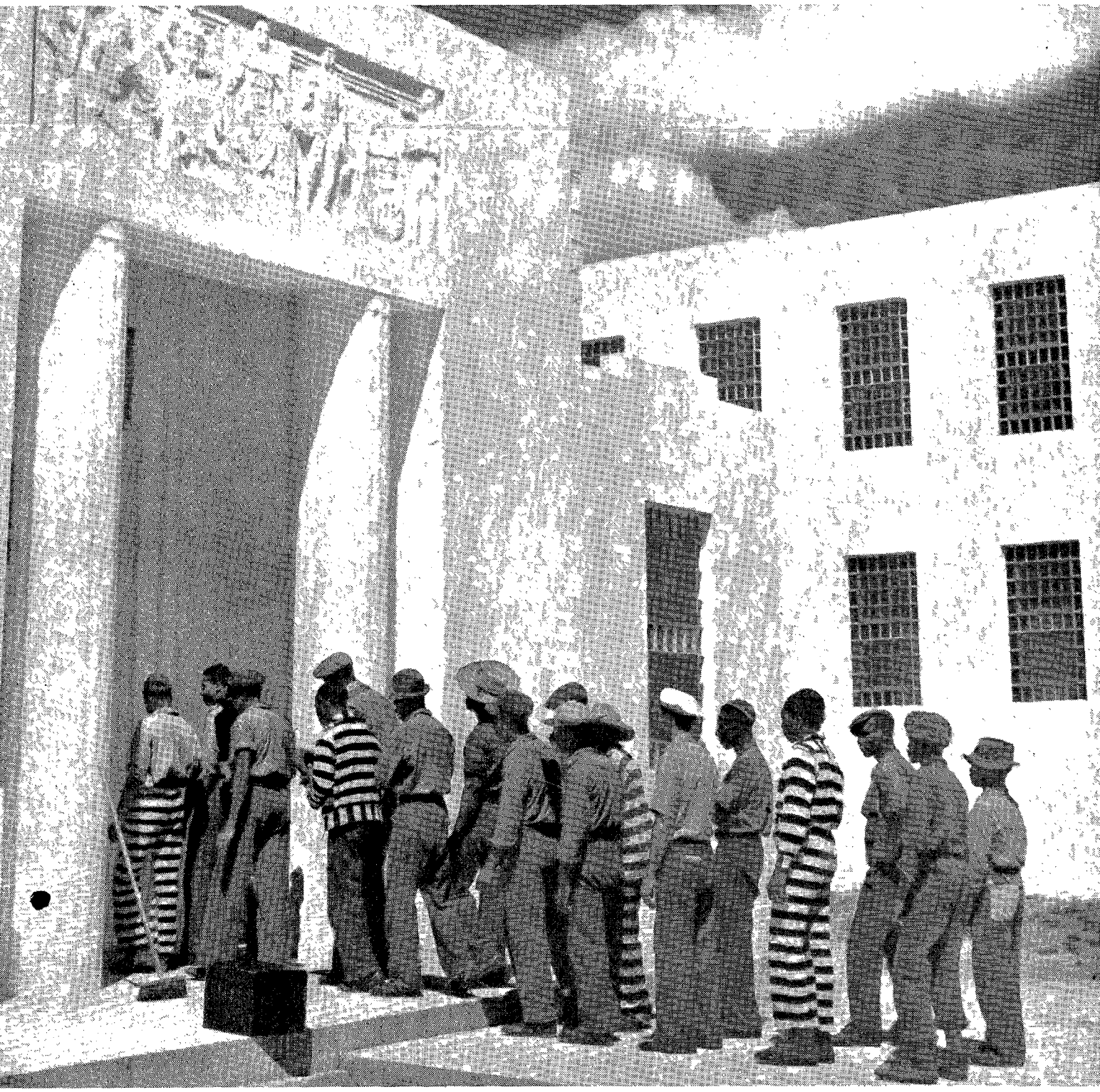


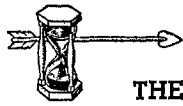
SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



PICTURES INC.

The FLIGHT of TIME



THE COST OF CRIME

HOW many people in the United States are engaged in some form of crime?

According to J. Edgar Hoover, chief of the G-men, the number is 4,300,000!

Over four million criminals at large in the community! A black blot indeed on an enlightened Christian country.

Last year these criminals committed 1,333,526 major crimes. There was a murder every forty minutes, a robbery every ten minutes, a burglary every two minutes, a larceny every 44 seconds.

Mr. Hoover places the annual cost of crime to the people of the United States at \$15,000,000,000, almost half the total national debt of the country!

Every second the clock ticks, \$387 is consumed by crime.

For every dollar paid for college education, crime takes \$32. Indeed the total value of the buildings and other property of all colleges and universities, plus their endowments, annuities, and loan funds, amounts to less than one quarter of the cost of crime to the United States in a single year.

Add the aggregate cost of all public schools, the total freight and passenger revenues of all railroads, the gross income of all farms, and the wholesale value of all gasoline used in all the cars and trucks in the country, and you would still have a figure below the annual cost of crime by half a million dollars!

Agents of the Federal Bureau of Investigation practice firing tracer bullets from machine guns in the basement of the new Department of Justice building, Washington, D. C.



A SURVEY OF WORLD EVENTS

By the Editor

G-men examine fingerprint records.



KEYSTONE

More costly than droughts, floods, or other national catastrophes is this greatest disaster of crime.

If crime could suddenly be eliminated and all the funds consumed thereby in the upkeep of jails, criminal courts, and agencies for crime apprehension could be released for constructive purposes, what a great new era of happiness would dawn for this land!

What might not be done with an annual surplus of \$15,000,000,000?

And why all this appalling waste? Why so much crime?

Is it the drink traffic? Partly.

The movies? Undoubtedly they have exerted a strong demoralizing influence.

Yet in a sense these factors are superficial. The main cause lies deeper still. It is as deep as sin.

The human heart, says Jeremiah, is "deceitful above all things, and desperately wicked." Chapter 17, verse 9. The unconverted cannot help sinning. It is their nature. They may cover it up for a while and apparently only sin against

themselves or their families. But sooner or later they are prone to sin against society. Then, in the eyes of the law, there is another criminal.

What can be done about it?

The only remedy is religion—the religion of the Lord Jesus Christ. Ridiculed though it often is, true religion is the most potent cleansing, uplifting, and inspiring force any nation can have working in its midst.

For Christ has provided a way of escape from sin. He has made it possible for a man to exchange his old heart for a new, to be "born again" so that he will not want to sin.

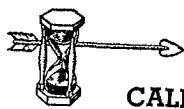
"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

It is the first business of religion to preach this gospel of salvation. If those who profess to believe in religion would preach and practice it, crime would definitely decrease. The waste would be attacked at its source.

But when true religion declines, when preachers cease to emphasize the paramount need of deliverance from sin through the grace of God and the power of the Lord Jesus, there is bound to be an increase of crime. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The greatest need of a crime-ridden country is for a mighty revival of Christian preaching and teaching.

And with all the facts before us it is no exaggeration to say that effective Christian workers are the greatest asset, spiritual or financial, that the country possesses.



CALENDAR COMMITTEE REPORT

AS further reports reach us from Geneva, the magnitude of the defeat of the Calendar Reformers becomes more and more apparent.

Of the 69 governments requested by the League of Nations to send in reports concerning their attitude to the calendar reform proposals only 32 were sufficiently interested to reply.

Of these 32 states, only ten signified general approval in principle, five were definitely opposed, six made no observations, seven said they could not take a decision at the present time, and four expressed the view that it would be premature to introduce the reform just now.

In the report submitted to the Council of the League by the Advisory and Technical Committee for Communications and Transit the following significant sentences appeared:

"Whereas it is thus clear from the replies so far received that quasi unanimity among the governments consulted has not been attained and does not seem to be near attainment, more particularly as 37 of the 69 states consulted have not yet replied,

"Whereas, furthermore in the course of the examination previously made of this question, the organs of the League of Nations have always deemed it desirable to take account of the views of religious authorities,

"Whereas, in this connection most of the Orthodox and Protestant churches have already stated that they have no objection to the stabilization of movable feasts, though such stabilization, they declare, should be subject to the consent of all the Christian churches,

"Whereas, as is clear from the information conveyed to the Committee by several of its members, the Holy See, after having previously stated that it could not consider any change in the date of the movable feasts, has taken up an even more definite attitude during the present year in that it has approached certain governments stressing more particularly: (1) that the stabilization of movable feasts could not be separated from calendar reform, but such stabilization should be conditional on the meeting of an Ecumenical Council; (2) that as regards the reform of the Gregorian calendar the introduction of blank days would result in breaking the continuity of the weeks and be incompatible with venerable and long-established traditions.

"For these reasons the Committee considers that it is not expedient, for the time being, to contemplate convening a conference to carry out a reform which in present circumstances would seem to have no chance of being accepted and that, under such conditions, it is unnecessary, until further notice, to retain the question on the agenda."

Readers will particularly note that the Vatican, which some supposed to be in favor of the twelve-month, blank-day scheme of calendar reform, has now de-

OUR COVER PICTURE

Our cover picture this week shows convicts entering the palatial new million-dollar prison recently erected at Piney Woods, near Reidsville, Georgia. It is said to be "as safe as Alcatraz," and illustrates one of the major costs of crime. What infinitely better use might have been made of the \$1,300,000 expended on this project—if there were no crime!

clared itself in opposition to blank days because they would "result in breaking the continuity of the weeks and be incompatible with venerable and long-established traditions."

The opinions of some of the Great Powers, published in connection with this report, are of special interest:

The United States: "The Government of the United States of America has no observations to make upon the draft Convention communicated to the Council by the representative of Chile. It expressed the wish, however, to be advised of any intergovernmental conference which may be held to consider this matter in order that the question of representation may be considered."

Great Britain: "The Government of the United Kingdom are of the opinion that any consideration of the draft Convention would be premature pending further discussion of the principle involved in the reform of the calendar and of the particular method of reform to be adopted. They consider that the time will not be ripe for any further examination of the matter by the League until propaganda by those in favor of the alteration of the calendar has achieved more widespread and solid results than it has hitherto.

"His Majesty's Government in the United Kingdom remain of the opinion that until the fixation of Easter has been achieved internationally no useful purpose is served by attempting to proceed with the larger question of calendar reform."

France: "The Ministry for Foreign Affairs has taken note of the draft with interest. The Government of the Republic considers, however, that the exhaustive examination of the proposals in question should be postponed until the Powers have agreed to stabilize the festival of Easter."

U. S. S. R.: "The People's Commissariat has communicated to the competent authorities of the U. S. S. R. the draft Convention put forward by the Chilean representative. The observations made by those authorities

will immediately be brought to the notice of the Secretary-General in the event of the present inquiry showing that it is desirable to carry out the proposed reform at the moment."

Space forbids our quoting further from the reports submitted by the various governments, but it is clear from the above that the Committee was entirely correct when it stated that there is at the present time no chance whatever of calendar reform being accepted.

For this second overwhelming victory at Geneva for the cause of truth and religious liberty, let us thank God and take courage.

The hopes cherished by the Calendar Reformers that the nations would adopt their blank-day calendar as from January 1, 1939, are completely dashed. The next possible date now is 1950.

Had they listened to counsel and omitted that part of their scheme which threatens the seven-day weekly cycle, and challenges the holy Sabbath of the Lord, the result might have been very different.

They fell on this rock and were broken.

Is it too much to hope that they will now direct their truly admirable zeal and energy into more useful channels?

In Christ's Stead

WE realize that we should be coworkers of the Lord in the spiritual uplift of the world, but are we not also His coworkers in relieving physical infirmity, disease, and pain? Does it thrill us to read of the Master's working miracles to heal the leper, restore sight to the blind, and relieve suffering humanity? If He were here today and desired to visit some distant city to carry on His blessed work of administering to the afflicted, multitudes would rise up and count it the highest privilege and greatest honor to bear Him on His errand of mercy. Why do we not realize that He is here today, with the same sympathy for the diseased and the suffering that He had then? He is still working to relieve the distressed multitudes, but "He has no hands but our hands to do His work today."—H. H. Smith.

This aerial view shows the huge "Williamsburg Houses," the slum clearance project erected by the P. W. A. in New York City. Providing homes for 1,622 families, this is the largest housing project ever undertaken, the cost being \$13,000,000.



The Days of NOAH . . .

*Their Warning
for the
Modern World*

★

By
T. E. BOWEN

BUT as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39.

Some very impressive facts are here stated. A startling prophecy is also made, and made by One whose every word is with authority, and whose every word shall as surely be fulfilled.

First, let us notice that these statements of the Son of God, who also loved to call Himself the Son of man, verify the Genesis record. That book begins with the authentic revelation as to how this world with its inhabitants came into existence. It tells also how sin entered and how it so degraded that noble race that the Creator brought an end by a mighty flood to the world that then was. Jesus, in the words quoted above, verifies the fact of that universal Deluge. He verifies also that a man by the name of Noah lived in that last generation of long-lived people, whom God used as His mouthpiece in warning those men and women that a flood was coming,—a flood of sufficient magnitude to destroy every living thing. Jesus also in these few words confirms the fact that an ark was built.

The people before the Flood had the gospel preached unto them; yet by the multitudes it was despised, rejected, disbelieved, for they went right on, He says,



At the appointed time, divine power brought hundreds of birds and beasts into the ark which Noah had built.

with their building operations, their feasting, their unlawful marriages, and their riotous living, as though their lives were to continue on and on through coming centuries. And all this, says Jesus, notwithstanding the message they had received from God's servant telling of their approaching doom. They "knew not," said Jesus, "until the Flood came, and took them all away."

A Warning to Us

And why was this? Because they did not believe God's word revealed to them by the mouth of Noah.

That was the situation then. And now for Jesus' sure words of prophecy. What did He say? "So shall also the coming of the Son of man be."

By this we are to understand that as prevailing conditions were then, so shall they also be in the last days. They "knew not" concerning the coming Flood, not because they had not heard about it, but because they did not want to believe. They shut their eyes and ears to the warning message, and then began hunting for plausible reasons that such a thing as Noah foretold could not possibly be. So it came to pass that they knew not because they believed not God, but instead

trusted in the theories of their own devising. So shall it be in the last days.

The pith of the message Noah preached reads: "The Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. . . . And the Lord said, I will destroy man whom I have created from the face of the earth. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven." Genesis 6:3-17.

For one hundred twenty years Noah preached this message of a coming flood, meanwhile constructing the ark. The news of this great ship spread into all the then-known world. Doubtless there were some who believed unto eternal life, died in the faith, and were buried before the Flood came.

The Test Came

Then came that one hundred twentieth year. Intensity deepened. No doubt many said, "Now it shall be proved for all time that Noah is simply a deluded alarmist."

But one fair day the startling news began to spread from lip to lip that all

manner of beasts and birds were flocking from the forests and coming toward the ark. Surely, there they were coming! The excitement was great. No one could be seen herding them and driving them in; but they were coming just the same. What could it all mean? Could it be that Noah was right? Two by two, seven by seven, in orderly fashion the dumb beasts went up the gangplank into that solidly built ship. When all were within, that ponderous door began slowly to swing to its prepared place in the side of the ark. Noah's voice of entreaty and warning would now be heard no more! Yes, God had shut him in, while all others were forever shut out. The doom of all outside that ark of refuge was sealed.

And what then?

For seven more days the sun rose and set in cloudless skies. Not a sign of the predicted Flood was seen. It requires no stretch of imagination to see those sobered people soon transforming themselves into jeering, exulting mobs, rejoicing over Noah and his supposed folly.

Short was their triumph. "It came to pass after seven days, that the waters of the Flood were upon the earth." Genesis 7:10.

Imagine the terror of man and beast as great black clouds began rolling up, with bright flashes of lightning and clarion peals of thunder. The rain poured down. No eye had ever seen, nor ear heard, anything like this before. Forty days and nights the rain descended, with "the fountains of the great deep broken up."

What about the theories of those ancient scientists now, as against the power of God's immutable word in such an hour? "The waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. . . . And all flesh died that moved upon the earth, . . . and every man." Genesis 7:19:21.

Do Some Choose Blindness?

Remember Jesus' words, "So shall also the coming of the Son of man be." Those people disbelieved, yet the "Flood came, and took them all away." And now scoffers scoff at the very idea of there ever having been such a tragedy as a world Flood. Further evidence is thus furnished that we are indeed in the "last days." Listen:

"Above all, remember that, in the last days, men will come who make a mock at everything—men governed only by their own passions, and asking, 'What has become of His promised return? For from the time our forefathers fell asleep all things continue as they have been ever since the creation of the world.'" And what is Peter's comment concerning these belittlers of God's word? "They

are willfully blind to the fact that there were heavens which existed of old, and an earth, the latter arising out of water and extending continuously through water, by the command of God; and that, by means of these, the then existing race of men was overwhelmed with water and perished." Then Peter goes on to tell us what is yet to take place. "But the present heavens and the present earth are, by the command of the same God, kept stored up, reserved for fire in preparation for a day of judgment and of destruction for the ungodly." 2 Peter 3:3-7, Weymouth's Translation.

These prophetic words given us by Peter indicate that down in the last days a similar warning message, such as Noah preached, will be given the world, clearly making known that this same Jesus is about to come back to earth the second

time. But these scoffers are ridiculing, by way of opposition, that there can be such an event as His promised return. Some people there will be, therefore, in these last days who do believe in that promise and are preaching it in the world. In loving-kindness God made known to the antediluvians one hundred twenty years before the Flood came that it was coming. Can anyone conceive that, having so graciously done this for the world that then was, He would fail in making known to the people of the "last days" the approach of so important an event as the end of our modern world?

Since the year 1844, Seventh-day Adventists have been calling the attention of people very definitely to the prophetic scriptures which make clear that the

(Continued on page 7)



QUIET MOMENTS WITH the PSALMIST

BY CHARLES E. WENIGER



Psalm 46—Security in God

THEY say that Psalm 46 was Luther's favorite psalm. Daily during the Diet of Augsburg, he sang its comforting words to his lute, standing before his window, his countenance lifted up to heaven.

The psalm presents a galaxy of pictures in three stanzas with accompanying refrains. (Note the word *Selah* occurring at the points of division in the King James Version.)

Stanza one (verses 1-3) shows the earth in the grip of a quake, the very mountains being thrown into the sea and the sea and the waves roaring. But in the midst of all the confusion of the elements "God is our refuge and strength, a very present help in trouble. Therefore will not we fear."

In stanza two (verses 4-7) the violent upheaval of the first picture has given way to a never-failing river, where streams make glad the city of God. It is a picture of refreshing peace. In this city of eternal righteousness, God Himself presides as its protector; and though the heathen rage and kingdoms fall, when He utters His voice, the very earth melts and His people have nothing to fear, for "the Lord of hosts is with us; the God of Jacob is our refuge."

Stanza three (verses 8-11) marks a turn in thought. God is presented as the All-powerful; desolations proceed from His hands; wars cease at His command; He is exalted above all else on earth. "Be still [therefore], and know that I am God."

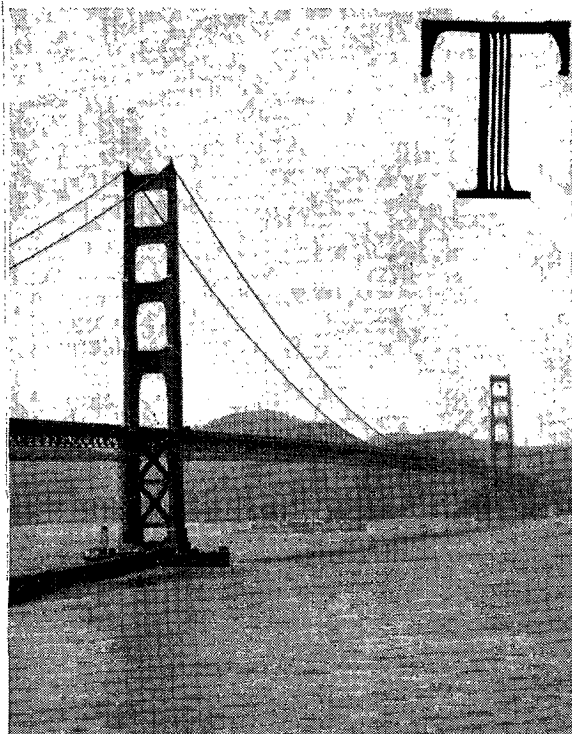
The effect of the pictures presented in the three stanzas is heightened if we accept Dr.

Moulton's suggestion and read the refrain of verses 7 and 11 also at the close of verse 3, thus closing each stanza with the affirmation of absolute confidence in the security of God.

Never did we need the message of Psalm 46 more than we need it now. Not only are the elements of nature straining at their leash, but the mountains of stable thought are being tossed about, and by many hauled into a sea of doubt. The Christian needs to dwell on the banks of the river of God in the midst of the city of God, where he cannot be moved from the moorings of eternal truth.

Let us then be still and know the Lord. Let us cultivate the habit of holy silence and celebrate its sacrament of peace. Let us leave all with God, knowing that He will show His salvation in time of need. For "the Lord of hosts is with us; the God of Jacob is our refuge."





TWIN TOWERS

of the CHRISTIAN FAITH

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

By JOHN L. SHULER

A. S. M.
Just as it takes two towers to erect a suspension bridge across a river, so it takes both the first and second advents of Christ to bridge the gulf between paradise lost and paradise regained.

THE return of Jesus is necessary for the dethronement and imprisonment of Satan (Revelation 20:1-3) at the beginning of the one thousand years of Revelation 20, and for the final destruction of sin at the close of that period (Revelation 20:9, 10). The promised Seed must bruise the serpent's head. Genesis 3:15; Romans 16:20.

The return of Christ is necessary for the ushering in of the full triumph of righteousness in this earth. Four times in Holy Scripture God has definitely declared that He will make this earth over again into a new earth that will be perfect. Isaiah 65:17; 66:22, 23; 2 Peter 3:10-13; Revelation 21:1. Sin will then be wiped off this planet, and righteousness will have universal sway forever.

It will take our Lord's return fully to answer the Lord's Prayer and bring this time when the will of God shall be done on this earth as it is in heaven. Christ must return to destroy sin, to reconstruct the earth according to His promise into a happy, sinless paradise for the eternal establishment of His kingdom of glory.

Just as it takes two towers, one on each bank of the river, to erect a suspension bridge across the river, so it takes both the first and second advents of Christ to bridge the gulf between paradise lost and paradise regained.

If there is anything which imperatively needs Jesus Christ's return, surely it is this poor sin-cursed world of ours. Look at it; and what do you see? A world everywhere racked with suffering and out of joint; a world convulsed with mis-

ery entailed by the curse of sin; a world now in its very death throes, with even hope vanishing.

Nothing else can cure and restore our ruined world but Christ, His cross, and His coming. He alone can regenerate this old sin-smitten, tear-stained earth. The second coming of Christ is the world's greatest need. It is the solution to



The Better Land

R. HARE

There's a bright land over yonder
Past the gleam of setting sun,
Where the heart may rest in gladness
With its crown forever won.
Oh, the rain of tears will never
Fall across our path again,
For the midnight hour of sorrow
Will have passed with all its pain.

Then forever in His presence
While the passing years unfold,
Lonely feet, long tired and weary,
Ever walk on streets of gold.
Oh, the joy of endless service,
Then to crown the victor's race!
How the tearless eyes will glisten
As they gaze upon His face!

Will you meet me there, my brother,
Where the sun no more goes down?
Will you share with me the glory
Of the bright, immortal crown?
Oh, the toils of life are many,
And its dangers crowd the way,
But my Saviour shares the journey
To that land of endless day.

the political, social, and economic problems that now harass mankind.

The first advent is, without question, basic and fundamental in the gospel plan; so much so that apart from it Christianity could not find even letters enough to spell its name. But the second advent is just as essential to the ultimate success of Christianity. The Father's plan for redeeming this lost world cannot be fully carried out apart from the return of Christ.

Consider how much depends on the second advent of Christ. What are the supreme issues involved in the question of our Lord's return? The answer of Scripture is: the hope of the righteous dead for "the resurrection of life;" the expectation of the glorious reward and the crown for the just; the realization of immortality and heaven for the saints; the long-looked-for triumph of righteousness; paradise restored, with the deliverance of all creation from the curse of sin; and the restoration of the earth itself to perfection.

The Advent Essential

In view of all this, we must consider His second advent at the last day as doctrine of supreme importance, parallel to His atoning death on the cross and His resurrection from the tomb. Those who discard the second advent, which plays so important a role in God's eternal plan, might as well discard Jesus Himself.

Satan knows the vital relation that the second coming of Christ sustains to God's plan. That is why the devil fights this advent truth so much. As John Calvin says: "In plucking up the faith of Christ's coming, Satan aims directly at the throat of the church. For to what end did Christ die and rise again, but that along with

Himself He might some day redeem us from death, and gather us into eternal life?"

No one wishes that Jesus would never return more than does the devil. If that return appointment could be canceled, then Satan could hold God's saints forever in the dark prison house of death. He could hold this world under sin indefinitely.

Satan knows that without the second coming of Christ the plan of salvation itself would be wrecked as would a suspension bridge over a river if the tower on the other side should tumble down in ruins. In view of these considerations, we may expect that Satan will make a supreme effort to undermine, repudiate, discredit, distort, and cover up this doctrine of the advent, which spells his eternal doom and determines the eternal victory of God's great plan.

If the idea of Christ's second coming is out of keeping with the modern point of view, then so much the worse for the modern point of view. It only proves how far professed believers have gotten out of line with the divine compass that God has given to mark the way for His church. But all who take the Scriptures as their guide will cling to the second coming of Christ as the chief hope for a perplexed and sin-cursed world.

The Days of Noah

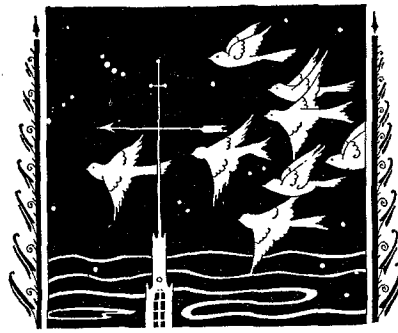
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Lord Jesus will soon return to this earth. Many have believed, been baptized, but now sleep in death, awaiting His call to life when He shall appear. Many other thousands today are alive, scattered among the nations of earth, still witnessing that while we may not know the day nor the hour of His coming, we may know by the signs given that He is near, "even at the doors."

As it was in Noah's day when that great door of the ark was securely closed, so a day draws near when this same Jesus in heaven shall there rise up from His mediatorial work in behalf of sinners to proclaim the end of heaven's mercy. "He that is unjust, let him be unjust still: and which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly." Revelation 22:11, 12.

The "day" or the "hour" of this most important event has not been made known. But it must shortly precede the actual appearing of Jesus, for He says, following this great proclamation, "Behold, I come quickly."

While the day of salvation lingers, make sure work of finding refuge with Him who yet invites you, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.



● **COST OF CHINA WAR** It is estimated that the military operations in China are costing the Japanese Treasury over \$5,000,000 a day.

● **WILL SPAIN HELP?** In his book, "The Spanish Plot," E. N. Dzelepy declares that Italy and Germany will be helped by a Fascist Spain "to the fulfillment of their plans of aggression and conquest, beginning with the violation and encirclement of France."

● **NOT KEEPING PACE** Although wages have been raised 20 per cent in Italy during the past two years by order of the Duce, the cost of living has risen by 42.7 per cent, so that the purchasing power of the workers' earnings has decreased during this period by about 20 per cent.

● **JEW AND CHRISTIAN** The growing anti-Christian feeling of certain sections of the Jews is indicated by the reprinting, in a modern Jewish prayer book published in Jerusalem, of some rather offensive ancient prayers. One says: "And to the minim (early Christians) and to the slanderers let there be no hope. . . . Blessed be Thou, O Lord, breaking enemies and humiliating the Christians."

● **GREAT ISSUES** "Great cultural issues, no less than great spiritual issues, are at stake today, and will be in the future," says Sir Chas. Grant Robertson in "Religion and the Totalitarian State." "Intellectually and morally, the civilized world walks on the edge of an abyss."

● **USE OF SCIENCE** "Science was made for man, not man for science," says Lord Horder, in "Health and a Day," "and the one thing that matters is control. Are we going to drive the machine, or are we going to let it drive us?"

● **NEW "GOOD TURN"** So urgent is the demand for scrap iron in England that even dustmen may be recruited for its collection. It has also been suggested to Boy Scouts that the gathering of scrap iron would be a very "good turn" to the country at this time.

● **BEER FOR ABYSSINIA** One of the "civilizing" activities of Italy in Abyssinia is to provide the natives with beer. The first brewery is soon to be established. Another report states that Austrian beer will soon be exported to Abyssinia also.

NEWS FLASHES

BRIEF PARAGRAPHS OF WORLD INTEREST

● **GERMANY AND ABYSSINIA** Germany is taking no small part in the economic exploitation of Abyssinia. Her exports to that country rose from \$30,000 in the first half of 1936, to \$230,000 during the second half of that year, and to \$840,000 during the first five months of 1937.

● **WAR SETTLES NOTHING** Dr. Alfred Hall, at the Congress of the International Association for Liberal Christianity at Oxford, said concerning war: "No question can be settled permanently by war, which brings all the ills which it is supposed to cure, and carries with it graver injustices than those it is intended to abolish."

● **FASCIST "WILL OF GOD"** Abuna Abraham declared in a sermon in the Coptic cathedral in Addis Ababa: "The Italian government rules by the will of God, and must be respected with a respect which does not permit of argument or limitation. He who disobeys the government disobeys God."

● **LAND OF LIBERTY** "I want to stress that our state is first and foremost a land of religious tolerance," declared President Benes of Czechoslovakia at Vyssi Brod. "With us there is neither social nor religious war."

● **MUSSOLINI'S GIFTS** While in Sicily recently, Mussolini distributed money bonuses to newlywedded couples; and also handed over to certain persons with large families cottages at a rental of 18 cents a week.

● **"DANGEROUS TINDER"** "In the Eastern European States," says Dr. Frick, Reich Minister of the Interior, "the unsolved situation of minorities still provides dangerous tinder for international complications."

● **PRODUCTION OF PIG IRON** As a result of Britain's rearmament program, the production of pig iron has soared almost to the peak figure reached in September, 1920. In that month the output was 741,000 tons, while the figure for July, 1937, was short of this by only 11,700 tons.

● **THE CROSS AND FASCISM** "We should not forget," says a Fascist writer, "that the imperial spirit of Rome now dominates Ethiopian soil, and its great mission is to make the light of the cross, the sign of the universal Catholic Church, shine beside the victorious Fascist emblem of the Lictor." W. L. E.

THROUGHOUT the deliberations at Oxford, the one deep and sincere desire in the hearts of all present was the hastening of the kingdom of God.

Yet as one listened to the fervent addresses from the leaders of the different Christian groups represented, it soon became tragically apparent that they were by no means at one in their understanding of the nature of that kingdom. Even delegates of the same denominational affiliation were often widely separated in their convictions upon this most fundamental of all Christian doctrines.

And because of this diversity of understanding as to the nature of the kingdom, there could not but be, at every stage in the discussions, mutually incompatible counsels as to the churches' part in the establishment of that kingdom.

Doctrine of "Peaceful Penetration"

For some the kingdom of God was to come through the "peaceful penetration" of civilization by the principles of the gospel. Many expressed unbounded confidence in the eventual winning of the world to Christ in this way.

The Reverend Justin Wroe Nixon of Rochester, New York, was perhaps most representative of this section of the conference. In his address on the "Significance and Function of the Church" he categorically declared that if the Church had faith enough to believe it, the world could and would be brought in penitence to the feet of Christ.

"This is not the first time that men have dreamed of such a community," he said. "The Hebrew prophets and the Stoic philosophers dreamed of it. Their dreams remain sadly unrealized. What is the difference between thinking or dreaming of world fellowship then and now? One difference is to be found in the fact that the necessities for such a world fellowship are greater. Another difference lies in the further fact that the technical means for securing such a fellowship are today more ample."

The great question for us to answer, he continued, is: "Are the spiritual forces able to master these technical means? If so they can make possible a far better life for man upon this planet than man has ever known. Everything here depends upon faith. . . . Can we say with full consent of mind and heart, 'God wills a world community that is a fellowship'? If we can, the world Christian community, which is the Church, will have found a task which will throw it back so completely upon the inexhaustible resources of God that its lost radiance will return, the springs of its joy and its hope will be

renewed, and the life of a myriad of congregations will be transfigured. . . . "This is the victory that overcometh the world, even our faith."

Program of the "Social Gospel"

Believing this, the exponents of the "social gospel" urged that Christians throw themselves with vigor into the political, economic, and social activities of the world with the object of permeating every sphere of life with the principles of Christ.

This Christian activity found particular expression in the report on "The Church in Relation to the Economic Order," which, after uttering a timely warning against the Utopian promises of new social faiths independent of the Christian religion, suggested that the Church should "examine these movements in a spirit of honest and unflinching criticism and in the light of the divine word," and be prepared to combat them by "taking sides and participating in political action."

"Christians," states the report, "must be realistic enough to recognize that often the deliverance of their fellow men from the evil of injustice cannot be accomplished without some measure of group pressure." They have, therefore, "a particular responsibility to make whatever contribution they can toward the transformation and, if necessary, the thorough reconstruction of the present economic and political system, through their membership of political parties, trade unions, employers' organizations, and other groups," even though sometimes they "should find one another in disagreement on particular issues" or even "belonging to different political parties."

Americans Advocate Optimism

The optimistic expressions of view following the presentation of this report revealed the large following of Christian people whose hopes are based upon the social gospel, particularly on the American side of the Atlantic.

"The Christian social order," declared C. P. Taft of Cincinnati, Ohio, "can be achieved, and this report shows the only way in which it will be brought about."

According to J. M. Speers, a prominent

NOTE

This exceptionally valuable and illuminating article deserves the thoughtful attention of every reader. None can afford to miss its powerful message.

EDITOR.



To His disciples on the Mount of Olives
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By "Peaceful Penetration," "Wor

Christian leaders at Oxford
of the kingdom of God

Concluding article in the series on the W

By W. L.

New York business man, the report, for all its hopefulness, was still, if anything, weighted on the pessimistic side. "Let us see," he said, "if we cannot develop a little more Christian optimism." This emphasis upon optimism, as we have noted, was characteristic of the American delegation.

For the Rev. Charles Clayton Morrison, D. D., of Chicago, the social responsibility of the Church was paramount. "Ours," he declared, "must be a social gospel with an individual application, not an individual gospel with a social application."

There were others, however, at Oxford who found the social gospel "cold and bloodless" and looked to the winning of the world to Christ not by a social program, or through the Christianization of its institutions, but by the multiplication



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of individual Christians. They repudiated Dr. Morrison's dictum, believing rather that the gospel was primarily an individual gospel and that while social applications must follow, they are essentially secondary.

Prof. Emil Brunner expressed himself very forcibly that "the Christian church has no right to try to lay down a social program."

"I do not mean," he continued, "that any effort to change social institutions as such is of no use at all: I only mean that it is distinctly secondary. The primary concern of the Church is not with the alteration of institutions and orders, but with changing of persons."

And again: "The Church's commission is to 'make disciples of Jesus' by the word of God, and when she fulfills this commission she accomplishes more than

she could by any social program or any social and political enterprise. What the world needs is not first of all new systems and new institutions, but new men and women. This personalism is the distinctive feature of the genuinely Christian ethic."

Zeal "Not According to Knowledge"

But while these visions of world conversion, whether by the social gospel or by the progressive multiplication of Christians, were certainly sincere and in many respects laudable, one could not but apply to their exponents the pronouncement of the apostle Paul concerning his own people according to the flesh: "I bear them record that they have a zeal of God, but not according to knowledge." Romans 10:2. For it must be recognized that the conversion of the world is not merely a matter of faith on the part of the Church. Conversion involves two complementary factors. It demands not only faithful heralds of the good tidings but also a full and voluntary response of faith on the part of the recipients of the message.

However faithfully the Church may deliver its God-given word, it is not inevitable that the world will respond to the Christian way of life.

Testimony of History

As a matter of fact, if we seek the testimony of history, we are immediately faced with the sobering realization that at no time in the past has the company of the faithful ever been more than a "small remnant" in the midst of a "faithless and perverse" generation.

Out of the antediluvian world God could find but eight souls whose hearts were toward Him.

After bringing His chosen people Israel into a land which He had prepared for them, and instructing them through His servants the prophets for many generations, He had to put into the mouth of Isaiah the tragic message, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isaiah 1:9.

The words of Jesus, as He wept over the city of Jerusalem shortly before His crucifixion, are a pitiful comment on the indifference and ingratitude of the human mind: "O Jerusalem, Jerusalem," He cried, "thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23:37.

Paul, too, had to confess in his day that there remained but a "remnant according to the election of grace." Romans 11:5.

Nor can the believer in the doctrine of universal salvation produce any evidence from the modern world which would suggest that human nature has so changed or is so changing that the conquest of mankind for Christ is imminent.

The Church is thus only deluding itself if it harbors rosy dreams of a world growing better and better until finally, with humanity universally converted, the kingdom of God will become a reality.

Prophetic Picture of "Last Days"

Not only the analogy of the past but the divine delineation of the future in the prophetic scriptures of the Bible refute this fallacious conception of the coming of the kingdom of God. Far from picturing the final conversion of mankind, they portray a world becoming increasingly hardened against the gospel until in the last days it would be completely alienated against God. Prophecy holds out no hope of universal reconciliation. Rather does it foretell that conditions before the Flood will be repeated, with a corresponding final judgment.

"As it was in the days of Noah," declared Jesus, "so shall it be also in the days of the Son of man." Luke 17:26.

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived," says Paul. 2 Timothy 3:13.

"This know also," he says again, "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Timothy 3:1-5.

An Era of Decline

And is not our own time significant of the oncoming of just such a moral and spiritual crisis? In every land there is increasing moral laxity and an insatiable appetite for thrill, sensation, and lurid excitement. There is increasing lawlessness, and a decreasing susceptibility to the difference between right and wrong. And with it all, there is a growing hardness against the gospel. The God who pleaded in vain with the antediluvian world, today yet finds but few responsive hearts.

The universal testimony of the past declares against the hope of world conver-

sion. The present indifference of humanity gives it the lie direct, and the prophecies of the word of God categorically deny any such consummation of this world's history.

Against the fallacy of world conversion powerful voices were raised at Oxford; and, strangely enough, it was from one of the leaders of the Eastern Orthodox Church that the most Biblical presentation of the doctrine of the kingdom came. Speaking upon the "Nature and Task of the Church," Prof. Stefan Zankov, dean of the Cathedral of St. Alexander Nevsky, Sofia, declared:

"In conclusion, we must bring out the eschatological and transcendental spirit of the Orthodox Church and the apocalyptic feeling in the fundamental mood of the Orthodox, especially the Russian Christianity—a spirit and feeling which have been taken over from early Christianity."

"In every area of life of this earthly world," he continued, "we have always to do with the sin of men, and indeed also with the demonic 'principalities' and with the perishable goods of the world which lies in wickedness. And as the

Christian revelation discloses to us, *they will always remain in increasing activity until the last day of the return of the Saviour, to be finally judged and overthrown by Christ in that day—a 'catastrophe of salvation' or 'saving catastrophe' for the birth of the new heaven and the new earth and the final institution of the kingdom of God.*"

Professor Zankov's hope of the triumph of Christianity was not through the "peaceful penetration" of the principles of Christ but by the final overthrow of the forces of the wicked in a "saving catastrophe," followed by the establishment in the earth of His own kingdom of righteousness and truth.

No More Potent Message

"Till then," concluded the professor, "the innermost trend of the Church and its faithful members is directed toward the beyond. They regard their earthly life as a time of wandering, they long for the kingdom of heaven, and pray passionately for its speedy coming since they regard that kingdom as their real home. Philippians 3:20; Hebrews 11:16. In this

mood we await the glorious future coming of Jesus. Revelation 22:20."

With this Biblical conception of the coming of the kingdom agreed Prof. Pierre Maury of Passy, Paris, who, at the close of his powerful address on "The Nature of the Church and Its Responsibility to the World," declared:

"Let us say finally that this increasingly acute consciousness of the unique vocation of the Church will make it find the accents of the great Christian hope in order to confess its Lord. . . . To announce this Saviour is to announce that He will come again. In this ephemeral and mortal world, is there any more operative message than the promise of the new heavens and the new earth in which dwelleth righteousness, the unity realized in the Head of the Church, the fullness of God who is all in all: the message of the day of the Lord?"

Hope of the Early Church

It was indeed appropriate that Professor Zankov should claim that the "catastrophic" doctrine of the kingdom held by the Orthodox Church had been taken over "from early Christianity," for throughout the epistles of the New Testament the hope of the return of Christ in glory is everywhere prominent.

"Yet a little while, and He that shall come will come, and will not tarry," cries the apostle Paul. Hebrews 10:37.

"Wherefore gird up the loins of your mind," urges Peter, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13.

So also declares John in ecstasy: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

And well might this glorious consummation so stir the minds of the apostles and the early church; for had not Jesus Himself unequivocally promised: "I will come again" (John 14:3), and did not the angels comfort the disciples, as their gaze followed the receding form of their Master into the heavens, with the words, "This same Jesus, . . . shall so come in like manner as ye have seen Him go into heaven"? Acts 1:11.

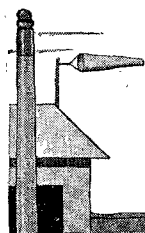
Doctrine of World Conversion

It was Augustine who originated the idea of the conversion of the world, when in his "City of God," he pointed to a professedly Christianized Roman Empire as the nucleus of the kingdom of God on earth.

With the Reformation, the hope of the Lord's return revived, and sustained the Reformers throughout the bitter perse-

(Continued on page 15)

HAPPENINGS THAT INDICATE THE DIRECTION WORLD AFFAIRS ARE TAKING.



WINDVANE'S

By L. Mark Hamilton



English Divorce—Divorce in England, long obtainable only on the single ground of adultery, has been made somewhat easier by a recent act of Parliament which will become effective January 1.

New grounds for divorce added by legislative enactment are: desertion without cause for at least three years, incurable insanity for five years, and cruelty.

The Church of England refused to fight the bill in Parliament, while the most vigorous opposition came from the Catholic group.

Thus England follows the trend toward relaxing marriage vows.

* * * *

Failure—That is the word used by a group of eminent British statesmen to describe efforts to devise some effective harmonizing principle, that man may live in peace with his neighbor and the world. In a statement published recently in the London Times such men as the Marquis of Salisbury, Dr. J. W. Mackail, and Ernest Brown, Labor Minister in the present Cabinet, admitted that "quite plainly human ingenuity and human intelligence have failed to find a remedy" for the ills of international relations and

economic life. An application of the spirit and principles of Christ is offered as their solution of the perplexing problems of civilization.

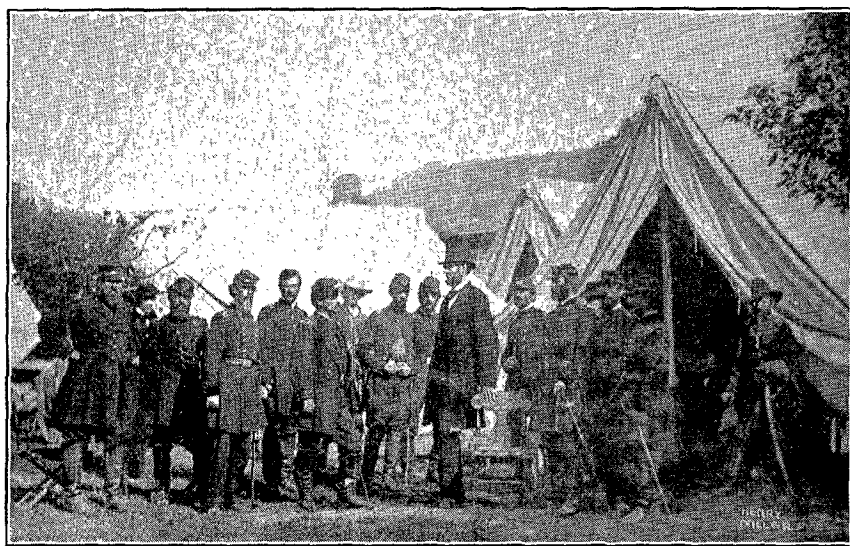
But this solution is not new. Ages ago the prophetic seer envisioned a time when men would build houses and inhabit them, plant vineyards and eat the fruit of them, and live in peace, safety, and happiness—under the kingdom to be established by Christ in the new earth.

* * * *

Paper Peace—While shrapnel and aerial bombs rained on Shanghai, the Nanking government presented, as a matter of routine, an appeal to the League of Nations, of which it is a member. But China expected no action from the League—past experience has taught her otherwise. The only benefits accruing to her will be a paper record, should formal consideration of the request be taken, preserving for posterity a statement by the League that China has been unlawfully invaded.

Human inventions for the preservation of peace are crumbling before the guns of the very nations that framed them.

Challenges of a New Order



President Lincoln with General McClellan and his staff at Antietam, Maryland, in September, 1862. In that month Lincoln announced his intention of issuing the Emancipation Proclamation which had such important effects upon the religious life of America.

THE years preceding the great Civil War had been characterized by an increasing sectionalism, which had split many of the major American churches into Northern and Southern organizations. These groups became more and more opposed to each other, until at the time of secession they had become firm in their sectional allegiances. During the four long years of armed hostilities the churches gave invaluable aid, both material and moral, to the governments of their respective sections.

Early in the war the Northern assemblies passed strong resolutions denouncing the evils of slavery and pledging their wholehearted support to the preservation of the Union. Although some of the extreme abolitionists were irked by the Administration's reticence to destroy the institution of slavery, the eventual promulgation of the Emancipation Proclamation ended this opposition. As in the days of the American Revolution, many of the clergy volunteered as chaplains to minister to the needs of the combatants. Not only did they hold regular services in the field, but revival meetings were frequently conducted and hundreds were converted. Copies of the Scriptures and other religious literature were also distributed, and the chaplains did their best to encourage spiritual conditions amid the darkness of war. As the struggle continued, various organizations were formed to provide comforts for the men

in the field, the hospital, or the prison. In all these activities the Northern churches co-operated splendidly, and gained the appreciation of the sorely tried Lincoln, who wrote, "God bless . . . all the churches! And blessed be God, who in this our trial giveth us the churches."

The Southern denominations gave equally valuable support to the Confederacy. Their assemblies passed spirited resolutions asserting Biblical approval of slavery, denouncing the despotism of the North, and pledging their support to the end that "the Confederate States and also the kingdom of Jesus Christ may prosper." The Southern clergy were untiring in their ministrations to the soldiers, and great revivals took place in many regiments. Religious tracts, pamphlets, and copies of the Scriptures were also distributed, and much social welfare work was carried on by the Confederate chaplains.

It was inevitable that such a great struggle as the Civil War should exert important influences upon the churches. The baser passions were excited, drunkenness increased, and a general moral decline was experienced among the combatants. At home, where the constant thought and talk was of the fortunes of war, church membership suffered a considerable decrease, and the clergy found it necessary to give more and more time to secular activities. Although some improvement was noticed in the later

By PERCY W. CHRISTIAN

Department of History
Walla Walla College

months of the war, many years passed before the blighting effects of the struggle were removed from the churches and their membership. On the other hand, the North experienced a wave of prosperity, and money was given to religious and charitable purposes more freely than ever before. Not only did a larger number of people come forward with donations, but the rapidly increasing wealthy class made princely contributions to these funds. Indeed, big business leaders and methods were about to sweep into the churches and vitally affect their traditional characteristics.

Before the Civil War had ended, it was evident that Northern churches would play a large part in the reconstruction of the South. Each new advance of the Union forces into the Confederacy made the Negro problem more acute, and it was not long before the magnitude of the situation was recognized. While the army and the civil authorities did their best to aid their new black charges, the "Freedmen's Societies" established by the major churches did much to facilitate the Negro's readjustment to a new life. Missionary work among these former slaves was a laudable activity, although unfortunately it was too frequently combined with political agitation by unscrupulous individuals.

The Reconstruction Period

The conquest of the Confederacy also brought the North into contact with the conditions prevailing in the Southern churches. Many of them were struggling along without a minister, and their congregations had become scattered, impoverished, and discouraged. Chaplains in the Union armies frequently held religious services for these people, and sent home glowing reports regarding the possibilities of missionary work for the Southern whites. An immediate and enthusiastic response was made to this appeal, and Northern missionaries invaded the conquered regions in large numbers. They were granted exceptional rights by the military authorities, and many Southern churches were handed over to them. These properties were administered by the Northerners as their own, and their

facilities were used to further the program of radical reconstruction.

Quite naturally the Southerners became indignant over such practices, and made spirited remonstrances to the Federal officials. Finally the matter was laid before President Lincoln, who ordered the army to cease its sponsorship of particular denominations and to return church property to its owners. Thus the President upheld the basic American principle of separation of church and state, which was threatened by the exigencies of wartime feelings. Governmental support of any religious group or practice is entirely inconsistent with the teachings of Christ, and can lead only to increased hatred rather than to peace and brotherhood among men.

Independent Negro Churches

Liberty, however, to the Negro meant freedom from the domination of the Northern as well as the Southern whites, and a number of independent Negro church organizations were begun. Several Methodist denominations developed among the freedmen, while the Baptist polity and practices made a particular appeal to them. A Colored Presbyterian Church was also organized, while other small groups holding extremist views were formed from time to time. These independent Negro churches had an unfortunate beginning. They were weak and inexperienced, and frequently were used as tools by unscrupulous politicians. Their poverty prevented them from building up adequate organizations, while their lack of capable leadership prevented an efficient and progressive development. Laxity in morals was altogether too common, and their religious worship was frequently combined with social activities. Nevertheless, as the years passed, the independence of the Negro churches was a great factor in the remarkable rise of this underprivileged group, and today these organizations exert a tremendous power for good in the lives of millions of our colored population.

One of the most prominent characteristics of the United States during the postwar years was the rise of "big business," a vivid fulfillment of the prophecy of James concerning the rich men who "heaped treasure together for the last days." James 5:1-3. The phenomenal increase of wealth gave unusual prestige and power to unprincipled men whose goal in life was "the almighty dollar." The inevitable consequences of the leadership of such men was a general decline in personal and public morality, for they were "lovers of their own selves, covetous." 2 Timothy 3:2. Corruption in government reached its peak, while corruption in business was only too common. Bribery, misrepresentation, fraud,

and unscrupulous competition found a place in almost every field of activity, and it is sad to relate that these unholy practices sometimes invaded the realm of church endeavors.

As "the successful business man became the symbol of modern America," it was only logical to expect that he would be given a larger place in church administration and that his methods would be adopted by ecclesiastical organizations. Most of the "captains of finance" were church members, and contributed large sums to educational and missionary activities. With the passing of the years these "successful" men became members of church boards, delegates to general assemblies, and virtual oligarchs in some organizations. Laymen's associations were formed in the leading denominations, and frequent conventions of laymen were held to determine the best methods of utilizing this rich field of talent for the advancement of the church.

Such an emphasis upon business methods and worldly standards of success naturally resulted in an increasing formality in religious activities. Magnificent stone churches with stained-glass windows were erected, pipe organs and paid artists furnished the best in music, and the more opulent classes came to monopolize the facilities as well as the administration of the churches. Many denominational colleges also became wealthy from endowments established by millionaire laymen, and their newly acquired riches led some of them to lose sight of their original aims and adopt the practices of secular institutions.

While the church was thus becoming more formalistic during the last quarter of the nineteenth century, the basic tenets of Christianity were challenged by several new movements. The theory of biological evolution was gaining a larger and more respectable following among the clergy and laity, many of whom advocated compromises which explained away the literal creation story or which openly claimed that evolution was

an advanced revelation of God's omnipotence. Higher criticism was subjecting the Scriptures to a cold and scientific analysis, which reached the conclusion that they were mere human documents although of considerable literary and ethical value. Studies in anthropology, folklore, and psychology also weakened the reverence for Christianity, while the importation of Oriental religions introduced a new phase of religious compromise. These theories which boasted "the wisdom of this world" were wholly at variance with the wisdom "which God ordained before the world unto our glory," and were truly "foolishness with God." 1 Corinthians 2:6, 7; 3:19. While many were led astray by these errors, the faithful were led to a greater search of the Scriptures that they might be "wise unto that which is good, and simple concerning evil." Romans 16:19.

The Growth of the West

Faced with these serious challenges, the churches found themselves confronted also by an increasing immigration and an expanding area of settlement. Between 1865 and 1900 an unprecedented number of immigrants entered the United States. Most of these settled in the Eastern urban centers, where they found church facilities entirely inadequate and frequently uninviting. Others pushed on to the agricultural lands in the West, where their poverty and their scattered farms rendered spiritual ministrations difficult. Their laxity of Sunday observance and consumption of alcoholic liquors gave much concern to the orthodox, who saw in such practices added dangers to pure Christianity.

These evidences of internal disintegration and external attack were not allowed to follow their course unchallenged. Colleges and theological seminaries representing practically every major denomination served as battlegrounds, and frequently the Fundamentalists were able

(Continued on page 14)

◆ Coming Next Week

COLOR NUMBER

In addition to the regular features:

- The Church Should Teach Health*** SHELDON SHEPARD
An unusually valuable contribution on health reform by a Protestant pastor.
- The Ravenous Dogs of War*** ROY F. COTTRELL
Will they destroy civilization? A divine forecast of the future.
- Digging for Gold*** ASHLEY G. EMMER
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The hand of God behind the panorama of modern achievement.
- Churches in the Twentieth Century*** PERCY W. CHRISTIAN
Concluding article in the series, "The Story of Religion in America."

What Is CREATIONISM?

THE doctrine of creationism has passed through a great many vicissitudes during its history. Only in comparatively short periods of time have men held to a simple, direct view of creation, uninfluenced by pagan doctrines of natural evolution. About the earliest definite records we possess on this point date from the time of Israel's bondage in Egypt. When Moses was called to lead his people to the Promised Land, he was given instructions by the God of Abraham, Isaac, and Jacob. When he asked by what sign Jehovah should be identified, he was told to instruct Israel that

philosophies was so strong that many doctrines were corrupted and given a naturalistic interpretation. The theology of ancient Israel became like that of the surrounding nations.

Jesus came to this world to reveal to men the truth of a personal God, and for the first century after His advent this great truth became the keynote of Christian faith. The apostasy of the second century was a turning away from this great truth and a mingling of Christianity with the pagan doctrines of naturalism. Upon this system of "Christian theology" was established the great

By HAROLD W. CLARK

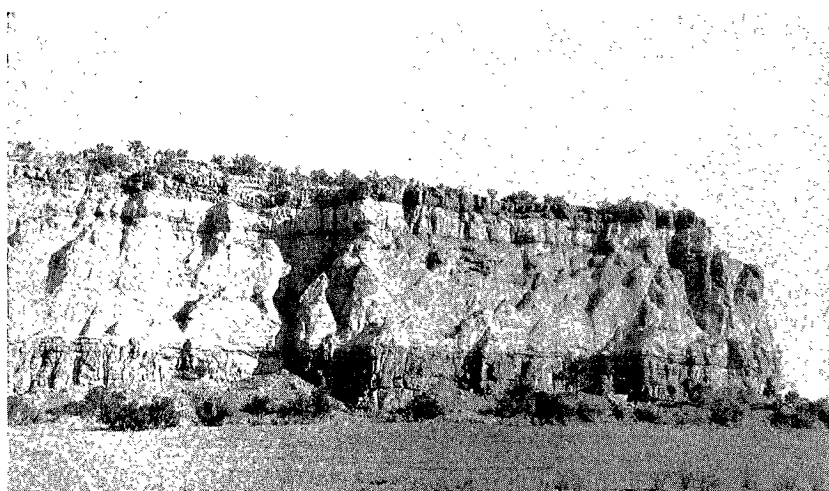
surd notions to be attached to the creation idea. Late in the eighteenth century, Cuvier, the famous French anatomist, developed a system known as "catastrophism." This took various forms as it was developed by Cuvier and his disciples, but in general it was the idea that there had been long periods of time previous to the creation of man upon the earth. During these periods various forms of life were supposed to have developed, the earlier periods having lower forms and the later ones higher types. At the close of each period a great catastrophe was supposed to have destroyed the life of the earth, whereupon a new type of life came into existence. According to this system, Cuvier hoped to bridge the gap between the Genesis record of the days of creation and the geological views of long ages in the history of the earth.

"The Origin of Species"

Cuvier's catastrophism held the popular interest in Europe until the works of Sir Charles Lyell of England later turned the minds of men toward the uniformitarian viewpoint. From the year 1830, when Lyell published his "Principles of Geology," until 1859, when Darwin published his "Origin of Species," the scientific world gradually came to accept the uniformitarian doctrine. Thus the way was opened for the eventual acceptance of the whole doctrine of evolution, not only by the scientists, but by the church men as well.

Even with the acceptance of popular geological views by the majority of Christian scholars, there are many points of controversy not yet settled. Some maintain that God used an evolutionary method for developing the earth, but created plant and animal life at different periods by creative steps. Others believe that God allowed evolution to produce the bodily forms of animals and plants, but created man by a direct process. Still others allow that the *body* of man came by evolution but maintain that his *soul* is a direct creation. On these various points there seems to be a great lack of uniformity even among those who profess to believe the record of Genesis.

One problem of considerable perplex-



DARTON, U. S. G. S.

Cretaceous sandstone in red beds (Permian) south of Zuni, New Mexico.
Geology, rightly understood, does not undermine the doctrine of creation.

the great "I AM" had sent him. This was understood to mean the one all-sufficient God who was the Creator of all things. And that was the way in which Israel regarded God whenever they were free from ideas brought in by the idolatrous nations around them.

The history of Israel throughout the ages of its existence as a nation is full of the tragedy of false worship. Baal and other gods who were put in the place of Jehovah represented the personification of natural forces. So completely did Israel accept this false worship and its theology that at times she almost lost sight of the truth of a personal God as the Creator of the heavens and the earth. Even after the restoration from captivity, when elaborate systems of ritual and ceremony were established to maintain the pureness of the Hebrew religion, the influence of Greek and other pagan phi-

losophies was so strong that many doctrines were corrupted and given a naturalistic interpretation. The theology of ancient Israel became like that of the surrounding nations. Jesus came to this world to reveal to men the truth of a personal God, and for the first century after His advent this great truth became the keynote of Christian faith. The apostasy of the second century was a turning away from this great truth and a mingling of Christianity with the pagan doctrines of naturalism. Upon this system of "Christian theology" was established the great church tyranny of the Dark Ages. In the system of theology thus developed, the doctrine of creation became a sort of creation *in potentia*. The earth was conceived of as having been formed in a very incomplete state and endowed with power for development. This development was thought of as a sort of evolutionary process. Thus we find that a crude evolutionary theory permeated the Christian teaching of the Dark Ages.

The Reformation witnessed a return to the Bible as the rule of Christian faith, and with this "back to the Bible" movement came the idea of a literal creation. Both Protestant and Catholic theologians accepted this doctrine, and it became the orthodox view of Christianity from the time of the Reformation until the middle of the nineteenth century.

The rise of modern scientific studies caused many peculiar and sometimes ab-

ity to many creationists is that of the explanation which should be given to the detail of creation itself. The word "creation" is defined as an instantaneous act of producing something which has never existed before. Accordingly we find the record of the six days of creation explained as a series of instantaneous acts one after the other. Any idea of a process creation is denounced as being unorthodox. This attempt at explaining the whole creation record as a series of instantaneous acts seems to be entirely overdone. When we study the Hebrew words describing the events of creation week, we find the word *bara* used for the bringing into existence of the matter of the earth for the production of animal life and of man. Plants are formed (*tsamach*), animals are also formed (*asah*), therefore we have a picture of the instantaneous production of material of animate and of spiritual beings, but a process of *formation* of the bodies of plants and animals and man. This is not in any sense an evolutionary process, since evolution involves the development of one form from another. It is simply a process of formation by God of the original types, as the record says, each "after his kind."

There are certain fundamental doctrines which should be recognized as we study the creation records. The first and most fundamental of all is that of the authority of the Bible historically and scientifically as well as doctrinally. If we are to accept the Bible as the inspired word of God, we must believe that its historical records are as accurate as its doctrines. We must either do this or else reject the truth of all the Bible. If we accept the inspiration of all the Bible and believe it to be the revelation of God to man, we shall take quite a different attitude toward the Genesis record than is commonly taken by the world today. When the record says that the earth was created in six days, we must accept that without question. All scientific problems which are related to creation must be oriented in the light of this viewpoint. The second fundamental truth which we should recognize is that the Bible is not a textbook of science and does not give us the detail of scientific processes. It is

left for us to study the records left in the earth and to study the living plants and animals upon the earth in order to fill out the story of the past and complete it in all its detail. This is where true scientific Christian scholarship has its place, not to inject theories which destroy faith in the Bible or which supplant its literal teachings with man-made speculations, but rather to search out the truths of nature, and to show their harmony with the Inspired Record. In connection with this point it is well to observe that the processes of creation week were evidently different from anything now going on and thus cannot be explained in terms of known scientific principles. There is, however, one record which nature has preserved for us that testifies to the truthfulness of the Genesis record. That is the geological record left upon the rocks of the earth.

Verifying Genesis

If we verify the Genesis story of the Flood, we at the same time strengthen our faith in the literal record of the creation story. A thorough and fundamental principle to be observed is that of studying the living plants and animals, observing the conditions under which they live, noting the amount of change through which they pass, and in the light of these studies finding an explanation for conditions which have prevailed in the past. The preceding articles have shown clearly the necessity of orienting our findings in this field in the light of the Genesis record, and have also demonstrated that it is entirely unnecessary to accept evolution as an explanation for the changes which we observe in plants and animals. We should fit all known facts into a systematic scheme, but should, however, keep in mind that the Bible reveals the framework and background upon which our facts must be built.

Finally, in summarizing all that we have said in this article and in preceding articles of recent date, let us say that the Bible contains the great fundamentals of scientific as well as religious truth. It presents the major outlines upon which truth is to be built, but leaves to man the filling in of the detail necessary to com-

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J. R. FERREN, *Circulation Manager*

plete the picture. When pagan speculative philosophies are taken as a background, even though the detail may be accurate, the whole picture is wrong because built upon a wrong basis. When the Bible is accepted as the great fundamental background, we may build up a system of scientific and historical data which will be true in all its major features and as complete in detail as it is possible for us to make it. This is the purpose of all true science. This is what constitutes true creationism.

Challenges of New Order

(Continued from page 12)

to secure the dismissal of professors who advocated heterodox views. A wave of revivalism swept the country, and the simple truths of Christianity were again presented in all their beauty and forcefulness. The outstanding evangelist of this period was Dwight L. Moody, whose pointed sermons carried conviction to thousands of souls.

During the same decades the great American West was opened. The construction of the transcontinental railroads, the pacification of the Indians, and the Federal homestead policy combined to facilitate the settlement of this region. Home missionary societies were organized by the various denominations to minister to the needs of these new frontiersmen, and churches were erected as rapidly as possible.

Thus in the latter part of the nineteenth century, though the American churches were assailed by external enemies and torn by internal dissensions, the religion of Christ moved on, "conquering, and to conquer." The church continued to make important contributions to American life.

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God's Kingdom Come?

(Continued from page 10)

cutions of those times. And today, though Augustine's fallacious teaching still finds expression in modern prophecies of world conversion, it is still the hope of the true "remnant," which, recognizing the rapidly fulfilling signs of His coming in the chaotic world of today, eagerly awaits the imminent consummation of its faith.

The Church's Task

The task of the Church today is not, therefore, to spend its energies in the drawing up of social programs and taking this side or that in the political and economic controversies of our time. It is, as Professor Maury declared, "to preach the Biblical message of salvation, to preach it exclusively, not adapting it to the wisdom of this world, but giving it in the language of this world." If the Church does this, the world "will hear it as the sole menace which it fears against its arrogant 'demonic' claims," and will without doubt vent its wrath upon it, but the responsive in heart "will hear it as a message of salvation."

"In the midst of the tension of history, the situation and duty of the Church," declared Professor Zankov in his address previously referred to, "are fundamentally the same as in the days of primitive Christianity. The churches and Christians generally ought particularly to be able to understand the signs of the times. . . . They ought to listen for the call and the command of God in the midst of the present extreme tension in the history of the world; when they hear the divine voice they should then accept whatever He tells them with pure hearts, and with

daring courage they should confess Christ as Almighty Lord and offer for Him the witness of martyrdom."

"At the present time," he added, "we are passing through a remarkable experience of the open judgment of God upon our world. In this judgment, shall we be the saints who judge the world (1 Corinthians 6:2) or on the contrary the children of the world who are re-proved of sin and of righteousness and of judgment (John 16:8)? That is the decisive question and task set before us all by God today."

In other words, the concern of the Church today is not with the "kingdoms of this world" soon to pass away forever, but with the "kingdoms of our Lord, and of His Christ" soon to be set up.

"Come Out—Come In"

The work of the Church today is not the transformation of human institutions, for they with this whole world order are past recall, but the transformation of individuals by divine grace for a place in the coming kingdom into which "there shall in nowise enter . . . anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:27.

And the word of the Church to the inhabitants of a world trembling upon the brink of the abyss is, "Come out" of the kingdom of darkness whose destruction hastens on apace and "Come in" to the kingdom of the divine Son of God.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

"Surely I come quickly," says the returning Lord. "Amen. Even so, come, Lord Jesus," cries His waiting Church. Revelation 22:20.

Personal Religion

If we do not commend the gospel to people by our holy walk and conversation, we shall not win them to Christ. Some little act of kindness will perhaps do more to influence them than any number of long sermons.—D. L. Moody.

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Immigrants on Ellis Island, with New York in the background, anxiously await the moment when they will be formally admitted to the United States.

INTERNATIONAL

My Passport

By C. B. SUTTON

SOME time ago I had an experience with my passport that I shall never forget. I have a certain grip in which I keep such papers, and one day I left it on the back porch of our home. Later in the day, when I went to bring it in, I was impressed to look for the passport. But to my utter dismay it was gone.

I thought surely I must have taken it out of the grip and misplaced it somewhere in the house. That evening I searched every nook and corner,—but the precious document was not to be found. The next morning I continued to search, but finally came to the place where there was nowhere else to look. I naturally felt very anxious about it, as it is a great deal of trouble to obtain another passport when the original is lost; and in the country in which I was living at the time, one is not able to travel without it.

There and then I went into a little room, and on my knees I prayed earnestly to the Lord about it. I even told the Lord that I would give a thank offering of five dollars if He would help me find my passport. I do not think that we have to pay the Lord to get Him to answer our prayers; but I was so anxious about the matter that I was willing to express my thankfulness to Him in this way.

When I arose from my knees, I told my wife that I was strongly impressed to go over to the church where some men were working, as our new church was being built at the time. When I reached the church, I told the brethren of my trouble. One of the carpenters asked me what the color of my passport was. When I told him, he said that he had seen a little girl writing in something like that at one of the church services just a few days before. He told me the name of the little girl, and I quickly went down to the house, where I found the children playing with my much-longed-for passport.

They told me that when they had been on an errand to my home they had taken the passport from my grip on the back porch.

Though it had been badly used, I assure you that I was glad to have it in my possession again.

This experience has been a great lesson to me; for I recalled that this was merely an earthly passport I had been so anxious about,—and what of the spiritual one I need for the kingdom of God? Am I as anxious about that? Were I to lose it, would I be as earnest in searching for it? Would I keep searching until I found it?

Some have secured the heavenly passport, yet sold it for nought. Others have been so careless with it that they have let it slip out of their hands for the pleasures of this world. Still others have been so busy in this dark world of sin that they have grown old without taking time to secure one at all.

A passport is indispensable in traveling. We cannot go from one country to another without it here on this earth, and we shall not see the inside of the heavenly city without one.

And what is this passport to glory?

The prophet says, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah 26:2. God's truth is our passport, the truth in the Holy Bible, the truth of the infinite love of Jesus; and we will not enter the better world unless we have it in our possession.

"Buy the truth, and sell it not," says the wise man in Proverbs 23:23. The sacred duty of every man and woman in this world is to find God's truth, and then hold on to it. Better far is it to lay down one's life, if necessary, than part with this heavenly passport. For the gates of heaven will swing ajar one day to the man who has it in his possession.