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SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



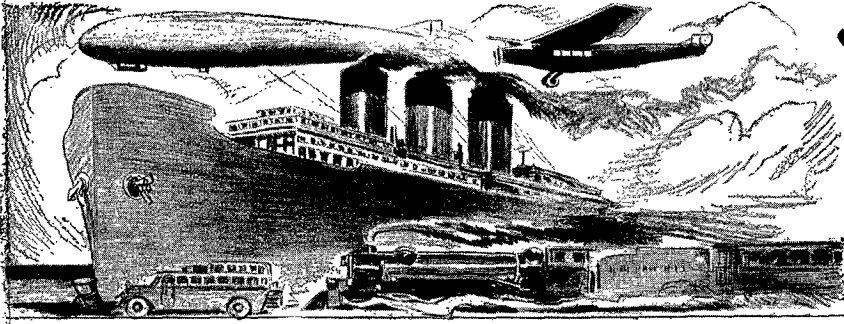
INTERNATIONAL

Vol. 64, No. 37

THE MAJESTY OF THE LAW — See page 2

Sept. 21, 1937

The FLIGHT of TIME



A SURVEY OF WORLD EVENTS

By the Editor

as an abstraction; *it is God in action*, the *Logos*. Not one jot or tittle of it can cease to be. Only as it is fulfilled by being obeyed can anything, or any person, or angel, do the will of God—and so come to a fulfillment of the divine purpose. . . .

“Everything that goes on within us does so by means of a law. There is a law of sin and death, and there is a law of life in Christ Jesus. Paul discovered that long ago, and scientific psychology is affirming it now. . . .

“God’s eternal laws are deeply set in the intellectual, volitional, and moral nature of man.

“Law is inviolable,” concluded Dr. Rosselle. “We cannot thwart it, and we dare not disregard it. In attempting to do so we only violate ourselves. God’s will, as expressed in universal law, is absolutely sovereign. Disloyalty to any law of our being is rebellion against God. ‘Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.’ 1 John 3:4. And the penalty of law transgression is sure and terrible: ‘The soul that sinneth, it shall die.’ Ezekiel 18:20. We must live and act in obedience to the eternal laws of God both in our individual and in our corporate capacities—or perish. ‘And if a man also strive for masteries, yet is he not crowned, except he strive *lawfully*.’ 2 Timothy 2:5. The golden rule is the fixed law of persons and nations. The highway of history is strewn with the pathetic wreckage of nations and men that that law has broken. When Moses gave laws to a nation, he declared the fixed laws of God, which cannot be violated.”

It is a pity that this fine statement cannot be printed in every newspaper in the land. Certainly it is high time that people everywhere were led to reconsider their own personal relationship to these eternal principles.

Most of the trouble in the world today is due to the growing disregard of the Ten Commandments. As Isaiah wrote centuries ago: “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.

Nothing is more desperately needed at this time than a mighty spiritual revival, a return of the people to God, a new reverence for His holy law.

SIGNS of the TIMES



THE MAJESTY OF THE LAW

IN these days of widespread anarchy, when so many are disseminating the ruinous doctrine that man cannot reach his full destiny without obeying every impulse that may flit through his mind, when repression is called sin, and reckless indulgence is clothed with sanctity, it is refreshing to read the strong, inspiring call back to truth and reality that appeared in the Sunday School Quarterly of the American Baptists for the third quarter of 1937.

The lesson for August 15 was on the Ten Commandments, under the title, “Basic Laws for a Nation’s Life,” and was prepared by W. Q. Rosselle, D. D., of Malden, Massachusetts. It was a splendid reassertion of the importance, the majesty, the perpetuity, of the law of God.

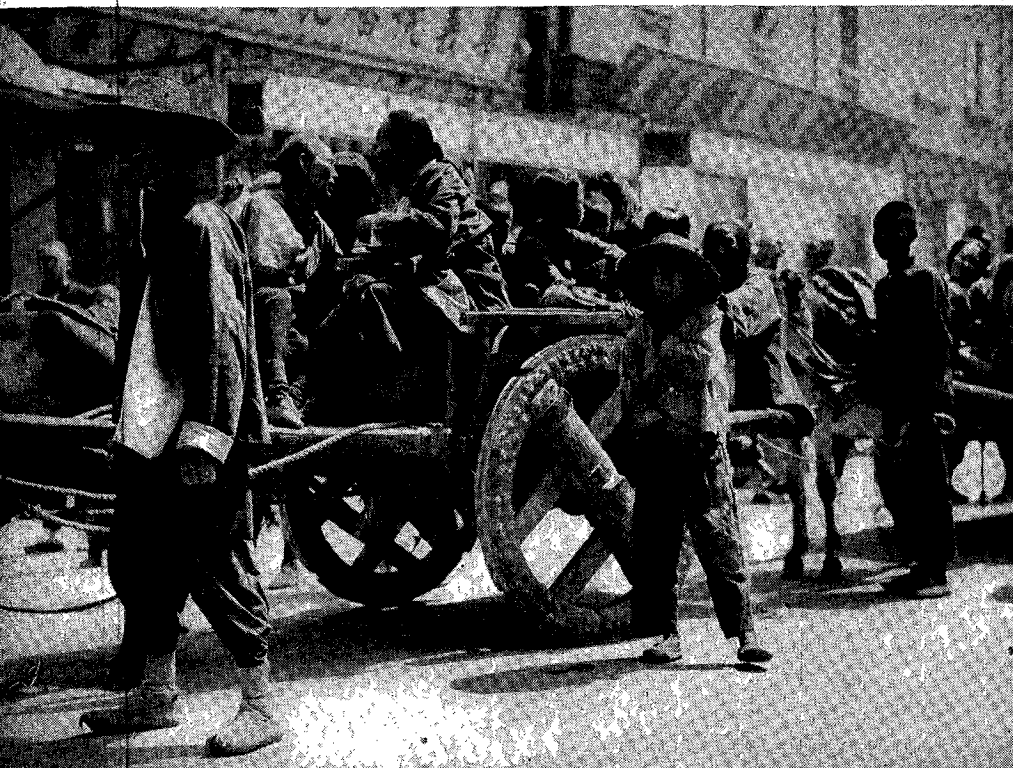
“All law is a fixed, eternal, and immutable reality,” wrote Dr. Rosselle. “The law of gravity could not be other than it is. Everything in the universe is subject

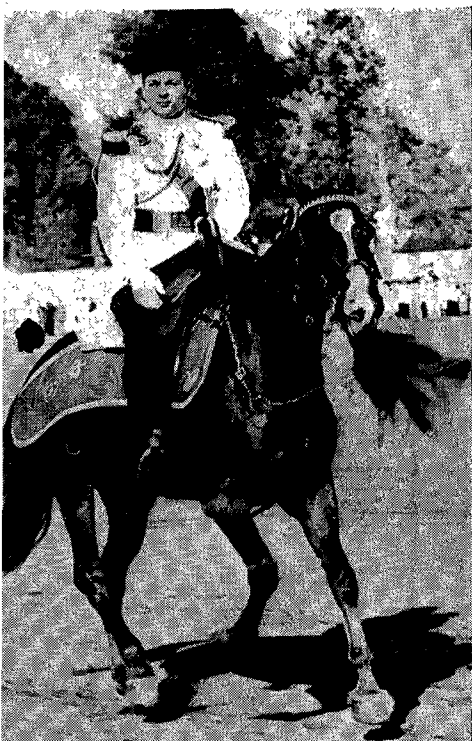
to that law, and nothing can disregard or violate it without disastrous results. The law of gravity cannot be broken. It is absolute in its sway, and any opposition to it breaks, not the law, but itself. In like manner there is fundamental law for everything else in the world. There are laws of chemistry, material structures, music, art, human society, and government. Men do not make laws; all law *is*, and could be nothing else. All inventions and all human progress come as men discover and then conform to eternal law. The natural laws which make possible the radio were as present in Abraham’s day as now—but no one had discovered them.

“All law is given of God. A great English legal scholar, in framing a definition of the term law, declared that its seat is in the bosom of God. We can come to no other conclusion. This fact imparts a sacred character to all law. To the ancient Hebrews the law of God was in a real sense the *presence* of God, and the holiest thing they knew. We should not permit ourselves to think of universal law

It is always the women and children who suffer most in war. Here is a group of Chinese refugees, typical of the thousands who fled in every sort of vehicle before the Japanese invaders.

INTERNATIONAL





INTERNATIONAL
King Farouk taking the salute of his army after his accession to the ancient throne of Egypt.



EGYPT'S NEW KING

YOUTHFUL, polished, well-educated King Farouk now sits on the ancient throne of the Pharaohs and for the nonce, following the signing of a new treaty with Great Britain, a period of internal calm seems probable.

For many years the country has resounded to the raucous cries of "Egypt for the Egyptians" and "Down with the British,"—as we once heard them ourselves all the way from Cairo to Luxor, —but now all except the most radical extremists seem to be satisfied.

Some, of course, still object to the provisions in the treaty for British troops to be stationed along the Suez canal and in the Sudan, and that Great Britain should have the privilege of flying her planes over the country without let or hindrance; and no doubt agitators will now carry on a campaign to work up public sentiment on these points.

What most Egyptians fail to realize is that were they to succeed in persuading the British to release all control some other power would immediately step in and take her place.

Independence, great hope and goal of the Egyptians, is in fact one thing they can never enjoy again. Gone forever are the great days of their national history.

God has spoken concerning this land. Through the prophet Ezekiel He said: "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Ezekiel 29:15.

for SEPTEMBER 21, 1937

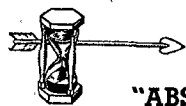
Again, in the thirtieth chapter of this same prophecy, verses 12 and 13, we read: "I will make the land waste, and all that is therein, by the hand of *strangers*: . . . and there shall be no more a prince of the land of Egypt."

This was a bold prophecy indeed, and many may think that it has been proved false by the crowning of King Farouk. Not so.

In all the past 2,500 years Egypt has never been under the rule of her own prince. Not once, even for but a brief period, has the succession of *strangers* been broken. Always she has been a subject nation, ruled successively by Persians, Greeks, Romans, Byzantine Greeks, Saracens, Turks, French, and British.

And today? King Farouk himself is descended from an Albanian. His grandfather was the late Khedive Ismail Pasha, who was the second of the three sons of Ibrahim, the grandson of Mehemet Ali, the founder of the present royal house of Egypt. This Mehemet Ali was born at Kavala, a small seaport on the frontier of Thrace and Macedonia. His father was an obscure Albanian farmer, and Mehemet himself began life as a petty official and trader in tobacco.

Thus are we again reassured as to the accuracy of the prophetic word and the certainty of its detailed fulfillment. Not one word indeed shall ever fail.



"ABSOLUTELY NO ENFORCEMENT"

AFTER the repeal of Prohibition, and the sale of beer, wine, and hard liquors was again permitted by Congress, it

was generally understood that the trade would operate under certain definite and rigidly enforced restrictions.

Restrictions were certainly laid down; but enforcement has been conspicuous by its absence. Indeed, it would seem from all appearances that the brewers and distillers, the roadhouse keepers and the saloonkeepers are doing just about as they like. The trade has the bit between its teeth, and is dragging the country pell-mell into a state of semidrunkenness.

And this is not the opinion only of temperance advocates. The trade itself is becoming alarmed at what is going on, and its injured conscience—if it has a conscience—is yielding some amazing confessions.

Here is one from the *Brewers' Journal* of August 15, 1937, where Herbert F. Loisy, president and general manager of the Loisy Brewing Company of Cleveland, Ohio, wrote as follows:

"It is only necessary to look back to the general expectancy a few years ago to understand the sudden reversal from the almost unanimously favorable sentiment then existing toward beer and the brewing industry, to the present growing apprehension and opposition to the conditions under which so much of it is sold. When the Prohibition Amendment was repealed, the citizens of this country did not want a repetition of the old days, nor did they expect beer to keep the company it has today. They anticipated the widespread use of malt beverages and light wines and the strictest regulation and enforcement governing the sale of spirituous liquors. We all know only too well what has taken place.

"Licenses were granted indiscriminately; state regulations have hopelessly confused beer, wine, and whisky in the

(Continued on page 14)

This is not a scene in Germany, but at Camp Siegfried in the United States, one of twenty-one similar training centers, where German Americans are drilling under the Swastika emblem, using the Nazi salute, and even shouting, "Heil, Hitler!"





Behind the Spanish War

(NOTE: All quotations in this article are from publications issued subsequent to July 17, 1936, and have passed through the rebel censorship.)

Amazing Facts Revealed

By ROBERT LEO ODOM

Recently returned to the United States after many years' service as a missionary to Spain.

“WHAT part, if any, does religion play in the rebellion in Spain?” This is, perhaps, the question most frequently put to me since my return from that war-stricken land of 24,000,000 souls.

As everyone knows, the Roman Catholic Church has been the dominant religious force in Spain for nearly fifteen centuries. Protestantism has about 10,000 adherents today among all sects. And while most of the Spanish people have been baptized into the Roman Church as infants, about half of them do not believe in her doctrines or are atheists. Indeed, the greater part of the people of Spain have had no opportunity to know any other representation of Christianity than that professed by the Roman hierarchy.

A brief picture of the situation in Spain before the war will enable the reader better to understand statements made by ecclesiastical and military leaders of the rebellion. Before me lies a booklet, entitled “Actual Errors That Are Found Extended Throughout Spain Causing Very Grave Havoc Among the Catholic People,” written by Don Gabino Marquez, of the Jesuit Society, author of other literature for the dissemination of his church’s teachings among the people of Spain. I purchased it at the bookstand of The Apostolate of the Press, S. A., publishers of Roman Catholic literature, during the annual Book Week in Madrid not long before the war.

The first chapter begins thus: “Those who deny any dogma defined by the [Catholic] Church are called heretics; for example: they are heretics who defend liberty of conscience, liberty of cults, the separation of the [Catholic] Church from the State, or the subordination of this [church] to the civil power, etc., etc., which are so many other errors condemned as such by the [Catholic] Church.”—Page 4.

Again: “Hence it is absurd to call oneself Catholic and profess at the same

time infinite errors against the [Catholic] Church; for example: liberty of conscience, liberty of cults, the lay doctrine of the State or of the school, civil marriage as true matrimony, etc., etc.”

—Page 6.

And about heretics: “Although the [Catholic] Church casts them from her bosom and separates them from dealing and communion with the remaining faithful, they do not remain free from her authority, and over them is extended

still her right. Just as the exiled of a nation remain still subject to the authority of the same, so do heretics, schismatics, etc., with respect to the [Catholic] Church. By baptism they have subjected themselves to her jurisdiction, and since this [baptism] cannot be blotted out, neither disappears the authority of the [Catholic] Church with respect to them.”—Page 8.

And this on the death penalty: “God established it among the Hebrew people.

ROME'S VERSION

ACCORDING to a report published in February of this year by the Spanish College in Rome,—said to be based on two hundred letters from priests and bishops,—of the 33,500 priests in Spain, 40 to 50 per cent have been killed by Reds, as well as eleven bishops. In nine dioceses, 80 per cent of the priests have been executed; in that of Malaga, 90 per cent. How accurate are these figures will not be known until long after the war is over; but the report serves to indicate to which side Roman Catholic sympathies tend to lean, and reveals one of the potent reasons for this attitude.

No matter how severe the provocation, however, one wonders whether any religious body professing the name of Christ is justified in throwing in its lot with a military and political junta. A true interpretation of Christianity would seem to call for an unbiased, impartial, self-sacrificing ministry to the spiritual needs of all, regardless of political affiliations. Had the Church of Rome followed this course through the centuries of her unrestricted opportunity in Spain, her executed priests would no doubt be alive today. Indeed, there might well have been no Spanish war at all. EDITOR.



Roman Catholic priest sprinkling “holy water” on Fascist youth leaders in insurgent Spain, as they take the Fascist oath.

Catholic authors have defended it. The [Catholic] Church has authorized it in civil society even for punishing offenses against the [Catholic] religion. Therefore, the civil authority has a right to impose the penalty that may be necessary for the restoration of the moral order; but at times the penalty of death is necessary for the restoration of the said order; wherefore in this case the civil authority can impose it."—Page 16 (*italics his*).

The overwhelming triumph of the Republican and Socialist forces of the Left wing in the Popular Front combine in the election of deputies to the Spanish Cortes (Parliament) in February, 1936, signified that the majority of the people of Spain were opposed to reuniting the Roman Catholic Church to the State. The Right wing parties, aiming to restore that church to her pre-republic status as spouse of the civil power, marshaled all their forces for propaganda and voting to that end.

Prior to the election date, Dr. Isidro Gomá y Tomás, cardinal primate of the Roman Church in Spain, published a very lengthy pastoral letter in the leading Roman Catholic daily of Madrid (*El Debate*, Jan. 29, 1936), instructing the people of Spain to vote for the parties that supported the Roman Church and her aims. The same newspaper published (Feb. 9, 1936) the objectives they sought in matters pertaining to that church. And on election day, February 16, priests, monks, friars, and nuns poured out in religious garb to vote at the polls, and set the pace for the people.

Nevertheless, the Popular Front carried the day, and the whole country was turned into rejoicing as 30,000 political prisoners held in jails by the Lerroix-Robles administration were released. The possibility of securing the union of the Roman Church and the Spanish State by a vote of the masses in Spain became relegated to the distant future, to say the least. The only immediate hope lay in seizing the power by force.

"Public Sins"

Speaking of the situation at that time, the cardinal primate writes, in his recent pastoral letter, "The Lenten Season in Spain," of two "public sins" of the Spanish people: "That of apostasy incurred officially by the public authority, and that of this other apostasy of the masses."—*El Ideal Gallego*, Feb. 18, 1937.

He also declared that "the official declaration of the lay doctrine, the elimination of God from the public life in all its aspects, has been for many, ignorant or lukewarm, as the liberation from a secular yoke that oppressed them."—*Id.*, Feb. 16, 1937.

Now, except for the temporary Cen-

trist leadership of Señor Portela Valladares during the election period, the previous biennium of the Spanish premiership was in the hands of Don Alejandro Lerroux, ex-ally of the forces that brought in the Republican regime. Having broken with his Republican confederates, Señor Lerroux obtained the premiership by a compromise with the Right wing party of Don José Maria Gil Robles, leader of the party of Youth of Popular Action, a Catholic action party, whose chief aim was to serve the Roman Church whether the regime be a republic, a monarchy, or a dictatorship. The support of this party was given to Señor Lerroux on the condition, among others, that Señor Gil Robles be given the portfolio of the Minister of War in

the Cabinet. And Señor Gil Robles appointed General Franco to the post of chief of staff of the Spanish army.

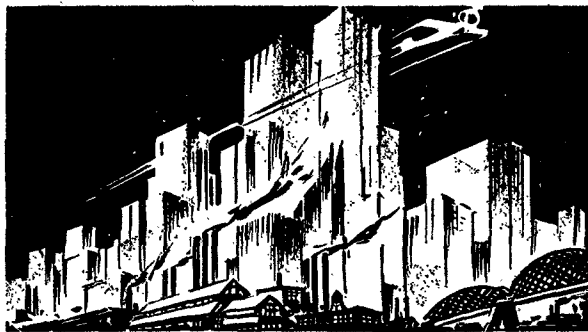
Certain changes in the personnel of the command and in the location of war materials raised rumors that Señor Gil Robles planned an insurrection of the army against the republic. A public statement to the contrary allayed the fears. Nevertheless, the conspiracy was formed by somebody, and it was discovered after the elections at a time when the Popular Front leaders were overconfident and unprepared for the emergency. Señor Gil Robles skipped over the border into Portugal after his political ally, Señor Calvo Sotelo, had been slain by government agents without

(Continued on page 10)

NEWS Flashes

BRIEF PARAGRAPHS
OF WORLD INTEREST

By W. L. EMMERSON,
Our London Correspondent



● **WAR DRAWING NEAR** "We are faced with a grave danger," declared Viscount Cecil of Chelwood in the House of Lords, England. "War is drawing near, and I do not think anyone can doubt it."

● **GODDESS "GERMANIA"** "The Germans," says Dr. Temple, Archbishop of York, "will worship Germania. They may call her God, they may call her Jesus Christ; but it will be Germania they will worship. There can be no escape from that."

● **THE LAST ACT** The vital place of the Mediterranean in world affairs is emphasized in a new book by an Italian naval officer. "As the Mediterranean is the only sea which unites three continents," he says, "it is the theater of countless conflicting interests. As such it may become the setting for the last act of a final settlement."

● **BEHIND MUSSOLINI** A strong indictment has been uttered by Dr. Hensley Henson, Bishop of Durham, England, of the way in which the Vatican is supporting Mussolini's policy of imperial expansion for its own ends. "The Vatican," he says; "marching in the rear of Mussolini, is as the faith of the Western church carried by the monastic missionaries in the rear of the Conquistadores in the Western world. . . . If Christianity is thus established, it will degenerate and sink into the pitiable caricature of Christ's religion which South America is, by all competent judges, certified to be."

● **NO PRIVATE LIFE** "Since Adolf Hitler came to power," declared Dr. Ley, head of the German Labor Front, in a broadcast address, "the only private life which remains is at night when you are asleep. You are soldiers of Adolf Hitler as soon as you awake."

● **UNDER THE PAPAL FLAG** That the papacy is not maintaining any spiritual detachment in the Spanish War is indicated by the fact that when the Portuguese steamer "Mocambique" arrived in Dublin, Ireland, with 633 members of General Franco's Irish Brigade, it was flying the papal flag.

● **THRILLERS PREFERRED** A recent analysis of filmgoers' preferences by Sydney Bernstein shows that "thriller adventures" were favorites among persons under forty. Sport came second in the under-twenty-one group; musical films were third; animal life, fifth; science, sixth; and historical and war films, last.

● **REOPENING OF IRON MINES** The stoppage of supplies of iron ore from Spain has led to an intensive search for suitable ore in England. Disused mines in Northumberland and others in South Wales and Scotland are to be reopened. "I believe," says a Geological Survey official, "that there are millions of tons of workable ore in England, and that, whatever the outcome of the negotiations . . . between British mine owners in Spain and General Franco's agents, sufficient iron ore can be obtained at home."



The

Plan of SALVATION

An Old, Old Story Retold

By ALMA E. McKIBBIN

THE plan of salvation is the greatest of all mysteries. No other secret of all the universe can compare with it.

Man by study and research has learned many of the secrets of the natural world; but no man ever conceived how a sinner can be forgiven, cleansed, and restored to sonship with his heavenly Father. This knowledge can be obtained only by a revelation from God.

This is not because the plan is intentionally hidden from man, but because of his own limitations. Sin has blinded the mind, dulled the perceptions, and almost destroyed spiritual sensibility, so that it is impossible without divine aid for a lost sinner to avail himself of the salvation so freely offered to him.

However, since the day that man sinned, God has sought "at sundry times and in divers manners" to make the way plain to him,—the way by which he may be redeemed and restored. First, by a promise: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15. The words fell upon the ears of Adam and Eve, but only dimly did they understand that somehow, someway, sometime, God would destroy Satan, who had tempted and ruined them, and would save them from sin and all its dire results.

God is the Master Teacher. He made the mind. He understands it, knows how it acts, how it may be developed, impressed, enlightened. To hear is not enough. One must see and feel. Adam must know that sin brings death, but death from which he may escape if he will accept a substitute. So he was directed to select a lamb, a spotless lamb, confess upon its head his sin, his transgression of the law of God, and then to slay the innocent creature with his own hand.

"To Adam the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life,

which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression which nothing but the death of God's dear Son could expiate."

Patriarch-Priests

For more than two thousand years this simple sacrificial service was conducted by the father, or patriarch, of each family. Upon an altar of unhewn stone, under the open sky by the door of his tent, the true servant of God offered a sacrifice and with his household worshiped God.

But not all were faithful. Many forsook the true God and served gods of their own creating. To these they offered sacrifices, not with faith in a Saviour to come, but only to appease the wrath of their false deities or to gain their favor. Thus was the true worship perverted by many.



The system of daily sacrifices enjoined upon ancient Israel was intended as a constant reminder of the "exceeding sinfulness of sin" in the sight of God.

Finally in the days of Abraham it seemed that he alone of his generation remained true to his Creator. Because of this he was called to become the head of a great nation, head of a people who would worship the true God only, and preserve a knowledge of God that men might not forget their Creator and cease to recognize Him altogether.

We read of Abraham that wherever he pitched his tent, there beside it he built an altar and worshiped God. Through his example and teaching many of the heathen came to know and serve the true God.

In the course of time the descendants of Abraham suffered a cruel bondage in Egypt. For more than a century they were forced to do hard labor for the Pharaohs. There was little time or strength for the things of the Spirit. Their faith became dim, their destiny as the chosen people seemed a mockery. Israel groaned beneath their burdens. They thought God had forsaken them.

Then God set Himself to the task of making of these poor, faithless, unlettered, degraded, and discouraged multitudes a people who would be enlightened and spiritual. He would make of them a people who could comprehend and appreciate their high destiny in this world, and the plan of redemption by which they might become worthy of an eternal home.

The people of Israel were like children; and the Great Teacher, comprehending all this, taught them by the methods necessary to enlighten childish minds—by object lessons and experience. Abstract principles could not be comprehended by them. No, all must be concrete,—that which could be seen, heard, felt, yea, experienced.

First He delivered them from Egypt by a series of miracles that appealed to the senses. He caused them to know that He is the only God by showing that false gods are nothing, nothing but creatures of the imagination, and therefore have no power to help or to protect. By the last judgment, the death of the first-born, they learned that deliverance came to them through shed blood,—the greatest of all redemptive lessons.

By the deliverance at the Red Sea, the giving of the manna and the water, and the protecting cloud and pillar of fire,

their conception of God was enlarged. They came to know Him as the giver of every good thing. Faith which had been almost extinguished in Egypt began faintly to flicker in their hearts.

In the course of their journey they came to Mount Sinai. Here they remained for nearly a year,—a year at school,—a school in the most unique surroundings, and taught by the most effective methods that could be used.

“At night the pillar of fire assured them of the divine protection, and while they were locked in slumber, the bread of heaven fell gently upon the encampment.

“The dawn gilded the dark ridges of the mountains, and the sun’s golden rays pierced the deep gorges, seeming to these weary travelers like beams of mercy from the throne of God. On every hand vast rugged heights seemed in their solitary grandeur to speak of eternal endurance and majesty. Here the mind was impressed with solemnity and awe. Man was made to feel his ignorance and weakness in the presence of Him who ‘weighed the mountains in scales and the hills in a balance.’ Isaiah 40:12. Here Israel was to receive the most wonderful revelation ever made by God to man.”

The Giving of the Law

The children of Israel then prepared for their first lesson. They cleaned their camp, washed their clothes, bathed their bodies. This was a cleansing which they could understand, but we fear that the silent multitudes gathered at the foot of Sinai, though cleansed in body and raiment, did not realize their need of soul cleansing. They did not perceive the heinousness of sin. They had to be taught.

“Sin is the transgression of the law,”—the law of God. How faint were its principles in their minds! How little did they know that it is “holy, and just, and good,” and that all grief and trouble and sorrow and sin come because of disobedience to its principles!

This first lesson was dictated by God Himself. He proclaimed His law amid the mightiest manifestations of His power ever yet displayed in this world. “The Lord came from Sinai . . . with ten thousands of holy ones [Revised Version]: from His right hand went a fiery law for them. Yea, He loved the people.” Deuteronomy 33:2, 3. Though the clouds were black on Sinai, and the earth quaked while thunders rolled and lightnings flashed, so that the trembling people feared for their lives, drew far away, and begged He would not speak to them, yet it was all because He loved them.

Let us, too, remember that though He

sometimes speaks harshly, yea, terrifyingly, to us in the untoward circumstances and conditions of life, it is all because He loves us. For we must know, as Israel was made to realize that day, that it is the law of Almighty God which has been broken; it is this law we must learn to obey. Sensing the majesty of the law and the awfulness of sin, Israel would appreciate a way of escape from the condemnation of that law.

So deeply impressed was Israel that they all promised to obey the law they

had heard spoken by the voice of God. “All the words which the Lord hath said will we do.” Later they learned to their sorrow that they could not keep their promise; but that only impressed upon them more deeply the fact that they needed a Saviour to help them. It made them more eager for the next lesson in which they were to learn by a wonderful object lesson how a sinner may be cleansed from sin and made able to keep the law of God.

(Concluded next week)



QUIET MOMENTS WITH the PSALMIST



By CHARLES E. WENIGER

Psalm 24—*The King of Glory*

WE come to one of the expansive things of literature. Psalm 24 begins with the sweeping statement that “the earth is the Lord’s”—not just a corner of it where some cloistered creed flourishes or some sequestered people dwells—and ends with the reception of the King of glory into the heavenly courts, all heaven open to do Him reverence.

The psalm is best understood in the light of its probable origin. It was doubtless composed on an occasion of great public ceremony. What was that occasion?

David was preparing to bring the ark of God out of the house of Obed-edom to its permanent location in the recently taken stronghold of the Jebusites. As the great procession conveyed the sacred ark to the city, what words could be more appropriate than those of Psalm 24?

The procession carries at the foot of the hill, and from one band of singers comes the question, “Who is worthy to ascend into the hill of the Lord and to stand in His holy place?” From another band quickly comes the response,—and it is true of all who would see God,—“Only the pure in heart are worthy to engage in His worship.”

The words were probably intoned by two antiphonal choruses, one singing verses 1 to 3, the other replying in the words of verses 4 to 6. So much for the first six verses of the psalm.

The second part of Psalm 24 is likewise responsive.

As the triumphal procession climbs the hill, “following the sacred symbol of their invisible King,” the voices of the singers demand of the watchers upon the walls:

“Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in.”

From the singers on the walls comes the question:

“Who is this King of glory?”

And to this question a group of singers in the great procession replies:

“The Lord strong and mighty,
The Lord mighty in battle.”

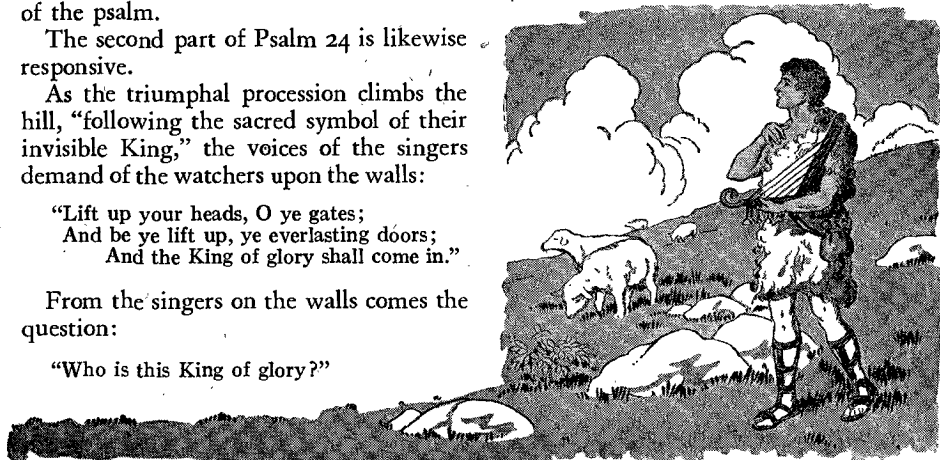
But the gates refuse to open.

Again the singers outside the walls demand entrance for their King. Again the watchers on the walls ask: “Who is this King of glory?” Not yet have they heard the divine password, and to none other than the eternal God will they open the gates. Then from the singers accompanying the ark arises the all-compelling response:

“The Lord of hosts,
He is the King of glory,”

and amid a burst of triumphant music the gates open wide and the symbol of the presence of the Lord of hosts is carried into the city. A Jebusite citadel has become the city of Jehovah.

Handel used this matchless ode as the inspiration for one of the most magnificent choruses of “The Messiah,” and Gaul followed its inspiration in the “Unfold, Ye Portals Everlasting” of his “Holy City.” May Psalm 24 be to us at once a challenge and a strength for daily Christian living! Even so, Lord Jesus, King of glory, come into our hearts and dwell within us!





Looking Back

Two Thousand Years

The Bimillennial Anniversary of Augustus Caesar

Caesar is dead: but the humble Carpenter of Nazareth still lives and reigns at God's right hand.

By GEORGE T. SMISOR

TWO thousand years ago, on September 23, 63 B. C. was born the Roman emperor who established peace throughout the civilized world during the infancy and childhood of Jesus Christ. He was given the name of Gaius Octavius. He had come of a good family, though his father was the first of the line to obtain a curule magistracy at Rome and senatorial dignity. His mother, Atia, was the sister of Julius Caesar, and his close connection with the great dictator determined his career. When he was five years old, his father died. Later his mother married L. Marcus Philippus, who was of great assistance to the young Octavius in establishing a governmental career.

Through assistance of friends and his own natural talents of leadership, he was able in early youth to begin the ascent of the political ladder which eventually brought him to the imperial throne. He employed the name Gaius Julius Caesar Octavianus until January 17, 27 B. C., when the Roman senate bestowed upon him the title Augustus, meaning "venerable," "majestic," a title borne by him as the first of the Roman emperors. He has ever since been known by the simple name of Augustus Caesar.

The Man Augustus

Suetonius, a Roman writer who flourished about 100 A. D., gives a description of the physical weaknesses of Augustus, saying that he was afflicted with lameness in his left hip, leg, and thigh, with gallstones, a weak liver, impaired eye-

sight, and a tendency to snuffing colds. He was a chronic sufferer of spasmodic bouts of sickness, so that in spring, summer, autumn, or winter he suffered from periodic complaints. His body was disfigured by pimples and scars aggravated by the use of the strigil, an instrument used for scraping the skin. But in his frail body dwelt a keen mind and a powerful personality, which he deftly employed to unify and strengthen his world empire.

Augustus cannot be said to have been wholly a man of peace, for he had continual strife with barbarians along the borders of the empire, and succeeded in annexing many new provinces by aggressive warfare. But in spite of these border fracas, Horace, a contemporary Roman poet, looks back with gratitude upon the first fifteen years of Augustan rule: peace on land, peace at sea; sin and license banished; the family restored; enemies of the state humiliated or destroyed; security in the countryside and prosperity through trade.

Thus in the providence of God, when comparative peace and stability reigned throughout the great Roman Empire, Jesus Christ was born in a stable in Bethlehem.

In 47 B. C. Julius Caesar had completely reformed the old Roman calendar by devising a new one with 365 days divided into twelve months. Every fourth year was to have 366 days. January, March, May, July, September, and November had 31 days each. The other months had 30 days each, except Febru-

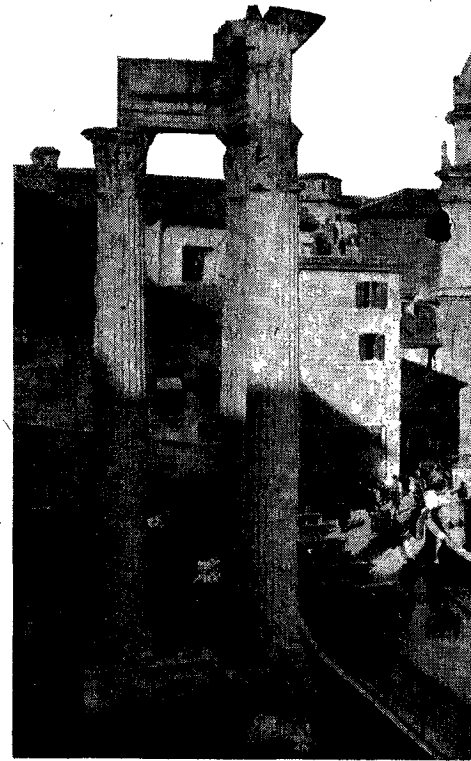
ary which had 29 and in leap years 30. The first Julian year began January 1, 46 B. C.

By 8 B. C., however, the calendar had varied three days because the Julian reform had not been carried out accurately. Perhaps the senators did not understand the method of intercalation, or they held it unlucky for the calendars (first day of the month) to coincide with a market day.

Augustus Adjusts the Calendar

Augustus, therefore, by virtue of his office of chief pontiff decided to omit the intercalary day in each of the three succeeding quadrennial cycles, thus putting a corrected calendar into operation in 4 A. D. But Augustus also made other changes in the calendar. Since Julius Caesar had changed the name of the month Quintilis to July in honor of himself, Augustus appropriated the month of Sextilis, and named it August. July is a 31-day month; and, not to be outdone, Augustus took one day from February and added it to August, thus making both July and August 31-day months and February a 28-day month in ordinary years. In order to prevent three 31-day months from coming together, Augustus ordered that September and November have 30 days each and October and December have 31 days each. Augustus Caesar's rearranged calendar of 8 B. C., however, is still called the Julian calendar.

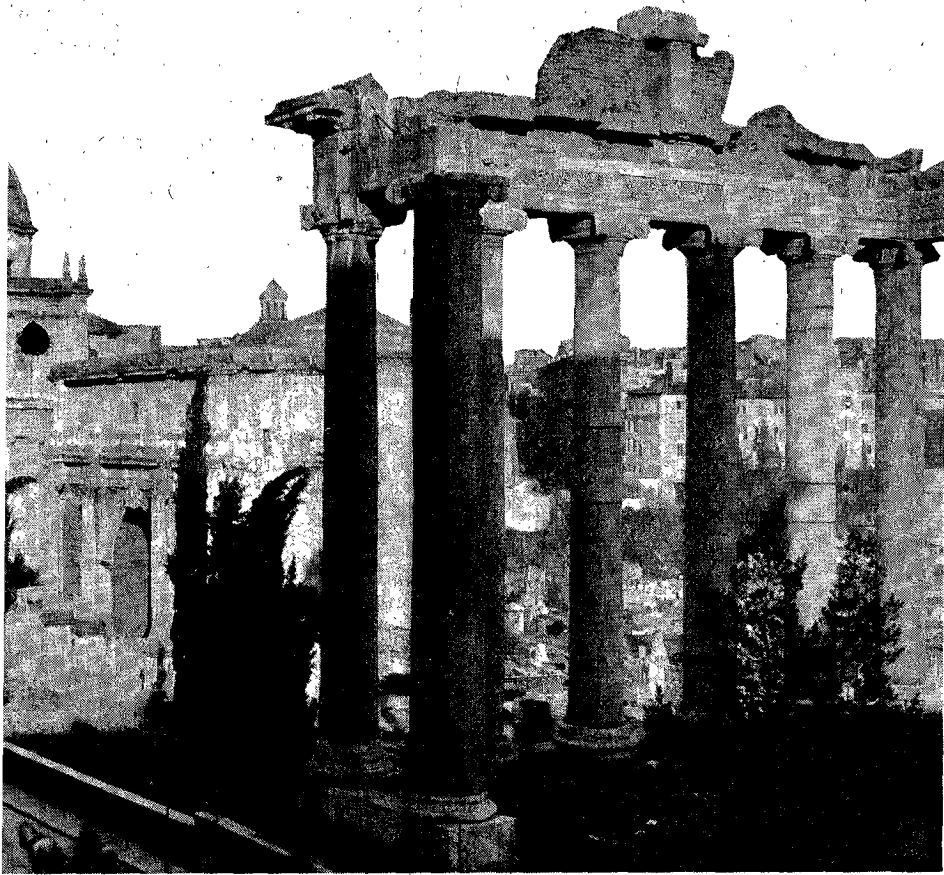
Today, when many people believe that time has been lost because of repeated



B. C. . . . 63

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Ruins of ancient Rome. Broken pillars and prostrate columns remind the modern visitor of the departed glory of this city of the Caesars. The seven columns on the right once formed part of the Temple of Saturn, those on the left the Temple of Vespasian. The arch was erected by Septimius Severus.

changes in the calendar, it is interesting to know that our present calendar is the same as the reformed calendar of Augustus, the one in use in the Roman Empire during the days of Christ.

The Julian calendar, however, was changed once since 8 B. C., and a slightly modified method of intercalation was devised. Pope Gregory XIII made the change by ordering that Thursday, October 4, 1582, should be followed by Friday, October 15. Because of a slight error in the Julian reckoning, by 1582 the calendar had gained ten days over the seasons since the Council of Nicaea in 325 A. D., causing Easter to fall ten days early. Pope Gregory also ordered that every fourth year should be a leap year except in the case of the centuries not divisible by 400. Our calendar now is so accurate that it will not vary more than a day in 200,000 years. We call the new calendar the Gregorian to distinguish it from the Julian. It will be noticed that the order of the days of the week was not interrupted by any of these calendar changes.

The Census in Palestine

Judea, the land of Christ's birthplace and death, became a Roman province in the time of Augustus. Herod the Great was loyal to the Roman government, and accordingly was governor of Syria from the Battle of Actium to the time of his death in 4 B. C. When he died he left a will in which he requested that his son

Archelaus be given the rulership of Judea. The Romans consented to this plea, and made Archelaus ethnarch of the territory of Judea under the oversight of the governor of Syria.

Archelaus, however, proved so incompetent that Rome took over Judea in 6 A. D. and made it into a regular Roman province. In dealing with the Jews, Augustus was very tactful. Since images were abhorrent to them, the effigy of Augustus was not engraved on coins to be used in Judea. The emperor and his wife, Livia, sent many gifts to adorn the temple at Jerusalem, and by Augustus' order a bull and two lambs were sacrificed there daily to the supreme God.

Two years before the death of Herod, Augustus issued a decree for the taking of a census. It was this decree which brought about the circumstances that caused Jesus to be born in Bethlehem. Luke 2:1, 2. Cyrenius, the governor of Syria, was in charge of the taking of the census in Palestine, for at this time the Roman officials still regarded Judea as a kind of appendage of Syria.

Augustus devised a regular form called *forma censualis*, which each individual had to fill in. The person was required to give the name of his community and pagus, his own name and the names of two neighbors, a classification of his land, the number, nationality, age, and ability of his slaves, and a list of all movable and immovable goods. Augustus

arranged the census for the purpose of obtaining the number of all people of military age and a list of all taxable wealth.

Although the decree was issued in 6 B. C., Joseph and Mary probably did not go to Jerusalem until sometime in 5 B. C. Herod died at the time of the Passover in the spring of 4 B. C.; and since the Gospels plainly infer that Jesus was born a few months before Herod's death, He must have been born sometime in 5 B. C.

Before the days of Augustus a skepticism regarding the Roman deities had set in. Roman writers more and more began to criticize and scoff at the efficacy of the established religions. When Augustus came into power, he felt that this corrosive element of skepticism, which would eventually destroy reverence for the state, should be suppressed. He therefore tried to restore the ancient religion, akin to animism, and encourage more hopeful modes of thought in literature. But the forces of skepticism were only restrained during the Augustan period, and they broke out with greater force than ever after Augustus' death. New Eastern cults, such as Mithraism from Persia with its reverence for *Sol Invictus* (the invincible sun), permeated the empire.

The Twilight of the Gods

Strange as it may seem, this lack of deference for the ancient gods so opened men's minds to new ideas in religion that Christianity owes its rapid spread throughout the Roman Empire largely to this skepticism which Augustus endeavored to suppress. But out of this struggle among Christianity, Oriental religions, and paganism during the first four centuries, arose a subtle error in the Christian religion which has reached down to our present day. The sun worship of Mithraism, the early Christians' hatred of Jewish customs, and the New Testament's historical statements that Christ rose on the first day of the week gradually crystallized into the observance of Sunday as a day of rest in place of Saturday, the seventh day of the week, the only Sabbath taught in the Bible. In many other ways the church mingled with the world; and, as the centuries rolled by, a compromised type of Christianity eventually displaced the old Roman religion with all those deities which

Augustus Caesar had tried so hard to save.

The growth of emperor worship, which began in the time of Augustus, caused most of the persecutions of early Christianity. In 27 B. C. the title "Augustus," which had previously been confined to the gods, was bestowed upon Octavius. Two years later Augustus permitted divine honors to be offered to him by the Diets of Asia and Bithynia. In 12 B. C., upon the death of Lepidus, Augustus caused himself to be elected to the office of *pontifex maximus*, the titular head of the state religion. In the same year Drusus dedicated the first altar to Augustus at Lugdunum in Gaul. The imperial cult grew rapidly, and in a few decades it threw the older deities into the shadow. Not only was the emperor worshiped, but his wife, his children, and his ancestral line were combined in a pantheon of gods and goddesses. Temples were erected in Rome and in other parts of the empire, specifically devoted to certain emperors and their families.

The Christians Persecuted

When Christianity met the imperial cult, there arose the great struggle between Christ and Caesar. Christianity's first duty to non-Jewish believers was to deliver them from the trammels of emperor worship. In the writings of the church fathers, it became the burden of the Christian propaganda. Tertullian defines his position and that of his fellow believers with reference to the empire and its head by stating that he refuses to call the emperor god, but is willing to pray for him with all honest fervor and devotion.

In 64 A. D., when the Neroian persecution broke out, in which Paul later lost his life, the Christians were arrested as malefactors; that is, as criminals accused of specific offenses against the law. Under Domitian persecution had become regular, organized, and pitiless; but more important still, in the course of about thirty years it had become a criminal offense to be a Christian. The principal charge was that the Christian preachers were subverters of social order, that they acted contrary to the decrees of Caesar by affirming the existence within the empire of another king, Jesus. Thus even in the reign of Augustus there began a type of worship destined to make thousands of martyrs among the early believers in Christianity.

In 4 A. D. Augustus adopted his stepson, Tiberius, who had

led the armies of Rome against the Germanic tribes. When Tiberius came to the throne upon the death of Augustus in 14 A. D., he endeavored to carry out his predecessor's policies of internal peace and tranquillity. Tiberius reigned as emperor until 37 A. D. Thus in the providence of God, His Son was born, lived, and was crucified in one of those few and short periods of universal peace.

For the student of church history many events in the reign of Augustus stand out significantly. Augustus had brought about a world peace which nurtured infant Christianity. He endeavored to stem the tide of skepticism in the Roman religion, in which attempt, fortunately for the spreading of Christianity, he failed. Before the birth of Christ he devised a calendar which has survived to our day and refutes all arguments about any days of the week being lost. Augustus issued the decree which indirectly caused the birth of Jesus to occur in Bethlehem, as foretold in prophecy. It was during his reign that the imperial cult was founded, which later became the bitterest foe of early Christianity. Augustus Caesar has become one of the world's great men, a statesman who conceived and carried through a scheme of political reconstruction which kept the empire together, secured peace and tranquillity, and preserved Western civilization for more than two centuries.

Yet Augustus Caesar and Tiberius Caesar have long been dead, and few will pause to think of them. But the humble Carpenter of Nazareth, the Man despised by the great men of His time, the lowly Jesus, still lives at the right

Another scene in the Roman Forum



hand of God as the world's Saviour. He began a movement that has reached the far corners of the earth. He has promised to return to this world of sin to save His faithful believers. In that day He will be King of kings and Lord of lords.

Behind the Spanish War

(Continued from page 5)

trial in an attempt to thwart the plot. Immediately the conspirators rose up. The insurrection was put down in some places, while in others it triumphed. Spain became divided into two hostile camps, and the reign of terror began. From Portugal Señor Gil Robles went over into the rebel territory of Spain, to assist General Franco and to rally the Youth of Popular Action to fight for the insurgent cause.

General Franco, a zealous Roman Catholic, has repeatedly declared, by press and radio in the part of Spain dominated by him, that the rebellion "is a crusade in behalf of [Catholic] Christian civilization." And against the Spanish government he declared: "We set in opposition the sentiment of a Catholic Spain."—"El Ideal Gallego," Jan. 20, 1937. (*El Ideal Gallego* of La Coruna, Spain, and *El Debate*, of Madrid, Spain, are Roman Catholic dailies owned by La Editorial Catolica, S. A., of Madrid.) Franco also said: "The Spanish State shall be constructed upon Catholic principles."—"El Pueblo Gallego" (*Fascist daily since the war*), Vigo, Spain, Feb. 16, 1937.

An editorial in *El Ideal Gallego* of Jan. 20, 1937, says: "If the soul 'only is of God,' also the Leader [Franco] directs, and leads the soul of the people, because the Spanish [Catholic] Church, from the Archbishop of Toledo, Dr. Gomá, to the most recent and modest village priest, is with the Leader; it encourages, assists, and strengthens him."

Dr. Isidro Gomá y Tomás, Archbishop of Toledo and cardinal primate of the Roman Church in Spain, mentioned already, has written an apology for the rebellion, of which he is a zealous supporter. He says: "The war that continues to desolate a great part of Spain and to destroy magnificent cities, is not, in that which is popular and national, a contest of a political character in the strict meaning of the word. . . . This most cruel war is, at the bottom, a war of principles, of doctrines, of one concept of life and social fact against another, of one civilization against another."

(Continued on page 15)

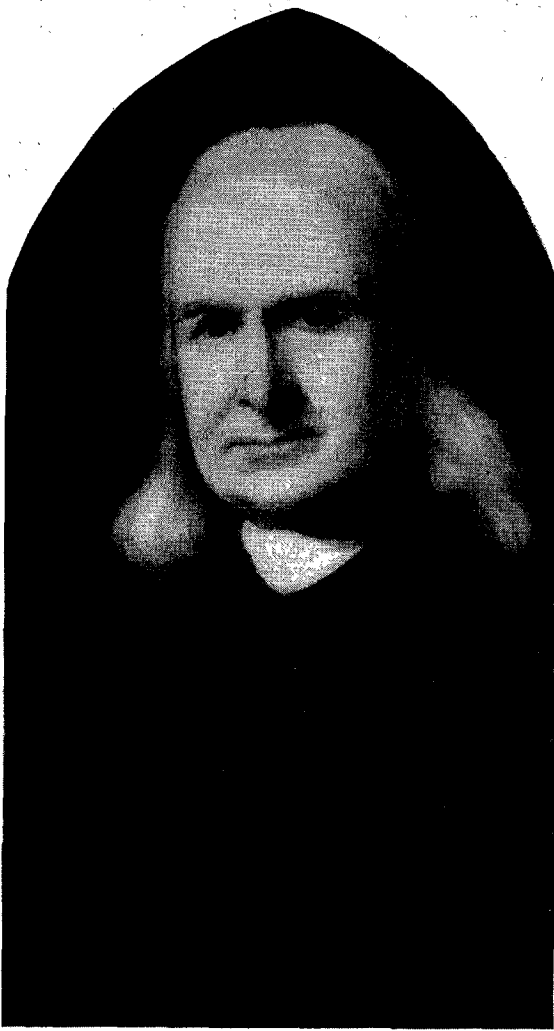
V. THE STORY OF RELIGION IN AMERICA

THE first few decades of American colonial history were characterized by an interest in religion which can scarcely be comprehended by our modern world. Public and private religious activities were undertaken in a serious manner, the clergy occupied a high and revered position, and a literal interpretation of the Bible was accepted without reservation. Although these conditions were apparent in the southern and middle colonies, they were most marked in New England.

The Puritan philosophy was based upon the concept that the instincts and tendencies of the human family are evil, and consequently should be suppressed. While this belief gave rise to an admirable self-control, a laudable purity of soul, and a blessed faith in God's omnipotence, it unfortunately encouraged too much external control, and therefore it checked a desirable exercise of individuality. To many souls religion became a haunting and oppressive gloom rather than a gospel of love, and gave rise to a morbidity which often resulted in great depression of spirit. Such a philosophy was quite in keeping with the harsh physical environment in which the early Puritan lived, and consequently he did not rebel at its demands.

But the situation had changed greatly by the time of the second and third generations of Puritans. Prosperity and leisure had cooled religious ardor, while luxury and amusement were becoming dominant motives in New England. During the latter half of the seventeenth century the famous Halfway Covenant and subsequent concessions lowered the spiritual tone still further by granting church membership without a public profession of religious experience.

These trends were accompanied by a growing liberalism in doctrine and polity. Particularly strong was the opposition to extreme Calvinistic predestination, for many were adopting the Ar-



John Wesley, who played no small part in the great revival movement of the eighteenth century.

The Great AWAKENING

By

PERCY W. CHRISTIAN

Department of History
Walla Walla College

minian view that salvation was open to all who repented, rather than to the elect alone. A stranger deviation from orthodox Puritanism was the skeptical philosophy sponsored by deism and atheism early in the eighteenth century. In this hour of crisis the clergy failed to live up to their opportunities, and a formalism as of polished stones took the place of life-giving bread in divine service.

Whenever conventionalized religion has been substituted for a deep personal experience in Christianity, those who truly "hunger and thirst after righteousness" have realized the necessity of strengthening their connection with the Rock of Ages. God does not allow evil

Revival sweeps the colonies and leaves an indelible stamp on American life.

to conquer. Laxity, religious compromise, and formalism are followed inevitably by a revival in religious interest.

Such trends were exhibited in the so-called "Great Awakening," which swept the American colonies in the middle of the eighteenth century. The same spiritual revival occurred in other lands, for Pietism in Germany and Methodism in England were contemporary phases of this reaction to a compromising religion. "Underlying all these religious movements was the fundamental idea that personal piety and reformation of conduct were more important than correctness of belief."

The early phase of the "Great Awakening" was centered about the activities of Jonathan Edwards. This outstanding New Englander, in whose personality was "a rare combination of fervor of feeling, of almost Oriental fertility of imagination, and intellectual acumen," became the minister at Northampton, Massachusetts, in 1727. Seven years later, as an advocate of extreme conservatism in theology, he preached a stirring series of sermons on justification by faith alone. In an attempt to silence the growing Arminianism, he urged that salvation was the gift of God alone, and that the good works of an unconverted

man were utterly worthless. This logic, combined with vivid descriptions of everlasting torment, soon inspired a great revival in Northampton, resulting in the conversion of hundreds. Similar movements developed in neighboring communities, and by the close of the decade had deeply affected every section of New England.

Considerable aid to the revival movement was also given by George Whitefield, the famous Methodist preacher. In 1740 he made a tour through New England, and met with an enthusiastic reception everywhere. Though not as intellectual as Edwards, his emotional oratory and sincere piety contributed to

many conversions. Revivalist activity again swept the region, and many ministers became itinerant preachers. Enthusiasm ran high, and emotion knew no bounds. Thousands of members were added to the churches in these years, and the spiritual tone of New England was raised materially.

Revivals Censured

As might be expected, these revivals and their unconventional methods were censured severely. Clergymen and college professors who were not conscious of any emotional experience were frequently classed as unconverted by the evangelistic preachers, and they retaliated by leading the way in the criticism of revivalism. Denunciation of the luxury and amusements enjoyed by the more opulent classes raised up more opponents against revival activities. As in every period of history, many desired an "easy religion," and opposed any emphasis on strict standards or deep religious experience. Nevertheless, the common people rejoiced in their newly found faith, and great good was done by the very methods so bitterly condemned.

The "Great Awakening" manifested itself in the middle colonies also, although to a lesser degree. As in New England, the first generation of settlers had frequently migrated to America because of religious persecution, and spirituality was a prominent characteristic of their civilization. But there also, as in the Puritan colonies, the second and third generations had grown cold, and a formalized religion had developed. This condition was especially noticeable in the cities.

The racial and religious heterogeneity so characteristic of the middle colonies did much to facilitate the progress of the revival. The smaller German sects which were scattered widely throughout Pennsylvania and neighboring communities were essentially Pietistic, and the revival aims and methods made a mighty appeal to them. Under the influence of Theodore Frelinghuysen, the formality of the Dutch Reformed Church had been penetrated by Pietistic influences, and the new evangelism with its emphasis on conversion and personal experience touched many hearts.

While the Germans and the Dutch were thus affected by the revival, the movement had already spread to the English-speaking population. Especially did it affect the Presbyterians, who were so numerous in New Jersey, although it was not long before the many Presbyterian churches in Pennsylvania and New York were swept by the new evangelism. Gilbert Tennent was the leading revivalist among this denomination, although the co-operation of Freling-

huysen and Whitefield contributed much to his success.

The Quakers, who were so numerous in the middle colonies, were not influenced by the revival to any great extent. They were opposed to its emotional methods, which contrasted so severely with their own quiet devotion; and they remained unsympathetic to its appeals. The Anglicans were not only out of harmony with the revival, but led an active opposition to its progress.

In the southern colonies the "Great Awakening" found the least support, as might have been expected. In these colonies religion had rarely been a dominating influence, and the economy of the region discouraged the development of mass movements. Nevertheless, the revival spread to these communities, and ministered to the needs of many honest souls.

The Work of the Laity

The revival appealed to the Scotch-Irish Presbyterians, who were settling in the great valleys of western Virginia, and Hanover County, in the same state, was its center in the southern colonies. Essentially a movement among Presbyterian laymen who met in small groups to discuss religious views, the interest grew until itinerant preachers were invited to minister in the region, and a presbytery was organized in 1755. This movement furnishes a good illustration of the power which an intelligent laity may release in effecting a spiritual renaissance. Samuel Davies, the leading clergyman in these developments, was careful to gain legal recognition for his church, and this step did much to facilitate the progress of Presbyterianism in Virginia. From this region the denomination extended its activities in all directions, and became a large factor in the religious development of the south.

In the early part of the eighteenth century the Baptists were but a minor sect in the southern colonies. Converts of the "Great Awakening" in New England who had joined the Baptist denomination first brought the revival to Virginia. Meeting with a poor reception in this colony, they moved across into North Carolina, where their harvest was so successful that the Sandy Creek Association was formed in 1760. Typical revivalist methods were employed, and great emotional outbursts resulted. These situations, coupled with the Baptist unwillingness to harmonize their activities with current religious legislation, resulted in bitter persecution. History teaches that "the blood of the martyrs is the seed of the church," and so it proved in the rapid growth of the Baptists in the southern colonies. Furthermore, persecution did much to focus attention on the Baptist doctrine of separation of church and state, which gained more and more support as the American Revolution approached.

A movement of such magnitude as the "Great Awakening" was bound to leave a heritage of important and far-reaching consequences. Foremost among them must be mentioned a very material elevation of the spiritual plane throughout the American colonies. Although, as in the parable, some of the seed fell by the wayside, upon stony places, and among thorns, a portion also fell into good ground, and yielded a bountiful harvest. While granting that the extreme emotionalism frequently resulted in only temporary advances for many individuals, it must also be remembered that in a multitude of hearts the warm Spirit of God came in to fill a place that had formerly been devoted either to a cold formalism or to an aching void.

Another result of the "Great Awaken-

(Continued on page 14)

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VIII. — SCIENCE *and the* BIBLE

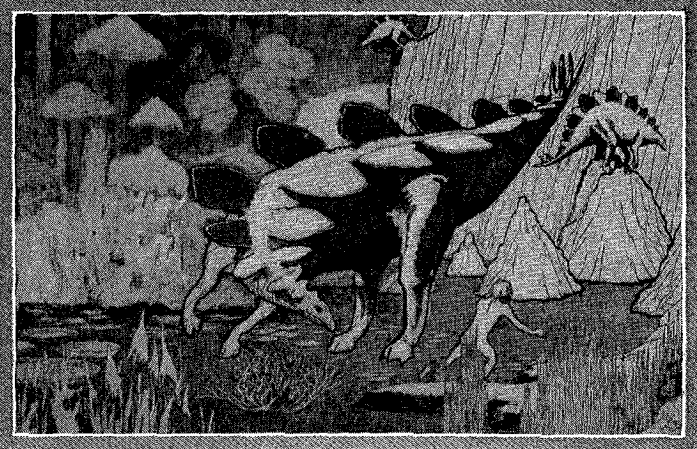

*Conflict or Harmony?
New Light on Old Problems*

By HAROLD W. CLARK



Every genuine discovery of science is found to be in harmony with the Biblical record. God does not contradict Himself.

CHANGES *Since* Creation



AT THE close of each day of creation God pronounced His work "very good." A full understanding of this expression would eliminate from our thinking many ideas of an imperfect earth, or one in which death, destruction, struggle, and decay would be found. God said that His creation was not only good but "very good." We would understand by this expression that God made the earth and the life upon it as perfect as it could be made. The struggle for existence which characterizes all nature today is apparently an abnormal condition. But in the beginning God's original creation was perfect, ideal, very good.

We read furthermore that God created the different types of life "each after his kind." The word "kind" as used here in Genesis has about the same general significance as our modern word "species." We use the term "species" today to mean the different kinds of animals or plants as we classify them. We should, however, be guarded against an interpretation of species which would imply that our present forms are exactly the same as those originally created. In the middle of the eighteenth century Linnaeus, the founder of our modern system of classification of plants and animals, tried to develop a plan whereby we could recognize just as many species as were in the beginning. It was not long, however,

before he realized that this was impossible. The more we study the problem, and the more familiar we become with the plant and animal life of the earth, the clearer it becomes to us that the term "species" is merely a convenient one by which we designate the various kinds of living creatures. We could not use the term today in any very exact sense. It is arbitrarily applied to what the biologists call the ultimate groups or divisions of the plant and animal kingdoms. Forms which differ one from another clearly enough to be recognized as different kinds are classified as belonging to different species.

Changes and Genesis

A great many difficulties have arisen in the past century from the attempt to make the species an exact and unchanging entity, and on the part of some creationists there has been the attempt to trace our present species back to original ones. Such ideas ultimately fail, first, because there is no way of tracing our present forms back through the ages and of observing the amount of change which has taken place, and, second, because we have no way of knowing the influences and environmental factors which are responsible for changes taking place in species. About all that we can do is to recognize the fact that spe-

cies have changed, and to study the factors involved in these changes. In some cases we may be able to correlate our findings with the early records of science and with the Genesis record of the early days of this earth's history. Our real problem is to ascertain whether or not changes taking place in species are of such a nature as to give the evolutionist any support for his theories, or whether they are such as to correlate with the Genesis record. It is to this latter point that we shall particularly direct our attention in this article.

The Bible speaks of certain changes which were to take place as the result of Adam's sin. Some are mentioned in the third chapter of Genesis. Plants were changed; thorns and thistles, which before had been unknown, were developed as a result of the curse. These are only a few of the changes which probably took place in the earth, and they are mentioned because of their bearing upon the record of man's fall. But as man was created as the lord of this world, there is no reason to doubt that his fall brought in a chain of circumstances which resulted in a great deal of degeneracy in all living things. The record of the Flood speaks specifically of some of these changes.

We read in Genesis 6:12 that "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted

his way upon the earth." Hebrew authorities tell us that this expression "all flesh" refers to both animal and human life. This fact is clearly brought forth in another verse, as, for example, in chapter 7, verse 21, where it says that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man."

When we inquire as to the meaning of this expression, "all flesh had corrupted his way upon the earth," we are forced to some very interesting conclusions. Man is a moral being and can therefore be corrupted morally. Moral corruption is impossible with animals. Animal life in order to be corrupted must undergo some physical change which would corrupt or confuse God's original plan. It is significant that while the original record of creation speaks of animal life being formed each "after his kind," the record of the Flood also uses the same expression. In chapter 7, verse 14, it says that the animals and all creeping things and every fowl came into the ark "after his kind." It also says in chapter 8, verse 19, that all living creatures went forth out of the ark "after their kinds." The inference is very plain that God created certain definite kinds, that they were preserved in the ark, but that the corrupt flesh which had changed or corrupted his way upon the earth was destroyed by the Flood.

We have only to examine the fossil records to obtain very interesting information regarding the changes which took place in animal life from the creation to the Flood. Thousands of forms are found in the rocks which today are entirely unknown. Many of these ancient kinds are very peculiar and show most unusual and bizarre forms. The most interesting group with respect to this problem is the reptiles. Today there are only five orders of reptiles in existence. But geology shows at least twenty-five orders which once existed. Many of these reptiles show most astounding characteristics. One group, the ichthyosaurs, were fishlike in their development and lived in the water. They had long slender necks and tiny heads and swam by flipperlike structures. Another group, the dinosaurs, varied in size from

small creatures three or four feet long to enormous ones eighty or more feet in length. Some of these ancient reptiles were armored with heavy plates; some had tremendous spines projecting from the back. There are almost endless variations. One group, the pterosaurs, were provided with wings. The head was large and resembled the head of a bird. The wings did not have feathers, but were like enormous bat's wings.

Several forms of animal life which have been found in the rocks indicate that to a certain degree this corruption was the result of a crossing of one species with another. Many of these animal series which show apparent correlation from one form to another can be explained on this basis. The evolutionist claims that these correlated series are the result of gradual change from one form to another. If, however, we accept the Bible record of creation of distinct kinds and allow the corruption of these original kinds to mingle the original characteristics, we would have a great many intermediate forms which the evolutionists claim have developed through evolutionary process. This evidence, which has in the past been used as a proof of evolution, is very readily interpreted in the light of the suggestion given.

The Flight of Time

(Continued from page 8)

public mind; and, worst of all, there has been *no enforcement, figuratively speaking, absolutely none.* Those rare and feeble attempts to invoke penalties for violations have been so ineffectively managed that they have served as encouragement to law violators. The flagrant abuse of city ordinances and state regulations existing in all of our large cities today are too well known to be enumerated."

If a brewer says it, then it surely must be so. "Absolutely no enforcement!" But isn't it high time that this situation was changed? We know that every decent, self-respecting citizen must answer "Yes" from his heart. For the sake of everything of value in the country, and most of all for the youth and children, let us pray the change may come soon.

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J. R. FERREN, Circulation Manager

The Great Awakening

(Continued from page 12)

ing" was a tendency toward brotherhood among the revivalist elements in the various churches. Catholicity of spirit and persecution from the orthodox wings of their own organizations combined to break down denominational prejudices.

This rearrangement of sectarian boundaries encouraged the formation of new educational institutions. The increased demand for ministers, coupled with the growth of heretical teachings in the older colleges, made such developments imperative. The College of New Jersey (later Princeton University) was chartered in 1746 by the Presbyterians, while eight years later the Anglicans obtained a charter for King's College (later Columbia University). In 1770 Queen's College (later Rutgers University) was founded under Dutch Reformed auspices, while Dartmouth College and the College of Rhode Island (later Brown University) were founded about the same time by the Congregationalists and the Baptists respectively. Even the establishment of Franklin's school, which subsequently became the University of Pennsylvania, was partially a result of Whitefield's activities in the "Great Awakening." Many other institutions of prominence also trace their origins back to this movement, whose stimulus of education will ever be included among its best results.

A sympathetic study of this remarkable spiritual renaissance presents a splendid example of a modern fulfillment of the Lord's promise, "Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find

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Me, when ye shall search for Me with all your heart." Jeremiah 29:12, 13. What could be more desirable today than a twentieth-century "Great Awakening!"

Behind the Spanish War

(Continued from page 10)

other."—"The Case of Spain." (This pastoral letter was published Nov. 23, 1936, appearing in many dailies of the rebel territory, and was later put out in pamphlet form.)

The prelate says it is "a war that has its mainspring in the [Catholic] Christian spirit of Spain." Also: "For this reason the reaction was most alive where was best conserved the spirit of [Catholic] religion and of fatherland. And for this reason this movement [the rebellion] obtained the religious hue that has manifested itself in the camps of our militiamen, in the sacred insignias which the combatants wear, and in the explosion of religious enthusiasm of the multitudes in the rearguard.

"If not, let the power of the religious sentiment be removed, and the present war remains enervated. It is true that the spirit of fatherland has been the great spring that has mobilized the masses of combatants; but nobody ignores that the spring of [Catholic] religion, actuating in the regions where this [religion] is most deeply rooted, has given the . . . maximum valor to our soldiers. . . .

"It remains, then, for this part an incontrovertible thing that if the actual conflict appears as a purely civil war, because it is on Spanish soil and by Spaniards themselves where the struggle is sustained, at the bottom there ought to be recognized in it a spirit of a real crusade in behalf of the Catholic religion, whose sap has vivified during centuries the history of Spain, and has stood as the medulla of her organization and her life. . . . The effects follow the causes. Why should not the seed, sown in the fields of Spain in the furrow opened at the point of the sword by the effort of Catholics and watered with their blood, germinate into Catholic (fruit)?"—*Id.*

When the cardinal returned from Rome, where he had visited the Roman Pontiff in December, 1936, he said to the press: "Catholic Action has aimed sure, as was its duty, to fall into line when

the clarion of war was sounded. When the longed-for peace comes, it will be the hour . . . to influence and to inject [into the new Spain] in an ordered manner the supernatural and [Catholic] Christian spirit. It is very pleasing to me to emphasize that the best-formed layers and nucleuses have been the ones that have thrown themselves with most ardor and boldness into this crusade of religious conquest; and, in this respect, I cannot hide the pleasure that the mobilization en masse of the youth included in the Catholic Youth [organization] has caused me."—"El Ideal Gallego," Jan. 3, 1937.

After his return from Rome, the cardinal became known as "the special representative of the Holy See to the Government of Generalissimo Franco."—*Id.*, Jan. 17, 1937.

Speaking over the official radio station of General Franco at Salamanca, Spain, Dr. Castro Albarrán, magistral canon of the Cathedral of Salamanca, discussed "The National Movement From the Catholic Viewpoint." Speaking of the rebellion as "our crusade," he says, "Our epopee has presented itself before the world as a fiery vibration of Spanish Catholicism."—*Id.*, Feb. 17, 1937.

(Continued two weeks hence)

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OUR COVER PICTURE

THIS week our cover picture shows the beautiful new building in Washington, D. C., where the much-discussed Supreme Court carries on its vitally important function as chief interpreter of the nation's laws.



Taking on the PILOT

"Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme, will find perplexities vanish, and a plain path before their feet."

BY ELVA ZACHRISON

THOUGH I am the "captain of my fate," still I need a pilot all the way; for I want at the end of the journey to enter the harbor of everlasting life. I know not which way to go. The future is dark. I know not what lies ahead. The uncharted sea appalls me. The unknown rocks strike terror to my heart. My judgment is finite. My vision is faulty. My outlook is limited.

Master Pilot, Thou in whom I have implicit confidence, come aboard my ship. Place Thy capable hands upon the wheel. I surrender all to Thee. Thy judgment is infinite. Thy vision is perfect. Thy outlook embraces eternity.

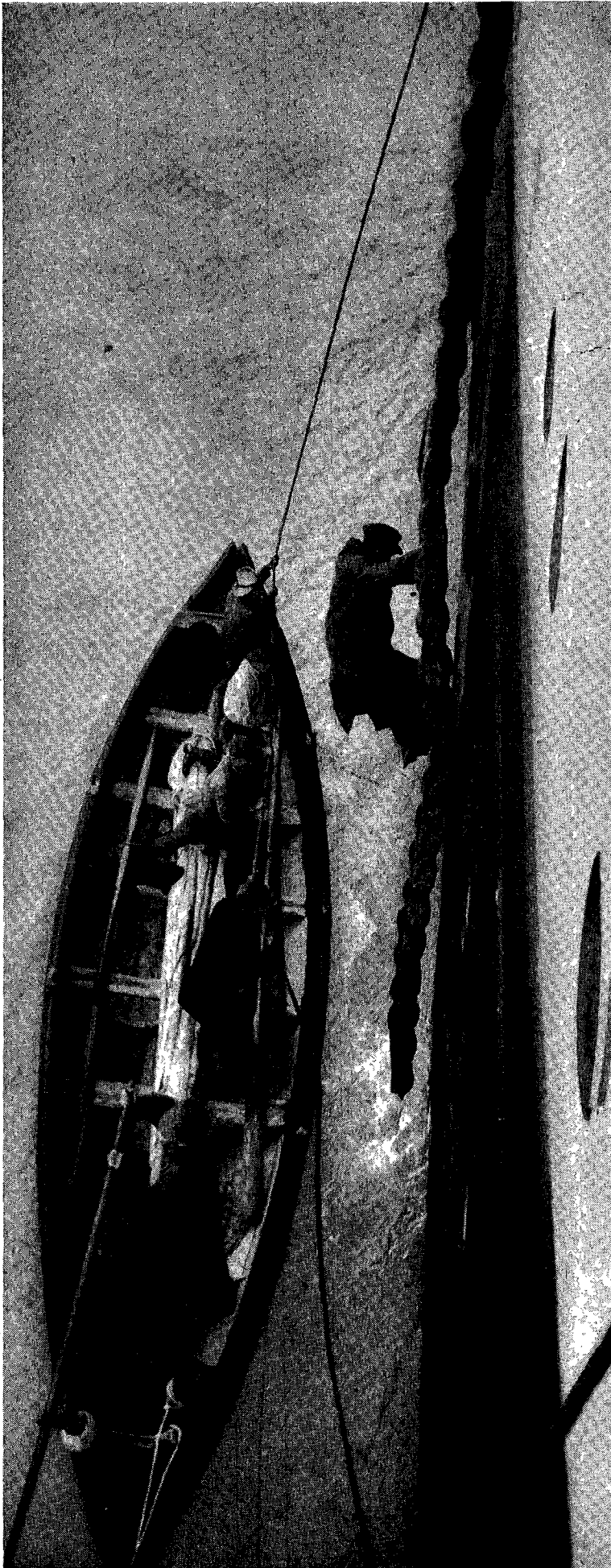
With Thee aboard, we shall safely pass the treacherous shoals. With Thee at the wheel we shall weather every storm, and anchor at last "safe on the evergreen shore."

Henceforth I have no choice in the course I take. My future lies with Thee. Not even for one hour do I want to take the wheel again. I know Thou wilt lead me into the widest sphere of usefulness. May my course approach that wider realm of God's ideal for His children, which is "higher than the highest human thought can reach."

Whatever betides, it is Thy responsibility. In every emergency Thou wilt bring relief.

I will never question Thy dealings with me no matter how dark they may seem to my finite reasoning. I will not fret when apparently becalmed, nor fear on the crest of the towering wave. For while Thou hast promised me a safe landing, Thou hast not promised a stormless voyage.

Today I cannot see Thee except through the eyes of the soul. But someday I shall see Thee face to face. Till then I find blessed assurance in the fact that I know Thou art at the helm of my ship. On that day when our anchor is cast in the sheltered waters of the heavenly home, "I shall see My Saviour first of all." In adoration and love I shall kneel at Thy feet and thank Thee for guiding me safely across the trackless sea of time, and for the blessed realization of "heaven at last."



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