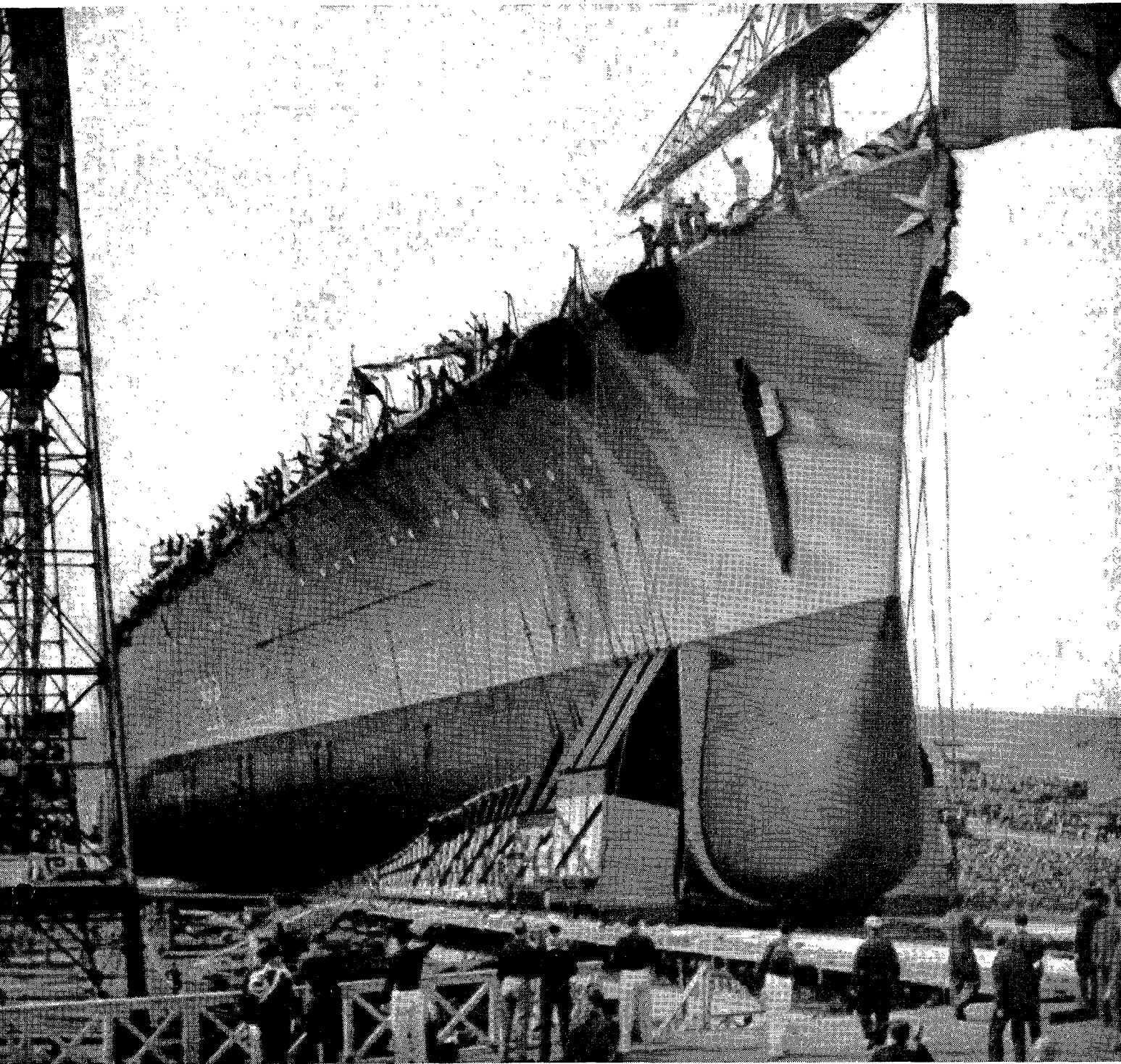


SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



SOBELMAN

Vol. 64, No. 41

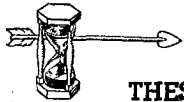
THESE MAD TIMES—See page 2

October 19, 1937

The FLIGHT of TIME

A SURVEY OF WORLD EVENTS

By the Editor



THESE MAD TIMES

"NOTHING makes sense any more," is the despairing confession of a leader writer in a widely read Western journal.

"The world is a crazy board," he aptly suggests, "on which chess is being played by the rules of poker, with jumping beans for pawns and spinning tops for kings and queens!"

Madness has indeed taken possession of the nations.

In the Far East two great powers, that should be blood brothers working together for their common welfare, are fighting to the death.

Japan, believed to be on the verge of bankruptcy, is flinging her last resources into the struggle for wider imperial power.

Russia, perhaps on the eve of her greatest need of military leadership, has executed her most experienced generals.

Spain resembles nothing so much as a madhouse, with the wardens standing around watching the inmates tear the place to pieces.

The Mediterranean situation would be ludicrous, if it were not so fraught with peril, with vast armadas hunting one pirate submarine.

Germany is defying the church and persecuting ministers of religion, the most foolish and perilous course, as history reveals, that any government can pursue.

Italy is teaching her entire male population how to fight, putting real miniature rifles into the hands of toddlers of six years old and upward,—entirely regardless of the nemesis it must bring some day.

And America—what shall we say of America?

Could anything be madder than the everlasting interruption of the nation's business by strikes and lockouts?

Could anything be more stupid than the ceaseless struggle of capital and labor and now, of all things, between rival groups within the ranks of labor itself?



Japanese girls in Osaka learn to use gas masks, in case China should attempt an air raid on the crowded cities of Japan.

PICTURES INC.

And what shall we say of world rearmament, with every nation, bankrupt or otherwise, forging new weapons of destruction with fanatical zeal? Could we hear all the steam hammers that are at work, all the blast furnaces, all the steel riveters, would it not sound like bedlam?

And if we could see all the terror in the hearts of men, women, and little children, in many parts of the world, as they are taught how to use gas masks and dig bombproof shelters, and prepare in other ways for what may be their certain annihilation, would we not think that something fearful was the matter?

Something is the matter.

The world is going mad.

Judgment, justice, common sense, tolerance, are fading out.

Victor Emmanuel, king of Italy, and dictator Mussolini discuss the recent military maneuvers in Sicily.



SOBELMAN

Tyranny, brute force, cruelty, lust, are taking their places.

Why?

Because men have slipped their spiritual moorings and forsaken the Lord God of their fathers.

Criticism, Communism, fanaticism, with worldliness and pleasure seeking, have separated multitudes from the holy anchor that once held them to righteousness and truth. In consequence they drift helplessly toward disaster.

Permitting itself to lose confidence in the Bible and in the value of simple worship of God is the greatest folly this generation has committed.

No force is so potent in preserving reason and good judgment as the knowledge of God, developed by the reading of His word and by prayer.

Nothing is so calculated to dethrone reason and destroy sound judgment as the rejection of God and the deliberate ignoring of His inspired counsel.

If we would preserve our minds from the present world tendency to insanity, we will fortify it by more frequent communion with the Lord, and by the quiet, unhurried study of His holy Book.

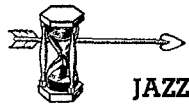
Should we fail to do so, then "the spirits of devils" which prophecy tells us will "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," will work their evil way upon our hearts also. The same madness that is sweeping millions to doom will ensnare us to the same destruction.

There is but one way of escape. Simple as it may sound, it is no less real and certain.

It is the way of holiness, which is the way of God.

We believe Jesus had this very thought in mind when He said to His disciples: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon

you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.



JAZZ AND JELLYFISH

IT WAS the late William Jennings Bryan who said that he was "collecting the guesses of evolutionists."

It is an amusing pastime,—for evolutionists are quite reckless in their speculations and seemingly devoid of any sense of humor.

The latest that we have seen comes from a British zoologist who makes the following profound contribution to the problem of the origin of man: "Our appreciation of dancing, poetry, and jazz," he says, "is due to the metabolic rhythm of our flagellate (jellyfish) forefathers and shows that we are still flagellates at heart."

To such abysmal depths of absurdity will so-called scientists go to prove their connection with that "speck of slime in the primeval sea" from which they delight to trace their origin.

But evolution must be proved at all costs.

The argument, if such it can be called, is built up by the old, fallacious method of reasoning by comparisons. Because a jellyfish shivers and jazzy young people reel around a room in rhythmic jerks and jumps, therefore human beings evolved from jellyfish.

There is about as much sense in such theorizing as there would be if one were to suggest that because a sixteen-inch naval gun and a revolver both vibrate when they are fired, therefore the naval gun evolved out of the revolver.

How ridiculous! Of course it is ridiculous, and so are the speculations of the evolutionists who guess at anything rather than acknowledge the power of God.

A college professor once said to his class: "Evidence that early men climbed trees lies in the way we wear the heels off our shoes—more at the outside. A baby can wiggle its big toe without wiggling its other toes because it once used its big toe climbing trees!"

Incredible! Yes, but this sort of argument is being presented daily to thousands of youth in colleges and schools, and they are expected to believe it.

No wonder Bryan remarked: "Whenever I want something funny to read, I don't take up a book of humor; I just get hold of some evolutionist's speculations about how a worm was crawling along

OUR COVER PICTURE

This week our cover shows the launching of Italy's latest super-battleship, the 35,000-ton "Littorio." She is seen moving down the slipway in the presence of King Victor Emmanuel and a crowd of more than 100,000 people. The huge vessel is the sister ship of the "Vittorio Veneto," launched barely a month before. These huge battleships will greatly strengthen Italy's navy and form dangerous rivals to Great Britain's "Hood" and "Nelson." Thus do the nations prepare for Armageddon.

and developed a wart on its stomach, and how this wart kept growing until it developed into a leg and so forth, so that finally a respectable-looking animal appeared."

A teacher in a high school with which we are well acquainted, advocating the evolution theory to his pupils, actually told them that, after prehistoric man had accidentally discovered the secret of fire, the hair fell off his body because he no longer had need of it! This was the reason why, he said, monkeys are covered with hair and men are not.

A little boy in the class asked him why man's hair did not fall off his head at the same time and why dogs do not lose their hair when they live indoors! There was no reply.

Out of the mouth of babes and sucklings!

So indescribably foolish are some of the speculations of the more ardent believers in evolution that one wonders how they can utter them in seeming soberness.

How much more reasonable, how much grander and more beautiful, how much more easy to accept as true, are the plain statements of the Bible concerning the origin of life and the human race!

"And God said, Let Us make man in Our image, after Our likeness. . . . So God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1:26, 27.

Here is majesty indeed. Here is regal rhythm. Here is God in action, molding clay into the perfect man.

"In the image of God created He him."

He made the jellyfish too, with "every living creature that moveth." Genesis 1:21. But the only link that binds them is found in the heart of God, the infinite Architect and Creator who designed and made them all.



THE WORLD'S WONDER BOOK

THE Bible, or some part of it, has now been translated into almost one thousand languages. The exact figure is 991.

It is an amazing achievement. No other book has ever enjoyed such publicity.

Its circulation also is phenomenal, running into hundreds of millions.

In 1936 the American Bible Society distributed more than seven million copies. Since its establishment in 1816 it has sent out 276,371,654 volumes.

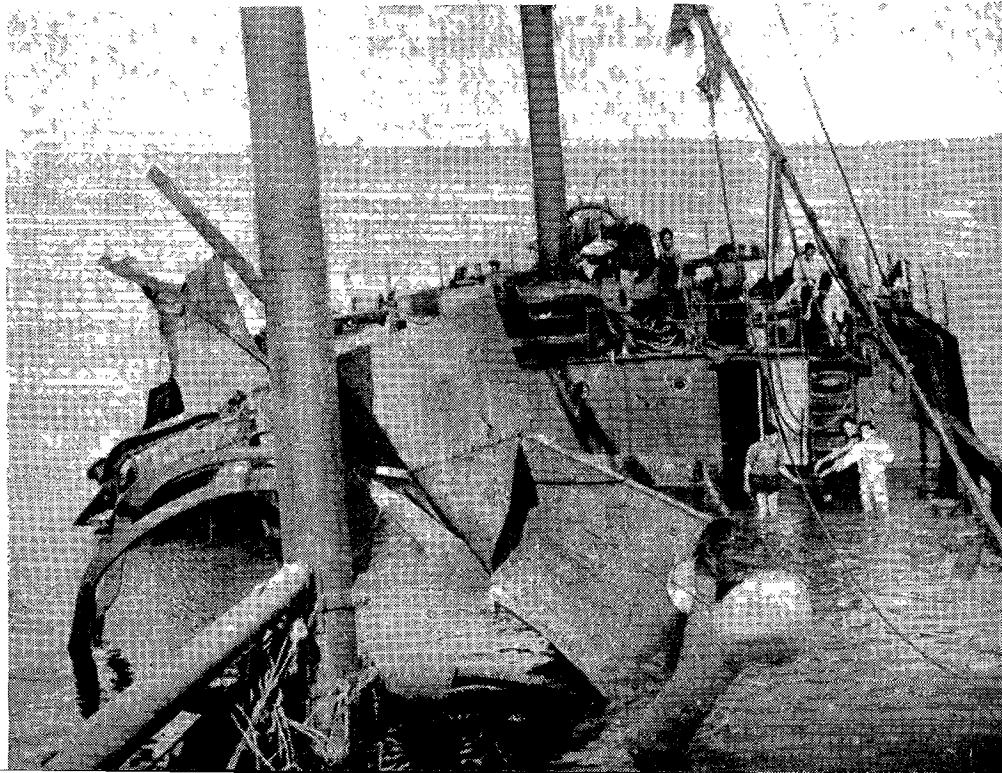
Add to these figures the mighty work of the British and Foreign Bible Society and the many other agencies dedicated to the dissemination of the word of God, and you have a picture of the most colossal publishing enterprise business ever carried on *with one book!*

A remarkable Book this.

Why don't we read it more?

The S. S. "Armuru," belonging to the Spanish Government, was mysteriously torpedoed near Tenedos in the Mediterranean not far from the Dardanelles. This act of aggression brought on a new and severe crisis in Europe's tangled politics.

INTERNATIONAL





THE WAY OF THE Kings of the EAST

*Ancient Highways Reopening
Amazing Fulfillment of Bible Prophecy*

By HARRY W. MILLER, M. D.

Dr. Miller has lived in China for many years, traveling extensively and frequently using the modern facilities of which he writes.

THE two great nations of China and Japan are in conflict today not over insults or passing issues of the moment. It is not an upheaval suddenly and unexpectedly called into existence, but the climax of a struggle that has been going on, diplomatically, with occasional outbursts of armed conflict, for half a century.

The two nations might have gone on as friends, respecting and regarding each as having equal rights and contented with the development of their inheritance and the privileges appertaining thereto, but instead have been aroused to madness and have gone about their war preparations as depicted by the prophet Joel: "Proclaim ye this among the Gentiles; 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." Joel 3:9, 10.

The issue is no longer co-operation, but domination. The weakening of the Western nations, as a result of the World War, has eliminated them from exercising a controlling influence in the present crisis.

China, as well as Japan, now stands on her own resources, and aspires to govern her people, maintain her borders, and have complete control within her boundaries. The sages of the past have pictured China as a powerful lion which for centuries has stayed in a state of repose, but one day will arouse with fearful power and strength. We see this idea well portrayed in a statue at the entrance to Sun Yat-sen Memorial Park at Amoy

depicting a great, furious-looking lion standing upon the globe with paws upon China and defying the world. The meaning is that this lion has now aroused, having been awakened by the prodding administered by the nations in recent years, and especially by Japan.

The movement to throw off Western restraint took definite form in the country-wide demonstration in May, 1925,



INTERNATIONAL
Chiang Kai-shek is president of the executive Yuan of China and the leader of the Chinese people. He is rapidly modernizing the country.

over happenings in Canton and Shanghai,—demonstrations which were met by armed resistance on the part of Great Britain. Out of this, and simultaneous with it, grew a movement that established a new order in 1927, just a decade ago, when the central government fell into the hands of China's able leader, Generalissimo Chiang Kai-shek, through the defeat of General Chang Tso-lin, then at the head of the government at Peking.

During the past ten years Chiang Kai-shek has been actively engaged in pacification of the country, having to deal with many rebellious war lords and disaffected factions. Simultaneous with this struggle the government has gone forward in the improvement of her communications by providing air routes to all sections of China, by building roadways, and by the extension and improvement of her railways.

Phenomenal changes have come to China within these ten years, and her neighbor, Japan, taking advantage of these years of internal conflict, unprecedented floods, and famine, has not been slow to wage warfare. She has encroached upon China's territory, especially in Manchuria and north China, and has exacted many privileges not accorded other powers. This aggression has been resisted by either armed conflict or diplomatic protest, and has awakened China to the necessity of quickly uniting the nation and building up her war resources in order to prepare for the inevitable life-and-death struggle.

What Are the Issues?

It is well known that Japan has aimed at the control of the Orient and the elimination, as far as possible, of the influence and competition of the Western nations. Her people are greatly in love with their island country, and they leave it only in the hope of economic betterment. Her population is rapidly increasing, and since only 15 per cent of Japan is tillable, they must depend on imported materials both for manufacturing and for foodstuffs. While her merchant marine has been gathering from all lands, her most accessible supply is in China. For this reason she has built up a large merchant marine and, simultaneously, a large navy. Nor has she been unmindful of the rapid and important changes in China, realizing that to delay her plans for expansion longer would certainly mean disaster.

Since China has had practically no navy, in the past Japan has felt sure of being able to cut off supplies going in and out of Chinese ports. But the importance of the high seas has greatly di-

minated through the invention of air travel and transportation, as well as by the improvement of highways and railroads. And while Japan has been the gateway of the world to China via the seas, China now stands as a gateway to the west through airways and motor roads. Indeed these facilities have placed her in juxtaposition to the Western powers.

● *Revival of the Old Lines of Travel*

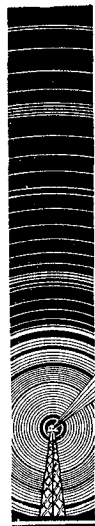
One hundred years ago there were no coast cities in China,—only little fishing villages were found along her shores, which stretched from Korea almost to Singapore, as China was bounded on two sides by water and her coasts were very great. The real cities of China were then Peking, Sian, and Lanchow, especially Lanchow, which is in the north-west. Here all the exchange of trading took place between north Africa, India, western Asia, and Europe, also Siberia. Great caravan roads, still to be traced, brought the wares of the world to China and took from China her produce in exchange. Japan as well as China sees the value of these highways today, not for the use of the slowgoing camels in their long trains, but as motor roads and air landing fields.

Today if you were to travel in a direct line from Shanghai to London, a large portion of the route would be over Chinese-controlled territory. Just as Russia has wanted to control a route all her own from Europe to the China Sea, so Japan aspires to have a line all her own through Central Asia. She must get it either from China or Russia. China's routes are better. So today modernization of ways of travel has in a new sense placed China between Japan and the West.

It is northern China that Japan wants, so that by land as well as by sea she will stand between China and Russia and the other Western powers of Europe.

Thus in central Asia, so long a secluded area of the world, the nations are setting themselves to establish lines of direct communication between the East and the West. The opening again of these ancient, long-closed highways was also a prediction of prophecy: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." Revelation 16:12.

Whether China or Japan or both will develop these highways of communication to the west of Asia and Europe, we cannot say; but the present conflict has as its object the opening of such lines to prepare a way "for the kings of the East" to move westward for the final conflict of the nations on the ancient battleground of Armageddon.



NEWS FLASHES

POINTED PARAGRAPHS OF WORLD INTEREST

● **FUTILITY OF COMPACTS** "The world has almost ceased to believe that written compacts have any binding effect on the national states that sign them," says Lionel Curtis, in "Civitas Dei."

● **SHOULDER ARMS!** "History has shown us," said Mussolini, during his Sicilian tour, "that when a nation does not want to shoulder arms, it will shoulder the arms of others. History also has shown us that the unprepared and unwarlike nation cannot escape misery and servitude."

● **G. B. S. CRITICIZED** In his book on George Bernard Shaw, J. P. Hackett says: "With no capacity for abstract generalization, with a knowledge of science only surpassed in superficiality by his knowledge of Christianity, with the eagerness and innocence of a child, he plunged into a reformation campaign on behalf of a growing, synthetic god called the Life Force. It might just as well have been called Shaw."

● **PREACHING NOT ENOUGH** "Democracy must not be 'tepid' if it is to survive," said Dr. Moritz Bonn, at the Liberal Summer School, Cambridge. "One cannot play cricket with a team which bowls with stink bombs. One cannot abolish international rivalry by preaching meekness to those who believe in the divine mission of ruthless aggression. Democracy did not grow by patting its enemies on the back. It cannot be made safe by curtsying to them. The challenge to democracy must become the challenge of democracy if democracy is going to survive."

● **WORSHIP IN THE FIELDS** Commenting on the statement that man can worship God just as well "in the green fields or under the starry dome of heaven as he can worship in church," Canon T. Elliott, in "Back to God," says: "I am quite certain that only a negligible proportion of those who spend Sunday morning golfing, hiking, or motoring, set out upon their day's pleasure with any intention or desire to worship God; and practically all of them return without having had a single thought of eternal things all day long."

● **ANOTHER FASCIST BREACH** In expelling Protestant missionaries from Ethiopia, Italy has broken the Brussels Act she signed in company with Britain and other powers. Article II, clause 3, on the status of missions in Ethiopia, requires the contracting powers, "to protect, without distinction of creed, the missions which are already or may hereafter be established."

● **NOT APPRECIATED** That Moslems have no desire to accept Mussolini as "protector of Islam" is indicated by a statement from Abdul Gaffur Khan, an Indian Congress leader in the Northwestern Frontier Province. "We cannot be happy and content," he says, "under the Fascism of Mussolini or the Naziism of Hitler." The Aga Khan, who is touring Africa, is even advocating the boycott of Italian goods.

● **COMPOSITE PLANE** The Short-Mayo composite flying boat, now under construction for the British Air Ministry and the Imperial Airways, consists of two machines in one—a long-range plane, and an auxiliary plane whose function is to assist the former into the air with a larger load than it could alone lift from the ground. On reaching a certain height, the auxiliary plane detaches itself, and returns to the base.

● **RUSSIA'S NEW CALENDAR** In October, 1937, it is hoped to introduce a reformed calendar in Russia. From that date a new era will begin, succeeding the "era of capitalism." The years will have months of thirty days each; and each month will be named after great revolutionary events. The days of the week will also be changed. Sunday will be renamed "Stalin," and Saturday will be called "Lenin."

● **BISHOPS AND CREMATION** "Only ignorant superstition condemns cremation as if it were in any way contrary to the Christian faith," declares the Bishop of Croydon. The Bishop of Norwich states that it is "an ancient and a wholesome rite," while the Bishop of Birmingham expresses the hope that "gradually our church people will think of cremation as the right preliminary to final burial of our dead."

● **SAFETY IN MINES** The issuing of hard hats, gloves, goggles, and safety boots to miners is doing much to decrease the number of accidents underground. The Safety in Mines Research Board Report for 1936 reveals that in one pit, head injuries involving three days' loss of employment or more were reduced by 78 per cent, and in another, by 93 per cent.

● **SABBATH IN PALESTINE** According to Dr. W. M. Christie, for many years a resident in Palestine, the modern Jewish immigrants have little or no religion. "The moderns care little for the Jewish Sabbath," which is now a holiday rather than a holyday.

W. L. E.

CHRIST *and the* Social Gospel

*Improvement or
Regeneration?*

■

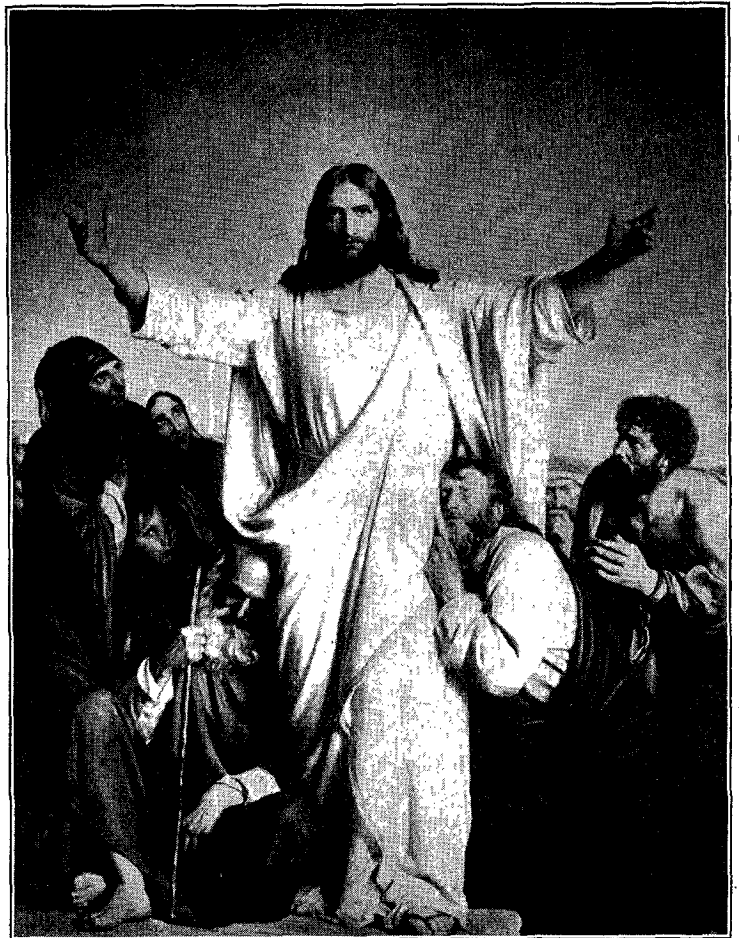
By GWYNNE DALRYMPLE

HAVE you ever thought that Christ was poor,—terribly poor? Joseph, at the very crisis of the Child's birth, had not money enough to buy for his wife a place in the inn of Bethlehem. The years of boyhood and youth in Nazareth were likewise years of toil to make ends meet. The village itself was small, and noted only for its vices; and Christ was merely the village carpenter. The other children soon after the death of Joseph seem to have gone their own ways; at least it is only in that light that we can explain the Saviour's request from the cross, that John should take Mary and be to her as a son. During the years of His ministry this poverty continued, for He declared that while the foxes had holes, and the birds of the air had nests, the Son of man had not where to lay His head. Indeed, there was so little in the store of the disciples that it is doubtful if it could have excited the envy of anyone but Judas. And when the last hour had come, and the soldiers parted His garments among them and were shaking the dice over His seamless coat, He left no estate. He had no estate to leave.

Thus His own environment, as well as His great heart of love, led Him to sympathize with the poor. Toward the rich His attitude if not one of condemnation was one of warning. He preached no revolution; He was neither communist nor socialist. But He plainly declared that it was easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven. He sensed, as few before Him or after have sensed, the corrupting influence of great riches upon the heart. He knew how easily the mind of man is drawn from the things that are above to the things that are below.

He did not hate the rich; but He was fearful for them. He realized in how many cases their splendid possessions were all that they would ever have; and after that the tomb. On some occasions He was a guest in their homes, and at

*"Come unto Me"
was the Saviour's
appeal to men of
old. Today the
same call sounds
forth, for only in
Him can true
salvation be found.*



their tables spoke of those eternal things which they were so easily led to ignore. Indeed, some of them even became His followers. But these were few and far between. From Nazareth to Golgotha, Christ was a poor man's preacher.

We can imagine, then, with what pleasure He must watch all that is done to relieve the condition of the poor. He repeatedly spoke of the necessity of giving alms; and surely the great charitable foundations of the day, and our public hospitals, and our free schools, and all that is being done to aid the unfortunate and the downtrodden, must receive His enthusiastic approval. The iron empire of Rome had no room for such institutions; surely it is a tribute to the memory of the Nazarene that they have become so many in our own times.

The Gospel of the Kingdom

But—and this is an important distinction—Christ would never have confused the social gospel with the gospel of the kingdom. Persuading the heathen to wear shoes is a good thing; providing them with shoes to wear is even better; but neither the one nor the other nor both is persuading them to be born again.

It is precisely at this point that the social gospel, so popular in these days with ministers of a modernistic trend, goes astray. Its great doctrine is the doctrine of improvement. But the doctrine of the gospel is regeneration,—a new birth, a new heart.

Now, we do not wish to be understood as disparaging improvement. There is room, as has often been said, for a great deal of it. But improvement is not regeneration. It would have been hard to improve Nicodemus. But it was necessary to regenerate him, said Jesus, if he was ever to see the kingdom of heaven at all. The gospel is more than tidying up, though tidying up invariably follows the gospel. We may take a man, wash him until he shines, dress him in the best clothes, put him in a fine house, give him a thorough course in etiquette,—but that does not make him a Christian, that does not bring him nearer eternal life.

Hence Jesus in the days of His earthly sojourn spoke much of repentance and conversion and the new birth. He was anxious to help men in every way that He could. It was He who healed the bodies that were twisted by paralysis, and freed the minds that had been enslaved

by demons. It was He who filled the five thousand, when His disciples were ready to send them away empty. Yet with all His sympathy for the natural wants of mankind, His greater interest and sympathy ever lay in this,—that men should be prepared for that eternal kingdom which is to come. "For what shall it profit a man," He asks, "if he shall gain the whole world, and lose his own soul?" Mark 8:36.

For Christ realized how hopeless is the task of remaking our world by treating men outwardly without treating them inwardly. Hence His gospel was always directed to the heart. A changed life, He held, could come only from changed motives,—from a new principle of life within the soul. Was He correct in this view? For answer, we have only to look at the world around us. Wealth has increased enormously in the last generation or two. And owing to peculiar economic conditions, at least in America, it is more widely and equably distributed than ever before. Yet class hatred is yearly—one might almost say hourly—growing more bitter and more acute. The passing of the depression and the return to easier times has only accentuated these conditions. Prosperity does not bring love. It seems as though in our present condition it will not bring even public stability.

An Unchanged Message

If Christ were among us, then, we may conclude that He would not devote Himself to proclaiming what is commonly called the social gospel. Instead, His gospel would be exactly what it was in Judea two thousand years ago; for the heart of man has not changed in the centuries that have passed. Moved with compassion, yet unflinching in His loyalty to the message which God had given Him, He would declare, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. Again His words would re-echo from the mountainside, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. . . . Blessed are the pure in heart: for they shall see God." Matthew 5:3-8. And again, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Verses 19, 20. He

would teach men that there is only one ultimate success,—salvation in the kingdom of heaven; and only one ultimate failure,—the failure to attain unto that kingdom.

The charge is often made, generally by those who should know better, that Christianity has done little for the unfortunate, little for those in affliction and distress. No doubt enough has not been done. But all that has been done has been done by Christianity. Atheism has contributed nothing. All the hospitals, home or foreign; all the orphanages and the refuges for the aged or infirm,—all such institutions erected, we say, by infidels

and atheists could be counted on the fingers of two hands, or one. Let critics say what they wish; the fact remains that no message has ever opened the heart to the influences of sympathy and brotherly love as has the simple message of the Christian gospel.

Any attempt to deviate from this plain message of a Saviour who came to die for our sins is bound to cripple and weaken the church of Christ. It is sometimes supposed that by disguising her distinctive doctrines, and emulsifying her teachings with the oils of philosophy and philanthropy, the church might do a greater

(Continued on page 14)



QUIET MOMENTS WITH the PSALMIST

By CHARLES E. WENIGER



Psalms 42, 43—Hope Though in Exile

TAKEN together, as they should be, these two psalms present a poem of three stanzas, each closing with the same refrain. "Why art thou cast down, O my soul?" asks the psalmist, "and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." Psalm 42:11. Thrice this refrain occurs.

David is a lonely king in exile. Absalom, his son, has rebelled. Psalm 42 is the cry of a man cut off from the worship of God, longing for communion in the house of the Lord. Applied to the present-day Christian, it is the cry of the believer, beset by fears and doubts, longing for the satisfaction of God's presence, but withal holding firm his faith in his heavenly Father.

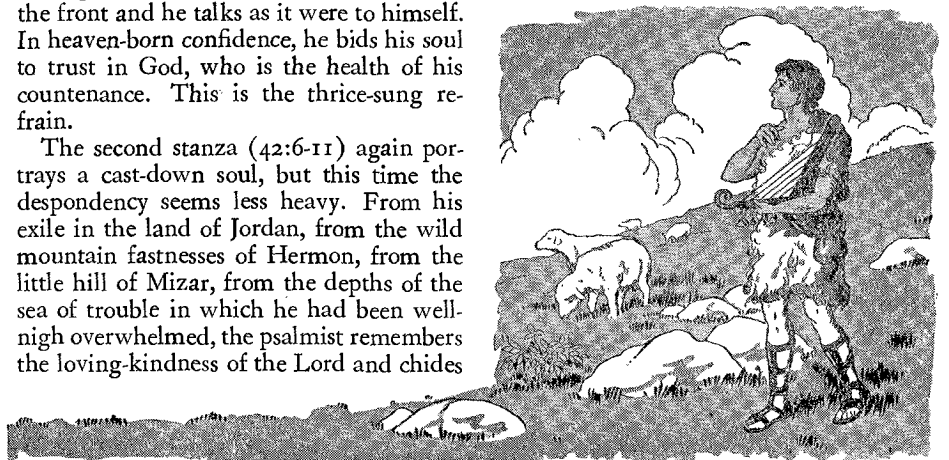
To show the utter dejection of the soul severed from fellowship with his brethren in the worship of God, David chooses the striking figure of the poor hart perishing for want of water—his soul is thirsty for his God. And this thirst for the things of God becomes more poignant as he recalls happier days. "A sorrow's crown of sorrows is remembering happier things." In this spirit of despondency, his better nature comes to the front and he talks as it were to himself. In heaven-born confidence, he bids his soul to trust in God, who is the health of his countenance. This is the thrice-sung refrain.

The second stanza (42:6-11) again portrays a cast-down soul, but this time the despondency seems less heavy. From his exile in the land of Jordan, from the wild mountain fastnesses of Hermon, from the little hill of Mizar, from the depths of the sea of trouble in which he had been well-nigh overwhelmed, the psalmist remembers the loving-kindness of the Lord and chides

himself for worrying about the difficulties around him. He is sure of God's goodness by day and by night. Why should his soul be cast down?

The third stanza (43:1-5) lifts the song to a higher note of hope. God is the psalmist's strength; and in that strength he will some day return to the tabernacle of God in company with a multitude of those who keep holy day. Aye, more, his return will be with exceeding gladness. God will be his joy. Why then—the refrain is again repeated—should he be cast down, when God is the soul's strength and health and joy—its all in all?

It is said that Psalm 42 was a favorite with the early Christians when they were hunted in the catacombs. (The hart is a common emblem on the walls of these underground passages.) In our temporary exile from God's heavenly house, hunted and oppressed and tempted by foes without and within, let us cling fast to the One who is the health of our countenance and our God. "Blessed are they which do . . . thirst after righteousness: for they shall be filled."





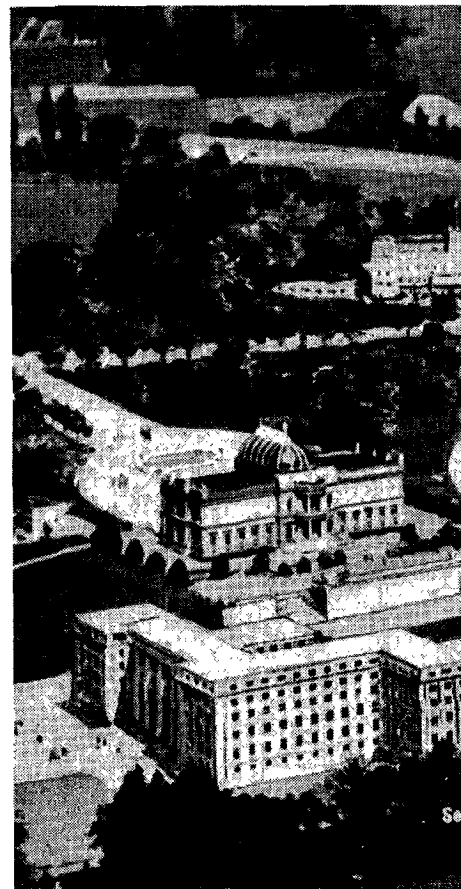
*The Churches Face the
International Crisis*

Christianity and War

*Conflicting views on military service at the Oxford
Conference on Church, Community, and State*

By WALTER LESLIE EMMERSON

Our London Correspondent



CERTAINLY the most heart-searching of the reports adopted by the Oxford "Conference on Church, Community, and State," defining the place of the church in the modern world, was that of Section V on "The Universal Church and the World of Nations."

In the sphere of national life, the church today is presented with not a few vital problems, but these are all transcended by the even more critical issues which the church is facing in international relations. And occupying the central place among these is the most tremendous issue of all—the attitude of the Christian church toward war.

That this is, indeed, no academic problem, Dr. Visser't Hooft, chairman of the subsection on "The Church and War," solemnly pointed out. "Wars" he said, "are now going on and may even be upon us in many of our countries. We must get ready to meet that situation."

The wavering and indecision of the Christian churches in the crisis of the World War was one of the greatest tragedies of all time.

"We must not," declared Dr. Hooft, "allow ourselves to get into that place again."

Christian Hope Centered in God

In a meeting of the associate delegates dealing with the question of the Church and war earlier in the conference, Canon Raven of Ely had similarly emphasized its terrible urgency. "Of all the many and vastly different subjects with which this conference is called to deal," he asserted, "this will be regarded by the world as the crux of the whole conference."

Presenting the report, the chairman of

the section, President John Mackay, of Princeton Theological Seminary, emphasized that the Christian's outlook upon the world of nations was one not of despair but of hope. That hope, however, was primarily in God, and only in a secondary sense in man. It was upon this fundamental fact that the whole statement of the church's position was built.

"No international order which can be devised by human effort," says the opening section of the report, "may be equated with the kingdom of God. Much of the disillusionment about international affairs to be found among Christians is due to the fact that the hopes vested in specific schemes for international betterment were of an almost religious quality, and it was forgotten that to all human institutions clings the taint of sin."

Peace a Spiritual Problem

The problem of peace is, at base, a spiritual problem which can be solved only by the redemptive operation of spiritual agencies.

This does not mean, however, that the Christian's hope in the kingdom of God "has no bearing upon the practical choices that men must make within the present order. The attitude of Christians toward specific proposals in the political sphere should be governed by their obedience to the living God and their understanding of His purpose in Christ."

Chief among the efforts which have been made in postwar years toward international order is the League of Nations.

From its inception, this organization has rightly received the moral support of the Christian church. At the same

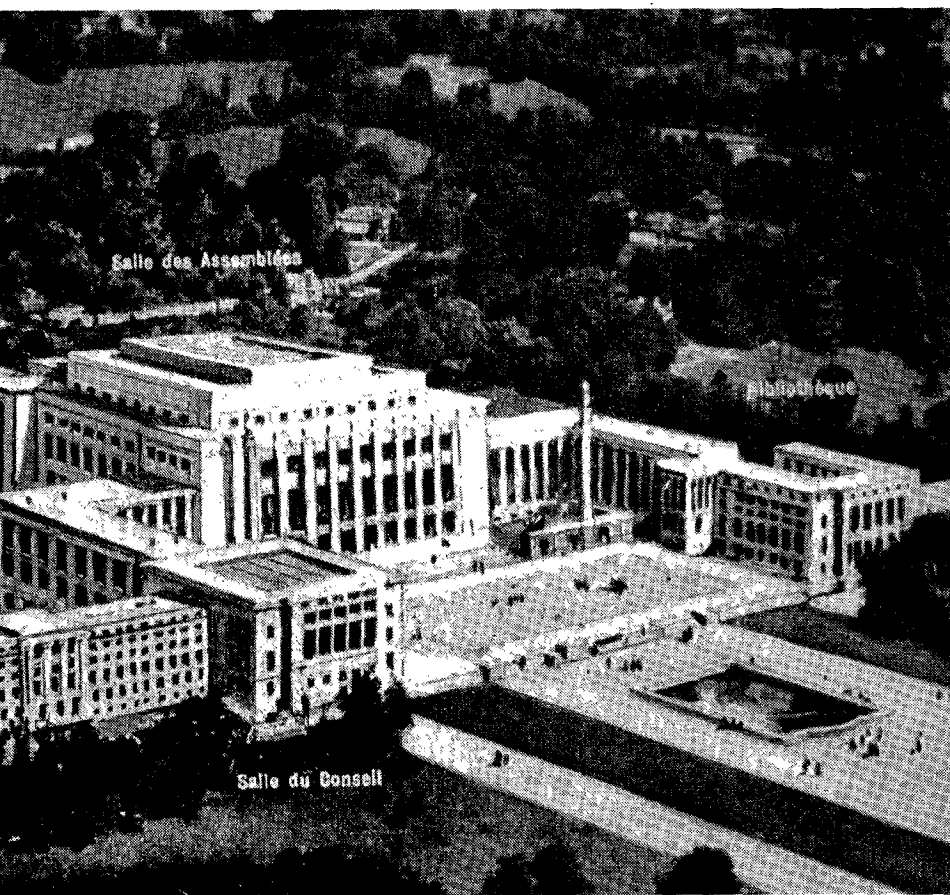
time there has been a tendency on the part of many to "endow the League with qualities which it does not or cannot possess," and so indulge in "excessive expectations" which have "been responsible for much disillusionment and confusion of mind."

The Church's Task

"The League is not a church" and "the fact that the League States have pledged themselves to a great ideal, that of peace and peaceful co-operation, should not lead Christians to identify their hopes with present-day realities."

Referring to the danger of regarding the League as a pure instrument of God, Professor Zyzykin of Warsaw reminded the conference that the Covenant of the League makes no mention of God in any way, and suggested that at present it is based upon a positivist philosophy rather than on the Christian ideal.

Mr. Wilson, representing the League of Nations, similarly made it clear that the League is primarily a "secular body" and "not a proper object of religious veneration." "Comprising as it does," he said, "many nations whose Christian confession is not represented here, and also nations which are not Christian, it cannot appropriate the religious pronouncements of this or any other conference. Nevertheless . . . the international order will be profoundly affected if, in fact, the powerful leaven of Christian impulse works in the ways you have chosen."



The League of Nations, whose headquarters at Geneva we show here, was founded in 1919 in an effort to prevent the recurrence of war. This purpose has been frustrated. International conflict again threatens, causing grave concern to church leaders everywhere.

Such warnings emphasized the statement of the report that "while giving discriminating support to work for peace through the League of Nations and kindred organizations, the Church cannot leave the duty of peacemaking to political agencies. The Church is itself called to a ministry of reconciliation in a world riven by fears, suspicions, and grievances. The Church should be able, by the leading of the Spirit, to discover characteristically Christian ways of intervening as a healing and reconciling influence in a world of conflict."

These will be found in the Church's witness and its life. It must witness against all those things which make for disharmony among the nations, such as exaggerated nationalism, racial discriminations, and the unequal distribution of national resources.

But, first and foremost, it must witness to God's love in Jesus Christ to all mankind. No other activity in which it may engage can be a substitute for this.

"The Church is supremely concerned with persons, and world problems have their roots ultimately in the hearts of persons who 'must be born again.' She must speak therefore in the name of God to the individual men and women who make up the nations, and announce to them, in language they can understand, the news of the world's Saviour. As the greatest need of the world is new men, . . . the church of Christ throughout the

world should work unceasingly for human revival and the cure of souls, in His name and through His strength 'who maketh all things new.'"

If War Breaks Out!

Its life, too, must be a testimony to the unity which becomes possible "in Christ." "To those who are struggling to realize human brotherhood in a world where disruptive nationalism makes such brotherhood unreal, the Church" must offer, "not an ideal, but a fact, man united, not by his aspiration, but by the love of God."

But however zealously the Church may give itself to its God-given task, the world may fail to respond to its ministry of reconciliation, and the Christian church may yet be faced with an outbreak of hostilities before which even the horrors of the Great War will pale into insignificance.

The crux, therefore, of the Christian witness must inevitably center in the attitude of the Church faced with the actuality of war. And here the report had to admit that there was a tragic diversity of opinion among Christian people.

As to the sinfulness of war there was no question: "War involves compulsory enmity; it is a diabolical outrage against human personality, and a wanton distortion of truth. War is a particular dem-

onstration of the power of sin in this world and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No justification of war must be allowed to conceal or minimize this fact."

But as to the way in which this evil can most effectually be dealt with, Christians are not of one mind.

The Pacifist Position

"Some," said the report, "believe that war . . . is always sin, being a denial of the nature of God as love, of the redemptive way of the cross, and of the communion of the Holy Spirit; that war is always ultimately destructive in its effects, and ends in futility by corrupting even the noblest purpose for which it is waged; and that the Church will become a creative, regenerative, and reconciling instrument for the healing of the nations only as it renounces war absolutely."

Others, recognizing that "in a sinful world the State has the duty, under God, to use force when law and order are threatened," regard "just wars" against "transgressors of international agreements and pacts" as "comparable with police measures" and that therefore "Christians are obliged to participate in them."

Still others would go further, taking the position that because "the State is an agent divinely appointed to preserve a nation from the detrimental effects of anarchic and criminal tendencies among the members, and to maintain its existence against the aggression of its neighbors, it is therefore a Christian's duty to obey the political authority as far as possible. . . . This means that normally a Christian must take up arms for his country. Only when he is absolutely certain that his country is fighting for a wrong cause . . . has the ordinary citizen a right to refuse military service."

All Views Represented at Oxford

That all these attitudes were represented among the Christian leaders at Oxford was evident in earlier meetings of the conference and in the tense discussion which followed the submission of the report. It was very clear that there was a marked division of opinion on this point, and we cannot say that the discussions which followed did much to produce unity.

"I am not a pacifist," asserted the Rev. W. E. Gladstone Millar of Arbroath, Scotland, in his appeal that the conference should leave to the "individual conscience" the decision as to what the Christian should do "when the dreadful dilemma arises."

"We must strive to make police action real in the life of the nations," said an American delegate. "I claim that even

the pacifists should join in this effort to rehabilitate the League."

"Some will take advantage of our peaceful institutions; therefore we must defend our country," declared Prof. Loh Chung-shu of the West China Union University, Chengtu.

"I am not an unconditional pacifist," said Professor Alexieff of the Russian Orthodox College in Paris. "I agree that there is no just war, but there may be a situation where it is necessary to take sin on oneself to avoid a greater sin."

Appeals for a Conclusive Witness

As the discussion proceeded, however, one could not but sense the feelings of the majority of the delegates that the Church could not hope to witness effectively against war except by absolutely renouncing it.

Poignant indeed was the heartfelt testimony of Dr. Allan Chalmers, D. D., LL. D., of New York, who in the bitterness

of the trenches had learned that war is a "diabolic thing."

"While I was in France serving before Verdun," he began, "I learned what I am about to say about the Church and war. In the desperation of the trenches I lost all faith in God, and I now speak out of the faith that I have had to regain.

"If war is a diabolical outrage," he went on, "why should we have to debate whether it is an evil or a sin? I would like to underline a statement of the Archbishop of York that 'we must take risks for peace!'"

Then, concluding his touching appeal, he said: "The man in the street is looking to see whether the Church will do now what the Church should have done before."

An incisive analysis of the alleged justifications of war came from Prof. A. W. Palmer, D. D., of the Congregational Theological Seminary, Chicago. "If it was asserted that we cannot expose inno-

cent people in our own country to martyrdom," he said, "no more can we expose those of other countries to a like fate by invading their territories."

"The analogy of war to police power," he continued, "is no more valid. In connection with civil crime we have progressively departed from the brutally severe penalties of the past. Why should we not move in the same direction in relation to international crime?"

"And as for the defensive war, the pacifist says, I will oppose by soul force, and let others use what they will."

"An Uncompromising Pacifist"

The most powerful appeal for an utter renunciation of resort to violence, however, came from Canon Raven of Ely. In the address to the associate delegates previously referred to, he had declared: "To me, who am now an uncompromising pacifist, the decision which the churches are now taking is the acid test of the Church's standing or falling."

And again in the discussion upon the report he asserted: "It is not merely urgent, but tragically and wholly critical for the existence of the Church. A church halting between two or even three opinions on this vital matter will be a church unable to march forward with directness and sincerity toward the fulfillment of its task."

"War," said Professor Raven, "is demonstrably antagonistic to Christian faith and doctrine. And not only is it theologically indefensible, it is morally intolerable. It is always ultimately destructive, always utterly corruptive. It does not create, it destroys; and the use of it, for however noble an end, corrupts that end. Men and nations who go into it with the highest motives emerge with their motives corrupted and their hands fouled."

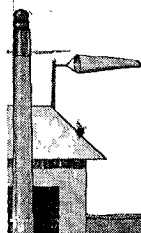
Crucifying Christ Afresh

"It has seemed to me," he declared in all solemnity, "that in this conference the suffering Son of man has again been standing before the Sanhedrin for judgment. And we have been saying in effect, 'Yes, crucifixion is a diabolical outrage, . . . but you must, in certain circumstances, be crucified by us.'"

"This problem of the Christian's attitude to war is the acid test of our discipleship, and if we refuse to renounce the intolerable outrage, our discipleship is a vain thing."

With these ringing appeals to a courageous faith and a decisive witness, the most momentous session of the whole conference closed. And many who had been wavering in indecision must have left determined under God henceforth to make no compromise with sin.

HAPPENINGS THAT INDICATE THE DIRECTION WORLD AFFAIRS ARE TAKING.



WINDVANE'S

By L. Mark Hamilton

❑ **Pagan Danger**—Opening the second world conference on faith and order held in Edinburgh recently, the Archbishop of York called upon Christianity to unite against a "resurgence of paganism" in the world. The chief obstacle to the achievement of a united Christian front, the archbishop said, was the weakness of the church in calling men to "worship at rival shrines."

World churches marching steadily toward a union of faiths may find their next development in a closer union of church and state.

* * * *

❑ **Nazi Anathema**—Formerly an avowed enemy of the Hitler regime, the great German World War general, von Ludendorff, has apparently been converted to the Nazi religion of the Fuehrer, and has even outdone him in devastating attacks on Christianity and Semitism.

Next to the Jews, the Marxists, and the Jesuits, Jesus Christ and the Christian God are the most important enemies of the new Germany. The "degenerate" Jewish parentage of Jesus Christ, as well as the "doctrine of decay," fall under the disapprobation of the Nazi leaders. There must be an exclusive "German God," whom the German "creates within himself,"—a doctrine distinctly Buddhistic in its fundamentals.

❑ **Alcohol and Gasoline**—Alcohol and gasoline do mix, contrary to the accepted theory on the subject, according to a survey made by the California Motor Vehicle Department; but the results are disastrous to drivers and pedestrians alike.

Statistics compiled for 1936 covering traffic accidents showed that more accidents took place involving liquor during that period than during any similar period for which accurate figures are available. More than 4,100 drinking drivers and 1,100 drinking pedestrians were involved in traffic crashes.

The Department also issued statistics showing a marked upswing in license revocations for drunken driving during the first six months of 1937.

Truly "Death rides with the drunken driver."

* * * *

❑ **Going Up in Smoke**—More cigarettes than ever are being smoked by Americans, according to statistics released by the United States Treasury Department for the first six months of 1937. Production of the "coffin nails" reached a total of 78,094,812,102 for the period,—a new record. This is an average of more than three a day for every man, woman, and child in the country.

The resources of the nation, both in man power and money, are literally going up in smoke.



PUBLISHERS' PHOTO

When Christ comes the second time, it is to reap the harvest of the world,—to gather to Himself all who have been saved by His grace.

WHY CHRIST MUST COME AGAIN

By JOHN L. SHULER

THE second coming of Jesus Christ is not some obsolete, worn-out theory, some sterile theological formula. On the contrary, it is the most practical, appropriate, and essential hope that can possibly be entertained today.

It is a tremendous and fatal mistake for men to think that the doctrine of Christ's return is neither useful nor needful in these modern times. This world can never outgrow the absolute necessity of Christ's second coming. An examination of the Scriptures will reveal that the second coming of Jesus Christ is just as necessary and indispensable to the success of the plan of redemption for this world as was His first advent.

All our hopes center in the coming Christ. If the return of Christ were stricken off God's blueprint of the future, the plan of salvation would thereby be as completely wrecked as an automobile wheel with the hub smashed out.

This world simply cannot go on indefinitely without the return of Jesus Christ. The coming of Christ is necessary for the gathering of all His saints to heaven. This is the crowning purpose of His return, according to Christ's own

word: "I will come again, and receive you unto Myself; that where I am there ye may be also." John 14:3. There are at least six different Scriptures that speak of the gathering of His people at the second advent of the Lord from heaven. Psalm 50:3-5; Matthew 24:30, 31; Mark 13:26, 27; John 14:3; 1 Thessalonians 4:16, 17; 2 Thessalonians 2:1.

What the harvest is to the seedtime, the second coming is to the first. It would be all in vain for a farmer to sow his seed if he never reaped a harvest. In vain would be all Christ's sufferings and death, in vain would be the faith which we have placed in Him, if He should not return to complete that which He began so long ago. Christ must and will return to complete the plan of redemption.

If the Saviour is not coming again, there is no reason why He should have come the first time; for except He return to gather His people to Himself, His great sacrifice is robbed of its glorious reward, and He died in vain. His second coming occupies just as important a place in the gospel plan as did His first advent. All who believe in the incarnation of the Son of God, His sinless life, His vicarious

atonement, and His resurrection and ascension nineteen hundred years ago, must, according to His promise, look for Him to come again.

The teaching of the second advent holds just as important a place in the gospel of Christ as the erection of the last span in the building of a bridge. It would be useless to build a bridge nine tenths of the way across a river, and then stop, leaving an awful gap of a hundred feet between the end of the bridge and the other shore. We want a bridge that reaches all the way across the river.

The Last Span

So with the coming of the Lord. It is the last span in the gospel bridge,—the span that puts us over on "the other shore" of God's promised land. Those who attempt by the rude hand of a violent criticism to tear the advent hope out of the Christian faith are like men who must needs cross a river and yet make the fatal mistake of destroying the far span of the bridge, thus leaving themselves without any way of getting over.

The second coming of Christ is necessitated in order that the dead in Christ may rise. In the Scriptures the resurrection of the righteous is inseparably connected with, and wholly dependent upon, the second coming of Christ. 1 Thessalonians 4:16; 1 Corinthians 15:23. Without the cross there is no atonement; without the second advent there is no resurrection; without the resurrection, there is no immortality for the righteous. Paul says plainly, "If the dead rise not, . . . then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:16-18.

The bestowal of immortality upon the just is inseparably connected with the resurrection of the righteous at the second coming of Christ. 1 Corinthians 15:50-54. Paul told both the Colossians and the Thessalonians that they would be taken into the presence of Christ at His coming. Colossians 3:4; 1 Thessalonians 2:19.

Suppose Jesus had never died and risen again—then what? There would be no gospel, no remedy for sin, no hope for the future. Suppose Christ never returned—then what? There would be no resurrection, no life beyond the grave, no reward, no crown, no immortality, no eternity of bliss for the redeemed. Christ's people would never be with Him in glory. Those who have fallen asleep in Christ would perish in the grave. The Christian's faith would be in vain. The plan of salvation would be a failure. Every expectation for the future would be cut off. This reveals the tremendous importance, the absolute necessity, of the advent doctrine in the plan of salvation.

There are at least four scriptures that

(Continued on page 14)



The Story of RELIGION In AMERICA

VIII. *Shifting Sands of Sectarianism*

By PERCY W. CHRISTIAN

Department of History
Walla Walla College



The church has had a powerful influence over American national life.

THE great revival which affected all parts of the United States about 1800 established religion firmly in the West, and the older churches became stronger in scope.

This period was characterized by an optimistic nationalism which pervaded religion as well as politics and business. The purchase of Louisiana, the War of 1812, the purchase of Florida, the recognized joint occupation of Oregon, and the strongly nationalistic Supreme Court decisions of Marshall, all induced a feeling of "manifest destiny." The rechartered United States bank, the adoption of a protectionist tariff policy, the growing sentiment in favor of internal improvements, and the industrial revolution with its accompanying increase in immigration, all encouraged this optimistic nationalism.

By 1830 this feeling was rapidly giving way to an age of sectionalism, which was destined to increase in bitterness and hatred. Contributing not only to political and economic crises, this spirit of provincialism also introduced schismatic tendencies into the churches. As minorities became dissatisfied with their church allegiances, open breaks occurred, while several new sects developed in the process of reorganization. Individualism was the dominating note of the age, and the "rise of the common man" a prominent trend.

This spirit, too, was a mighty factor in the contest between the High-Church and Low-Church elements in the Episcopal denomination. The latter group was dominant prior to the War of 1812,

but the following two decades witnessed a remarkable increase among those advocating High-Church principles. Led by Bishop Hobart, this element embarked upon a course of close sectarianism which vigorously asserted the absolute prerogatives of episcopal polity. Although this strong stand resulted in great gains for the church in many older communities, Episcopalism did not receive a warm reception in the individualistic West. As the years passed, an increasing bitterness characterized the conflict between the two parties, and schism was a constant threat. Finally, in the General Convention of 1853, a formal reconciliation was effected which resulted in a decidedly increased prestige for the High-Church element. The evangelical group continued their allegiance for some time, but in the latter part of the century some of them broke away and organized the "Reformed Episcopal Church."

Progress of Presbyterianism

The Presbyterians were also affected by similar trends. The Plan of Union (1801), which had led them to co-operate with the Congregationalists in the West, gradually became unsatisfactory to both denominations. Differences of opinion between these groups led to formal heresy trials of liberals who compromised the traditional Calvinistic tenets. Finally, in 1837, the conservative Presbyterians took the drastic step of dropping from their rolls four synods with over one hundred thousand members, and then proceeded to reorganize their church on a more strict sectarian basis. The liberals, failing to gain reinstatement, were then forced to organize a separate church, whose membership soon approximated

that of the Old-School Presbyterians. This division continued until 1869, when the two Presbyterian bodies harmonized their differences and reunited.

Schismatic tendencies followed a somewhat different course in the German churches. Not only did the liberals favor a freer interpretation of their fundamental creeds, but they advocated the use of the English language in their church services. Although they were an influential group, the large immigration from Europe during the decades just prior to the Civil War resulted in a gradually increasing ascendancy for the conservatives. Similar problems also affected the German Reformed Church, and the numerous schisms in both of these denominations greatly decreased their efficiency during this period.

At the same time the steadily increasing German and Irish immigration firmly established Roman Catholicism in the American north and west, and led to active measures for the propagation of this faith. Even the Catholic Church, however, did not escape the effects of this schismatic period, although it was not permanently divided. When some of its communicants became imbued with the democratic principles then sweeping the country and attempted to control their church property and choose their clergy, drastic legal and ecclesiastical steps were taken by the hierarchy which compelled them to return to traditional practices. Although victors in this controversy, the Catholic leaders fought unsuccessfully for continued appropriations from tax funds for their educational activities. Thus was effected a clear separation between public and parochial education, a fundamental American principle which has been amply justified in practice. Nevertheless, the Catholic membership

continued to increase, growing from six hundred thousand in 1830 to over four million in 1860.

This great period of religious flux not only encouraged schismatic tendencies in the established churches, but also stimulated the development of new bodies. During this time a remarkable awakening of interest in the second coming of Christ occurred in a number of places, and a belief in the imminence of this great event became widespread. Study of the prophecies convinced William Miller and others that Christ would appear in 1843 or 1844, and a mighty wave of revival swept through most of the Protestant churches. No serious attempt to form a separate denomination was made at this time, the Advent believers retaining their membership in their own churches. When the calculated year passed, many of them returned to their old beliefs and reproached themselves for being carried away by hysteria.

Studying the Scriptures

Others, however, turned for comfort and explanation to the Scriptures, where they learned that they had been correct in the time but had misinterpreted the event. Instead of the personal coming of Christ occurring in 1844, the Bible had fixed that date for the beginning of the judgment of this world. Although sorely tried and disappointed, the Adventists now eagerly proclaimed their new message of hope and salvation. As they searched the Scriptures more diligently, other truths were made known to them. One of these was the seventh-day Sabbath, which had been observed throughout the centuries by small bands of earnest souls. By 1860 these modern Bereans organized the Seventh-day Advent denomination, while other Advent groups also came into existence about the same time.

During the same period the Mormon movement also developed. Asserting that he had been led by the Angel Moroni to find a providentially preserved book of records in 1827, Joseph Smith professed that he had been supernaturally enabled to translate and interpret its contents. His story soon gained many converts in western New York, and during the following decade they moved westward into Ohio, Illinois, and Missouri. The industry of these Mormons, as they were called, enabled the communities which they developed to become prosperous, but they were almost continually in difficulty with their "Gentile" neighbors. In 1847, three years after the death of Smith at the hands of a hostile mob, they began their long trek across the plains to the Great Salt Lake valley. Here they found a haven of refuge, and succeeded in making a desert region literally "blos-



William Miller, prominent leader of the Advent movement in America.

som as the rose." Missionaries were sent to the East, and also to England, and many converts emigrated to Utah, where the Mormons built up a virtual theocracy.

About the same time another interesting movement began. Throughout all ages there have been individuals who have attempted to commune with the spirits of the dead, although the Scriptures plainly declare that "the dead know not anything." Ecclesiastes 9:5. The beginnings of modern spiritism, however, may be traced to the home of John Fox in western New York. About 1848 the Fox family were annoyed by rappings and noises which were especially active at night. The two young daughters soon discovered that these rappings were communications, and they began to ask questions and receive answers by a regular code of raps. Similar manifestations made their appearance at other places about the same time, and a widespread interest in the phenomenon was felt throughout the country. Leading scientists conducted investigations, some of

which exposed frauds, while others indicated the guidance of supernatural agencies. The movement continued to gain many followers, who failed to realize that they were attracted by "the spirits of devils, working miracles." Revelation 16:14.

In addition to the schisms in the established churches and the development of new movements, this era of religious restlessness also stimulated the organization of a number of communistic societies. These settlements were frequently supported by zealous religious extremists who wished to experiment with perfectionist theories and who sought a place where they could live without the contaminating domination of the world. In many cases they were financially prosperous, for the characteristics of industry, frugality, and simplicity were prominent among them. Their religious activities, on the other hand, led them frequently to such excesses as celibacy among the Rappists of southern Indiana or the practice of "complex marriage" in the Oneida Community of central New York. While most of these experiments were short-lived, they constituted interesting phases of an important period in American religious history.

Slavery

Another problem which stimulated sectionalism in religious as well as in political organizations during the three decades prior to the Civil War was slavery. This institution had existed throughout the colonial period, and had been the center of some discussion at the time of the establishment of the national government. Attempts to mitigate its evils had been made from time to time, and in 1820 a compromise designed to put an end to the problem was adopted. Ten years later, however, both the abolitionists and the slaveholders had become more uncompromising in their demands, and their mutual obstinacy induced an

Coming Next Week

IN ADDITION TO THE REGULAR FEATURES

Twin Towers of the Christian Faith JOHN L. SHULER

The first advent demands the second. Why Jesus must return.

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How Will God's Kingdom Come? W. L. EMMERSON

By "Peaceful Penetration," "World Conversion," or "Saving Catastrophe"?

Challenges of a New Order PERCY W. CHRISTIAN

What Is Creationism? HAROLD W. CLARK

A subscription form for your convenience will be found on page 14.

era of extreme sectionalism which finally led to the great Civil War.

Such political and economic problems exerted tremendous influences upon the churches. Although the Quakers and a few isolated ministers of other denominations opposed slavery, there was practically no official denunciation of the institution by the major American denominations during the colonial period. After the Revolution the churches became more pronounced in their opposition to slavery, and several of them passed resolutions requiring members to emancipate their slaves. Antislavery associations were organized in the churches, and plans were formulated for the colonization of a free state in Africa by these emancipated Negroes. The South, however, clung obstinately to slavery.

The inevitable clash between these two unyielding forces split the major churches of the United States into Northern and Southern groups. Some denominations, such as the Quakers, Congregationalists, and Roman Catholics were not affected so vitally, but other churches were literally torn asunder. The Baptist membership was scattered widely throughout both the Northern and Southern sections, and included extremists on both sides of the slavery question. For some years an open break was averted by the conciliatory activities of the moderate elements from both regions, but the trend toward an eventual condemnation of slavery was apparent. In 1844 the controversy came to a head when the Foreign Mission Board finally refused to appoint a slaveholder as a Baptist missionary. As such a decision was entirely unsatisfactory to the Southern churches, they responded by organizing the "Southern Baptist Convention" in the following year. Other denominations suffered similar schisms over the same issue,—slavery.

Thus the three decades prior to the Civil War were of the greatest importance in the development of American religion. Individualism was a dominating characteristic of the age, and the churches were greatly affected by political and economic issues. Schismatic movements disrupted the leading denominations, and new bodies were called

into being. Such was the result of allowing conflicting loyalties to assume control of a vast body of believers who had failed to follow the admonition of Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Corinthians 1:10.

Christ Must Come Again

(Continued from page 11)

declare that Christ is coming again in glory to reward every man. Isaiah 40:10; Matthew 16:27; 25:31-46; Revelation 22:12. Peter and Paul both state that the crown of glory will be given to the faithful at the appearing of Christ at the last day. 2 Timothy 4:6-8; 1 Peter 5:4.

The reward of the righteous for their good deeds, and the punishment of the wicked for their evil deeds are essentially consequent upon the return of Jesus. The awards of God's judgment for good or evil are not bestowed upon man at death. All mankind go to the grave at death, where they rest together in the dust. Ecclesiastes 3:20; Job 17:13-16; Isaiah 26:19. Hence the day of recompense for each class is inevitably consequent upon their respective resurrections.

The righteous will be rewarded at the first resurrection, at the beginning of the one thousand years of Revelation 20:4-6, when Jesus comes the second time. The wicked will be punished at the second resurrection, at the close of this millennial period, in connection with the final phase of Christ's coming. Revelation 20:5, 7-9; Isaiah 26:21; 2 Thessalonians 1:7-9. In harmony with this, we find that the declaration that Jesus will execute judgment upon all men is mentioned in direct connection with the coming forth of the righteous in "the resurrection of life," and the rising of the wicked in "the resurrection of damnation." John 5:22, 27-29. It is also in connection with the final phase of His coming that all are gathered before Him, as pictured in Matthew 25:31-46. At this time the righteous are appointed to a home in the renewed earth, as the ever-

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITOR: ARTHUR S. MAXWELL
ASSOCIATE EDITOR: G. DALRYMPLE
EDITOR EMERITUS: A. O. TAIT

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J. R. FERREN, *Circulation Manager*

lasting kingdom of God prepared for them; while the wicked are punished with eternal destruction in that fire which purifies the earth for its regeneration.

If Christ should not return, evil would go unpunished and good unrewarded. This would make the government of God a failure, the Bible a farce, and creation itself a colossal mistake. But no; God is true and just. Good cannot and will not go unrewarded. Evil cannot and will not go unpunished. Christ will return to reward the righteous, and to punish the wicked.

(To be concluded)

The Social Gospel

(Continued from page 7)

work for the world. But in the end the work is found to be less. In seeking to bring all the world over to her side, the church will find that in the end she has gone over to the world's side. In disguising her doctrines, in laying aside the sharp and penetrating sword of the word, she will lose her power. Not by a complaisant mingling with the multitudes will she bring them that salvation which they need. Her message must always be proclaimed with a loving yet urgent fervor,—“Christ and Him crucified.”

Only a firm belief in Christ as the Saviour of all will provide the motive power, as well as the sanctifying grace needed to sustain the charitable work of the gospel. That power gone, Christianity degenerates into a mere good will, with a fruit of words, not deeds. Christ and Him crucified was the message of the early church; and only in the message of Christ and Him crucified can the church of these latter days approach or equal the power of apostolic times.

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THE years from 40 to 55 are the great danger period of life. That is when the degenerative diseases get in their most devastating blows,— heart disease, kidney disease, diseases of the arteries, diabetes, etc.

One of the noted physicians of America, Dr. W. W. Bauer, Director, Bureau of Health and Public Instruction of the American Medical Association, tells why middle-aged men and women break down in health. His article appears in the December issue of HEALTH.

And most important of all, he not only tells the why of these diseases, but he tells how women and men can avoid these dangers and live to a happy and useful old age. True, no remedy has yet been proposed to prevent old age; but there are some things that can be done to prevent a premature impairment of the body's vital organs.

Every man and woman over 40 should read Dr. Bauer's contribution.

ALL

These, and many other splendid features, appear in the
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*With tears of joy
the father wel-
comed the return-
ing prodigal, des-
titute but repentant.*

The Spirit of the Prodigal

By JOHN A. McMILLAN

THE difference between the departing and the returning prodigal is described for us in two words. And betwixt these two "there is a great gulf fixed."

Our Lord Jesus Christ gives us a deep insight into human personality by relating the story of the prodigal. The change in the prodigal's character is revealed by the words of Luke 15:12, 18, 19. The first is "Father, *give* me," and the second is "Father, . . . *make* me."

Here is provided a simple test by which you and I may ascertain our true relationship to our heavenly Father. Do you come to Him with a never-ceasing demand for this or that? Or do you come to Him with a burdened heart seeking sanctification, forgiveness, a change of heart?

There is the story of a husband who complained that his wife suffered from the "gimmies." He explained, "She is always saying, 'Gimmie this or that.'" Well, many discontented Christians could be accused of that disease.

It is not without reason that the Scriptures so often exhort us to be thankful in connection with our prayer life. "Be careful for nothing; but in everything by prayer and supplication with *thanksgiving* let your requests be made known unto God." Philippians 4:6. Such prayers move God not only to "give us" but to "make us."

It is interesting and instructive to note that the Lord's prayer does not begin with requests for our needs, but with supplications for the changing of human hearts and lives, to "make us" after "God's own heart."

There was a little boy who transcribed the petition "Hallowed be Thy name" into "Hallowed be Thine aim." Would it be too much to say that he had really caught the true spirit of the prayer? If our aim be hallowed, then God can safely entrust us with "all these things: . . . for your heavenly Father knoweth that ye have need of all these things." Matthew 6:32.

The Lord is concerned for our temporal well-being, but He is much more concerned for our spiritual achievement and development. And in the story of the prodigal, the boy was already departing in heart when he presented that peremptory demand, "Father, give me the portion of goods that falleth to me."

On the other hand, just as soon as the prodigal "came to himself," his plea was "Father, . . . make me as one of thy hired servants." "He was yet a great way off," but his heart was speeding back over the distance he had traveled, and "his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

So will the heavenly Father act when the prodigal returns with that humble supplication, "Father, . . . make me." As in the story's sequel, the Lord will "do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Ephesians 3:20. Therefore "turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness." Joel 2:13.

Let us trust in His goodness.