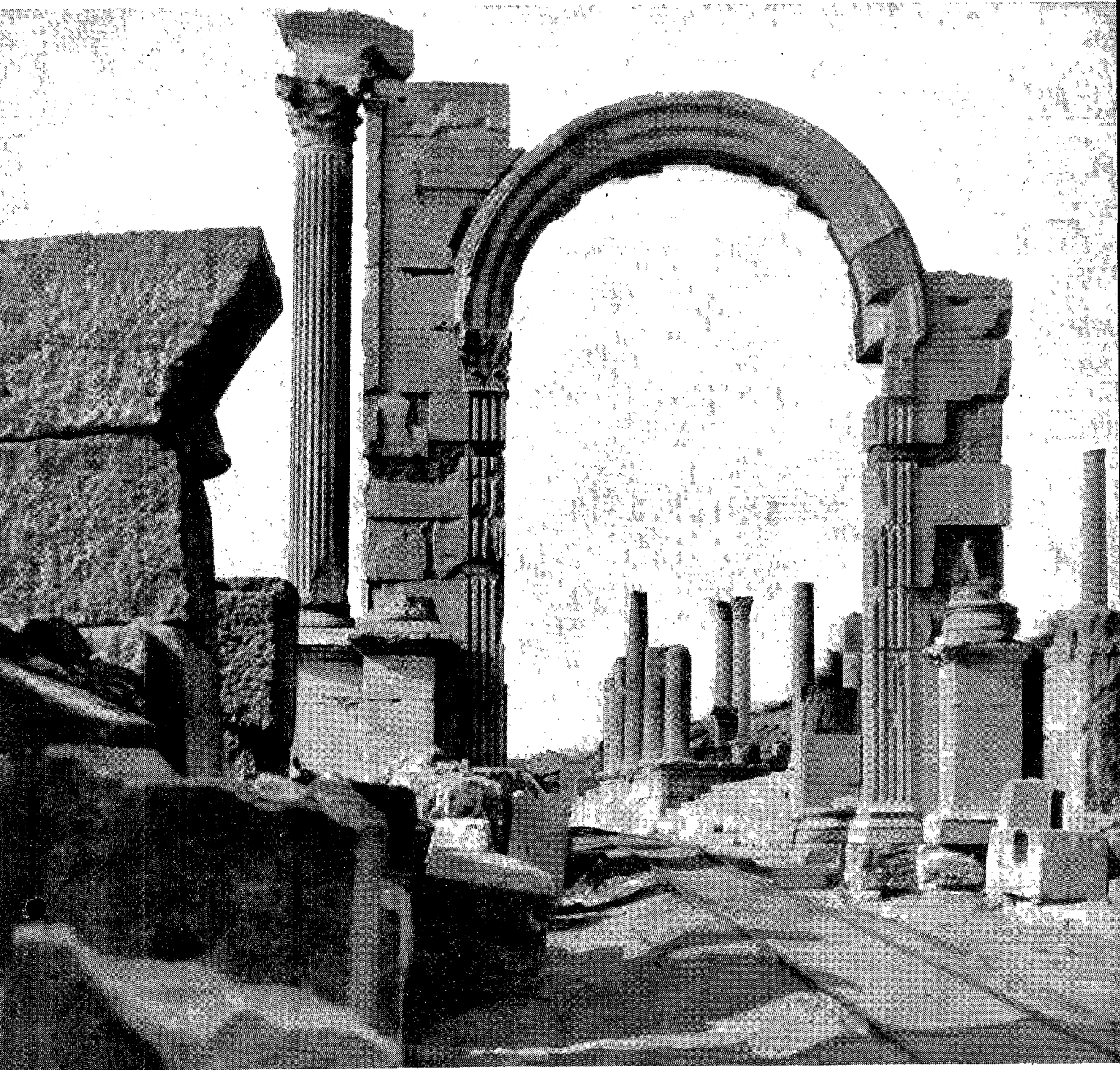


SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



ADELBERT BARTLEY

Vol. 64, No. 38

WILL THE ROMAN EMPIRE BE RESTORED?—See page 4

Sept. 28, 1937

The FLIGHT of TIME

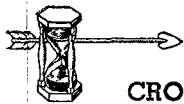
A SURVEY OF
WORLD EVENTS

By the Editor



INTERNATIONAL

Preparations to resist gas attacks are becoming commonplace all over Europe. An antigas squad passing a fully gas-masked family near Chatham, England. Everybody is getting ready for the coming war, even the children.



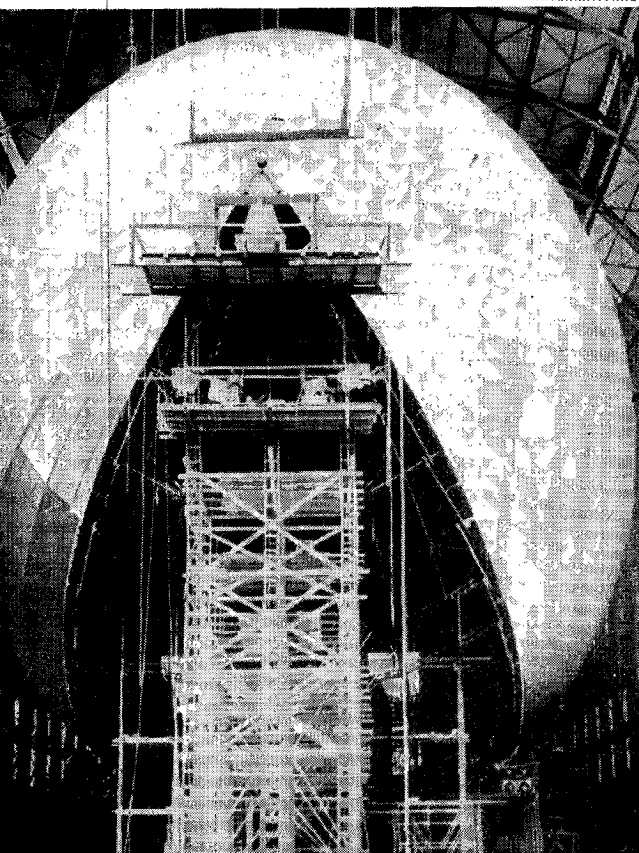
CROOKS IN HIGH PLACES

A COUNTRY is never in graver danger than when the chosen representatives of its people so far forget the responsibilities of their high calling as to sell their votes, their influence, their honor, for filthy lucre.

The acceptance of bribes by anybody is a shameful thing; but when legislators, judges, and police are involved, it is a thousand times worse. For bribery quenches truth and banishes justice. Like some hidden cancer, it eats at the very vitals of national life, imperiling the whole fabric of ordered government.

By making just judgments impossible, by hindering the passage of righteous

Despite the terrible fate of the airship "Hindenburg," German faith in lighter-than-air craft is unshaken. The photograph shows the successor to the "Hindenburg," already nearing completion. It is 817 feet long, 130 feet wide, and will resume the transatlantic service.



INTERNATIONAL

legislation, by thwarting the efforts of noble-minded citizens, it invites the ultimate wrath both of man and of God.

How widespread is this evil in the United States?

Sixty per cent of its legislators are contaminated with it.

This startling revelation was made by a State Senator in the July *Mercury* magazine, the editor adding that the article was published as a factual record believed to be typical of most state legislatures.

"I am certain," said the author, "that on an average for the entire nation, some 10 per cent of legislators come perilously close to being racketeers; 25 per cent are primarily venal in their attitude toward such legislation as is capable of being turned to advantage; while another 25 per cent will accept money for their votes on bills which do not vitally affect the general public."

Sixty per cent willing to accept bribes! The shame of it!

But how is the bribery carried on? The author used illustrations from personal experience:

"When horse-racing interests, for instance, desired a license law which would free them from exactions of local politicians and assure them permanence of business, they were willing to pay \$1,000 for each vote for the bill. Sponsors of dog racing, wanting to be licensed too, got a bill through some years later on the promise of \$200 per vote."

In the case of a bill to restrict dental advertising, no less a sum than \$20,000 was passed over by the advertisers to be distributed among those who voted in their favor.

"Sometimes there is money on both sides of a bill, if one selfish group is fighting another. The professionals will go where the promise is largest."

Some members "get away with \$2,000 or \$3,000 a session."

To such a pass has the country come. To such depths have the successors of the noble pioneers descended. Well may one wonder how long Heaven will tolerate such gross and flagrant iniquity, and how soon the judgments of God will fall. For conduct like this invites retribution.

Israel of old drifted into similar reprehensible conduct, and the prophet of the Lord protested:

"They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Micah 3:10-12.

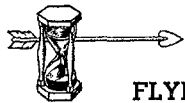
In any age the same sins will bring the same punishment; and if this great country would avert the certain judgments of God, it must begin soon to clean house. Laws against the acceptance of bribes by anyone holding public office should be rigidly enforced, offenders instantly dismissed and severely punished.

Wonderful indeed was the opportunity given to this country—an opportunity unparalleled in history—to start afresh, to build a great new nation free from all the follies, all the tragic blunders, of the Old World. In some respects it succeeded. It framed ideals that are incomparable; but in the matter of personal integrity, which alone can make these ideals a living and lasting reality, it is in the direst peril.

The higher civilization ascends the deeper its foundations must be; and if those foundations are shallow, or rotten, or eaten away, grave indeed is its danger.

“Who among us shall dwell with the devouring fire?” asked the prophet Isaiah. “Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: he . . . shall see the King in His beauty.” Isaiah 33:14-17.

This is God’s standard for citizens of His eternal kingdom. No earthly nation can afford to accept a lower for those appointed to guide its affairs in such a time as this.



FLYING UPSTAIRS

FLYING in the stratosphere has already passed from dream to reality. Soon regular passenger services will be inaugurated with results at present unimagined.

High-altitude flying has been going on for some time. In fact, hardly a month passes but the newspapers announce that some daring aviator has broken the record. Now it is 30,000 feet up, now 40,000, now 50,000. And still they climb.

The reason for all this exploration is that, given adequate protection from cold and a supply of oxygen, stratosphere flying has been found to be both safer and swifter. It is entirely free from storms and “bumps,” and in the rarefied atmosphere planes can travel with incredible smoothness at speeds up to four hundred miles an hour.

According to Donald E. Keyboe in the *International-Cosmopolitan*, the new stratosphere planes will be constructed with a cabin within a cabin, braced to withstand the internal pressure so that the manufactured atmosphere will not burst out or leak away.

Describing the flight of such planes, he says:

“For a time after the take-off, valves are left open so that the pressure in the

Our Cover Picture

This week our cover picture shows part of the remarkable Roman ruins at Leptis Magna, in Tripoli, North Africa, brought to light by excavations during the past ten years. This ancient city was built in the heyday of imperial Rome, and remained a great commercial center until its capture by the Vandals in the fifth century. Its well-preserved remains testify to the power and magnificence of ancient Rome, and to the accuracy of the Bible prediction of its downfall.

cabin is temporarily the same as outside. Somewhere around 9,000 feet the valves are closed, the cabin sealed. From this time on superchargers, connected with the engines, compress the thin outside air to proper density for passenger comfort, and force it through ducts into the cabin. At heights above 40,000 feet the oxygen supply is kept constant with the aid of liquid air ‘bled’ into the ducts. . . .

“While the thermometer outside the window says 69° below zero, it is warm inside. There is no heating plant; compressing the air raises its temperature so greatly that it must be cooled in wing radiators before reaching the cabin.”

According to this writer, air-line officials are looking forward to cruising speeds of 800 to 1000 miles an hour, with planes flying above 100,000 feet; round trips from New York to Europe in one day; and world-girdling flights in ships that keep pace with the sun.

And why not?

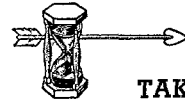
So vast have been the advances in aviation since the Great War closed that few would dare to say that even these startling new visions are beyond the range of possibility.

“The years will bring the answer,” concludes this author; “and they will also bring new problems in economic and military affairs, because of the terrific speeds by which distant countries can be linked.”

Thus step by step are the nations being bound ever closer together. While they strive to draw apart in their fanatical nationalism, science forges new bonds to make them one.

Some no doubt will wonder why this should be. We believe it is all in the providence of God. The hour has come when all men everywhere must be prepared for the greatest event in human history,—an event that will instantly affect every country, every institution, every individual, on earth. Soon the Lord Jesus will return to assume His rightful sovereignty. Suddenly will His glory flash around the globe, and “every eye shall see Him.” Revelation 1:7. Swifter than radio, quicker than the fastest stratosphere plane, will it all take place when the fullness of time has come.

All the amazing inventions of our time that speed communication and transport are indeed but to facilitate the giving of the last warning message to mankind, that every living soul may prepare to meet his God.

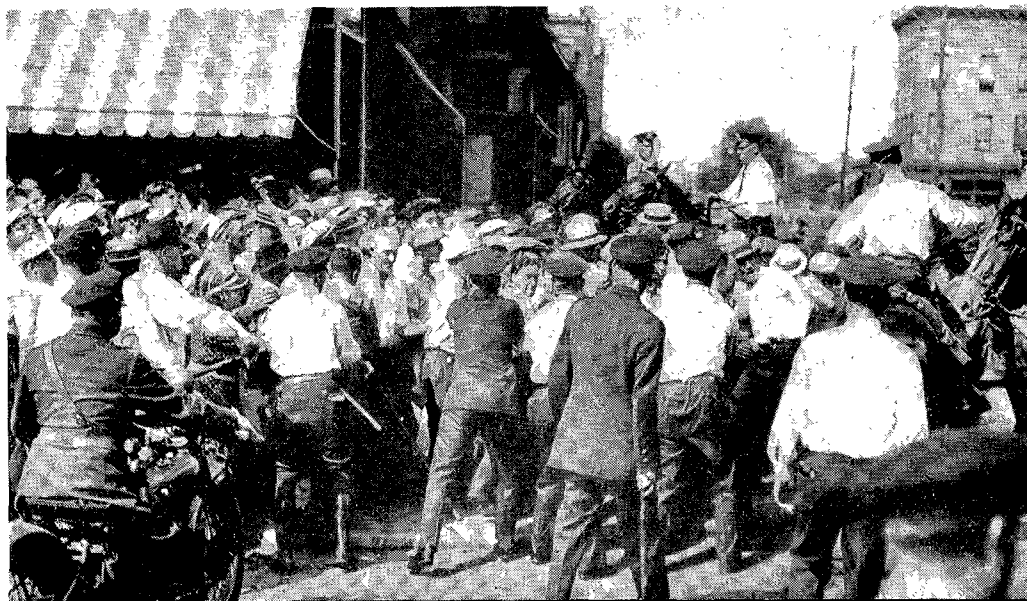


TAKING UP THE CROSS

WHEN Scott, the famous antarctic explorer, appealed for men for his perilous expedition,” says Robert H. Glover, “literally thousands responded. Men pressed for a place, without conditions or reservations. And for what? For an undertaking that promised certain hardship and suffering.

“But it is an infinitely greater than Scott who challenges us with the words: ‘If any man will come after Me, let him deny himself, and take up his cross, and follow Me.’ His missionary enterprise has always been marked by discomfort, privation, and danger, and to seek to eliminate these features from it would be to rob it of that which is its very essence and gives to it its highest value. Sacrifice is the soul of missions.”

Industrial disturbances continue unabated in all parts of the country. Here is a brawl in a shipyard when police clash with one thousand strikers.





Will the Roman Empire Be Restored?

The Bible's Answer to a Dictator's Ambition

By DONALD W. MCKAY

ALTHOUGH Mussolini recently remarked, "Italy's colonial desire has been satisfied, through the annexation of Ethiopia," yet nations throughout the world look with apprehension at the vast armament program being carried forward by this Fascist dictator.

That Mussolini is building for the future with an eye on restoring the glory of the Roman Empire of old cannot be denied. A visitor to Rome will notice that the city has been greatly improved of recent years. Through narrow streets cluttered by shabby dwellings he has driven broad highways. He has cleared the accumulations of ages from ancient historical sites, erected massive public buildings, and laid out new public gardens. His ambition is to remake Rome a truly imperial city and re-create around it something like the old Roman Empire.

On the great walls along the new Imperial Way, which extends from the Piazza di Venezia, in front of the great white memorial to Victor Emmanuel II,

around the Capitol to the Colosseum, may be seen five large maps in black and white. The first shows Rome at its origin eight hundred years before the birth of Christ; the second shows the growth of its dominion over Italy and Spain, Greece and Carthage, under the republic; the third reveals the empire of Augustus covering all the shores of the Mediterranean and stretching up to those of the English Channel; the fourth



(Above) Photograph taken through an arch of the ancient Colosseum, Rome, showing the new Imperial Way leading to the Victor Emmanuel monument. The maps referred to in this article are attached to the wall of a building on the left of this fine new thoroughfare.

(Left) Caesar lives again.

(Lower) The fourth of the five maps illustrating the growth of the Roman Empire displayed on the new Imperial Way in Rome. The fifth map, including Ethiopia, was not in position when this picture was taken in October, 1936.



shows the empire at its maximum extent under Trajan about 100 A.D. This fourth map portrays Rome at its height, when it was mistress of the then-known world. The fifth map represents the newborn twentieth-century empire, embracing Libya, Eritrea, Italian Somaliland, and Abyssinia.

The position and size of these maps is imposing. They signify Mussolini's notification to all who visit Rome that he is desirous of restoring to Italy a position in the world worthy of its past.

At the present time Italy stands united behind Mussolini. He has complete control of the press, and is able to indoctrinate the people with his ideas. Thus he

A. S. MAXWELL

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is able to make them think that Italy is more powerful than she really is, and to breed scorn, contempt, and hatred for his enemies. Indeed, Mussolini has a control of the Roman Empire greater than that which could be boasted of by emperors of old. Not a man claims a share of his power; not a name is mentioned besides his. When he organized his expedition, he defied the League of Nations and dispatched his armies into Abyssinia under the very eye of the British fleet, routed the Negus, and proclaimed, as he termed it, "the return, after a lapse of fifteen centuries, of the empire to the fated hills of Rome."

Should Mussolini endeavor to make Rome mistress of the world, will he be successful? Will his armies subjugate nation after nation until at last all shall submit to his will?

The answer to Mussolini's ambition is found in the world's supreme textbook, the Bible.

More than six centuries before the birth of Christ, and more than twenty-five hundred years ago, the prophet Daniel interpreted King Nebuchadnezzar's dream in 603 B. C. This interpretation of the dream of the great image was an outline of the history of the world from that day down through the ages, past the rise and fall of nations, into the everlasting kingdom of God.

The four metals composing the image symbolize four great world powers that were to rise one after another during the course of history. The first of these was Babylon; the second was Medo-Persia.

Rise and Fall of Kingdoms

Daniel prophesied that this second empire would be succeeded by a third, represented by the sides of brass. This was Grecia. Alexander the Great and his forces overwhelmed the Persians on the plains of Arbela in 331 B. C.

The fourth and last world empire, according to Daniel, was symbolized by the iron legs of the image. Rome became complete mistress of the then-known world with the overthrow of the Greeks at the Battle of Pydna in 168 B. C.

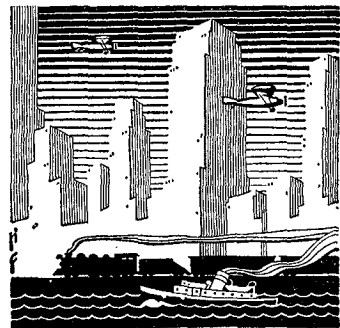
Daniel further declared that this "fourth kingdom," "strong as iron," which had broken in pieces and subdued all kingdoms, was in due time itself to be divided and broken to pieces. Daniel 2:41. In Daniel 7:7, 8, 23, 24, it is made very plain that within the territory of this fourth kingdom there were to arise ten kingdoms. This was exactly what took place. According to several well-known authorities on Roman history, ten barbarian nations from the north established their kingdoms on the ruins of the Western Empire between 351 and 476 A. D.

"In Daniel 2:43 the prophet indicated that men would endeavor to unite these divided kingdoms into one world empire. But iron will not mix with clay. So the prophecy positively declares, 'They shall not cleave one to another.' There were to be only four world empires, and then the world would continue in smaller kingdoms until the end. History confirms the prophecy at every turn. While many political revolutions

and territorial changes have occurred in Europe since the fall of the Western Roman Empire in 476 A. D., the divided condition still remains. None has ever been able to weld again these several nations into one empire." Thus we may be sure that if Mussolini has dreams of a new world empire, incorporating all the divided sections of ancient Rome, he is doomed to disappointment. "They shall not cleave" together.

NEWS FLASHES

POINTED PARAGRAPHS OF WORLD INTEREST



● **GERMAN EXEMPTION TAX** Germans who do not, for any reason, perform their two years of military service will be required to pay a special exemption tax either as an addition to their income tax or as a deduction from wages.

● **TELEVISION IN GERMANY** Germany is rivaling Britain for leadership in television development in Europe. Three transmitting stations with ranges of 100 miles are shortly to be erected, two in mountain peaks respectively nearly 4,000 and 5,000 feet high.

● **YOUTH NEEDS DISCIPLINE** "I do not believe that any young animal can be properly trained without discipline and control," declared Lord Horder at Bedford College, London; "and I am not at all sure that much of the boredom and fatigue of soul of many young men and women today is not due to the slackening of home discipline during childhood."

● **NEW GERM-KILLING DRUG** A new synthetic germ-killing drug known as para-aminobenzenesulphonamide has been described at the British Pharmaceutical Congress in Liverpool as "epoch-making," and has been ranked with insulin and liver extract as one of the three greatest discoveries in medicine during the past fifty years. In the Queen Charlotte Hospital, London, it has already reduced puerperal fever mortality from 22 to 8 per cent.

● **THE SLEEPING LEAGUE** Replying to the Foreign Secretary's assertion that the League was "neither dead nor moribund," Mr. Lloyd George declared: "Perchance it sleepeth. You are not going to refer China to it. You are not going to refer Spain to it. . . . As far as I can see the drift of things, the only function in front of the League when it meets in September is probably to retreat from our position with regard to Abyssinia, and to acknowledge the aggression which the League denounced two or three years ago."

● **WINGS OF PEACE** "We are more concerned with aviation as a means of bringing peace to the world than as a weapon of destruction," declares F. Handley Page, the famous airplane inventor "I believe that aviation is the best peace-bringing machine that has ever been invented. By aviation we shall wipe out the barriers between the different races."

● **TELEVISION POSSIBILITIES** "I believe," declares President Roosevelt, "that sooner than many of us realize, television will be established in homes throughout this country. Indeed, it may not be long before television makes it possible to visualize at the breakfast table the front pages of the daily newspapers, no matter how remote we may be from the place of their publication and distribution."

● **BIGGER AND BIGGER** As a sequel to the collapse of negotiations for the limitation of the size of battleships, Italy has launched the first of her two new 35,000-ton vessels. The second is due to be launched in August. Britain has five such ships under construction, and vessels of the same size are being built or will soon be started in the United States, Japan, France, and Germany.

● **IMPORTANCE OF PALESTINE** "Beyond all doubt," declared General Smuts in a message to the Sixteenth Zionist Conference at Johannesburg, "the policy of the National Home and the British Mandate for Palestine . . . are matters of the greatest international importance."

● **WHAT HUMANISM OFFERS** "In place of Christianity," declares Rev. Isaac Hartell, D. D., of St. Albans, "Professor Huxley propounds a nebulous and vague, ethereal system from which the supernatural is to be entirely eliminated. The earthly betterment of our conditions is proposed as the true aim of life. He would have us exchange a theology for a sociology."

W. L. E.



IN THE plan of salvation Jesus is the all and in all. His work as Saviour and Redeemer has many aspects. The atonement centers in His death, the shedding of His blood, for "without shedding of blood is no remission." Hebrews 9:22. But sin must not only be atoned for, forgiven; it must be blotted out, erased from the records of heaven. The blood must be applied to the individual sinner. Said Peter on the day of Pentecost, "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

To make these principles and others clear to Israel, a great object lesson was wrought out in their camp. Under the direction of Moses they built a sanctuary. "Let them make Me a sanctuary; that I may dwell among them," was the command of the Lord. "See, saith He, that thou make all things according to the pattern showed to thee in the mount." Hebrews 8:5.

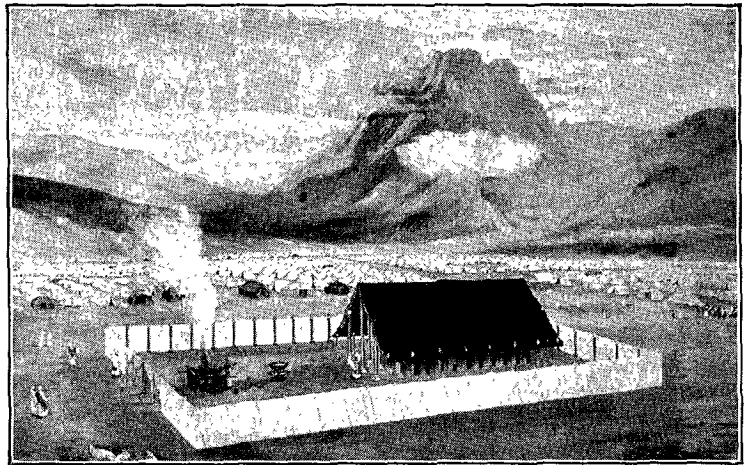
A pattern! What was that pattern? Evidently Moses, on one of the occasions when he was called into the presence of God on Mount Sinai, was shown the temple of God in heaven. Paul says that Christ is the "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," and that the priests in the earthly sanctuary served "unto the example and shadow of heavenly things." Hebrews 8:2, 5.

Israel was to make a miniature representation of the temple in heaven, that they might better understand the service which Christ, the great High Priest, performs in the true sanctuary.

The Freewill Offering

What a busy scene was that upon the plains of Sinai as Israel set about to carry out the Lord's directions given through Moses! First, they were asked to contribute materials: "Gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, and acacia wood, oil for the light, spices for the anointing oil, and for the sweet incense, onyx stones, and stones to be set, for the ephod, and for the breastplate." Exodus 25:3-7, R. V.

Only freewill offerings were accepted. The people responded so generously that they brought more than enough of their most precious possessions. Let this



The tabernacle in the wilderness beside Mount Sinai.

The Plan of SALVATION

II. *Lessons From Israel's Tabernacle*

By ALMA E. McKIBBIN

be remembered to the credit of Israel, who have so many demerits to their account. It should also be noted that there was no misconduct in this great school during the long months that they were occupied with this work. They were busy, they were interested, they were learning.

How many questions must they have asked while they worked on boards and curtains and furniture! Why do we build a sanctuary? Why two altars and two rooms? Why do we embroider angels upon the curtains? Why a candlestick, and why a court? What does it all represent? All these and many more doubtless were asked by young and old. Moses explained patiently, and what he did not himself understand he sought to learn when next he was called to the mount to meet with God. Moses sought wisdom that he might teach Israel the way of life, as do all true Christian teachers.

At length the sanctuary was finished, anointed with the holy anointing oil, and dedicated to the purpose for which it had been built,—a dwelling place for God, a place where His plan for the salvation of sinners would be demonstrated in services calculated to make

every step in the plan and every principle plain and clear even to the simplest mind.

Let us examine this structure. The sanctuary built by Israel was indeed a tiny model of that vast temple in heaven where is the throne of God and where assemble the innumerable hosts of angels. It was only ten cubits wide and thirty long, or about eighteen by fifty-four feet. It resembled a tent, and is therefore often called a tabernacle, or tent of the congregation. It was portable, that it might be moved from place to place by Israel as they journeyed. Long afterward it was replaced by a permanent structure built on Mount Moriah in Jerusalem and called the temple of Solomon.

The walls of the sanctuary were boards of acacia wood overlaid with gold. These boards rested in sockets of silver. On each board were rings through which rods were run to hold the boards together. The roof was four layers of curtains. The first set of curtains was of linen embroidered with figures of angels. This formed the ceiling of the sanctuary. The second set of curtains was a cloth made of goats' hair, and the third and fourth were of skins.

There were two rooms in the sanctuary. The inner room was called the most holy place. It was a perfect cube of ten cubits, or eighteen feet. The outer room was called the holy place and was twice as long as the most holy place. The doors, both the outer and the inner door, were curtains, or veils, of linen hung on golden pillars. These curtains were embroidered like the ceiling, with figures of angels. These were reflected from the gold-plated walls and made the sanctuary appear to be filled with angels, as the heavenly temple is in reality.

Though so small compared with that which it represented, yet the interior of the sanctuary must have been a place of marvelous beauty and, when filled with the glory of God, a place to fill one with unspeakable awe.

The building itself, however, was not of chief importance, even as a house is not a home. It is what is done in a house that really matters.

Since the furniture of the sanctuary was used in the services performed, a study of each piece is necessary that we may understand what it represented and the purpose for which it was used.

The ark with its cover, the mercy seat, was "the central figure of the entire sanctuary." It was a small chest made of acacia wood overlaid with gold within and without. The mercy seat was of pure gold, and upon it were golden cherubim, or angels, one on each end, with their faces toward each other, looking reverently down upon the ark which contained the law of God.

The Shekinah

Between these cherubim the glory, or presence, of God, called the Shekinah, was manifested. Hence we rightly infer that the mercy seat represented the throne of God in the heavenly temple, and we see clearly that the law of God is the foundation of His throne, the transcript, or copy, of His character, the constitution of His government.

This law has been broken by Adam and every one of his children. Therefore the need for the atonement made by the Son of God, and daily typified in the sanctuary services. The sinner remembers with hope and confidence that the throne above the broken law is a mercy seat.

The ark with the mercy seat was the only piece of furniture in the most holy place. It could not be seen in the outer room because of the veil, or curtain, which hung between. This curtain did not reach to the ceiling. The glory of God shone over the top of this curtain into the holy place; and at times when the presence of God was specially manifested it filled the entire sanctuary so that the priests were obliged to with-

draw to the court. So near did God come to man in the earthly sanctuary,—a type of that glad time when the tabernacle of God shall be with men, and "He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:3.

There were three pieces of furniture in the holy place: a golden candlestick, a table of shewbread, and a golden altar of incense. The candlestick, a marvelous piece of workmanship, stood on the south side of the room. It was made of one solid piece of beaten gold. It had seven lamps filled with oil. These were

lighted with sacred fire and never permitted to go out.

From a description of a scene in the heavenly sanctuary given in the first chapter of the Revelation we learn that the candlestick with its seven lights represents the church in all time. Not a church but *the* church, that mystic body known in its entirety only to God, and composed of the true servants of the Most High. "The Lord knoweth them that are His." And Jesus walks in the midst of His church.

Oil in the Scriptures is a symbol of the Spirit of God. The lighted candlestick

(Continued on page 15)



QUIET MOMENTS WITH the PSALMIST

BY CHARLES E. WENIGER



Psalm 27—*A Psalm of Deliverance*

TROUBLE and relief—this, says Dr. Moulton, is "the leading topic of the book of Psalms." Perhaps that is why the Psalms are so universally understood and appreciated. Man is born to trouble as the sparks fly upward—he constantly seeks relief. In the Psalms we but read our own experience.

Doubtless the most characteristic of these psalms of trouble and relief are those that show a sudden change from woe to blessing, from distress to rejoicing. Of these, Psalm 27 is typical.

The psalm begins with a magnificent assertion of deliverance from trouble. This celebration of triumph takes six verses of the poem, and in the Hebrew they are cast in a rapid succession of couplets. The psalmist is absolutely confident of God's help—in the strength of the Lord he will not be afraid of an host encamped against him or of a war raging before his very gates. He dwells quietly "in the house of the Lord," is kept secretly "in His pavilion," is hidden "in the secret of His tabernacle," is set "upon a rock," and cannot restrain himself from singing praises of thanksgiving unto the Lord. His triumph is complete—sustained from within and buttressed from without.

But suddenly in his exuberance of joy he recalls the trouble from which the Lord delivered him—in the Hebrew the verse rhythm is broken with the interjection of verses 7 to 12. He remembers the time when he was beset by enemies, when false witnesses rose up against him, when even his father and his mother forsook him, when God's face itself seemed hidden from his eyes—when he cried unto the Lord for mercy.

However, the very recollection of trouble in turn prompts the recall of deliver-

ance, even as light becomes clearer when contrasted with darkness, or body health becomes dearer when pain racks the frame. The psalm closes with a return to the mood and rhythm of the first six verses—a brief echo of the initial triumph. God's kindness in deliverance is so great as to submerge all memory of trouble. In quiet assurance the psalmist says, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living"—this is confirmation of his inner spiritual well-being—the quiet assurance of his own soul's deliverance from trouble. But there is more than this—the psalmist gains strength from his inner satisfaction and with deep assurance bids us all: "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

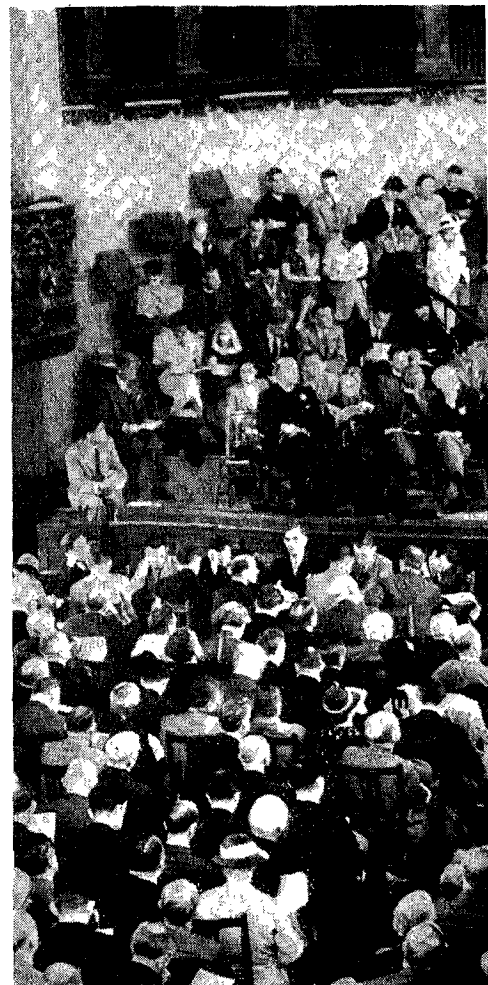
Such is the pathway of the Christian. Life is made up of darkness and light, of trouble and its relief. As the Negro spiritual has it, "Nobody knows de trouble I's seen, nobody knows but Jesus;" but since Jesus does know and deliver, the Christian's experience is likewise that of the closing words of the spiritual—"Glory, hallelujah"—and he takes courage in the Lord.





TOPICAL PRESS

Bishop Seraphim of the exiled Russian Church arrives at Oxford for the International Conference.



CHRISTIANITY

FACES *the* CRISIS

By WALTER LESLIE EMMERSON

Our London Correspondent

STANDING beneath the hoary old walls of Balliol College, I looked across Broad Street toward the wide-swinged gates of the Sheldonian Theater upon which was converging a concourse of people such as Oxford had not seen for many a day.

Their faces and costumes proclaimed that they had come from the ends of the earth, and a booklet in my hand told me that they were assembling for one of the most significant church councils of modern times,—the Oxford Conference on Church, Community, and State.

Americans could be picked out among their Anglo-Saxon cousins from every part of the United Kingdom and the British Empire. Negroes from Africa and the Southern States of America mingled with continentals of many nations. Dignified bearded figures in somber black robes, recognizable as priests of one or other of the orthodox churches of Eastern Europe, rubbed shoulders with slim Orientals in long blue gowns.

An International Gathering

Following the throng, I entered the packed auditorium, where the international character of the gathering was even more strikingly evident.

On either side of the speaker's chair, occupied by the vice-chancellor of the university, sat the six presidents of the

conference: the Archbishop of Canterbury, representing the millions of communicants of the Church of England at home and overseas; Dr. S. Germanos, exarch of the Eastern Ecumenical Patriarchate in Europe, heading up the large delegation of archbishops and professors of the orthodox churches of Greece, Rumania, Jugoslavia, Albania, and Bulgaria; Dr. E. Eidem, Archbishop of Sweden, representing the Lutheran churches of Scandinavia; the Rev. M. Boegner, president of the Protestant Federation of France, comprising a membership of more than one million; Prof. W. Adams Brown of the Union Theological Seminary, New York, representing the American churches; and the Rev. V. A. Azariah, Bishop of Dornakal, South India, representing the young but vigorous Christian churches of the East.

Behind the presidents sat other prominent figures in the Christian world, clerical and lay. Dr. John R. Mott, chairman of the International Missionary Council, was there, as also were leading scholars of the great universities of Europe, America, and the East, prominent authorities in the worlds of industry and commerce, and leaders of Christian Youth organizations, like the World Student Christian Federation, the World's Alliance of Young Men's Chris-

tian Associations, the World's Alliance of Young Women's Christian Associations, and the World Sunday School Association.

Representatives of Exiled Churches

There were tragic figures, too, such as the black-bearded patriarch of the persecuted Assyrian Christians who, since the war, have been driven from country to country, none willing to give them a home. There also were leading figures of the Russian Church, now in exile, who had found refuge in various European capitals when the church of their native land was wiped out by the Bolshevik revolution.

Chinese delegates sat beside representatives from Japan, conscious that their respective countries were at that moment at death grips in the Far East.

There was one representative from stricken Madrid, one from Fascist Italy, and three from National Socialist Germany.

But perhaps most tragic of all were the empty seats of the delegation of the German Evangelical Church, whose fearless witness had resulted at the last moment in their being prohibited from attending. Their very absence, however, gave the conference greater meaning, and more poignantly emphasized its urgency.



General view of the International Conference on Church, Community, and State, in session at Oxford, England. The Archbishop of Canterbury (center) is presiding.

Solemn indeed was the moment when those nearly one thousand men and women from forty-five different countries bowed their heads in prayer before addressing themselves to the tremendous tasks which had called them together.

Oxford and Revival

That this world assembly should have convened in the University of Oxford was not without significance, for from this center of learning and faith in centuries past has sounded forth more than one divine call.

It was while studying there that John Wycliffe became fired with a desire to give the pure gospel of Christ to his fellow countrymen, and to put the Sacred Scriptures, hitherto available only in the Latin tongue, into the language of the common people.

In one of the main streets of Oxford stands the Martyrs' Memorial hard by the spot where Latimer, Ridley, and Cranmer went to the stake rather than deny their faith.

And it was in the rooms of John and Charles Wesley in Oriel College, but a few steps away, that the great Methodist revival began.

Was it to be that from Oxford a new call to more resolute faith and sacrificial

service was to be sounded to the church of God in all the world?

In the early addresses of the Conference the vital issues before the world and the church were vividly set forth.

"We live," declared Dr. Lang, Archbishop of Canterbury, in his inaugural address, "in a time of changes in the whole outlook of the peoples of the world, so profound and far-reaching that it is comparable only to the time of the breakup of the Roman Empire, or of the Renaissance and the Reformation."

That this was no overstatement was abundantly evident in the speeches of other leaders in the Christian world.

Aimlessness of Life

"For many," said Dr. J. H. Oldham, chairman of the Research Commission, "the World War, and the world confusion and depression which have engulfed all nations since its close, have destroyed all faith in God and themselves. In the minds of multitudes, there is a deepening sense of the aimlessness and meaninglessness of life."

"The whole story of modern culture," declared Dr. Reinhold Niebuhr, of the Department of Christian Ethics in Union Theological Seminary, New York, "might truly be chronicled in terms of

Firsthand Impressions of the World Conference on Church, Community, and State, at Oxford, England

the parable of the prodigal son. The temper of modern culture is expressed quite precisely in the words of the son, 'Father, give me the portion of goods that falleth to me.' Our civilization does not want to recognize its dependence upon a divine Father, who is the source of all life and the judge of all human actions. . . . It has separated the 'goods that falleth to me' from the divine patrimony, and forgotten the dangers of anarchy in this independence. . . .

"The religio-political movements on the Continent represent a more advanced state of disintegration. Here the son is wasting 'his substance in riotous living.' . . .

"The 'mighty famine,' when the son begins to be in want is still in the future; but that our civilization is destined for such a catastrophe is so certain a consequence of the anarchy of its conflicting national passions and ambitions that one may well speak of it as part of the contemporary picture."

The Omens of Catastrophe

That the inevitable catastrophe may be nearer than the most apprehensive feel, was emphasized in another solemn word from Dr. Oldham:

"We meet," he said, "in a world in which the piling up of armaments on a scale never before known in human history holds over the heads of all of us the peril of the spread over the whole world of the fiendishness of war, the suppression of every impulse of compassion, and of a universal return to barbarism and savagery."

Yet in face of these grim realities, the assembled leaders of Christendom at Oxford were forced to admit the tragic fact that the organized churches of the world had lamentably failed to stem the tide of irreligion and violence. While here and there a faithful remnant is facing martyrdom for the "faith which was once for all delivered unto the saints," elsewhere the church is compromising and inert.

"In the lives of millions of nominal Christians," declared the Rev. Justin Wroe Nixon of Rochester, New York,

"the belief in the approach of God to man in Christ and the conviction of the importance of the Christian way of life exist only in a most insipid form. Such a diluted Christian consciousness can neither organize the lives of Christians nor change the life of the world. 'If the salt have lost his savor, wherewith shall it be salted?'"

"At this time," declared the Archbishop of Canterbury, "we are summoned to think out together the place of the Christian faith and the witness of the Christian church." And he added: "As a chief overseer and watchman within the church of Christ, called to discern the signs of the times, I am overwhelmingly convinced of the needs of the task committed to this conference in the world situation which confronts us."

Professor Van Dusen of Union Theological Seminary, New York, truly expressed the deep sense of responsibility which weighed upon the hearts of the assembly, when he declared:

"We are, then, as delegates, deputies dispatched by millions of troubled, confused, heartsick, yet eager Christians, and charged by them with a definite commission . . . to bring back to an ailing church, and through it to an ill world, a medicine for its need,—a clear, compelling evangel both of light and of action for the sure guidance of Christ's people at this time."

The Supreme Need

Those who had called the church to Oxford were, however, convinced that discussion and deliberation, necessary as these might be, were not the greatest need of the hour. They were convinced that the supreme need of the church was a collective seeking of God that He might reveal His plan and purpose to His church. It was in united seasons of intercession more than in the conference sessions that these world leaders expected, above all, to find a new power

for witnessing. They realized that not merely in human plans, not merely in special forms of organization, not merely in creedal formulas lay the church's hope of success, but rather in a new endowment of the Spirit of God.

And so, morning and evening, in the ancient church of St. Mary's, where Wycliffe once worshiped, where Wesley had preached, and where Cranmer had made the great confession of faith which sent him to the stake, they gathered to seek a pentecostal baptism of the Holy Spirit of God for this supreme hour of history.

A Victorious Faith

Heart searching indeed was the first solemn assembly when the minds of the waiting congregation were directed beyond the confusion and distress of the outer world to the transcendent God, whose eternal wisdom, power, and peace overshadows all. And when this season of intercession closed, many felt that the keynote of the solution of the world's ills was struck as this beautiful hymn was sung:

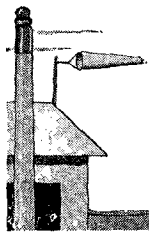
"Brothers, this Lord Jesus
Shall return again,
With His Father's glory,
With His angel train;
For all wreaths of empire
Meet upon His brow,
And our hearts confess Him
King of glory now."

(Next Week, "Diagnosing the World's Ills and Prescribing a Remedy.")

Christ the Rock

A STORY is told of a vessel that was wrecked one stormy night by crashing on the rocks off the coast of Cornwall, England. All hands perished but one lone Irish lad, who was hurled by the waves upon the jagged slopes of a great towering ledge, where he managed to find a place of refuge. In the morning, watchers on the beach spied him through their glasses, and a boat was launched and rowed out to where he clung. Almost dead with cold and exposure, he was tenderly lifted into the boat and brought ashore. After restoratives were applied, he was asked, "Lad, didn't ye tremble out there on the rock in all that storm?" He replied brightly in his Irish way, "Trimble? Sure and I trimbled. But do you know, the rock never trimbled wanc't all night." If you have trusted Christ, you are on the Rock. While you may tremble, that does not invalidate God's salvation. The Rock remains firm and secure. Look away from self altogether and rely solely upon the word of God.—H. A. Ironside, in "Full Assurance."

HAPPENINGS THAT INDICATE THE DIRECTION WORLD AFFAIRS ARE TAKING.



WINDVANE'S

By L. Mark Hamilton

❑ **Little Used**—The Bible is unquestionably the best selling book in the world. But, according to Bishop Charles Seager, Anglican churchman of Huron, Ontario, it is also "the book nobody reads."

* * * *

❑ **Demonstrators Jailed**—Nazi police arrested 110 marching demonstrators in a Berlin suburb last month but later released them. The marchers were protesting a ban on public prayer meetings for imprisoned pastors who opposed Nazi church restrictions. Observers believed that it marked the first public demonstration against any measure inaugurated by the Nazi government.

* * * *

❑ **Zionist Chorus**—Additional volume to the rising crescendo of Jewish objection to the partition of Palestine was contributed by the voice of Rabbi Louis I. Newman of New York City, who charged that the plan was undesirable, unworkable, and "would release a veritable Pandora's box of ills." The rabbi asserted that Zionists would pursue a policy of "nonacquiescence and non-co-operation," and pointed out that in addition to the economic and political dangers to Britain should the partition become a fact, Italy would lose no opportunity to assume leadership in the region.

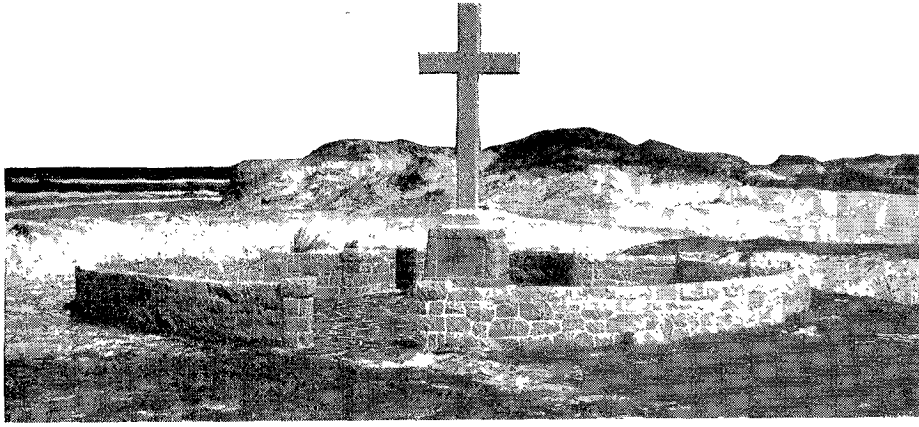
❑ **Adventurous Cameraman**—Photographing a volcano in action was an opportunity in amateur photography not to be missed by Karl Isler, engineer for Guinea Airways. Flying in an airplane as close as he dared, he took the first pictures given to the world of the spectacle which raised Vulcan Island in Blanche Bay, British New Guinea, more than 600 feet above its former height and connected it with the mainland.

One of the most interesting features of Mother Nature's pyrotechnic display, said Isler, was the way in which the volcano attracted all the storm clouds in the region. Hovering over the crater, these clouds would discharge lightning directly into the mouth of the belching monster with a deafening crash, the flying photographer said.

* * * *

❑ **Pontifical Ban and Blessing**—Disaster for all nations forsaking Catholic education for their youth was the dire warning voiced by Pope Pius XI recently to Belgian pilgrims in an audience at Castel Gandolfo. Officials of the church believed he referred indirectly to Germany.

A few days previously the pontiff had sent his special blessing to the Knights of Columbus in the United States. He termed the organization "good fighters for the faith and for the church."



KEYSTONE
This monument now marks the spot where the first permanent English settlers landed on American soil, in the spring of 1607, at Cape Henry, Virginia.

The STORY of RELIGION in America

VI. *The Churches and American Independence*

By PERCY W. CHRISTIAN

Department of History
 Walla Walla College

SCARCELY had the remarkable religious renaissance known as the "Great Awakening" drawn to a close, when the preliminaries of the American Revolution challenged the attention of the colonists. In many respects the evangelistic movement supplied impetus to the revolutionary cause, and the decentralization and democratization of the churches sponsored the American philosophy of liberty and independence. When agitation gave way to actual hostilities, the churches were practically unanimous in supporting the patriots, and did much to give encouragement to their cause during the dark days of the struggle.

New England was the center of the controversies which were the immediate causes of the Revolution, and in this region the Congregational Church was still predominant. Its highly educated clergy were quite individualistic in thought, and were heartily sympathetic with the political sentiments prevalent among their congregations. Their sermons frequently dealt with political matters, and offered Biblical approval of the cardinal revolutionary doctrines. Throughout the war Congregational clergymen continued their support of

the American cause, not only by utterances from the sacred desk and writings from their convincing pens but also by financial contributions and personal service with the troops in the field.

In New York, where the British and their loyalist allies retained control during much of the war, the Dutch Reformed Church had its principal strength. This denomination gave strong support to the patriots, although at the cost of considerable sacrifice to its clergy, communicants, and church property. The German Reformed Church also furnished valuable aid to the Revolution, although a number of its members were unwilling to follow the struggle through to complete independence. The patriot cause was also aided materially by the Lutherans, from whose ranks came outstanding military leaders as well as statesmen. A few Lutherans refused to follow the majority of their brethren, but they were usually located in communities where loyalist sentiment forced such an attitude.

Most of the Presbyterians, who were found principally in New Jersey and along the frontier from Pennsylvania to Georgia, were recent immigrants of

Scotch-Irish origin. Their bitter hatred of English officials and legislation, developed as a result of oppression in the Old World, was carried across to the new American environment, and led them to give unwavering allegiance to the patriots. In some cases Presbyterian synods adopted resolutions pledging the official support of their denomination to the American cause. They furnished an imposing quota of soldiers and officers, and not a few of their clergymen served in the ranks. Others rendered valuable aid as members of Congress or as officials in the state governments. As might be expected, such activities brought upon the Presbyterians the speedy and severe vengeance of the British. Nevertheless, these hardy patriots persevered in their struggle for liberty, and enjoyed the fruits of victory which crowned their efforts.

The Catholic communicants, who were most numerous in the middle colonies, joined these Protestant groups in zealously supporting the Revolution. During the war Catholic influences were extended greatly, due to the presence of French and Polish volunteers who served in the patriot ranks. These influences were rendered permanent in a number of localities, for many of these foreigners remained in America after the struggle had ended.

At the beginning of the Revolution, the Baptists found themselves in whole-hearted support of the patriot cause. They had suffered severe persecution at the hand of the established churches, and hoped for relief under a new government. Throughout the struggle they kept their cherished doctrine of separation of church and state ever before the governmental officials, and urged its adoption as an integral part of the American system. The Baptists gave enthusiastic service to the patriots, especially in New England and in Virginia, and were rewarded by the general recognition eventually afforded the cause of religious liberty.

Early Noncombatants

While these denominations supported the Revolution, several other sects found it impossible to do so. While generally sympathetic to the patriot cause, their conscientious scruples forbade participation in belligerent activities. The largest of such bodies was the Society of Friends. These Quakers, as they were commonly called, were most numerous in the middle colonies. Their official position was one of opposition to any civil disturbance, and this attitude led to much misunderstanding. Frequent accusations of disloyalty were made against them by the patriots, and not a little persecution resulted. On the other

hand, many Quakers were disfellowshipped for paying war taxes and giving other indirect assistance to the Revolution. Some of this latter class joined to form the "Free Quakers," who continued most of the traditional practices of the parent body but considered a defensive war to be consistent with Christian principles. After more than a half century of separation, the two branches reunited their forces in 1836.

In times of great stress and perplexity it is often difficult to know how to "render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17. One church historian aptly remarks: "As is always the case in time of war, the position of the conscientious objector was misunderstood, though the courage required to maintain such a position is far greater and finer than that which sweeps men along with the popular current." In instances where loyalties seem to clash, the word of God and the still small voice of His Spirit have ever been the guide of conscientious souls.

New Church Organization

Although the churches supported the Revolution generally, the struggle was destined to have great effects upon them. At the beginning of the war a number of American churches, including the Anglican, the Methodist, the Catholic, and the Reformed, were dominated by their organizations in the Old World. Others, such as the Quakers and the Lutherans, maintained close co-operation with their fellow believers in Europe. As a result of the Revolution and the subsequent recognition of American independence, these churches developed national organizations free from the interference of Old World bodies.

Another basic condition was also affected by the Revolution. Although a majority of the colonies had supported an established church when the struggle began, such a situation was not in accord with the basic philosophy of the Revolution, and the trend toward separation of church and state became more apparent as the struggle continued. The achievement of this ideal was accomplished most easily in the middle colonies, where toleration had been generally recognized. It required but little more effort in the southern colonies where the Anglican church had been established, although the lengthy struggle in Virginia is an important exception. In New England, the strength of the established Congregationalism prevented the separation of church and state for some time, in spite of zealous agitation on the part of the Baptists. The crowning success of this movement was the adoption in 1791 of the First Amend-

ment to the Constitution of the United States, declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This struggle for freedom of religion and for the separation of church and state has been in no small way responsible for the present status of this country as the "land of the free."

The Protestant Episcopalians

With the coming of peace the demoralized Anglicans, weakened in actual strength as well as in prestige, recognized the dire need of reorganization. Leading clergymen began agitation for an American church, some going so far as to urge the desirability of lay participation in its government. Conventions of Anglicans deliberated on the proper methods of setting up a new organization, and their activities culminated in the General Convention which met at Philadelphia late in 1785. This body formally organized "The Protestant Episcopal Church in the United States of America," accepted a constitution providing for lay representation, and recommended the adoption of a Book of Common Prayer. Clergymen were sent to England for episcopal consecration, and returned to establish their church on an American basis, which received increasing support as the years passed.

The Methodists had also suffered during the Revolution as a result of their Old World connections, and during the struggle patriot clergymen had attempted to form regional organizations. The dangers of schism were apparent when the war ended, but Wesley's recommendation of the establishment of an American church prevented such a disastrous situation. Under Wesley's direction officials were ordained, the Articles and the service were revised, and a

hymnbook was prepared. An assembly of Methodist clergymen in the United States accepted these measures with minor changes, and the "Methodist Episcopal Church" was established. This organization, although independent, continued to maintain friendly relations with its English parent. A similar fellowship was maintained between the English Quakers and their American brethren, although the latter functioned in an independent manner.

An agitation for a national organization of Roman Catholics in America was also begun, for the authority of the Vicar Apostolic of London over them was hardly in accord with the spirit of the Revolution. This movement being sanctioned by the papal authorities, John Carroll was appointed Superior over the American churches in 1784. Five years later he was made the first American bishop, and Roman Catholicism began a more effective work in this country.

Those churches which consisted mainly of a non-English membership, such as the Lutheran, the Dutch Reformed, the German Reformed, the Moravian, found it much harder to reorganize on a national basis. They had relied on their European brethren for financial support, and most of their clergy were taken from the Old World. Gradually these churches declared their independence, and their polity and creeds were changed to suit American situations. Nevertheless, their growth was greatly retarded by bitter disputes over such matters as the use of the English language in church services and the right of lay representation, and these controversies frequently resulted in deadly schisms.

The Congregational Church also failed to enlarge its membership materially, for its leaders stressed an extreme democracy in polity which discouraged

(Continued on page 15)

Coming Next Week

In addition to the regular features.

The Church Sanctifies the Slaughter ROBERT L. ODOM
Second article telling the truth "Behind the Spanish War."

Diagnosing the World's Ills W. L. EMMERSON
Further report from the World Conference on Church, Community, and State at Oxford.

Modern Life and the Moral Law CLIFFORD A. REEVES

Doing What God Says ELTON A. JONES

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SCIENCE AND THE BIBLE — IX

CONFLICT OR HARMONY?

New Light on Old Problems

Change or Evolution?

By HAROLD W. CLARK

"True science will always be found in harmony with the direct and literal reading of the book of Genesis."

TO ANYONE who views the past history of this earth in the light of the Flood theory of geology, it is easy to interpret changes which have occurred upon the earth and in the living creatures upon it. There is no question but that the Flood brought about such changes in the surface of the earth as to make climatic conditions entirely different from what they had been before. Instead of heat being distributed evenly over the earth's surface, it has, since the Flood, been very irregularly distributed. Great areas comprising approximately one fifth of the land surface have no drainage to the sea. These are known as interior basins. While filled with water at first, they have gradually lost this water through evaporation and cutting down of their outlets. Shut off as they are from the sea by surrounding mountains, they have little opportunity to receive a new supply of water through rainfall. The result is that in most of these interior basins great deserts have been developed.

As the deserts have increased in area, we find increasing changes in plants and animals adapting themselves to life under these changed conditions. Many plants have reduced their leaf area, and in some cases the leaves have entirely disappeared. Thorns are the result of this modification in leafy structures. In many plants, such as the cacti, where the leaves have entirely disappeared, the stem has become modified to do the work which leaves ordinarily do. Stems have also become greatly modified as storage vessels for water, so that during the dry season the plant retains sufficient water for its needs. In desert plants the stomata, or breathing pores, are found in the bottom of sunken pits, while in ordinary plants they are scattered over the surface of the leaves.

Postdiluvian Changes

The changes referred to are modifications which have taken place in order that the plant may survive changing climatic conditions. It is very significant that no desert features of this sort have ever been found in any fossil plants. They have all developed since the time of the Flood.

In animals we find many interesting features which apparently have developed as adaptation to desert conditions. In many different kinds of desert animals, entirely unrelated as far as classification is concerned, we find similar modifications. Among these we might mention the extremely large ear capsules which are apparently modifications to increase the sensitivity of the ears. We find changes in the excretory functions, so that practically no water is lost in the excreta. They are thrown out in almost solid form, and in some cases actually in the form of crystals.

Such changes as the ones referred to above are commonly spoken of by the scientists of the world as evolutionary changes. It will be seen, however, that they are not necessarily evolutionary in nature. They are changes which have

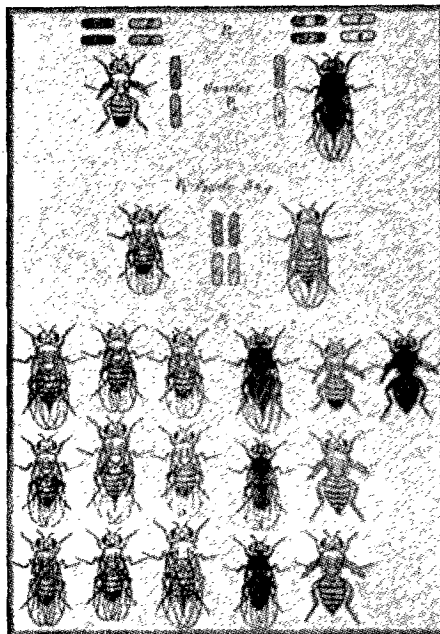
taken place as a means of fitting the animal to its environment, and are as easily understood in the light of creation as from the standpoint of evolution. We must be certain of this one point, that the creationist is ready to admit whatever changes he may see actually taking place or for which he may find direct evidence, as in the cases cited. Change is not synonymous with evolution. Evolution is defined as the orderly development of complex, highly organized forms from simple, unorganized forms.

Adaptation to Environment

Changes which are of the nature of adaptations or which are merely random variations with no particular significance are not of the kind to answer this definition of evolution. Of course when we read scientific works written by men who assume evolution to be true, we shall find all changes explained in the light of evolution. But again I insist that certain changes may be recognized without in any sense involving the evolutionary interpretation. The creationist takes the facts as he finds them, and is ready to accept any real scientific evidences. But to assume that all change is of such a nature as to transmute simple or simply organized forms into highly complex ones—such a conclusion, I maintain, is absolutely unjustified in the light of known facts.

Recent studies on heredity have shown that changes in the electrical condition of the atmosphere may bring about a great many mutations in plant and animal life. Plants and lower forms of animal life, such as insects, have been submitted to the influence of X rays and high-tension electrical phenomena. The result in the next generation or two has been quite astonishing. An enormous number of unusual variations appear immediately after such electrical treatment. When we consider the electrical phenomena which must have accompanied the Flood, and must have continued for centuries afterward, it is evident that there was a time in which an enormous amount of change could have taken place in living creatures.

Changes in food supply, in the distribution of vegetation, and in climatic



Results obtained from crossbreeding fruit flies with various characteristics, such as long wings, short wings, light- and dark-colored bodies, and so forth. The changes did not require long periods of time, but were accomplished as it were at a single stroke.

conditions since the Flood are other factors in causing a great deal of variation in the animal life of the earth. It is not necessary to have any recourse to evolutionary theories in order to explain the differences between the present and the past.

In our last article we spoke of the apparent mingling of forms that took place previous to the Flood. A study of our present species makes it very plain that this process has continued to a considerable degree throughout the centuries since that time. Our present species are very difficult to distinguish from one another. Contrary to the popular opinion that species are definite and rigid entities, it is a well-known fact among those dealing very much with classification that the lines between different species are extremely difficult to recognize. Oftentimes in two species closely related to each other we find certain characteristics which they possess in common, and others in which one species seems to be very much more complex than the other. When we take a large number of kinds which are somewhat related one to the other, and try to arrange these in any order that will represent their relation one to the other, we find ourselves in a great deal of confusion.

Varying Species

Let us consider, for example, species which have certain features which we might designate as A, B, and C. Perhaps some of our species will have A in simple form and will lack B and C. Others may have A in simple form and perhaps B simple and C complex; or, again, A may be lacking, B may be complex, and C may be simple. And so we might imagine almost any arrangement of these three factors in our various related species. It soon becomes almost impossible to tell how they should be arranged. It is very evident that at some time in the past there has been sufficient crossbreeding by the ancestors of these different species to cause a mingling of their characteristics.

The situation in regard to mingled characteristics is one of the most difficult problems with which the evolutionist

has to deal. It is a puzzle to him as to how, during the processes of evolution, certain features have changed rapidly and become complex while others remain simple. On the other hand, when he finds another closely related form in which these features show exactly the reverse of this situation, he is more puzzled than ever. The creationist has the best of the argument in this respect; for, if we take two forms with, let us say, A and B simple in one and complex in the other, upon crossing them, we shall, according to Mendel's simple ratios, obtain part of our offspring with A and B in complex form, part with A and B in simple form, and another portion with them in varying degrees of complexity. The whole situation is clearly a proof that our present-day species are largely the result of crossbreeding by the closely related types.

It is interesting to observe that recent studies in genetics have fully verified this point. Experimental work has shown that a great many new kinds of plants and of some simpler animal forms may be produced in just this way.

Lamarck, in 1809, proposed the first

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J. R. FERREN, *Circulation Manager*

modern theory of organic evolution. He believed that plants and animals were modified under the influence of environment, and that whatever modifications occurred were transmitted to succeeding generations. Later studies have shown that there is little justification for his views, although we do believe at the present time that it is possible for environment to make certain very restricted modifications. Probably Lamarck had a little glimpse of truth but did not have the whole truth, and we cannot apply his theories as a satisfactory explanation for the origin of new species.

Failure of Darwinism

In 1859, Charles Darwin proposed his theory of natural selection, which, of course, to a limited degree, is not a sufficient explanation for all the changes that have occurred in plants and animals. The changes are apparently of such a nature and so extensive that natural selection is not a satisfactory explanation.

The creationist again has a distinct advantage over the scientists who do not accept the Genesis record. According to Genesis, God created each kind of plant and animal "after his kind." Here we have the beginning of the different species as they were in their original form, each one endowed with its own special characteristics. Under the influence of climatic changes in the earth, a large amount of variation has taken place. Natural selection has played its part in helping to retain those variants which are best adapted for the changing conditions. Crossing of kinds has given rise to many new combinations. This, in brief, is the explanation of the situation as we find it in the world today. By

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adding the hybridization theory, and making use of what is verified in the other theories, we are able to obtain a fairly complete explanation of the origin of species, starting, not with a few amoeboid forms, as evolutionists would have us to do, but with a large array of complex organisms from the hand of the Creator.

This new view of the origin of species allows for all the changes which actual observations or experiments are able to verify; and by means of its background in the creation process, it is able to explain those points where evolutionary theories are entirely inadequate. Again we may say, in conclusion, that true science will always be found in harmony with the direct and literal reading of the book of Genesis.

Religion in America

(Continued from page 12)

even state organizations. This situation caused the Congregationalists to lose many opportunities for growth before they associated themselves in voluntary organizations for more efficient service.

Although the early Baptists recognized no European domination and their polity provided for independent congregational authority, they were soon affected by the wave of national reorganization which was sweeping the other churches. Efforts to escape persecution, as well as the desire to effect a separation of church and state, rendered imperative a more powerful organization. In the state and district associa-

tions which were formed, the Baptists were given additional strength which enabled them to embark upon a vigorous expansion and to establish themselves as a powerful denomination:

The great American churches were now ready to go forward with the westward expansion of their nation, and preach "the kingdom of God" to an ever-increasing population.

The Plan of Salvation

(Continued from page 7)

represented the church of God shining in the world with the light of the Holy Spirit. "Ye are the light of the world," said Jesus. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16.

On the north side of the holy place was a small table of acacia wood overlaid with gold. It was called the table of shewbread, because upon it always were twelve loaves, or cakes, of unleavened bread arranged in two piles of six. These represented both the physical and the spiritual food provided by our heavenly Father for all His people. We need to remember that even our temporal food is supplied by God no less than that which strengthens and sustains the soul of man. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deuteronomy 8:3.

Shewbread means bread of the presence, or face, of God. Our need is ever before God. We are not forgetful to seek food for the body daily, but how often our souls are lean and hungry because we neglect to study the word of God or to seek Him in prayer!

In front of the veil, or curtain, separating the holy from the most holy place stood the beautiful golden altar upon which incense was always burning. The high priest placed fresh incense upon this altar each morning and evening at the hour of worship while the people knelt in prayer around the sanctuary.

Of this altar in the heavenly sanctuary we read, "Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Revelation 8:3, 4. What makes the prayers of poor weak human beings acceptable to God, so that He may hear and answer them? Not your goodness or mine, for we have none. Only the perfect life of our Saviour merits His attention. The righteousness of Christ is freely given if we believe, and is added to

our prayers, and so we are "accepted in the Beloved."

It is not at appointed hours only that we may be heard. The incense arose in clouds of fragrance always from the golden altar. So we may come to God at any moment, day or night, and know that Jesus will present our petitions without one flaw to His Father all fragrant and perfect with His own goodness. Jesus said, "Whatsoever ye shall ask the Father in My name, He will give it you."

The sanctuary was surrounded by an enclosure called a court. The walls of the court were curtains of linen hung upon pillars of brass. The space enclosed was about ninety feet wide and one hundred eighty feet long. The sanctuary always faced the east, and was placed in the western end of the court.

The court represented this earth. That part of the plan of salvation which is accomplished in this earth was typified by the services performed in the court. The offerings were slain in the court, never in the sanctuary. The blood and sometimes the flesh of sacrifices was carried into the sanctuary. Jesus was slain on this earth, but He pleads His blood in the heavenly temple in the same body that bore our sins on earth.

There were two pieces of furniture in the court: a laver and an altar of burnt offering. The laver was of solid brass, and stood near the door of the sanctuary. The priests washed their hands and their feet at this laver before they went into the sanctuary or ministered at the altar in the court. Their washing was typical of the cleansing of heart required of those who minister holy things. "Be ye clean, that bear the vessels of the Lord."

The altar in the court was called the altar of burnt offering because upon it the sacrifices were consumed by fire,—fire which came originally from heaven and was never allowed to go out. This altar was about eight feet square, a hollow box of acacia wood covered with brass. A network of brass upon the top permitted the ashes to fall through. Only gold was used in the sanctuary, but brass was used in the court. An alloy of baser metals fitly represents the things of earth.

The sanctuary and the court were finished. Moses compared them with the pattern. "Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them." Exodus 39:43.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Exodus 40:34.

If we want to be wise in winning souls and to be vessels meet for the Master's use, we must get rid of the accursed spirit of self-seeking.—D. L. Moody.

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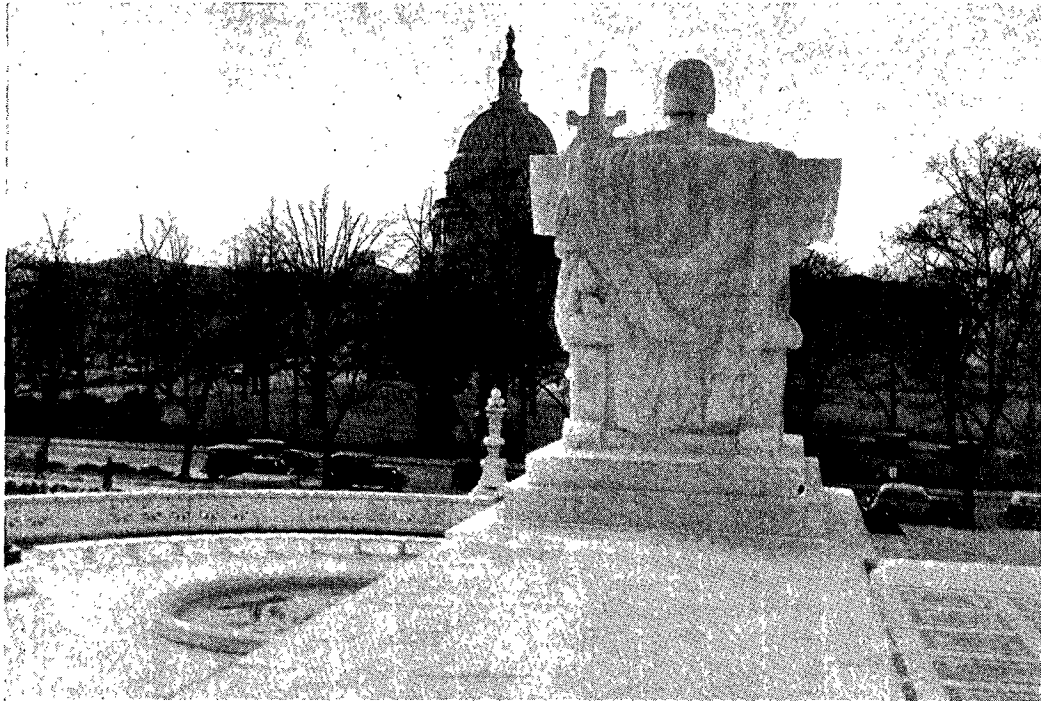
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The United States Capitol from the Supreme Court Building.

KEYSTONE

Law and Freedom

By MEADE MACGUIRE

WHEN passing down Pennsylvania Avenue in Washington some days ago, I glanced up at the Department of Justice building and noticed an inscription which I have not forgotten: "Law alone can give us freedom."

There are two classes of people in the world today who seem desirous of dispensing with law.

First are the anarchists and outlaws who trample upon the rights of others and defy or seek to overthrow organized civil government.

Then there are the professed Christians who tell us that the law of God was nailed to the cross and abolished, and now we are "living under grace." They seem to apply this only to Christians, though of course if the law is abolished the worst of sinners are also "under grace," for they could not be under the law.

Anyone who will give careful thought to this question must be convinced that the inscription quoted is a fact: "Law alone can give us freedom." In the jungles of savage lands there is no law, and there is no freedom. Men live in constant fear of the enemy lurking in the shadows awaiting a favorable opportunity to take their heads, or carry them to the slave market. Once there were millions of slaves in the United States, until just laws were enacted, setting the slaves free; and so it might be again but for the laws guaranteeing their liberty.

The same principle applies in the moral realm. The divine law says, "Thou shalt not kill." That law is

designed to protect the freedom of every intelligent being in the universe. It is a law of love. It surrounds each individual with all the power of the moral government of the universe. If it is violated, and life is taken, the transgressor must suffer the penalty attached thereto by the divine Lawgiver. He has forfeited his life forever.

If we analyze the matter more carefully, we understand that transgression of the law brings us under its condemnation, while obedience to law guarantees our freedom. The precepts of the Ten Commandment law are based upon eternal principles.

Even had the law been repealed or abolished at the cross, it would have been impossible to abolish the principles upon which it is based. If the command "Thou shalt not kill" were abolished, I might feel free to kill you; but where would your freedom be if you were in constant fear of death?

Often people quote the scripture, "Ye are not under the law, but under grace," but they seem to forget the words of the same inspired writer: "Do we then make void the law through faith? God forbid: yea, we establish the law."

If we transgress the law, we are under its condemnation. But grace is given through the gospel, not only to pardon the penitent sinner, but to give him power to render obedience to the law. Then he is not under the law, but under grace.

So the gospel gives pardon, and life, and power to obey, and the law gives freedom.