

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



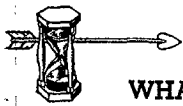
INTERNATIONAL

Vol. 64, No. 40

WHAT MODERN WARFARE MEANS—See page 2

Oct. 12, 1937

The FLIGHT of TIME



WHAT MODERN WARFARE MEANS

WE ARE beginning to understand the terrible possibilities of modern warfare.

First from Spain, now from China, the ghastly tidings have come, so amply documented and illustrated that there can be no doubt as to their accuracy.

War today is more frightful, more devilish, than at any time in the tragic history of the human race.

One bomb dropped in the shopping center of Shanghai killed four hundred persons.

A few hours' bombardment destroyed property worth \$500,000,000.

For utter ruthlessness, modern warfare has no parallel. It means swift death for soldiers and civilians alike. Noncombatants are no longer respected, nor are hospitals, Red Cross workers, or foreign ambassadors. Never were women and children treated with more heartless brutality.

Cathedrals, temples, art treasures, the fruit of centuries of toil, are recklessly blown to pieces or fired by incendiary bombs.

We are back to barbarism, and indeed to some things worse than barbarians ever conceived.

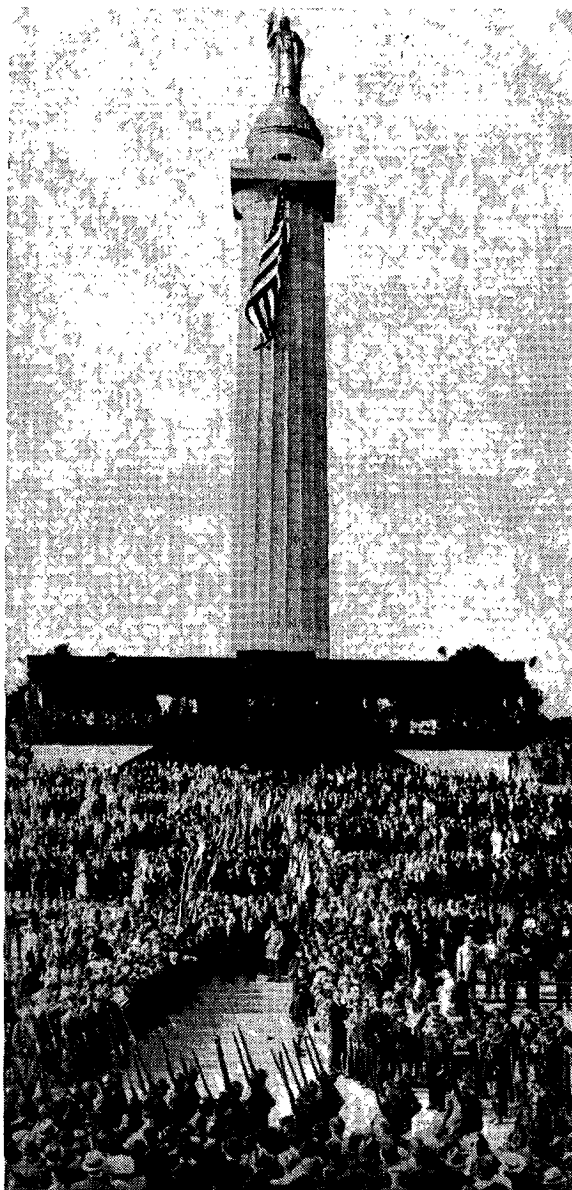
"Already," said Great Britain's prime minister some months ago, "we hear the creaking of the fabric of civilization."

Creaking! It is doing worse than creak! Rather, it has already begun to crash about our ears.

Completely out of control, this old world is dashing downhill in high gear, and nothing can save it from leaping over the precipice.

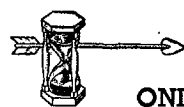
We should be ready for anything. With events moving at such a terrific pace, no one can tell when the next disaster will strike.

The hour of judgment is upon us. Unperceived by many, an angel flies in the midst of heaven crying with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.



Thousands gather at Montfaucon, France, for the dedication of the War Memorial to the 183,000 American soldiers who died in breaking the Hindenburg line during the World War. Yet though only a few years have passed, our world is already preparing for another war.

Nothing is more important for us as individuals today than to prepare our hearts for the coming of the Lord, for "the great day of the Lord is near, it is near, and hasteth greatly." Zephaniah 1:14.



ONLY A SUITCASE

GENERAL MAIJA, commander in chief of the Loyalist forces in Spain, has ordered the evacuation of Madrid by all civilians, so that the city may be free for the troops defending it.

A SURVEY OF WORLD EVENTS

By the Editor

Thousands of persons have already left, and the sad caravan moves on nightly to the coast.

Every morning a queue of anxious women stands outside the British Embassy in Madrid, awaiting their turn to be assisted out of the country,—this being the only embassy in the city still carrying on this humanitarian work.

Through the tireless efforts of the consul 1,500 refugees a month have been escorted under British Navy protection to Gibraltar or Marseille.

Refugees leave by night in large busses traveling to Valencia for embarkation.

They are allowed one suitcase each. One suitcase!

Everything else must be left behind,—houses, lands, furniture, clothing, all the treasured ornaments and knickknacks, all the "indispensable" conveniences of modern city life.

Only the few absolute necessities compressible into one suitcase may be taken away. The rest is left to the shells, the looters, and the devouring flames.

What a lesson for us all in these troublous times! Perhaps before the end we shall all pass through the anguish of selecting the necessities for one suitcase.

Certainly all that is taking place in the world today, with all the ominous portents of worse trouble ahead, should cause us to reconsider the value of the things we think we possess. Perhaps the estimate we have placed upon them is entirely wrong. Perhaps we should lay greater emphasis, after all, on the things of the spirit,—those heavenly assets, which none can take from us.

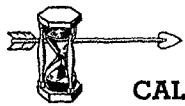
More and more in this hour of darkness do the words of the Lord Jesus shine out in their beauty and strength; and how applicable nowadays seems His exhortation, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and



After war comes ruin. Chinese men and women search the debris of their charred and blasted homes, hoping to find a few things that have escaped destruction by Japanese gunfire.

where thieves do not break through nor steal"! Matthew 6:19, 20.

If we are Christ's we are rich indeed. And though our earthly goods and chattels may become of suitcase proportions, our wealth as heirs of God and joint heirs with Christ will ever be incalculable.



CALENDAR BUBBLE BURSTS

SINCE the historic defeat of the Calendar Reformers at Geneva in 1931 they have been endeavoring to stage a spectacular comeback.

Propaganda has flowed from them like the waters of the Mississippi in flood. Government departments of all the nations have been swamped with it. "I have been inundated with Calendar Reform literature," an official of the British Foreign office informed us in London last October.

If propaganda alone could make a cause succeed, Calendar Reform should have triumphed long ago.

The optimism of these zealous reformers has been unbounded. Again and again they have confidently announced in the press that their new calendar would come into operation on January 1, 1939. The world is waiting for it, they said, and as for any opposition, that could easily be set aside or overridden.

In their eagerness and determination to attain their ends, some of them have not hesitated to employ unworthy means. Indeed, we know that the most unscrupulous use has been made of the names of prominent individuals, with a view to throwing a halo of orthodoxy around their plans. Resolutions of public bodies

have been obtained without full explanation of the issues involved. The secretary and technical expert of one Christian body confessed to us that they had no idea that a blank day was involved in the Calendar Reform resolution their body had passed!

It is a sorry story of enthusiasm run wild. Now the bubble has burst.

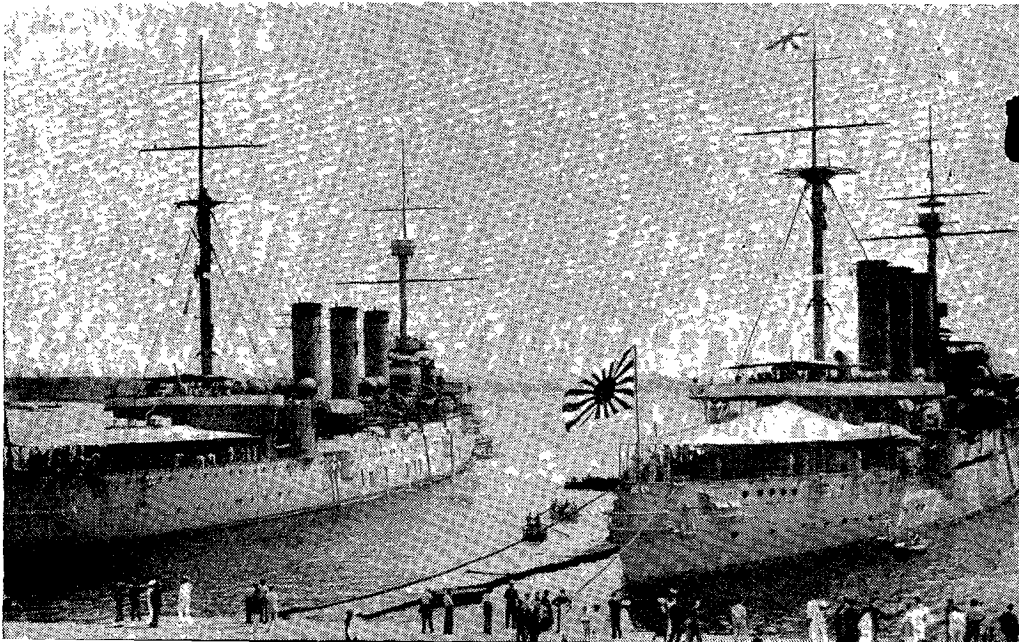
News just received from Geneva brings the welcome tidings that the Council of the League has turned down the latest Calendar Reform proposals by a unanimous vote.

The reason given for this shattering decision is "the extent of the religious opposition."

Let us thank God for that. It is particularly cheering at such a time as this when religion is somewhat out of favor, and religious minorities are at a discount. Surely it is another illustration of the glorious truth enshrined in the text:

Two Japanese warships, the "Iwate" and the "Jatomo," which have been cruising in the Mediterranean, anchor at Naples, Italy. Thence they will sail to join the Japanese fleet now blockading eight hundred miles of Chinese coast line.

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"These shall make war with the Lamb, and the Lamb shall overcome them." Revelation 17:14.

Strange and wonderful it is how the Lord uses the weak things of the world to confound the things that are mighty, but He does. 1 Corinthians 1:27. And in this recent vote of the League of Nations we see once more the despised opposition bringing about the defeat of the very forces that held it in derision.

Whether the Calendar Reformers will accept this decision as final or not, we cannot say. Probably they will be goaded to renewed efforts and release a fresh flood of propaganda.

If they would listen to us, we would be glad to offer them a suggestion of value. Speaking for Seventh-day Adventists, and we believe also for Orthodox Jewry, and for all those earnest Sundaykeepers who genuinely observe the first day in honor of Christ's resurrection,—for all, indeed, who would be most seriously affected by any break in the seven-day weekly cycle,—we would say to the Calendar Reformers, Drop your "blank day" plans, and we will withdraw our opposition.

We are not opposed to Calendar Reform as such. We believe the present calendar could be improved with profit to all. Furthermore we believe that there is a way whereby it could be improved without harm to any legitimate interest.

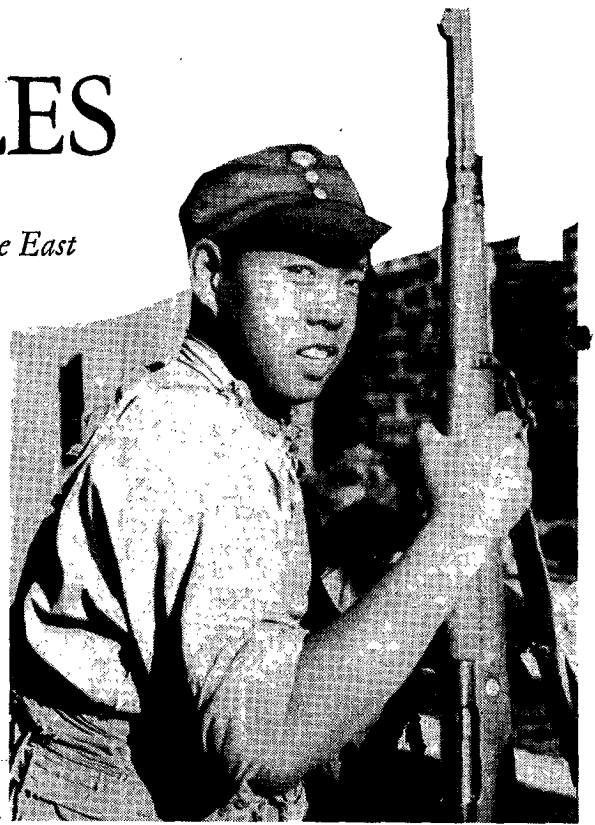
But, and here we are adamant, so long as the present leaders of the Calendar Reform movement persist in attempting to break the continuity of the weekly cycle by the introduction of "blank" or "supplementary" days, so long as they seek to override those who maintain their allegiance to the Bible Sabbath, so long as they ignore the elementary principles of religious liberty, so long we shall oppose them to the limit of our resources.

On this issue there can be no compromise.

Shanghai SHAMBLES

Firsthand impressions of the new conflict in the East

By GORDON L. WILLIAMS



INTERNATIONAL
Typical of the soldiers now defending China from the Japanese invasion is this youth, snapped between skirmishes.

ABOUT 7:30 o'clock on the morning of August 18, the S. S. "President McKinley" entered the mouth of the Yangtze River, and moved slowly upstream toward Shanghai, where those of us aboard were to receive some idea of what the residents of the city have had to experience recently. The first indication that we were in a war zone was a group of three Japanese destroyers and one cruiser, which passed our ship and proceeded rapidly ahead of us upriver.

All during the trip from the mouth of the river to where we anchored about twelve or fifteen miles below Shanghai, a distance of approximately thirty miles, Japanese warships were constantly about us. During the course of the morning, we counted more than twenty destroyers and cruisers, all flying the Japanese flag of war, a scarlet sun with rays radiating in all directions on a white field.

Evidences of recent fighting were visible as soon as we turned from the Yangtze River into the smaller Whangpoo River, on which Shanghai is located. The small city of Woosung, at the mouth of the Whangpoo, was deserted. Not a soul could be seen anywhere.

Many buildings have great gaping holes in them where shells from gunboats in the river have entered during recent fighting. All along the river, demolished buildings are in evidence, showing the effect of Japanese shelling. We were frequently passed by Japanese destroyers carrying reinforcements upriver, or merchant vessels evidently carrying supplies to the troops in Shanghai and vicinity.

We had not been anchored long, waiting for a tender to bring passengers down from the city, when a Japanese destroyer passed us. Suddenly from the quiet bank of the river came the crack of rifles. Chinese snipers hidden along the bank were endeavoring to pick off Japanese sailors on the destroyer. What a scramble for cover there was, as passengers on our

boat dropped behind deck railings or rushed inside the ship to escape being hit by stray bullets! The Japanese replied with machine-gun fire and small guns from the boat, but little apparent damage was done, as the same thing was repeated from the shore each time a Japanese boat passed by.

Shortly before noon a heavy aerial bombardment began over the city, plainly visible from the deck of our ship. The planes would rise high in the air, and then, with a roar, would power dive toward the ground, releasing a bomb just as they began to level out from the dive. Immediately a cloud of earth, debris, and smoke would be seen rising from the ground, closely followed by the report of the explosion. This was repeated again and again. At one time sixteen planes were visible in the air at once.

Havoc by Bombs

While this was going on, we could also see in the air the puffs of smoke from anti-aircraft shells shot at the planes. The Japanese bombers seemed to be endeavoring to hit the new civic center of Shanghai, the top of which we could see very plainly. Though many of these bombs miss their mark, yet often they work terrible havoc among the civilian population. The explosion of one bomb in a busy street killed and wounded several hundred civilians.

One family of Chinese Christians was nearly wiped out when a bomb exploded in the street outside the building where they had taken refuge. The mother was instantly killed, one child escaped unharmed, but the head of one little girl was completely severed from her body by flying fragments, and the baby died shortly afterward. When friends entered

the building searching for the family, they found the husband, who had been in another room and escaped untouched, prostrate across the body of his wife, weeping bitterly. Such is the inevitable toll of war.

Scenes of terrible destruction have occurred in Shanghai during the past few days. On the Saturday afternoon before our ship arrived, several bombs fell (accidentally, it is said) in quarters completely removed from the scene of battle. Hundreds of people were killed. One American, who was slightly injured, described the bodies as simply lying in heaps where they had fallen. Hundreds of people, homeless, are wandering the streets; and when a plane appears overhead, the only refuge they have is the inadequate shelter of the doorways of shops, where they are at the mercy of flying shrapnel as the bombs explode in the street. No one knows where death will strike next. One shell, glancing off a large hotel, struck in the street outside, killing or wounding nearly everyone in the busy thoroughfare. Another bomb exploded with terrific force at a busy intersection, blowing everyone in the vicinity to bits. Rescuers, searching for the injured, literally waded in pools of blood.

About one o'clock in the afternoon, a tender came downstream from the city, flying the American flag and accompanied by a small boat from the U. S. S. "Augusta." It brought a large escort of

sailors and officers from American warships anchored in the Shanghai harbor; together with nearly three hundred refugees, who were evacuating the city for refuge in Hongkong and Manila. Our vessel now has cots in all the social halls, lounges, smoking and writing rooms, as well as extra persons in nearly every cabin, who are only too relieved to be away from exploding bombs and death-dealing shells.

● Up to the present time, despite all that has gone on and is going on in various parts of China, no war has been declared. To such ends will men go to preserve the fiction of peace! But ask the Chinese father whose family was practically annihilated in a second of time, if this is not war. Ask the American and European families on our boat who have left their homes, permitted to carry one suitcase each, if they think this is not war. Ask the Chinese and Japanese families at home, whose men are fighting one another with every kind of modern weapon of destruction, if this is not war, and see what they say.

Yet idealists still insist that our world is on the verge of a warless experience! Soon, they argue, war will be a thing of the past; people will be educated to do away with war. Just before we arrived in Japan, a large educational conference closed there. At one session in this conference, the time was given over to a discussion of educating the world away from war, and making it an impossibility in our modern world. And while all this chatter was going on, in the streets of Tokyo soldiers were assembling for transportation to China, and war equipment was being trundled through the streets. For what purpose? For peace?

The Cry for Peace

What better description of the world in its hope for peace is there than that found in Micah 4:2, 3? Here the scripture tells us that in the last days of the world "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

Today that is exactly what some men are saying: Let us educate people away from war, and they will turn all their war materials into useful implements of peace. Notice, God does not say that people will turn from war; He says simply that many people and nations

will say that they shall turn from war. The divine picture of what is actually going on at the very same time is found in Joel 3:9, 10, where He says that among the Gentiles it will be proclaimed: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong."

God says that while men are talking of peace, and of making implements of war into tools of peace, they will actually be preparing for war, calling for more men, and more munitions. Do not we see that very thing today?

John Evans, foreign editor for the As-

sociated Press, in a recent dispatch stated that "guns in the wilds of Asia have started into new fear a troubled world arming for war while it preaches peace." How this statement confirms exactly what God, thousands of years ago, said would take place!

Continuing, Mr. Evans declared: "The sun never sets on the British Empire, and it shines always on some spot that may start another world war. . . . So many shocks have come to so many countries in the last few years that the whole world talks of war as a possible if not an inevitable explosion that will cauterize festering international sores.

(Continued on page 10)



NEWS FLASHES

POINTED PARAGRAPHS OF WORLD INTEREST

● **ARMAMENT COSTS** "We shall be erring on the side of an underestimate," says the F. B. I. *Business Barometer*, "if we take the increase in the world's annual expenditure on armaments between 1931 and 1936 at less than \$10,000,000,000."

● **"SCRAP OF PAPER" DOCTRINE** "The doctrine of the 'scrap of paper' is paramount in Europe today," declared Mr. Lloyd George in the House of Commons, "and the Prime Minister wants to make another agreement with some of them for a great western pact."

● **IGNOBLE LITERATURE** Addressing the English Association in London recently, its president, Dr. W. R. Inge, criticized modern writers for their neglect of the noble side of human nature. He asked if one could point to a single really noble character in the works of Shaw, Wells, Huxley, or Bennett.

● **SOUTH POLE NEXT** Now that an air route has been blazed over the North Pole, Lincoln Ellsworth, the famous United States air explorer, has announced his intention of flying over the south polar continent. His route will lie across the unknown Enderby Land to the Pole, and thence by Scott's route to the Ross Sea.

● **VATICAN AND FASCISM** That the Vatican has definitely allied itself with Fascism is abundantly clear, declares the *Church Times*. "Roman Catholics were the only defenders of the Abyssinian campaign. The Roman Catholic Church is using the Italian occupation to supplant the ancient Abyssinian Church. Franciscan monks in Palestine are Italian agents. Politically the Vatican is not 'free and independent.' Its policy is dictated by Italian ecclesiastics. It is, alas! a pro-Italian, and therefore a pro-Fascist, international institution."

● **TRUE CONVERSION** "A mere emotional outburst in itself," asserts the Rev. L. E. Elliott Binns, D. D., "is not worthy of the title 'conversion;' neither is a simple change of opinion. Religious conversion manifests itself in a redirection of the will, and the forming of a new pattern of behavior."

● **CROWNING AN IMAGE** Los Angeles recently saw the first coronation of a Roman Catholic image ever held in the United States, when a gem-encrusted golden crown, given by Catholics of Mexico City, was solemnly placed upon the head of Our Lady of Guadalupe at the entrance to the Calvary Mausoleum. Representatives of twenty-one Latin-American nations were present.

● **SPIRITISM PARASITIC** An Anglican pamphlet, recently prefaced by Rev. G. W. Butterworth, criticizes spiritism as a parasitic growth. It "borrows its ethics from Christianity, and presents them in a feeble and sentimental form. There is in it no call to heroism or self-sacrifice."

● **JEW'S MESSIANIC HOPE** "I make a sharp distinction," said Dr. Weizmann at the Zionist Congress in Zurich, "between the present realities and the Messianic hope, which is part of our very selves, a hope embedded in our traditions and sanctified by the martyrdom of thousands of years, a hope which the nation cannot forget without ceasing to be a nation. A time will come when there shall be neither enemies nor frontiers, when war shall be no more. Then Erez Israel will be ours."

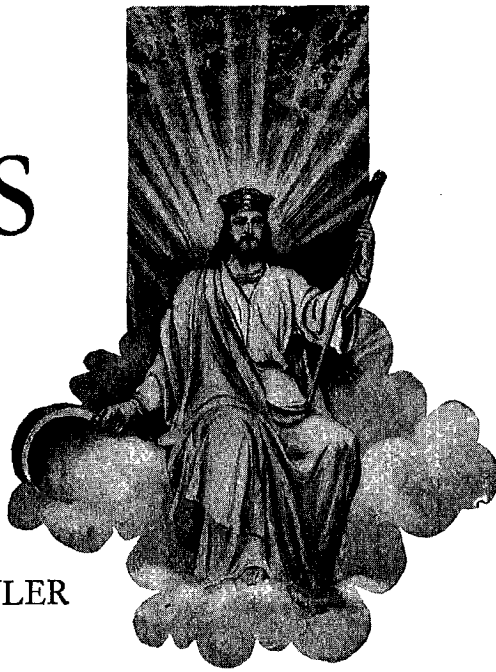
● **CONQUEST BY CONVERSION** "The only true conquest is conversion," says A. L. Kennedy, in his "Britain Faces Germany;" "and though we conquered Germany in 1918, we have failed to convert her to new ways."
W. L. E.

Will

JESUS

REALLY
COME
AGAIN?

By JOHN L. SHULER



IN THE Capitol building in Washington, D. C., there is inscribed, high up in the dome, these words from Tenyson:

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

That one supreme event toward which all creation moves, and toward which all history is tending, is the second coming of the Lord and Saviour Jesus Christ.

Scripture declares in just so many words that Jesus Christ will appear the second time. In Hebrews 9:28 we read: "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

According to this text, the second coming of Christ is just as sure as the fact of His crucifixion for our sins at His first advent. His coming again to consummate the plan of redemption is as certain for the future as the well-established, historical fact that His cross was erected on Calvary nineteen hundred years ago.

The book of Hebrews presents the three greatest facts of the past, present, and future,—facts which center around the person of the eternal Son of God. The grandest fact of all the past is that nineteen hundred years ago Jesus Christ, the Lord of glory, came to this world as a babe, lived here among men to show us how to live, and then died on the cross for our sins, and rose the third day and "ascended into heaven." The most important fact of the present is that this same divine Saviour is interceding now for you and me before the Father's throne, and that "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." The greatest fact of all the future is that this same

Jesus is coming again to consummate the redemption of the world.

Julius Caesar, George Washington, and Thomas Edison were great men, but not one of them ever dared to say before he passed under the power of death that he would come again. But Jesus Christ, unlike any other man that ever lived on this earth, declared before He was nailed to the cross, that, although He was going to die, He would rise again and ascend to heaven, and then at the last day He would appear in the sky before the whole world, surrounded by all the angels of heaven, to reward every man according to his works. Matthew 16:27; 25:31; 24:30, 31; 26:64.

The Saviour's Promise

Let us read the words of His promise. On the last night before He died, after announcing to His disciples that He was going to leave them, He declared:

"If I go and prepare a place for you, I will come again." John 14:3.

On the basis of Jesus' own words we can know that His coming again from heaven is just as sure to take place as we are sure that He was here and went back to heaven from this world at the close of His earthly mission.

The doctrine of Christ's second coming is not speculative. It is sure. We can and should be just as certain of Christ's return in glory as we are of the fact that

A PROMISE
THAT MUST
BE KEPT

He lived on the earth nineteen hundred years ago. He was here; He has gone; and He will surely come again.

The second coming of Christ is one of the great fundamental doctrines of the New Testament. In the 260 chapters comprising the New Testament, it is mentioned 318 times. If all the verses of the Bible that mention the second advent of Christ were placed together, they would be found to fill one twenty-fifth part of the entire Bible. Surely the idea must be vital, since God gave so much space to it in His word.

On the pages of the New Testament the one all-commanding event that the believers are described as waiting, watching, looking, hoping, and longing for, is the second advent of the Lord Jesus from heaven to complete the plan of salvation. The return of Jesus Christ to establish the everlasting kingdom of glory is the golden milestone of all sacred prophecy. It is the grand finale of all human history.

Furthermore, the second coming of Christ is the Christian's hope. The Scriptures describe the Christian as "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Every disciple and lover of the Lord Jesus is to "love His appearing." 2 Timothy 4:8.

The idea has been widely preached that at His return Jesus will come secretly, suddenly to snatch from among the living those who are His elect, while the rest of the world will remain to wonder what has become of these missing ones. But this is a wrong conception of His coming. Christ will indeed appear suddenly and unexpectedly; but He is not coming secretly or silently in some unobserved or unknown way.

When Jesus returns, men will not have to wait for some cable or wireless message to learn of His advent. He will appear to all the world; not merely to His elect, but to every living soul on the earth. The Scriptures explicitly declare: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

All Will See Him

There will be a literal revealing of Jesus in bodily form to all the world. "All the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30. His coming will be as open and visible as a flash of lightning. Matthew 24:27.

The wicked as well as the righteous will see Jesus at His coming. In Revelation 6:14-17 we learn that when Jesus appears through the parted heavens, the wicked will see Him approaching; and, knowing that they are unprepared to meet Him, they will flee to the caves and

rocks in an attempt to hide themselves from the face of the Coming One.

Jesus is not coming silently. The Scriptures declare, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16. Thus are called forth from their graves all the righteous dead. "The dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25.

"The Lord Himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise." Cemeteries all over the earth will be torn up as His saints arise from their dusty beds with immortal bodies in response to the voice of the Lifegiver.

At the same time the living righteous, all over the earth, will be "changed, in a moment, in the twinkling of an eye," from mortality to immortality. 1 Corinthians 15:51-53. Then these transformed saints, together with the resurrected ones, will be caught up "to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:17.

Theory of the Rapture

There will be no "secret rapture." The righteous who are alive at His coming are not caught up to meet Jesus until after the Lord descends in visible bodily form from heaven with a mighty shout, and all the righteous dead come forth from their graves with immortal bodies. The catching away of the living saints will be simultaneous with the catching away of the resurrected righteous. Paul is particular to say (1 Thessalonians 4:15, A. R. V.) that "we that are alive, that are left unto the coming of the Lord, shall in nowise precede them that are fallen asleep," or have died in Christ. Both will be taken together, and will meet the Lord in the air.

At His second coming Jesus will not come down to the earth. He will be met in the air by His resurrected and translated saints, as they are caught up and gathered to Him by the angels. Matthew 24:30, 31. All the saints will, in harmony with our Lord's own promise of His coming in John 14:3, then go with Jesus to the prepared mansions in heaven.

The living wicked who are on the earth at the coming of the Lord will be slain by the Lord's presence; and will fall dead as though smitten by a bolt of lightning. Isaiah 66:15-17; Jeremiah 25:33. They cannot abide the glory of His presence. To them who have rejected His righteousness, He is as a consuming fire.

Thus will deliverance come to the faithful children of God. And it will not be long before the loving Saviour will return to take His people to their heavenly home. Will you be ready to go with Him when He comes?

The Blood of God

WHEN our King James's translators were translating the Bible as we have it now, they came to that passage in Acts 20:28 where Paul was speaking to the elders of the church at Miletus. "Feed the church of God," he said to them, "the church of God, which He hath purchased with His own blood." "Oh," they said, "that won't do." And they marked out the word "God." They said, "God didn't die,—not the blood of God,—but the Lord." Then one of the translators said,

"We are here not to interpret but to translate. This verse says Paul declared it was the blood of God that was shed on Calvary."

God was in Christ. God was not accepting an offering on Calvary. God was making it. God was in Christ, dying, taking upon Himself His people's sins. That is why the moment you believe in the cross of Christ and put your confidence in it, your sins are forever removed, and the peace and pardon and power of God come into your soul.—*Moody Bible Institute Monthly.*



QUIET MOMENTS WITH the PSALMIST



BY CHARLES E. WENIGER

Psalm 37—"Fret Not"

DAVID is an old man. He has something of special value to say to us, and all the more valuable because it is the result of the observations of a long life on two most perplexing human questions.

Why is it that the wicked are allowed to live and enjoy so much prosperity? On the other hand, why do the righteous suffer affliction? How often have you and I pondered these questions!

David's answer is simple and sure: the afflictions of the righteous are but temporary—ultimately the righteous inherit the earth and delight themselves in the abundance of peace. Real religion promotes ultimate happiness. On the other hand, the prosperity of the wicked is a short-lived thing—eventually they will be cut down like grass, and their place shall not be found. However happy the wicked may seem to be now, they will finally be cut off.

But David's answer is more inclusive than this. It is an advantage to be righteous, he says, even with reference to only the present life. As Barnes says, "It is better to have God for our friend in life, and our support in death, than to have all the external prosperity of wicked men." This is the practical lesson of the psalm.

The keynote of the psalm, "Fret not," is repeated three times—in verses 1, 7, and 8. Like the sweet chime of a distant bell it sounds throughout the poem. The piled-up verses of the psalm are but a succession of varying images of quietness and of the ultimate fate of the wicked.

The righteous will have the desire of their hearts. God will make them shine like the light. They will be satisfied in time of famine. The Lord will hold their hands, and keep them from being utterly cast down. God will deliver them from the wicked.

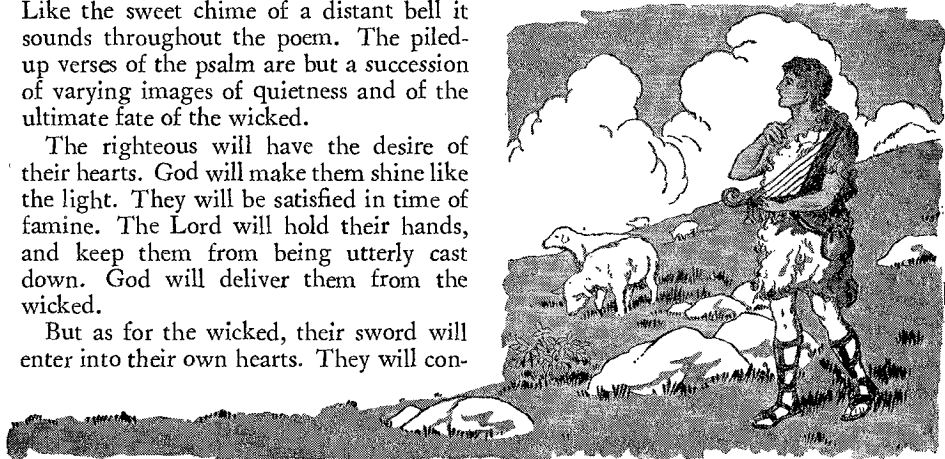
But as for the wicked, their sword will enter into their own hearts. They will con-

sume away into smoke. Their posterity will be cut off. The righteous will see their end. They will no longer even exist.

To express this succession of ideas David employed an acrostic form. In the original the meditation consists of a succession of twenty-two short portions, each section beginning with the successive letters of the Hebrew alphabet. The psalm somewhat resembles a chapter in the book of Proverbs; each portion is fairly complete in itself. The total effect depends upon the cumulation of images, rather than upon the logical development of thought. Thus the acrostic structure, as Dr. Moulton says, "suggests supporting truths recurring with the regularity of the alphabet."

While the entire psalm has in all ages been very dear to God's troubled children, certain verses have held a peculiar fascination. Dr. David Livingstone frequently quoted verse 5. Verses 1 and 7 inspired one of the most exquisite airs in Mendelssohn's oratorio "Elijah." Jesus embodied part of verse 11 in the catalogue of Beatitudes.

Do not leave the psalm without committing to memory such verses as the following: 3-5, 7, 11, 16, 23, 24, 37. You will then realize the meaning of verse 31.





The
STATE *Challenges*
the **CHURCH**

*Christianity once more at bay.
 Will it resist or perish?*

*Third article in the illuminating report of the World
 Conference on Church, Community, and
 State at Oxford, England.*

By W. L. EMMERSON.

IN OUR time the Christian church is facing a hostile world, which demands of it a submission it cannot render and continue faithful to God. One of the principal reasons, therefore, for the calling of the World Conference on Church, Community, and State at Oxford, was that representative Christian leaders might, in humility and yet with courage, witness to the distinction between things human and things divine.

Defining the Church's Faith

Between the plenary sessions of the Conference the assembled delegates separated into five sectional groups, each of which was devoted to an intensive and prayerful study of a distinct aspect of the Church's contact with the community and the State.

Day by day, and often far into the night, these study groups, comprising theologians and professors, Christian politicians, lawyers, administrators, and business men, contributed their own special knowledge and experience; and when the Conference entered upon its second week, five reports were submitted to the full assembly for discussion and approval before being sent forth as a declaration of the Church's faith.

In a short article it is obviously impossible adequately to summarize these five reports comprising in all more than sixty foolscap pages. We can only refer to a few of the most important principles.

"The Church and the Community" was the subject of the first sectional report, and, in presenting it, the chairman, Sir Walter Moberly, very plainly set forth the vital issues confronting the church amidst the secular culture of today.

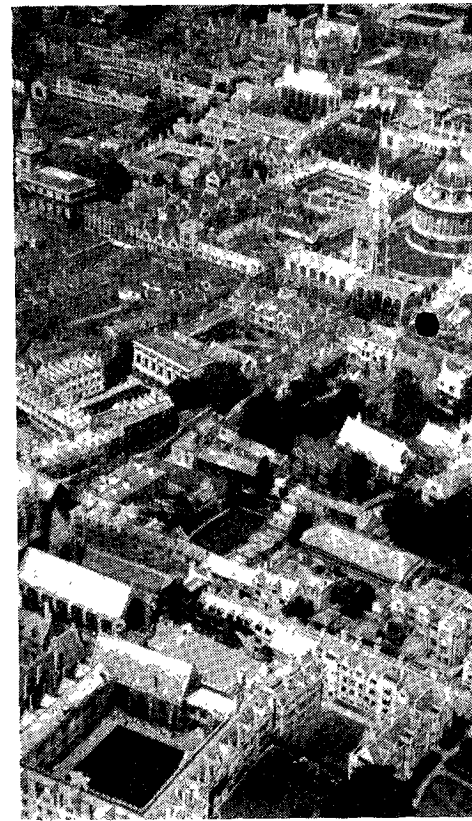
"Everywhere in this age," he declared, "we find unsettlement. Old customs, traditions, and loyalties are disappearing under the stress of change. Everywhere men are bewildered, and are cutting loose from their moorings. The old codes are losing their authority."

At such a time there rests upon the Church a tremendous responsibility to "preach the return to God as the only way out of the present distress." So states the report: "The Church is under obligation to proclaim the truth that the disintegration of society has one root cause. Men have fallen away from God through sin."

Practice as Well as Preach

"In God," it continues, "is the secret of true fellowship and unity amongst men, and in Christ is revealed what that secret is. The first task of the Church, therefore, remains now as always to make known the gospel, and to assert the claim of Jesus Christ as the incarnate Word of God to mankind, to the lordship of all human life."

But, emphasizes the report, the Church must not merely preach. It must also "make actual the Christian life in sim-



Aerial view of Oxford, England, where the World C

plicity and discipline of personal living, and in a passionate, practical concern for the outcast, the underprivileged, the persecuted," in order that it may "manifest to mankind in its chaos, that peace and fellowship which come only from Him who so loved the world that He gave His only-begotten Son for its sin."

Or, as the Reverend W. D. L. Greer of London declared in commenting on this aspect of the report: "We must turn the word into flesh so that the wayfaring man may see the glory of God in the church of Jesus Christ."

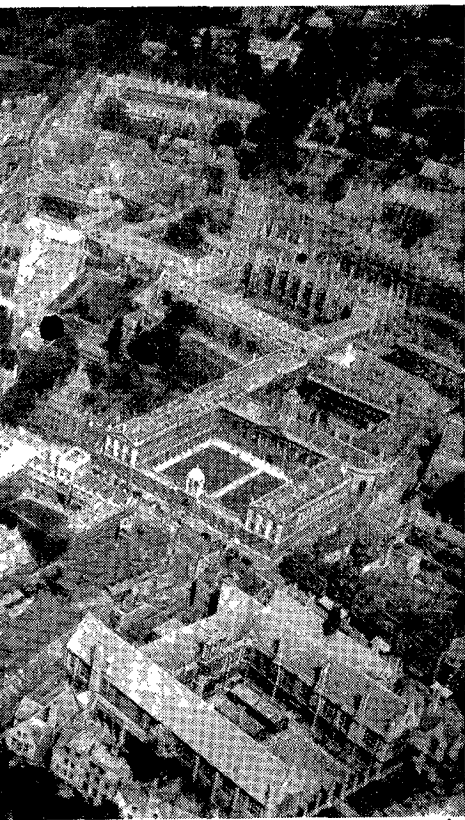
Relations of Church and State

But apart from the increasing secularization of society, the Christian church in some parts of Europe and elsewhere is faced with another problem of terrible urgency through the development of a new conception of the State, which is defined variously as "totalitarian" or "authoritarian."

In many lands, declared Sir Walter Moberly, the authority of the State is "being pressed to a point where it is idolatry," against which the Christian church must, with courage, raise a prophetic voice.

"It must," in the words of the report, "oppose as sin and rebellion against God, the Creator of all peoples," all "national egotism" which finds in "one's own nation a final revelation of God," and which seeks to exalt it to "a divine status."

In the report of Section II an attempt was made, under the guidance of its chairman, Prof. Max Huber of Zurich,



TOPICAL

Church, Community, and State was recently held.

distinction will be good for the State and good for the Church.”

It was both significant and timely that the report on “Church and State” not only laid down the liberty of the Church as against the totalitarian States, but that it also emphasized the right of religious liberty for smaller churches as against the totalitarian claims of more powerful churches in some lands.

Religious Liberty

“It should also be evident,” it says, “that where . . . there are majority and minority churches, the same essential liberty to carry out the Church’s function should be given to minority as well as to majority.”

To which in the discussion which followed the presentation of the report, the Bishop of Southwark added his trenchant comment:

“Christianity, from its very nature, cannot help making totalitarian claims, but they are purely spiritual ones. . . . The Church’s claim to bring all things into subjection must be pursued, not by means of force or earthly politics, but by love and truth and grace.

“I wish,” he concluded, “that all churches would make a solemn declaration that they would never resort to religious persecution. I would go further, and ask not only that they will not persecute, but also that they will give up all attempts to secure totalitarian privileges which might be to the disadvantage of others. Such an attempt is being made even now in one of the countries of Europe, Jugoslavia, in the attempt to ratify a concordat with Rome.”

The rights of religious liberty were also defined in the report of Section V on the “Church and the World of Nations,” as follows: “We affirm the primary right to religious worship, and the converse right to refuse compliance with

any form of worship unacceptable on grounds of conscience. We affirm the right to public witness to religion, and the right to religious teaching, especially in the nurture of the young. . . . At the same time, we call upon the churches we represent to guard against the sin of themselves conniving at repression of churches and religious bodies of a faith and order differing from their own.”

Vital issues were again faced by the Conference when the report of Section IV on the “Church and Education” was presented. In fact, M. van Asch van Wyck of the World’s Y. W. C. A. described it as the very “heart of the Conference.” The Reverend R. A. Hiltz of Toronto, Canada, asserted that it occupied a “fundamental place in the solution of all the problems confronting the world today.”

“Whatever you wish to put into the life of a nation,” he said, “you must put into its schools.”

The report, therefore, affirmed very clearly that the Church can regard no education as worthy of the name unless it is “Christian education.” “No training,” it asserts, “which fits only for useful citizenship in some community on earth seems to her to do justice to human beings, who are not creatures of time, but children of God, intended for eternal life with Him in a spiritual commonwealth.”

Education and Character

In a State which is responsive to Christian opinion, the report continues, the Church can do much to encourage the training of Christian teachers of ability and conviction for the State schools, and so ensure that the instruction given contributes not only to the broadening of the mind but also to the development of character.

It can also do much toward ennobling the character of developing youth outside the schools through Christian teaching in the home, and in youth movements associated with the Church.

That the Church, however, should see to it that where it has opportunity to teach, its teaching is Christian, was urged by Prof. Victor Murray of Hull. For, said he, “Theology as taught in some colleges is almost next door to heathenism; and mission schools under some missionary organizations, taught by missionaries, are fundamentally secular in outlook.”

The State can hardly be expected to offer the youth a Christian education if the churches themselves do not set the example.

As with the question of liberty of worship and witness, so the greatest problems in education today arise in the totalitarian states whose leaders have assumed

Switzerland, to define more specifically the responsibilities which the Christian owes to the modern Caesars and to God.

“We recognize the State,” says this report, “as a historically given reality which in its own sphere is the highest authority;” but, “since we believe in the Holy God as the source of justice, we do not consider the State as the ultimate source of law, but rather as its guarantor. It is not the lord, but the servant of justice. There can be, for the Christian, no ultimate authority but very God.”

Duty of Disobedience

The Church therefore should pray for the State and for those in authority, and it should render obedience to the State in the exercise of proper civil functions; but it must courageously reprove the State when “it departs from the standards of justice set forth in the word of God,” even if this “involves the duty of disobedience to the State’s command.”

Most impressive was a comment made by the Reverend Professor Daniel Lamont, D. D., of Edinburgh on the inviolable freedom of the Church in the exercise of its divinely ordained function:

“The domain of spiritual freedom,” he declared, “is one in which the State has no jurisdiction, and it is part of the Church’s witness not to claim its freedom as a gift from the State, but to declare its freedom as a gift of God.

“It is one thing to say that the State gives liberty and another to say that the State acknowledges the Church’s God-given right. But the recognition of the



Herr Hitler, advocate of State supremacy over the Church

complete control of the education of the youth, and have transformed the schools into instruments of propaganda to ensure the loyalty of the rising generation to the new regime.

Such exclusive control of the minds of the young, the Church must again resolutely oppose for two reasons: First, because Christian influences are thereby withheld from the youth at a time most vital in the development of character; and secondly, because the teachings which nationalistic States are seeking to inculcate into the minds of the youth are invariably "subchristian, and sometimes antichristian."

So seriously did Prof. Albert Maksay of Rumania view the present tendencies

in State education that he uttered an urgent plea for the strengthening and extension of church school work.

"I forecast," he declared, "that within the lifetime of the next one or two generations, the question of education will be one of life or death for Christianity. . . . The Church will be compelled to counteract in some way the influence of secular education given by State schools, in countries where dictatorships, Fascism, or Communism prevails; and she cannot do this except by her own educational system."

So in the face of the grim realities confronting the Church today, and the omens of even more staggering problems ahead, these leaders of the Christian

church at Oxford sought to define their respective loyalties to the State and to God. And realizing that faithfulness to God cannot but arouse the antagonism of the "demonic" forces of the world, they resolutely confessed their willingness to suffer rather than deny the Lord.

"The early church learned to render unto Caesar his due, yet suffered martyrdom rather than render to Caesar the worship due to God. . . . If and when this point is reached, Christians must and will still be ready to suffer persecution."

Shanghai Shambles

(Continued from page 5)

"War clouds hang everywhere. Sometimes they seem gray and about to disappear. Then a clash somewhere darkens them again. In the nineteen years since Germany, France, and their allies laid down arms, there have been such a series of difficulties that often the 'peace' of those years is called a continuation of an unended war."

How true these words are! And how are the hearts of men indeed failing them for fear, as Christ said they should in the days before His coming!

Thank God, all this tragedy and suffering will soon be over. Ere long the King of all the universe will come to make an end of war, and eventually set up His kingdom on an earth made new. And in that kingdom there will be no more war, for "they shall not hurt nor destroy in all My holy mountain, saith the Lord." Christ will come; and to this sure hope the eyes of Christians are everywhere turning. May that happy day soon dawn!

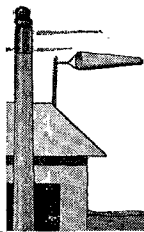
Look at Your Gauge!

In an engine room it is impossible to look into the great steel boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube so it stands in the boiler. When the tube is half-full, the boiler is half-full; when the tube is empty, the boiler is empty. Do you ask, how do I know that I love God? I believe that I love Him, but I want to know. Look at the gauge. Your love for your brother is the measure of your love for God.—S. S. Chronicle.

Our Cover Picture

This week our cover picture illustrates yet another of the ugly features of modern war. In an attempt to rid themselves of the attacks of snipers, Japanese soldiers are here seen systematically burning Chinese homes. The callous cruelty and heartlessness displayed in war reveal how desperately wicked is the human heart and how great is its need of salvation.

HAPPENINGS THAT INDICATE THE DIRECTION WORLD AFFAIRS ARE TAKING.



WINDVANE'S

By L. Mark Hamilton

☐ **The Assumption of Mary**—An addition to Roman Catholic dogma was sought last month by a committee representing high church officials and laymen. The group presented to the pope documents attempting to prove the corporal assumption of Mary, the mother of Jesus, and urged its acceptance into the official doctrines of the church.

The Catholic dictionary states that the mother of Jesus was buried in Ephesus, and that her body was united with her soul in heaven. The church assents to belief in the doctrine by the celebration of the Feast of the Assumption; but the distinct assertion of it as church dogma is yet lacking.

* * * *

☐ **Educational Dangers**—American public schools, long praised for their efficiency and open-mindedness, were charged with the preservation of democracy in an address made recently by Dr. A. J. Stoddard, educator of Providence, R. I., before an educational conference at Stanford University. He insisted that the nation's schools must be separate from government influence, and said that if they were to become agencies of Washington they would be no longer worthy of their unique function as defenders of democracy.

"As long as our government merely floods this country with propaganda; as long as it is persuasive in its attempts to convince us the Administration is not violating democracy, we are in no active danger. But if Washington begins to tell us what to think, and inflicts a penalty if we refuse to think that way, then democracy will have begun to die," the educator said.

☐ **Conquest by Radio**—The thunder of big guns, the burst of shrapnel and hand grenades, the staccato chatter of machine guns, and the drone of airplanes were not the only noises that smote the ears of retreating Basque loyalists in Spain's civil war during the engagements around Bilbao. As the victorious insurgents pushed back their enemies toward Santander, they made use of loud-speakers to bombard the harassed soldiers of the Popular Front government.

During the night, rebel officers would station themselves atop some hill and wax eloquent concerning the foolishness of further resistance, and the advantages of the Fascist cause. From a short distance away the loyalists would retort, "Let us sleep!" But when the prisoners were counted the following morning, the success of this new weapon was evident.

* * * *

☐ **Unstable Terra Firma**—Man's sense of security on "solid earth" has been shaken by recent earth movements in Idaho, where land has disappeared in the formation of new canyons and fissures. Farmers in the region hastened their harvests when more than a square mile of rich agricultural lands sank below the surface of the surrounding country. On one farm, five acres sank to a depth of more than two hundred feet, and the movement threatened to engulf the farm buildings.

Reason for the earth disturbance is assigned by geologists to large volcanic caverns existing deep in the earth, with a consequent settling of the surface in the "alleviation of pressure."

Frontiers Expand WESTWARD

By PERCY W. CHRISTIAN

Department of History, Walla Walla College

BY THE end of the American Revolution pioneers were already crossing the Appalachian Mountains and settling in the fertile lands drained by the Ohio and its tributaries. During the period of the Confederation this movement continued at an ever-increasing pace, and when the first United States census was taken in 1790, it was found that nearly a quarter of a million people dwelt between the Appalachians and the Mississippi. Most of these emigrants settled south of the Ohio, and in the course of the succeeding decade Kentucky and Tennessee were admitted to the American Union. During the later years of the eighteenth century a larger proportion of the populational stream was diverted farther north, thus making it possible for Ohio to become a state in 1803. The purchase of the Louisiana territory in the same year opened another vast western expanse for settlement and exploitation, and hardy souls were eager to accept the challenge.

The "Great Migration"

Although the succeeding dozen years witnessed a decline in western expansion, the end of the War of 1812 was followed by the "Great Migration" of 1815-20. The remarkable increase of population in the west during these years resulted in the admission of Indiana, Mississippi, Illinois, and Alabama before the end of the decade, while Missouri became a state in 1821. When the census of 1820 was taken, the frontier line had not only penetrated to the Mississippi but was expanding farther to the west at several points. In this year the trans-Appalachian region contained two million inhabitants, or nearly one fourth of the total population of the entire nation.

Such a rapid western expansion was of the utmost importance to the development of the country, but it had also its weaknesses. Cultural embellishments were essential. And while education, literature, the fine arts, and the sciences must be fostered, these cultural advantages without religion would be like whitened sepulchers. Truly, "the future of the nation as well as the future of religion in America was largely to be determined by the way in which organized religion met the problem of the new West."

Conditions forced upon the West types of religious activity quite different from those existing in the older communities. Not only was the scattered population unable to organize churches and support a professional ministry, but the frontier environment discouraged such measures. Small companies and classes were the earliest organizations, and itinerant and lay preachers the first clergy in these regions. As the population grew, a corresponding increase in the number of religious sects resulted, for the free West encouraged the full play of individuality. In order to appeal to the rough, hard-working frontiersmen, it was necessary for church doctrines to become more optimistic, polity more democratic, and methods more emotional. Religious gatherings had also their social side, while even political and economic matters were not omitted from godly conversation. Although practically every denomination in the older states was represented in the West, the churches which appealed particularly to the frontier regions were the Methodist, the Baptist, and the Presbyterian.

The Methodists were the most successful religionists in the early West, for they were prepared to satisfy the needs of that region. Their polity, based upon circuits supervised by itinerant ministers who established "classes" at strategic centers, was well fitted to frontier conditions. These "circuit riders" labored unceasingly amidst the greatest difficulties, and were ably seconded by "exhorters" and

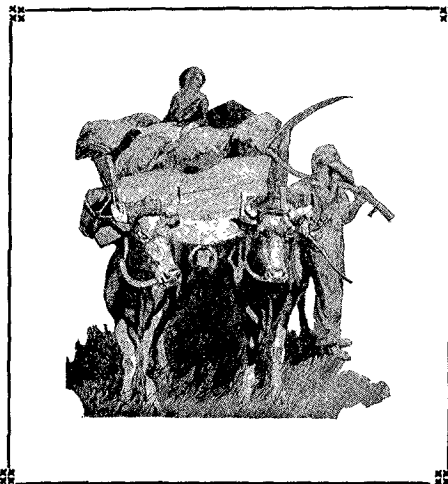
"lay preachers," who ministered to the local classes. Although often deficient in formal education, their earnestness and zeal were unquestioned, and they appealed to the Westerners with great effectiveness. As in olden times God hid His deep truths from "the wise and prudent" and "revealed them unto babes," so these untutored men became mighty agents for the spread of the gospel in the American West.

Methodism in the West

Methodist doctrines, with their emphasis on free grace and individual choice, also appealed to the newer regions. The frontiersmen were makers of their destiny in the material world, and the equality and democracy of the Methodist theology interested them. Under the able leadership of Bishop Asbury, the Methodists effected a splendid organization, and their membership increased rapidly. The first circuit rider crossed the Appalachians in 1782, and in 1800 the Western Conference was organized with about 2,500 members. Three decades later the Methodists in the West numbered over 175,000 members, and were organized into eight conferences. During the same period a tenfold increase resulted in a total membership of over 500,000 in the entire United States.

The Baptist Church was also well adapted to frontier conditions, and it soon became a major denomination in the expanding West. Their democratic polity appealed to the pioneer, to whom freedom and individualism were desirable criteria in any movement. Moreover, as most Baptist preachers lived and worked as did their neighbors, were lacking in formal education, and served without salaries, their ministry was readily accepted by the frontiersmen. Similarly, Baptist doctrines, with their tinge of Calvinism, their characteristic practice of immersion, and their emphasis on an emotional religion, made a strong appeal to the West.

These situations resulted in the rapid growth of the Baptist denomination. Their first church west of the Appalachians was organized in 1781, and four years later three Baptist associations were



formed in this region. Congregations were usually small, and for many years met in cabins or crude meeting houses. Nevertheless, the Baptists extended their activities to all parts of the West, and by 1812 their membership had grown to 23,000 in Kentucky and 11,000 in Tennessee. Other frontier regions contributed smaller groups to swell the total Baptist membership in the United States to over 170,000.

The Scotch-Irish settlements in the western valleys of the seaboard colonies had given prominence to the Presbyterian Church on the frontier by the middle of the eighteenth century. From this advanced position its doctrines were carried farther to the westward; and before American independence had been recognized, a presbytery had been formed beyond the Appalachian Mountains. During the following years many Presbyterian churches were organized, presbyteries were formed, and finally in 1802 the Synod of Kentucky was established.

Denominational Progress

Throughout the eighteenth century the Presbyterians and the Congregationalists drew more closely together. By 1801 the two denominations had adopted a plan of union which authorized their members to co-operate in church activities, each congregation having the right to choose its minister and the discipline to be followed. The practical operation of this union resulted invariably in greater benefits to the Presbyterians; and Congregationalism did not become an important factor in the West until a considerable New England migration to the upper Mississippi Valley occurred several decades later.

In spite of its early penetration of the West and its union with the Congregationalists, the Presbyterian Church never attracted as large a membership as did the Methodist and Baptist organizations. Emphasis on a resident, salaried, and well-educated clergy, insistence on a rigid Calvinism, and failure to develop a satisfactory frontier organization, combined to bring about this situation. Nevertheless, the Presbyterians made important cultural contributions to the new regions, especially through their educational institutions. Under their influence, Transylvania Seminary was founded; and when this school fell under liberal influences, the Presbyterians withdrew and established Centre College. Other important schools were also opened, including a number of academies and "log colleges." As the years passed, these institutions played an increasing part in the development of their growing communities as well as in the spread of the Presbyterian faith.

The Methodists, Baptists, and Presbyterians were by no means the only de-

nominations in the early West. The Roman Catholics had done missionary work in this region since the period of French domination; but the consecration of an American bishop in 1790 led to more active efforts for the white inhabitants. In 1808 the first diocese west of the Appalachians was organized, and seven years later there were about 10,000 Catholic communicants in this region. Many Quakers also emigrated to the West, especially to the southern counties of Ohio, Indiana, and Illinois, and by 1820 over 20,000 of their faith were living in the newer communities. Other minor sects, such as the Moravians, Dutch Reformed, Seventh Day Baptists, and United Brethren also established themselves in the frontier regions. From these early times to the present day the American West has sponsored individualism, and has encouraged the existence and multiplication of smaller sects.

This rapid expansion of religious activity was the result of another "great awakening" in the United States, the natural reaction to a period of spiritual coldness. The years following the Revolution had been characterized by declining spirituality, which reached "the lowest ebb tide of vitality in the history of American Christianity." The skepticism of the French revolutionary philosophers and the deism of contemporary English thinkers found a ready response in the United States. Practically every denomination was seriously affected, and some appeared to be well on the road to extinction. Even the colleges and theological seminaries were almost destitute of religion, and public morals became notoriously relaxed. Although this situation in the older states was distressing, the West was in an even more desperate condition. Here the usual handicaps of a frontier region contributed to a situation which threatened to "react upon the East, lessen the faith of the population, and thus de-

stroy one of the chief foundations upon which the Republic rested."

In olden times God had promised, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:7. Shortly before the close of the eighteenth century a reaction to this spiritual decadence set in, and the people returned to old and tried paths. Their testimony seemed to be, "Behold, we come unto Thee; for Thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." Jeremiah 3:22, 23.

Revivalism

This new religious revival began quietly in New England, and was in part due to zealous Methodist influences. The movement spread into other sections of the country, meeting with a ready response among most denominations. In the West it became charged with emotionalism, and led to large and protracted meetings. It was not unusual for persons to travel fifty or a hundred miles to attend these services, bringing with them all the necessary supplies for a gathering which often lasted a week or more. The largest and most famous of these early "camp meetings" was the one held at Cane Ridge, Kentucky, in the autumn of 1801, which was attended by upward of twenty thousand people.

These gatherings were held in the fields and woods, the tents being erected around the clearings which were reserved for the meetings. Methodist, Baptist, and Presbyterian ministers co-operated in the preaching, and it was often necessary to conduct several serv-

(Continued on page 14)

Coming Next Week

In addition to the regular features.

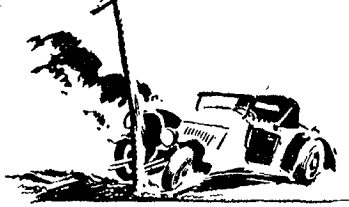
The Way of the Kings of the East HARRY W. MILLER, M. D.
Ancient Highways Reopening. Amazing Fulfillment of Bible Prophecy.

Christ and the Social Gospel GWYNNE DALRYMPLE
Improvement or Regeneration?

Christianity and War WALTER LESLIE EMMERSON
The Churches Face the International Crisis.

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AUTOS

Deadlier Than WAR

The Perils of the Road

Practical Suggestions for Assisting the Injured

By H. M. AUSHERMAN, M. D.

IN THE six major wars in which the United States has participated since the Revolutionary War, less than 250,000 American soldiers were killed or lost their lives from injuries. The tabulated war losses, as recorded by the United States *News* of October 14, 1935, gives the following figures:

Revolutionary War.....	4,044
War of 1812	1,956
War with Mexico.....	1,549
Civil War (Union)	110,070
Civil War (Confederate)	74,524
War with Spain (including Philippines)	1,704
World War	50,510
Total	244,357

Yet in the past sixteen years (1920-1936) nearly 390,300 men, women, and children have been killed outright or have died from wounds received in automobile accidents on highways in the United States. If these 390,300 persons who have been sacrificed to the automobile were placed in coffins, and these coffins were placed as closely together as possible, an area of about one hundred fifty acres would be solidly covered. If the cost of each funeral were estimated to be \$500, the funeral bill for these 390,300 dead would be \$195,150,000,—enough dollar bills, if placed end to end, to reach from New York to Los Angeles considerably over five times.

This stupendous figure of 390,300 automobile deaths should alarm us, the more so since automobile fatalities have leaped from 33,980 in 1934 to 37,800 in 1936. Besides these 37,800 deaths, according to "Accident Facts," 105,000 persons were permanently disabled to some extent, and 1,200,000 persons were temporarily disabled.

Can anything more be done than is being done to reduce this vast toll of human life?

I believe that numerous lives are lost because of unwise first-aid treatment, or lack of any first-aid treatment, at the time of the accident, while the injured await medical help.

A speeding automobile passes another on a hill and crashes headlong into an approaching car. A man is pinned under the wreckage, breaking one thigh bone. Those who come to assist, lift him to his

feet, hail a passing car, help him into the back seat, and madly race to the hospital. Because of the failure of the rescuers to keep the injured person warm, in a lying position, and administer proper stimulants, on his arrival at the hospital he is in a condition of profound shock, from which he succumbs.

By the term "shock" is meant a marked depression of all the activities of the body. It is caused by loss of blood, injury (particularly bone injury), or a severe emotional strain such as fear. It may be slight and momentary, or it may be serious and fatal. Some degree of shock accompanies most injuries, and, if at all severe, must receive prompt treatment. During shock there is a stagnation of blood, particularly in the vessels of the abdomen. Due to the "insult" the nervous system has received, the nerves lose control over the blood vessels, which relax and become dilated. The blood pressure in them is lowered just as opening many pipes in a water system will reduce pressure. Consequently, with this low pressure the blood does not flow back to the heart fast enough to completely fill the heart each time it pumps; this accounts for the weak pulse. The incompletely filled heart attempts to meet the demands for a constant output of blood by going faster; this accounts for the rapid pulse rate. It follows that neither the brain nor any other part of the body receives sufficient

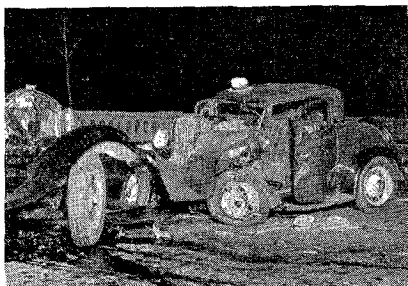
blood, which explains most of the other symptoms of shock,—paleness of the face, and an expression of anxiety; cold perspiration, often with severe chills; rapid pulse; irregular respiration; a listless, restless semicomatose condition.

The treatment of shock, both preventive and curative, can be summed up in a few words: Heat, a horizontal position, and stimulants.

Method of Treatment

Heat is of first importance in preventing and treating shock, since the patient is losing warmth rapidly because of poor blood circulation. The more heat lost and the more exposure to cold, the deeper the shock becomes. The patient can be kept warm by covering with blankets, robes, or coats; taking care to place them underneath him as well as on top. In addition, external heat should be applied in the form of hot water bottles, heated stones or bricks, or whatever is available; but too great care cannot be exercised in wrapping these objects to prevent burning an unconscious or semiconscious patient. External heat is best applied to the feet, the thighs, and to the sides of the patient's body.

A horizontal position is next in importance in the prevention and treatment of shock. Since many of the symptoms are directly due to an insufficient blood supply to the brain and heart, placing the patient so gravity will aid the blood flow toward the brain and heart is the reasonable procedure. Lay the patient flat on his back, and elevate the foot of the bed or cot so that the feet will be fifteen or eighteen inches higher than his head. If no cot or bed is available, lay the patient on the ground, and elevate the feet, legs, and thighs. Use no pillow under the head of a person in shock. Do not have him sit up, except in chest in-



ACME

juries, in which cases breathing is often impossible when he is lying down.

The value of stimulants is greatly overestimated, but they are of some value, particularly in preventing shock. Aromatic spirits of ammonia (one teaspoonful to half a glass of water) is one of the most readily available and satisfactory stimulants. The dose may be repeated every thirty minutes. Hot milk and hot water are good stimulants simply because of their warmth. But one must never attempt to make an unconscious person drink, since there is great danger of his inhaling the fluid into the lungs. When the patient is unconscious, inhalation stimulants, such as smelling salts on a handkerchief, may be used effectively. There are a few contraindications to the use of stimulants, however; among these are bleeding, internal or external; fractured skull; apoplexy and sunstroke.

If, in the instance mentioned previously in this article, the rescuers had kept the patient warm, in a horizontal position with the head lower than the rest of the body, given stimulants while waiting for the arrival of a physician or ambulance, they would have prevented death from profound shock. These simple measures applied to accident cases in which there is potential or actual shock, would be the means of saving many lives now needlessly lost.

Frontiers Expand

(Continued from page 12)

ices simultaneously in order to accommodate the large crowds. Meetings were in progress most of the day, and frequently continued far into the night. The sermons emphasized the horrors of hell, and were filled with admonitions and exhortations calling upon sinners to flee the wrath of an angry God. Under the circumstances, an hysterical enthusiasm was encouraged, unfortunate emotional excesses were engendered, and strange physical manifestations resulted.

Such an outstanding phenomenon as the camp meeting naturally had important and far-reaching consequences. Many individuals made a new and sincere start on the road toward the kingdom of God, and the moral tone of entire

communities was raised. Large increases in church membership were reported, especially among the Methodists and Baptists, who had consistently encouraged the revival. As extreme enthusiasm waned, it became evident that religion was firmly established in the very sections which had been characterized previously by spiritual coldness, and that the West was destined to become a new base for an expanding Christianity rather than a barrier to the spread of the faith.

On the other hand, considerable opposition to revival methods also developed. Irreligious local elements frequently attempted to interrupt the services, while some of the more conservative clergy openly denounced the emotional excesses and led reactionary movements. Such developments led to schismatic tendencies, especially among the Presbyterians, who had been far from unanimous in their support of the revival. The increased demand for preachers led some of the Western presbyteries to license individuals whose zeal was unquestioned but whose educational qualifications did not meet the high standards set for the Presbyterian clergy. Synodical attempts to stop this practice induced a conflict which finally led to the establishment of an independent Cumberland Presbyterian Church. The continued observance of evangelistic methods and doctrines by this body naturally appealed to the frontier, and resulted in considerable gains for the new church.

A more important schism among the Presbyterians was led by Thomas Campbell. Because of his advocacy of an open communion and other liberal practices, he found it desirable to become an independent minister. By 1809, Campbell had organized his supporters into the Christian Association, which he hoped would draw the earnest of all sects into a purer and more primitive Christianity. Four years later this body merged with the Baptists; but Campbell, now ably supported by his son Alexander, continued his reforming agitation and encouraged the establishment of separate churches of Disciples of Christ. Campbell's new organization was soon joined by the followers of Barton Stone, who had led a "New Light" schism among

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the Western Presbyterians, resulting in the formation of the Christian Church. The combined body enjoyed a steady expansion, and is today one of the major American denominations.

Other schismatic developments occurred during the same period. After the Methodist General Conference of 1828 had refused to sanction such democratic practices as the election of presiding officers and lay representation in conference assemblies, the liberals separated and organized the Methodist Protestant Church. At the beginning of the century pietistic influences had led to schisms in the German Reformed Church. One of these resulted, in 1800, in the organization of the Church of the United Brethren in Christ, while three years later another group formed the Evangelical Association.

Thus, the first third of the nineteenth century witnessed a mighty revival of religion in the United States, especially in the West, which stood in such dire need of a spiritual renaissance. Even the schisms which affected most denominations were not without beneficial results, for they usually laid an emphasis upon a more primitive and scriptural Christianity. Firmly established in the trans-Appalachian region, the American churches were now ready to go forth to new conquests as the nation expanded across the continent.

The Potter's Will

It had been a long day and, worn with the problems and tasks that had filled each hour, I sat in the cool afterglow, watching the colors change and fade on the far western horizon.

My mind went back over the past months since the hour I had so earnestly

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given my life anew to the Master, to go as He directed. Instead of the happy service I had desired, there had been weeks of deep perplexity, of troubled thought, and of trials that had wearied the heart. Why had all this come, so different from my plans? As if in reply to my questionings I heard the answer: Are you not His and may He not do as He will with His own? The path of His choosing is best, though it be not the one you fondly hoped.

That was it. I thought I had given myself unreservedly to Him to be used as He willed, but when His way brought bitter grief and trials hard to bear, I failed to see the hands that directed the shaping process needed to bring the loveliness and beauty of character that would reflect Him, even as the potter molds the clay to the form he sees in his mind. I had been impatient of His leading, and I felt that my fretfulness had sadly marred His work.

How easy it is to fret over the way He leads! But since we are His even more than are the birds that gladden our days with their songs, and the flowers that speak His love, may He not do as He

will with us? It may mean Gethsemane's garden and the foot of the cross on Calvary's hill before we are willing truly to yield our own will and way to the Master Potter's touch, before we truly want Him to mold us after the divine pattern for our lives: but when we have done this, we can look up into the face of infinite love, and know the peace and joy that may be ours when we are one with Him.

INEZ BRASIER.

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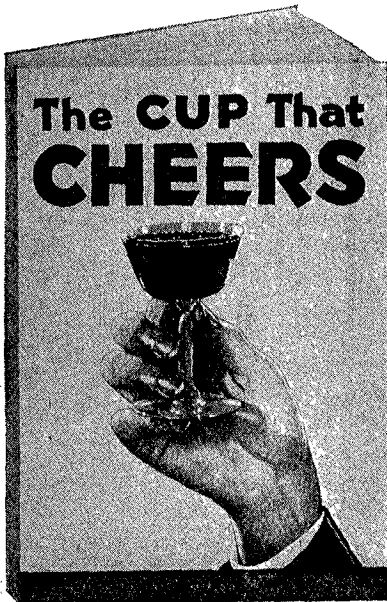
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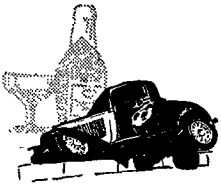
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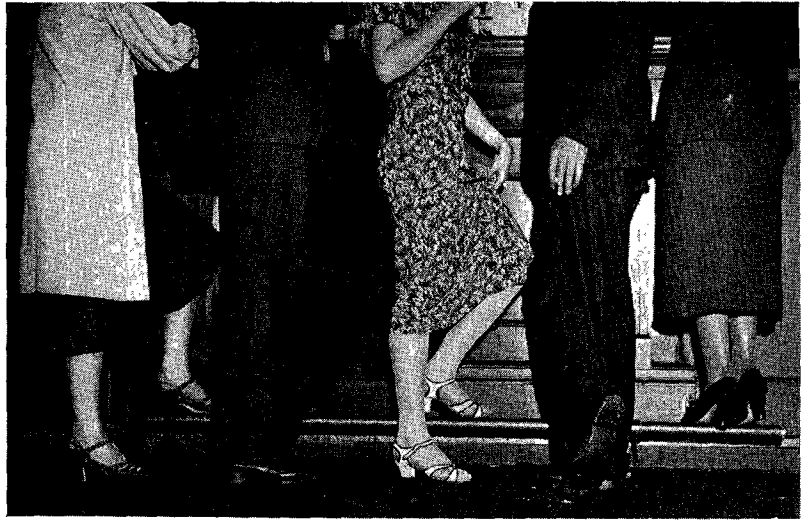
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The
RISING TIDE
 OF
LIQUOR

*How the American
 People Have Been
 Deceived*

By M. L. RICE



When Prohibition was repealed, we were promised that the saloon would not come back. But the old institution is with us again, though it calls itself by a different name.

SOME "wet" interests have the audacity to state that there is less drinking in America today than during the years of national Prohibition. We can hardly believe that those who make this statement are sincere.

The many beer establishments in every town, village, and hamlet, the taverns strewn along our highways, the state liquor stores that dot our cities,—all testify that there is more drinking than ever before.

Liquor drinking is increasing by leaps and bounds. This assertion rests upon undeniable facts. The withdrawal from bonded warehouses on tax-paid liquor in 1934 was about eight and a half gallons per capita; in 1935 it jumped to eleven and a half gallons per capita, and in 1936 it rocketed to thirteen and a quarter gallons per capita.

That the manufacturers of hard liquors expect to see this per capita greatly increased is evident from the vast quantities of distilled and fermented liquors that are being manufactured and stored in government warehouses. This liquor is being stored for no other purpose than human consumption. U. S. Senator Morris Sheppard calls it "Misery in storage! Crime on deposit! Murder in reserve! Hell warehoused for the future undoing of mankind!" We believe he has rightly labeled it.

Where is the bootlegger that we occasionally heard about during the days of Prohibition? We were told that the repeal of the Eighteenth Amendment to the Constitution would put this man out of business. But what are the facts? The bootlegger is still with us, and he is doing a thriving business. According to "After Repeal," published by the Institute of Public Administration, an institution affiliated with the New York Bureau of Municipal Research and Columbia University, the bootlegger is the most discouraging fact encountered in the attempt to regulate liquor since the repeal of Prohibition! So far has the bootlegger gone in his underhanded work that some who were formerly organized to fight Prohibition are now appealing to temperance groups to help suppress bootlegging. A representative of one organization writes:

"I take pleasure in inviting you to join in a campaign to get rid of bootlegging—a campaign in which Repeal Associates is now engaged. Despite a fundamental difference in

our philosophy as to the best methods for handling the liquor problem, I am confident you will agree with us that bootleggers and the murderous criminal organizations which they support are still serious menaces to public security and personal well-being, and stumbling blocks in the way of temperance education and proper control of the liquor traffic."

We have always had bootleggers, and they will ever continue to be a human menace. But the propaganda of anti-Prohibitionists that the bootlegger would disappear with the repeal of national Prohibition has proved false. Instead of abolition, it has brought multiplication.

Future histories will record December 5, 1933, as a black date in the life of the American Republic. This is the day that marked the repeal of the Eighteenth Amendment to the Constitution. On this date the struggle of a hundred years was lost, when the American people surrendered to the liquor interests the control of a most damaging and debasing traffic.

The tax eaters, in their mad scramble for more tax receipts, were the first to grasp the dripping hand filled with false promises held out by the "wet" interests. The promise of large revenues from the sale of the legally taxed liquors sounded good to those confronted with the problem of ever-increasing costs of local, state, and national governments. So cleverly were the figures presented that many were actually led to sell out their interests in Prohibition on promises of reduced taxation. But what are the facts three years after repeal? Have taxes been lowered? No. When too late, the people find that they have again been deceived.

Day by day the wreckage caused by alcohol goes on. We have no way of recording its actual toll. Statistics do not record the homes it wrecks, the feeble-minded it sires, the children it orphans, the insanity it causes, the hungry and naked it leaves, or the heartaches it causes. But we do know of its slaughter on the streets and highways. Drunken drivers are the terror of the roads, responsible for a large proportion of all automobile accidents.

The saddest part of the picture, as we see it, is the lack of interest on the part of the American people in this appalling menace to the national welfare. Is it not high time they rose again in their might to abolish it forever from their midst?