding some of the disputed claims of science will carry more than ordinary weight.

News Notes

—India's death toll from snake bites last year was 18,000.

—Spain devotes more than 3,500,000 acres of land to olive culture.

—The Arabic language predominates in the Holy Land.

—Humming birds pass the winter in Central America.

—A 400-year-old medical treatise lists hazelnuts as brain food.

—South Carolinians pay a gasoline tax of five cents a gallon.

—The firm that exported the celebrated chests of tea that figured in the Boston Tea Party is still doing business.

—When in Morocco a traveller has the choice of camel, rail, motor or aeroplane as a mode of transportation.

—The "Flying Scotsman" that runs between London and Edinburgh, has installed a complete electrical kitchen in its diner. The electricity is supplied by means of a dynamo run by the motion of the train. Cooking by pressing buttons enables the kitchen to occupy the minimum of space, which is of great importance in diner construction. Temperatures are regulated exactly and the kitchen is spotless.

—It is well known that cooking destroys much of the value of those curious health-giving chemical compounds in food called the vitamins. So it has been assumed that the process of canning did the same. But Doctor Eddy, of the Teachers' College, in New York, has proved that canning vegetables like spinach and tomatoes does not destroy the valuable vitamin C. which protects against scurvy. Doctor Eddy believes that it is oxidation rather than heat that affects the vitamins, and vegetables or fruits cooked in cans are exposed to oxygen much less than in open cooking.

—For many centuries the human intestinal fluke has exacted an enormous death toll in China, and for fourteen years Dr. C. H. Barlow, a medical missionary to that country, has been studying this parasite. Several years ago, finding himself unable to proceed with his experiments because of the lack of proper laboratory equipment, and unable to take an infected native into the United States because of immigration laws, he solved the difficulty by swallowing thirty-two of the repulsive creatures himself and taking them to Johns Hopkins, where he continued his research work. In a new medical book, just published, Dr. Barlow has given to the world the result of his study.

The Iron Horse in the Making

(Continued from page 5)

change in the mode of transportation from the earliest dawn of history until the time of the end was reached, with the beginning of the nineteenth century the world suddenly awoke, and by harnessing the power of steam, electricity and gasoline, men by the million began "to run to and fro" as the prophecy had declared.

These improved facilities for transportation and communication are God's agencies for the carrying of His last warning message to all the world in a single generation. It could never have been done in the old ways. This development of rapid transit is an evidence that we have reached the closing age of earth's career.

Trying to Unscramble the Church and State Egg in Mexico

(Continued from page 17)

League for the Protection of Religious Freedom to other lands would be a blessing of the first order to mankind.

"Such are the main features of the present situation in Mexico. The writer of this is a sincere friend of the Roman Catholic Church and desires to give generous recognition to every good service that that great organization is rendering to humanity in Mexico or anywhere else. If the reader believes in the supreme temporal and political sovereignty of the Vatican, he will disagree with all that is said herein. However, historical facts are stubborn things and in time have a way of vindicating themselves. The Mexican issue is first, last and always a struggle to secure the stability and sovereignty of the government itself, independent of religious pretensions or commercial interests."

Another View of the Mexican Controversy by Rt. Rev. Pascual Diaz, of the Roman Catholic Church

"Now to get down to the historical facts, admitted by everyone, it is easily proved that as regards culture and civilization, the church fulfilled its mission in a most efficient manner during the three centuries of Spanish rule. During that time it Christianized the major portion of that great extent of territory that reaches all the way from Guatemala to the northern boundary of California; it introduced moral customs according to the Christian doctrine; was the teacher of generation upon generation in its university, its colleges, its schools; it brought the first printing press to the New World; performed works of art in all branches that were fully up to the standards of the time; it inculcated the utmost respect for civil authority, personal and property rights; the country enjoyed a period of peace and tranquillity, and though it was not highly prosperous in the modern sense, still it enjoyed that moderate

well-being that has always signified the happiness of the people.

"Mexico was a Catholic country, governed by authorities that recognized the Catholic religion without denying freedom of religion to those non-Catholics who desired to live peacefully in this land. Juarez began the difficulties by withdrawing recognition from that religious organization, and the entire country was opposed to this measure, to such an extent that he was unable to have included in the constitution of 1857 a provision annulling the recognition of the Catholic Church as a national institution. Naturally, the priesthood and Catholics in general found it impossible to keep from mixing in politics to defend their traditional religion when once attacked.

"In spite of all these trammels, the church was able to drag out a miserable existence, and still survive. In spite of all these unreasonable laws, the church was able to maintain numerous Catholic schools, so that up to the Revolution of 1913, in the most populous towns outside of the capital city, the number of children attending the Catholic institutions was greater than those in the government establishments, and the services could be decorously conducted, supported by contributions from the faithful, most of whom are poor people.

"It may be casually stated that in view of the injustice and intolerance of the laws above cited, nobody deems himself obliged to comply with them; and as a matter of fact they are continually violated, at times with the consent of the authorities.

"We may also cite as a universally admitted fact that the unjust and arbitrary character of those laws has contributed greatly to the loss on the part of the people of all esteem and respect both for laws and authorities, brute force being now the only reliance for maintaining public peace and order.

"When the bishops and priests refuse to accept this destruction of their church and submit to the arbitrary provisions of a law entirely at variance with all freedom of conscience, then the government authorities call it rebellion and dabbling in politics. But the entire civilized world, both Catholic and non-Catholic, excepting only Russia, is on the side of the Mexican Catholics.

"There is no objection on the part of the bishops to conform to any agreement that the Mexican government may enter into with the Holy See, and this would be the shortest and the surest method to put an end to all the present troubles. Bismarck, although a world figure, found it advisable to enter into a compact with Rome after his laws issued in May. France had to make an agreement with Rome in the crisis caused by its anti-Catholic legislation, and even the United States had an understanding with Rome to smooth out its Philippine difficulties. It is to be hoped that the Mexican government will follow the example of those advanced nations."—*Dearborn Independent*, Jan. 15, 1927.

Note: Since writing the above, Bishop Diaz has been arrested and deported by the Mexican government.

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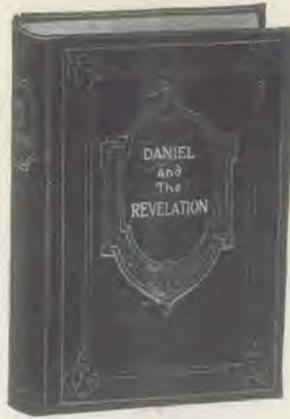
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