

Temperance Column

Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

THE RECORD OF BEVERAGE ALCOHOL

Recognized as a poison by all leading scientists.

Increases death rate by 80 per cent over normal, and shortens life expectation of average man by eight years.

Responsible for 22 per cent of admissions to hospitals for the insane.

Involved in 40 per cent of cases of social diseases.

Involved in 60 per cent of all highway traffic accidents.

Responsible for 37 per cent of pauperism, 45.8 per cent child destitution, leading to juvenile delinquency.

Responsible for 90 per cent of cases of cruelty to children.

Diverts 3,018,000,000 pounds grain from food supply.

Hoards sufficient sugar for five years' distilling.

Employs 750,000 potential soldiers and defense workers.

—Church Advocate

LIQUOR BATTLE FRONT CHARTED

La Verne, California, April 10, 1941—Mrs. Eva Craven Wheeler, state president of the W. C. T. U., explained the status of the alcoholic beverage situation and what drinking is doing for California and the country in general at the open dinner meeting of the local organization Tuesday evening at Fellowship Hall of the Church of the Brethren.

Among her figures were: During 1939 the United States liquor bill averaged \$46.15 for each man, woman and child; there are 437,000 places licensed to sell liquor; the average is more than one broken home for each of them, and ninety per cent of criminals come from broken homes.

In California, she added, there is a liquor license for every eighty-one people, and one-third of the liquor licenses are held by women. There are 350 barmaids in the country. There are more than four criminals of average age under twenty-one for each school teacher in the country; one-tenth of young people of high school age and one out of every twenty of college age are criminals; ninety per cent of the inmates of Folsom Prison are there because of alcohol.—Selected.

ALLIANCE IN INIQUITY

The American Business Men's Research Foundation releases the results of another investigation of the support of drinking by the movie industry.

The question propounded was, "Is the screen being used by the liquor interests for propaganda purposes?" They answer:

"To date, 114 pictures have been investigated. They do not give the final answer, but this is the rather startling story these films are telling daily:

"Seventy-four per cent, or eighty-four out of the 114, show 250 'drinking' scenes, in only sixteen with distinct disapproval; in the ratio of two to one, the leading characters either drink or seem to approve it; in more than half of the cases the indulgence causes either no noticeable results, or pleasant ones,"

Since the devil is in control of both industries, it would be reasonable for one to help the other. The wonder is that church people

are willing to have their children educated in the school of crime!—Sel.

DARWIN'S CONFESSION

William Jennings Bryan

I have spoken of what would seem to be the natural and logical effect of Darwin's hypothesis on the minds of the young. This view is confirmed by its actual effect on Darwin himself. In his "Life and Letters," he says: "I am much engaged, an old man, and out of health, and cannot spare time to answer your questions fully—nor indeed can they be answered. Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities." It will be seen that science, according to Darwin has nothing to do with Christ, except to discredit revelation which makes Christ's mission known to men. Darwin himself does not believe that there has ever been any revelation, which, of course, excludes Christ. It will be seen also that he has no definite views on the future life—"every man," he says, "must judge for himself between conflicting vague probabilities."

It is fair to conclude that it was his own doctrine that led him astray, for in the same connection—in "Life and Letters"—he says that when aboard the Beagle he was called "orthodox and heartily laughed at by several of the officers for quoting the Bible as an unanswerable authority on some point of morality." In the same connection he thus derives his change and his final attitude. "When thus reflecting I feel compelled to look for a First Cause, having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist. This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the 'Origin of Species;' and it is since that time that it has very gradually, with many fluctuations, become weaker. But then rises the doubt: Can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animal, be trusted when it draws such scientific conclusions?

"I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us; and I for one must be content to remain an Agnostic."

A careful reading of the above discloses the gradual transition wrought in Darwin himself by the unsupported hypothesis which he launched upon the world, or which he endorsed with such earnestness and industry as to impress his name upon it. He was regarded as "orthodox" when young; he was even laughed at for quoting the Bible "as an unanswerable authority on some point of morality." In the beginning he regarded himself as a Theist and felt compelled "to look to a First Cause, having an intelligent mind in some degree analogous to that of man." This conclusion he says was strong in his mind when he wrote "The Origin of Species," but he observes that since that time this conclusion has very gradually become weaker, and then he unconsciously brings a telling indictment against his own hypothesis. He says, "Can the mind of man" which according to his belief has been developed from a mind

as low as that possessed by the lowest animals "be trusted" to deal with such mysteries? He first links man with the animals, and then, because of this supposed connection, estimates man's mind by brute standards. Who will say after reading these words, that it is immaterial what a man thinks about his origin? Who will deny that the acceptance of the Darwinian hypothesis shuts out the higher reasonings and the larger conceptions?

On the very brink of the grave, after he had extracted from his hypothesis all the good that there was in it and all the benefit that it could confer, he is helplessly in the dark, and "cannot pretend to throw the least light on such obtruse problems." When he believed in God, in the Bible, in Christ and in a future life there were no mysteries that disturbed him, but a guess with nothing in the universe to support it swept him away from his moorings and left him in his old age in the midst of mysteries that he thought insoluble. He must content himself with Agnosticism. What can Darwinism ever do to compensate anyone for the destruction of faith in God, in His Word, in His Son, and of his hope of immortality?—Wesleyan Methodist.

WHEN CONSCIENCE GOES WRONG

An English writer says that conscience is like a sun-dial in telling time. During the hours of daylight, and so long as the sun is shining, the dial will have a correct recording of the time, but when the sun is not shining, or when the light shines upon it from a lantern or from the moon at night, its record may be any queer report on the time. Thus it is said to be with the conscience. So long as the light of God's Word shines upon us and directs our decisions, the voice of conscience is both correct and helpful, but when it is trained in ideals not Christian it will not only fail to give the true direction, but it will make the loss all the greater because it claims to speak with authority.

"I WILL NOT BE DISMAYED"

Dear Lord, I will not be dismayed:

Thy own beloved Son

Was led into the wilderness

Before His work was done.

If always led in pastures green,

And by the waters still,

But half a message I might take,

But half Thy Word fulfil.

I could not tell of "present help"

In trouble and distress,

If I had never proved Thee such

In times of bitterness.

I could not testify of power

That makes the dark place light,

If I had never walked with Thee

In shades of darkest night.

Then "I will fear no evil," Lord

For Thou art still with me.

I gladly place my hand in Thine,

And follow, follow Thee!

—J. F. M. in the Alliance Weekly

Mrs. D. W. Marston, wife of our pastor at Amherst, N. S., underwent a major operation Tuesday, August 11th, and is reported in a favourable condition. Their address is 12½ LaPlanche St., Amherst, N. S.