

The

COVENANTER WITNESS



A Journal Devoted to Exalting Christ the Saviour King

VOLUME XVIII

WEDNESDAY, JUNE 16, 1937

NUMBER 24

A Thought for Each Day

McDonald Pa.

SABBATH, JUNE 27. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.* 2 Corinthians 1, 3, 4.

There are very few of us but have at some time or other needed comfort, and we shall none of us go very long without needing it again. Let us not forget that God is a comforter. Has he not promised to treat us as "one whom his mother comforteth?" That is to say, he does not need persuading to do it. Just as a mother loves to comfort, and never is tired of it, so it is with God.—Thomas Champness.

MONDAY, JUNE 28. *O magnify the Lord with me, and let us exalt his name together!* Psalm 34:3.

Men fail to magnify God because, like tourists photographed with some great natural wonder for a background, they themselves appear large in the view while the work of God is belittled. If God is to be magnified in our lives, self must give place.—"China's Millions."

Reality in Religion

Christianity is not a subscription to a creed; nor is it the performance of obvious duties to a local church; nor is it the giving of money for the advancement of a good cause; nor is it the promotion of the interests of a movement, however worthy such interests may be. All these adventures, and others of like nature may be listed as the products of Christianity; but Christianity is more than any or all of them.

Christianity is a soul activity, whether that soul be alone, or in a vast federation of kindred spirits; it is a soul activity, irrepressible and persistent, begotten by a personal contact with God, caused by the awakening of the soul itself to the supreme reality of the divine presence and power. Brave and noble hearts, whether linked with an organization or not, can move the world, after they have been brought face to face with Him whose might can give strength to the inner man.

There is no substitute for reality in religion. God will use only the man who hears a divine call upon his heart, sees the divine glory with his eyes, and, with his lips purified with the burning stone from the nearby altar, shouts back to Him who calls: "Here am I; send me."

—Dr. Wm. Crozer.

A Christian's Difficulty With Evolution

By DR. MACARTNEY

One of my earliest recollections is that of viewing with curiosity, mingled with fear, the rattlesnakes and the copperheads embalmed in alcohol in my father's laboratory at Geneva College. In my undergraduate days at the University of Wisconsin, I had the good fortune to be enrolled in the classes of that great geologist, Dr. Charles R. Van Hise, afterward President of the University. No course of study so interested me and fascinated me as his lectures on geology and the field excursions we made over the glaciated areas of southern Wisconsin. Having been brought up and trained in such an environment, I approach the subject of evolution without any prejudice against science, nor with the conviction that most of what is spoken of as science is "science falsely so-called." On the contrary, I have the greatest respect and admiration for the sincerity and painstaking labours of men of science, and, in common with the rest of mankind, gratefully share in the blessings which science has conferred upon our race. If, as the Bible puts it, it is the glory of God to conceal a thing, it is the honour of kings to search out a matter. We honour the kings of science who have told us truth as it has been written in star and on stone.

A SEDUCTIVE ROMANCE

Nevertheless, as a believer in Christianity, I cannot reconcile its teachings and presuppositions with the hypothesis of evolution. With that inability to reconcile the two, there goes, of course, the conviction that the hypothesis of evolution represents a vast, but fascinating, mistake on the part of science. As for the facts, my own view is best summed up in what the great German biologist, Professor Fleischmann, of Erlanger, says of evolution: "The more deeply I pursued the alleged evidence for it (the theory of evolution) and sought to gain, through special investigations some essential proof of the genetic relationships of animals, the more clearly I recognized that the theory is a seductive romance, which deceptively pretends to give results and explanations, rather than a doctrine built upon positive foundations."

Evolutionists profess amazement at the revival of the conflict between religion and evolution, and seek to explain it as a post-war hysteria, or a recrudescence of bigotry or ignorance. But they are far from the mark. They point to the excitement and agitation when the heliocentric conception of the universe was first launched on the world,

and when geology ran back as far as the age of the earth and conclude that after a time the opposition of religion to evolution will die away just as it did in the case of astronomy and geology.

But the cases are not analogous. The heliocentric theory of the universe affected merely the relationship of the platform of man's home, the earth, to other heavenly bodies, and the light which geology poured upon the past had to do only with the time of man's appearance on the earth. Neither in any way invaded the territory of man's unique dignity and moral greatness. But the hypothesis of evolution strikes at the forehead of man's greatness. It requires an altogether different classification of man. If it be true, then it is a terrible truth.

EVOLUTION AND GOD

The first article of the Christian's creed is, "I believe in God, the Father Almighty, maker of heaven and earth." This belief, in its high and scriptural sense, cannot be reconciled with the evolutionary theory of the power which is back of all creation and the origin of man and his world. Some evolutionists have been called "theistic" evolutionists, that is, evolution with God at the beginning at least, or, taking a special part in the process of development when it finally reached man. Life came from the original cell, but God had to endow that cell with life and the powers of reproduction and development.

But these theistic evolutionists are a rapidly vanishing species, and more and more it becomes evident that what confronts us is a choice between out and out evolution, man in the totality of his nature produced from the brute creation under him, and that long process set in motion by some power of which we know, and can know, absolutely nothing; or, creationism, that the species came into existence not through dim aeons of change and growth, but by the fiat of the Almighty.

The old time theistic evolutionists, such as Le Conte, would be very lonely and unhappy in any group of thorough going evolutionists today. Writing in 1887, Le Conte said, "A few more years and Christians will not only accept, but love and cherish this also (evolution) for the noble conceptions it gives of Nature and of God." His prediction has not been fulfilled. Intelligent Christians are more awake to the dechristianizing influences of evolution today than they were in the 'eighties. They have had an opportunity to see its terrible fruitage. As between men like Le Conte who thought that evolution was going to give us grander thoughts of God, and the agnostics and infidels and church baiters who

hailed the evolutionary hypothesis with a roar of satisfaction, and at once recognized it as their friend and ally, the latter certainly made the better guess as to what evolution would accomplish.

When the evangelical Christian is asked, Does it not give you a higher thought of the Supreme Being to know that He could create a single protoplasmic cell out of which could gradually come all forms of life and the whole history of the creation, his answer is a most decided, No! And why? Because such a God, creating a single cell, and letting it develop into manifold life, is not the God in whom the generations of men have trusted, or can trust. If Deism made God an absentee God, doing nothing in and for His great world, evolution puts Him still farther off, for it submerges Him in a germ of protoplasm. The Scriptural and Christian idea of God is not merely a magic touch at the beginning of life but a Spirit and a Person, One in Whom we can trust, and with Whom we can have sweet communion. But evolution destroys the personality of God and He becomes only the ascending or animating principle of nature. The so-called evolution belief in God is not theism at all, but pantheism. It is merely an apotheosis of the forces of nature. It is impossible to imagine such an idea of God inspiring man to say, amid the storms and sorrows of our mortal lot, "In Thee, O God, do I put my trust!" or, "The Lord is my Shepherd, I shall not want."

A FADING FAITH

The tree of worship, faith, devotion, has withered wherever its roots have been severed by the evolutionary axe. That historic, glorious faith in God as Creator, Upholder Redeemer and Judge, which has for ages been the refuge and the hope of the Church has faded immeasurably in our day. They who deny this are simply biting on granite. Where God has been reduced to the authorship of a piece of protoplasm, there His Holy Spirit has ceased to strive with men. We cannot have religion, we cannot have mortality, without God. That is why those who wish to drive the idea of God out of the human mind are the most enthusiastic endorsers of evolution. A noted psychologist at one of our colleges, in a recently published book, *Belief in God and Immortality*, gives the religious confessions of a thousand men selected from a list of fifty-five hundred American scientists. He says these fifty-five hundred included the names of every American who has a good claim to be called a scientist. Of the one thousand questioned, more than half of them doubted or denied the existence of a personal God. Among biologists, those more imme-

diately in contact with the inferences of evolution, less than thirty-one percent believed in a personal God. Such ghastly facts as these, no amount of ridicule and scoffing can rob of their terrible significance.

EVOLUTION AND THE SUPERNATURAL

Evolution is incompatible with Revelation and Miracle. The one great question of religion is, Has God come out of the darkness and silence and spoken to man about his duty here and his destiny hereafter? And if so, have we a credible record of that revelation? The Christian Church has always rendered an enthusiastic "Yes" to this question. But if the Church should adopt the hypothesis of evolution, that answer must be so reduced and modified that it amounts to a negation.

(Continued next week)

"There is one debt that you can never pay in full—your debt to your mother."

Beulah Items

Rev. Paul McCracken has preached for us the first and third Sabbaths of each month since the first Sabbath of March. He held communion unassisted at which time he baptized Stephen Harold, son of Mr. and Mrs. Harold Martin, and has conducted two funerals.

The first funeral service was for Homer Martin, son of Mr. and Mrs. Will Martin, who was accidentally killed while operating a caterpillar tractor on a road project west of Denver, Colorado.

The second funeral was that of Mrs. John Shaw, a long time resident of the Beulah community and a member of the Beulah congregation.

The C. Y. P. U. has been reorganized and they meet at five o'clock every Sabbath evening.

LeRoy Schott, Eugene Shaw and Mr. and Mrs. Ted Schott have gone to Saratoga, Wyo., where they have employment for the summer.

The W. M. S. sponsored a fine temperance program Sabbath morning, May 23. Miss Celia Crawford, Temperance Superintendent, arranged for and had charge of the meeting.

Rex Wehrman and Walter Moranville were graduated from the Nelson High School and Waldo Childress was graduated from the Superior High School this spring.

Bernice Childers is attending summer school at Hastings, Neb., and Veva Shaw, Lila Norwood, and Arvella Walkinshaw are at Kearney, Neb.

The appearance of our churchyard has

been improved by painting the fence around it.

Superior News Flashes

Our Communion this spring was on April 25th. The weather was fine, and the Spiritual blessings abundant. Rev. J. C. Mitchel of the Hebron Congregation was our assistant, and his message on the "The Path of Life" were exceptionally helpful.

Among the seventy-four graduates of Superior High School, were four boys from the Superior Congregation—Ted Hutchinson, Loren Lyons, Kenneth Hurd and Neal Thompson.

Martha Elliott Andrews, daughter of Mr. and Mrs. D. C. Elliott, was a welcome visitor during our Communion season.

The Baccalaureate Sermon, in connection with the High School Commencement was preached by our pastor, Rev. Paul D. McCracken to a large and appreciative audience. His text was Gen. 11:5, and the theme "The City Which We Build."

Ted Hutchinson has become quite expert in "Baton Twirling." He was given "Superior" rating in the State contest, and was eligible for National competition. His local appearances always receive a big hand.

Rev. A. J. McFarland and family of Quinter were welcome visitors in Superior a few weeks ago. They came for the funeral of Mrs. Sarah Shaw of our Beulah congregation, and while here saw many of their former friends.

Mr. and Mrs. Fulton Chesnut, on Sabbath morning, May 30, became Grandpa and Grandma with the arrival of the young "Doctor" Anderson. Mrs. Anderson will be remembered as Doris Chesnut.

Our Superior Covenanter Boys of the graduating class took part in the choral and glee club state contests at which the clubs received very high standing.

Mrs. D. C. Elliott made a trip a few weeks ago, due to the serious illness of her brother, Mr. Albert Cubit.

The drought in Nebraska seems to be over. Rains have been frequent recently, crops are looking fine, and everybody's chin is up. We hope the grass-hoppers behave themselves.

Mildred Wardrup, one of our girls and Ted Shott, of the Beulah congregation, surprised everyone on the afternoon of May 17, by slipping away quietly to Mankato, and coming back husband and wife. They are spending the summer in Wyoming, and we hope will be back in the fall. Best wishes Ted and Mildred!

Grandma McKee whose recent fall resulted in painful injuries to one hand, is improving nicely. Her son, J. D. McKee

and family from St. Joe, Missouri, were here over Decoration day.

At services Sabbath morning, May 30, our pastor spoke on "The Significance of Memorial Day" The local American Legion and Auxiliary attended in body, and a number of other friends also came in to worship with us.

A new flag has been provided for the Church by the Dalphos Circle. The Stars and Stripes look very pretty, and help to beautify our auditorium.

Dieckhoff-Ewing

At a lilac wedding in the new Congregational church at Anoka, on Saturday, May 29, Miss Florence Dieckhoff, daughter of Mr. and Mrs. O. W. Dieckhoff, became the bride of Ernest M. Ewing of Villard, Minn. Rev. J. William Haare read the service at 3 p. m. at the altar banked with lilacs.

Dr. J. Wier Ewing of Oklu, Minn., was best man.

Miss Jean Roberts of Anoka sang "I Love You Truly" and "Because," accompanied by Miss Janet Christopher-son of Virginia, Minn. A reception was given in the church parlors, decorated with lilacs.

After a short trip Mr. and Mrs. Ewing will live in Anoka for the summer. The bride is a graduate of the University of Minnesota, and Mr. Ewing was graduated from Geneva College, Beaver Falls, Pa.

FRIDAY, JULY 2. *Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. Ephesians 5:25, 26.*

We cannot afford to leave out the Word in the processes of our cleansing. Picture its scenes, and let them hang about the chamber of the imagination to hallow and adorn it! Let its precepts purify our principles! Let its promises inspire us with deeper and more ardent desires! Let its revelations of glory lift up and sanctify our aims and ambitions, and set the affections firmly on things above!—Mark Guy Pearse.

SATURDAY, JULY 3. *Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore, and see that it is an evil thing and a bitter that thou hast forsaken the Lord thy God. Jeremiah 2:19.*

Man's sorrows are a mystery, but that sinners should not have sorrows were a sadder mystery still. And God pleads with us all not to lose the good of our experiences of the bitterness of sin by our levity or our blindness to their meanings.—Alexander Maclaren.

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A Thought for Each Day

SABBATH, JULY 4. *Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me! Acts 27:25.*

He was the only man in all that worried shipload who was confident. Ah, God's voice was familiar to him! He had learned to know it in the calm, and so recognized it in the storm.

Consciously or unconsciously, we are preparing our souls against the emergency. They who walk with God in the sunshine and the garden will not lose Him in the storm or on the desert.

—Robert Freeman.

MONDAY, JULY 5. *Let us hold fast the profession of our faith without wavering for he is faithful that promised. Hebrews 10:23.*

In your temptations run to the promises! They be our Lord's branches hanging over the water, that our Lord's silly half-drowned children may take a grip on them.—Samuel Rutherford.

The Way to Peace

Why are some Christians so anxious, so fearful? Evidently because they have not *left their way with the Lord*. They took it to Him, but brought it away with them again.

One of the blessings of the old-time Sabbath was its calm, its restfulness, its holy peace. There is a strange strength conceived in solitude. Crows go in flocks, and wolves in packs, but the lion and the eagle are solitaries. The one thing needed above all others, to-day, is that we shall go apart with our Lord, and sit at His feet in the sacred privacy of His blessed presence.

*Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around seems lower;
We rise—the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak!—we rise, how full of power!
Why, therefore, should we do ourselves this wrong
Or others, that we are not strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee?*

—ARCHBISHOP TRENCH

Thus say the ransomed of the Lord
From all their foes secure."
(Ps. 107:1.)

The Psalms tell us of His majesty,
His might, His mercy; His love, His
life, His light. He is a Great God, and
a Great King, above all gods. Our praise
shall be of Him.

The Psalms tell us also of His *Works*.

"When I regard the heav'ns above
Which thine own fingers framed,
And look upon the moon and stars
Which were by thee ordained;
O What is man, that thou dost him
Within thy thought retain?
Or what the son of man, that thou
To visit him dost deign?"—(Ps. 8:3, 4.)

The 104th, 124th, 136th, 148th, and oth-
ers also praise Him for the creation.
Think also of God's works for His peo-
ple—the 44th, 78th, 81st, 89th, and 126th.
As for God's Great Redemptive Plan
and Work, who can match Psalm 22, the
Psalm of the Suffering Saviour; or
"The Lord's my Shepherd; I'll not
want," or

"God be merciful to me,
On thy grace I rest my plea."

or "O my soul, bless thou Jehovah,

Who forgives all thy transgressions,"
or

"Redemption great and plentiful
Is ever found with him;
And he from all iniquity
Shall Israel redeem"

How can men believe themselves ca-
pable of composing songs on these eter-
nal subjects with any comparable dignity
or majesty or clarity to that by which
the Holy Spirit inspired His penmen in
the Word of God? Surely God sings of
His works in the finest and holiest
phrases.

The Psalms reveal God also in His
promises.

There are those made to His Son.
Along with the 2nd, the 22nd, the 45th,
and the 110th, is the glorious 72nd with
this promise,

"His large and great dominion shall
From sea to sea extend;
It from the river shall reach forth
To earth's remotest end."

Also the promises made to His peo-
ple:

"In God's house forever more,
My dwelling place shall be."
(Ps. 23:5, also Ps. 73:11, also Ps. 91:1.)

Here are the "Songs of a Thousand
Years," songs of eternity for they are
songs of Eternity's God, revealing Him

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in His "Being, Wisdom, Power, Holi-
ness, Justice, Goodness and Truth."

"And so I love the dear old Psalms
And when my time shall come,
Before the light has left my eyes
And my singing lips are dumb;
If I can only hear them then
I'll gladly soar away,
'So pants my longing soul, O Lord,
That come to Thee, I may'."

THURSDAY, JULY 8. *Then Eliezer the
son of Dodavah of Mareshah prophesied
against Jehoshaphat, saying, Because
thou hast joined thyself with Ahaziah the
Lord hath broken thy works. 2 Chron-
icles 20:37.*

The secret cause of Jehoshaphat's loss
is well worthy of notice, for it is the
root of very much of the sufferings of
the Lord's people: it was his alliance
with a sinful family, his fellowship with
sinners. It was a fatherly chastisement,
which appears to have been blest to him.

A life of misery is usually the lot of
those who are united in marriage, or in
any other way of their own choosing,
with the men of the world. O for such
love to Jesus that like him we may be
holy, harmless, undefiled, separate from
sinners!—C. H. Spurgeon.

FRIDAY, JULY 9. *Then said Jesus unto
his disciples, If any man will come after
me, let him deny himself, and take up
his cross, and follow me! Matthew 16:
24.*

When Adam sinned he fell out of the
life of heaven and God into the life of
the world and self. Self-pleasing, self-
sufficiency, self-exaltation, became the
law of his life. When Jesus Christ
came to restore man to his original place,
he emptied himself, and humbled him-
self even to the death of the cross.
What he has done himself he asks of all
who desire to follow him.—Andrew
Murray.

A Christian's Difficulty With Evolution

BY DR. MACARTNEY

(Continued from last week)

Revelation and miracle are the two
great pillars of Christian evidence. The
fact that they are both neglected today
does not change their deep meaning in
the Christian system. They are both as-
pects of the supernatural. Revelation is
a miracle of utterance and miracles are
the supernatural in action. Evolution
leaves no place for revelation. If man
has been able without a revelation to
rise from a single cell in the sea to his
present stature, then he can make the rest
of the journey, whatever that is to be,
by himself. On the evolutionary hy-
pothesis, God has not revealed Himself
to man, but man has slowly climbed out
of the saurian, the ape and the tiger,
up to God. What we used to think of
as revelation, is really man's evolving
thought of God. The great music of
"Thus saith the Lord" fades out of our
Bibles and our Churches, and in its place
we must substitute, "Thus fancied, or
thought, or imagined the mind of man."
But no true religion can rest on such a
basis. It must have for its authority the
voice of God. Evolution shuts man up
to human reason as his sole guide, and
man's unaided reason is, as Robert In-
gersoll called it 'a flickering torch on a
starless night, blown by the winds of
prejudice and passion.' I do not mean
to attribute the religious views of the
high priest of evolution, Charles Darwin,
to all evolutionists, but Darwin's de-
cent from faith to agnosticism is cer-
tainly what we might expect as the logi-
cal outcome when the mind adopts this
dogma of the dust. As to revelation he
says, bluntly and definitely, "I do not
believe that there ever has been any
revelation." When carefully analyzed,
and stripped of such clever disguises as
"progressive revelation," the "advancing
consciousness of the race," etc., etc., with
which evolutionary teachers and preach-
ers drape their ideas it will be discovered
that their ideas of a divine revelation are
practically those of Darwin, who said
there has never been a revelation.

What is true as to revelation is also
true as to miracle. Nothing could be
more out of keeping with the evolution-
ists theory of God and nature than that
God, from without, should superinduce,
even for a moment, a higher factor, a
higher law, than what was inherent in
the original bit of evolving protoplasm.
The low pantheistic conception of God
with which the evolutionist must start
demands next the surrender of the mir-
aculous. There is not in the whole re-
ligious world today a more patent fact,

a better established fact, than that wherever the teachers and preachers of religion have adopted the evolutionary theory of man's origin, they have either rejected miracles in their totality, or reduced them to a laughable counterfeit, as for instance, where they tell us that when our Lord took the blind man aside and opened his eyes He probably performed a cataract operation with His fingernail! But when we admit the God of the Bible, of Christian thought, miracles are both possible and desirable. As Young well puts it in his Night Thoughts,

"Admit a God, that mystery supreme!
That cause uncaused! All other wonders cease:

Nothing is marvelous for Him to do;
Deny Him—all is mystery besides."

—By courtesy of Ladies' Home Journal.

(To be continued)

STAR NOTES

***Dr. W. A. Russell, an elder in Central Pittsburgh, took sick on Saturday, June 5, and passed to his reward on the following Tuesday night. He was a popular church leader.

***Licentiate Paul Wilson of Beaver Falls and Margaret Park of Montclair were united in marriage on Wednesday, June 9. They will spend some time in Glenwood, Minn., where he will be preaching.

***Dr. Elliott was detained from Synod by the death of Dr. Russell, noted above.

***Mr. and Mrs. George Henderson of our Walton congregation, announce the marriage of their daughter, Mary Catherine to Merwin D. Kirk on Saturday afternoon, June 5th, at Unadilla, N. Y. The young couple will be at home in Delancy, N. Y.

***Mrs. Orlena Robb and family have moved to Beaver Falls. Their address is 1904 Seventh Avenue, Beaver Falls, Pa.

***The following persons worshipped with the Topeka congregation on Sabbath, June 6. Mrs. Edmond Robb and sons of Kansas City; Donald Fee, Leonard Huey, of Sterling; Mr. and Mrs. William Webb of Troy; and Mrs. J. D. Edgar of Fresno. Donald Fee will remain in Topeka, having secured employment with the Seymour Packing company.

***Bessie Coulter has returned home from Sterling College. (Topeka.)

***Esther Taggart and Marian Reed were graduated from Topeka High School and Thelma Simmons and Willard McMahan received their diplomas

from Washburn High School. Each student was outstanding in his particular line of study. Esther ranked high in her art work and was art editor of the Topeka High Sunflower and was made a member of the International Quill and Scroll on account of outstanding work in journalism. Marian was awarded scholarships in music in both Kansas University and in Emporia. Thelma was an honor student and a peppy cheerleader, and Willard ranked third in his class after having completed his course in three and one-half years.

***Doctor Melville and Robert Allen of Cleveland visited their mother, Mrs. R. C. Allen and sister Mrs. Alfred Taylor and family and attended the Communion services. (Mercer)

***Miss Mary Lyons, Topeka, met with a serious accident on Sabbath evening, June 6, falling downstairs and breaking a hip bone. She will probably be in the hospital for about six weeks. She bears her affliction patiently.

***Miss Helen Lyons has returned from her teaching in Arkansas City Junior High and will take further work in Pittsburgh University as last year. (Topeka.)

***Our readers will be sorry to learn that Rev. M. S. McMillan will not be writing the Sabbath School Lesson for the third quarter. We consider ourselves very fortunate in having secured Professor Arthur Calhoun of Sterling, Kansas, to take up the work for the next quarter. His first work appears in this issue.

***Mrs. Ella Edgar of the Morning Sun Congregation who has been seriously ill in the Burlington Hospital was brought to the home of her son, Mr. Loyd Edgar, June 15. Her right side is paralyzed and her general condition is not good.

***Rev. Richard Adams visited in the home of Miss May Allen for a short time on the way from Synod to the Mission Station at Apache, Okla. Miss Allen was a former worker in the Mission.

***Rev. J. G. Vos will speak to the Morning Sun and Sharon Congregations on Sabbath, June 27th.

***Mr. William Rhodes of Slippery Rock who just finished teaching this school year near Tarentum, Pa., underwent an operation at the West Penn Hospital, Pittsburgh, on June 1. He is making a splendid recovery. (Mercer).

***Dr. W. J. McKnight of Boston preached for us on June 6th. It was a great pleasure to have Dr. McKnight as he was a former pastor and also has many relatives here. (Mercer).

***Mr. and Mrs. George Robb and

Mrs. Jennie MacFarland of Olathe attended the meetings of Synod at Winona Lake:

***Rev. J. G. Vos expects to go to Olathe, Kansas, from Synod and will be at the home of Mrs. Vos' father, Mr. George Milligan, for some weeks. The presence of our Missionaries will be a great blessing to us all.

***Philip Martin, of the Los Angeles congregation, has received appointment from the Foreign Mission Board to go to Manchuria this fall after his summer's studies in the principles of our church under the care of Pacific Coast Presbytery. Arrangements have been made to ordain him at the Palisades convention that he may go to his field with returning missionaries.

***Our spring communion was held Sabbath, May 16. It was a great privilege for us to have Dr. J. C. Slater of the Geneva congregation bring us inspirational messages at the preparatory services on Thursday and Friday evenings. Our pastor conducted the service on Sabbath unassisted. Mrs. Charlotte Apple and Miss Mary Lois McFarland united with the Church upon profession of faith. Out of bound members who were able to be present at the communion service were: Mrs. Nellie Hartman and Miss Tirzah Patterson of Blairsville, Miss Mary Gray of Indiana, and Mrs. Dorothy Volpe of Derry. (New Alexandria).

***It was a rare opportunity for the New Alexandria congregation on the evening of May 19th, when the Rev. Wm. Lytle of Antioch, Syria, brought us a message of his work as a missionary in Syria. Following the service, the W. M. S. sponsored a social hour and served delicious refreshments.

***Rev. Owen F. Thompson has accepted the Call of the Greeley congregation to be their pastor and will take up the work about July 1.

***The Rev. M. K. Carson has signified his intention to accept the call of the Seattle congregation to become their pastor, and will be installed early in the fall.

***Correspondents will please send their news items and other materials for the *Covenanter Witness* direct to the Topeka office hereafter.

Winnipeg News

The Sabbath School of the Winnipeg Mission Station participated in a very enjoyable Field Meet on the evening of June 2. The events were run off under the capable leadership of Mr. Samuel Turton who has been the superintendent during Mr. Reade's absence. Much mirth was produced by the slow race in which each contestant tried to move a trifle

The

MISSIONARY NUMBER

COVENANTER WITNESS



A Journal Devoted to Exalting Christ the Saviour King

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A Thought for Each Day

SABBATH, JULY 11. *For thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water that ye may drink! 2 Kings 3:17.*

It is so in Christian experience. We expect to have our Pentecost as the early church received hers. We desire to see wind and rain, and to know that God is baptizing us, but this is not granted. There is no foothold of hurrying clouds, no coronet of flame, no gift of tongues. But deep down the ditches are being filled, yearnings are being satisfied, the capacity for God within us is being met, though it grows apace. God be praised that the success of His work is not gauged by outward signs!

MONDAY, JULY 12. *Trade with this till I come back! Luke 19:13 (Moffett)*

The greatest responsibility in this world is the responsibility of knowing Christ, and there is no condemnation so terrible as that which rests upon the man who has had all the privileges and promises and opportunities of Christianity at his disposal, and yet he has turned them to no account!—Mark Guy Pearse.

C. T. Studd's Partnership

"We have a multi-millionaire to back us up, out and away the wealthiest person in the world. I had an interview with Him. He gave me a cheque-book free and asked me to draw on Him. He assured me His Firm clothes the grass of the field, preserves the sparrows, counts the hairs of the children's heads. He said the Head of the Firm promised to supply all our need, and, to make sure, One of the Partners, or rather Two, were to go along with each member of our parties, and would never leave us or fail us. He even showed me some testimonials from former clients. A tough old chap with a long beard and hard-bitten face said that on one occasion supplies had arrived and been delivered by black ravens, and on another, by a white-winged angel. Another little old man who seemed scarred and marked all over like a walnut shell said he had been saved from death times untold, for he had determined to put to proof the assurance that he who would lose his life for the Firm's sake should find it. He told stories more wonderful than novels and Arabian Nights, of escapes and hardships, travels and dungeons, and with such a fire in his eye and laugh in his voice, added, 'But out of all of them the Partner delivered me.' He said gambling for Christ was the best game in the world. He said the compulsory rest cure was rather hard on him now with his gambling craze still there, but the Chief Partner commanded it, and said he must not be selfish and greedy about it, that he had had a good long innings and made the highest score so far, and had better sit quiet a bit, with pads off and coat on, and encourage the others.

"It did me good to see this old warrior. He was like a bit of red-hot quick-silver, and one felt scorched up with shame—and ever since I saw him, and heard him, I have had a sort of pocket telephone inside, ring-

(Continued on page 403)

Junior Topic - - - - -

—By Mrs. M. W. Dougherty

Topic for July 11, 1937

Lessons from God's Out-of-Doors

MEMORY VERSES: Matt. 6:28, 29.

PSALMS: 19:1-4, No. 42; 8:1, 3-7, No. 13; 103:1-4, No. 273; 103:5-12, No. 275a; 5:12, No. 275a; 104:12-17, No. 284; 80:1, 5, 6, No. 220; 148:1-5, No. 400.

LESSON: (Pictures or objects may be used.) When we are out-of-doors this summer I wish that often we might hear the birds, the trees, the flowers, the insects whispering to us about God. Jesus lived out in the open much of the time and He found so many things there to teach about God. One day He pointed to the birds and said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them." Luke names these birds as ravens, the only birds of their kind called unclean in the law of Moses. The raven is a big eater, too. If God cares for the birds, even the greedy ravens, do not worry about your food or drink.

One very dry summer in Missouri, half the wells in town were without water. People had to carry and haul water great distances. Would all of the water fail? Then Jesus' lesson from the birds brought real comfort. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. Are not five sparrows sold for two farthings? and not one of them is forgotten before God. Fear ye not, therefore, Ye are of more value than many sparrows." God will surely remember us if He notices every single sparrow. You remember how God cared for Elijah by the brook Cherith. The ravens were commanded to bring him food and they never failed. The historian, Green, tells of another of God's servants in the early days in England who was fed much like Elijah. God sent manna and quails to the hungry Israelites in the wilderness.

A poet imagined some birds talking like this:

Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin,
"Do you think that it can be
That they have no Heavenly Father
Such as cares for you and me."

Jesus used the flowers to teach us not to worry about clothes. "Consider the lilies of the field how they grow; they toil not neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." If God so clothes the grass of the field that is here today but tomorrow is used for fuel, will He not be much more concerned in clothing us? The finest clothes that wealthy Solomon could secure for himself are not to be compared to the way God has dressed the flowers. A microscope makes even the finest material look coarse, but a flower under a microscope is still exceedingly beautiful. A desert traveller was so hot, thirsty and exhausted that he was tempted to give up and die. But near him he saw a little moss plant growing green and fresh, even in the desert. He was reminded of God's presence everywhere. God's care of that little plant gave him new courage and he pushed on to safety.

You have seen the farmers sowing oats, wheat or grass seed. Perhaps you have helped to plant seeds in the garden. Someday you expect to gather the very thing you planted. Paul says to the Galatian Christians, "Be not deceived—whatsoever a man soweth that shall he also reap." That is as true in our souls as in our fields or gardens. If we sow cross words, ugly temper, selfish acts, we will have a big crop of those things as we grow older. If we sow kindness, happiness, thoughtfulness, unselfishness, we will have beautiful things in our lives in the years to come. If one keeps doing sinful things he will tear down his soul and trouble and misery will come; if he sows the good seed from God, of the Spirit's sowing then, he will reap life everlasting.

When you are out in the woods for a picnic, have you noticed the ants carrying away your crumbs? If the piece is too large for one ant, two or three will help. No ant eats food as he finds it but carries it back so all may share in it. How busy they are all the day, never quarreling with ants from their own hill either! Solomon said to lazy people, "Go to the ant—consider her ways and be wise." Ants teach us to be busy and not quarrel.

Does a hen and chickens make you think of God? Jesus said once that He wanted to gather the people of Jerusalem to Him as a hen gathers her chickens. What love and protection is in that picture of little chickens under the mother's wings! Jesus wants us near to Him where we will be safe from all enemies. The sheep too may make us think of the Good Shepherd who gives His life for the sheep.

Have you ever seen mountains? David said, "I will lift up mine eyes unto the hills." Mountains lead us to look up and lead our thoughts nearer to God. Mountains call us to climb up, to climb up to better and higher things. "Boys and girls who climb the hills of knowledge, the hills of difficulty, the hills of goodness, will make their mark in life." Mountains call us to live in higher altitudes. Paul says, "Seek the things that are above, where Christ is, seated on the right hand of God." "Set your mind on things that are above, not on the things that are upon the earth."

The stars show us God's greatness; what a great planner and worker He is! These stars move in their own paths and they always are on time at every point. If God keeps the stars on time He will never be late in coming to help us.

Trees may say to us, "Be a blessing to all of those around you as we are."

Ask the Juniors to look for things out-of-doors this week that can teach them something about God.

A Christian's Difficulty with Evolution

BY DR. CLARENCE E. MACASTNEY

(Continued from last week)

The evolutionary theory of man's history and nature is incompatible with the Christian view of man. We cannot press too narrowly into the majestic sentences of the first chapters of Genesis. No doubt, there is in those grand sentences a world of truth which the mind of man has not yet comprehended. But one thing at least is made clear, and that is that there is a gulf fixed between man and the whole creation under him. It is written, God said, Let the earth bring forth grass, herb, fruit, and the living creature, "after his kind;" and, "Let the waters bring forth abundantly the moving creature that hath life." All these, we are told God made "after his kind." But the appearance of man on the earth is prefaced with this saying, "Let us make man in our own image, after our likeness." That fixes a gulf between man and the whole creation. Evolution makes the difference between man and the rest of creation, a difference of degree, of time. The Bible makes the difference one of essence, of being. Both conceptions of man cannot be true, and they can never be reconciled until you can make the east meet the west and reconcile light with darkness. A professor in one of our high schools recently commenced his course in science by asking his class how many believed the Bible story of the creation of man. About two-thirds of the class held up their hands. The teacher then said,

"Before I am through with this course none of you will believe the Bible story." He was an evolutionist, and an honest one, who said plainly, what every man knows, that the Biblical account of man and the evolutionary account of man are irreconcilable.

Evolutionists now and then cite a fragment from St. Augustine as lending favor to evolution. I have read carefully the chapter on creation in the City of God, and I challenge any theologian or scientist to produce a single sentence of Augustine which would show that he did not believe that man was created in the image of God, unique in his origin and in his nature. Dr. James McCosh, famous logician and Princetonian to whom the evolutionists sometimes make their appeal, delivered his lecture on Christianity and Positivism after the appearance of the Origin of Species, but before the appearance of The Descent of Man. But in the appendix to the published lectures, Dr. McCosh reviews The Descent of Man, and after sketching the Darwinian theory of human nature, says, "I confess I shrink from it. The very circumstance that man has a consciousness of something within which separates him from the brutes, that he claims to have a higher origin, is a consideration of some value in determining the question.—The Scriptures are supported by a body of evidence, external and internal, which those who have weighed it believe to be far stronger than the proof that can be adduced in favor of the hypothesis of man being produced by natural selection." He very pertinently reminds Darwin and the after-Darwins, that it behooves them to be less dogmatic in their assertion of the brute inheritance of man "till we can find a monkey on the earth capable by domestication, or otherwise, of producing a man." If the evolutionary theory of man's origin and nature is true then we must of necessity revise the sublime affirmation of the Eighth Psalm, "Thou hast made him a little lower than the angels," and make it read, "Thou hast made him a little higher than the ape."

EVOLUTION AND SIN

Evolution is incompatible with the Christian view of Sin. Christianity offers itself to the world as a remedy for sin. It is decisively a religion of redemption from sin. But according to evolution the remedy is superfluous, for man is not a sinner. The doctrine of the fall of man, the first man, and every man after him, is fundamental to Christianity. If Christ died on the Cross for our sins, it must have been because we are all sinners. But according to evolution nobody is a sinner any more. In

many of our Protestant Churches this idea seems to have been adopted, and hence the decline of the preaching of the Gospel of salvation from sin.

The great Augustine, whose name evolutionists now and then invoke, is distinguished in the history of theology for one thing above all else, and that is his emphasis upon original sin, that the first man broke the law of God and thus introduced a fatal poison into the race, that we all come into the world with the taint of original sin, and so are under the condemnation of God. To cleanse us of our guilt and release us from the condemnation of God's holy law, Christ came and made satisfaction for our sins on the Cross. He supplies the sinner with righteousness, justification, in the sight of God. There is no genuine Christianity without this doctrine of sin. The popular Christianity which leaves it out is a grotesque counterfeit and caricature of the Christianity of the Bible and the historic Church.

But evolution cannot fit in with this doctrine. It is inconceivable that a creature inevitably developing from sea quirt, saurian, hyena and ape, should sin or fall. They tell us over and over again that "man has not fallen, but risen." Conscience is only the precipitate of custom, or the habit of the flock, herd or social group. We are nothing but a bundle of characteristics derived from our brute progenitors. To illustrate this I quote two of the best known of the so-called theistic-evolutionists. In his Destiny of Man John Fiske says, "This original sin is neither more nor less than the brute inheritance which every man carries with him." And Sir Oliver Lodge in his Science and Immortality says, "As a matter of fact the higher man of today is not worrying about his sins at all, still less about their punishments.—As for original sin, or birth sin, or other notion of that kind, by which is partly meant the sin of his parents, that sits lightly upon him. As a matter of fact it is not existent, and no one but a monk could have invented it."

—By Courtesy Ladies' Home Journal.

(To be continued)

FRIDAY, JULY 16. *We know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8:28.*

Not a spot of sin remains

Where His blood availeth;

Not a battle can be lost

When His power prevaieth;

No good thing will He withhold,

Not a promise faileth!

—Lucy A. Bennett.

Sabbath School Lesson -

—By Prof. Arthur Calhoun

Lesson for July 11, 1937

God Provides a Leader

Exodus 2:1-22; 3:1-12

GOLDEN TEXT: *Come now therefore, and I will send thee.*—Exodus 3:10.

The plight of Israel in Egypt seemed to belie Abraham's faith and sacrifice. A nation of slaves can build cities for the master, but they can not build the "city with foundations." If the vision and the dream are to come true, there must be an emancipation. Hence the appearance of Moses, the abiding symbol of unsparring revolt and of organized freedom.

It was fitting that Moses should be a child of the enslaved people; just as it was fitting that the "one like unto" him should be the Son of Man. It was fitting that he should enjoy all the privileges of the master race that he might put them at the disposal of his exploited brothers. It was fitting that he should be brought to an irrevocable decision in behalf of the conquest of freedom. It was fitting that he should achieve spiritual insight, comprehensive vision, and a final commitment to the arduous task.

Through the generations, men that have followed in the steps of Moses have been the makers of history, and we profess an ardent admiration for their devotion, their heroism, their fidelity. Seldom, however, are we willing to face up to all the implications in their broad careers. Thus we have idolized Wendell Phillips in connection with his campaign against chattel slavery; but very few of us know anything about his far more challenging and dramatic activity of later life against the capitalistic forces that captured the nation under cover of the war for the Union. We have idolized Francis Willard for her service to the cause of temperance, but few of us have ever read her final presidential address in which she called for a complete social revolution and the establishment of a world commonwealth or brotherhood and justice.

One may even go farther and suggest that most people that pay lip service to the memory of the great deliverers are indifferent to the tasks of emancipation waiting to their own hands. "A conservative is the worshiper of a dead radical," and colorless people of a later day get illicit satisfaction from their professions of reverence for men that hazarded everything for the great cause.

The world insists, however, on having compelling leaders, and if Christian ranks

The

COVENANTER WITNESS



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NUMBER 1

A Thought for Each Day

SABBATH, JULY 18. *Come, Lord Jesus!*
Revelation 22:20.

Today the want of this dying world is Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessings for us, is Jesus. A personal Jesus accepted is salvation. A personal Jesus obeyed is sanctification. A personal Jesus trusted is perpetual joy. A personal Jesus possessed is our only power. Without Him all preaching is empty clamor. Without Him all church machineries but idle clatter.—Theodore L. Cuyler.

MONDAY, JULY 19. *There salute thee
Epaphras, my fellow prisoner in Christ
Jesus Philemon 23.*

He sent a message of love to Philemon. Messages of greeting and affection mean much to those whom we would help. Particularly are they an untold comfort to those who are sick, to shut-ins, and to prisoners. He is fulfilling the will of Christ who takes time to write a little letter to those who are lonely and sad and shut away from the world.—Floyd W. Tomkins.

Life

Life is too brief
Between the budding and the falling leaf,
Between the seed time and the golden sheaf,
For hate and spite.
We have no time for malice and for greed;
Therefore, with love make beautiful the deed;
Fast speeds the night.

Life is too swift
Between the blossom and the white snow's drift,
Between the silence and the lark's uplift,
For bitter words.
In kindness and in gentleness our speech
Must carry messages of hope, and reach
The sweetest chords.

Life is too great
Between the infant's and the man's estate,
Between the clashing of earth's strife and fate,
For petty things.
Lo! we shall yet who creep with cumbered feet
Walk glorious over heaven's golden street,
Or soar on wings!

—W. M. Vories.

He wants you to keep it pure and beautiful.

Train your servants so that they will do honor to you as a prince or princess. May your eyes look only on things clean, pure and beautiful, so that the pictures in your home will inspire and uplift you. May your eyes learn to see the needs of other people so that the foot servants and the hand servants may help. May your eyes learn to look for happy, pleasant things and not to see the things that might make the prince cross or impatient.

Our ear servants must be well trained. They must listen to the good, the beautiful, the true. If our ears gather up other things it will be hard for us to live like children of the King.

What faithful servants our feet are! They take us out to play when we need rest from our work, fresh air and sunshine to help build our houses a little stronger. They take us when our eye servants have seen a place that we could help or ear servants have heard a mother calling. Someone has said, "Always send them on errands when you pray." After you have asked your Heavenly Father for something, maybe your foot servants can help in answering your prayers.

What wonderful help our hand servants are to us! They are always obedient. The Bible says, "Whatsoever thy hand findeth to do, do it with thy might." Our hands are useful in getting things for us that we need in building and repairing our body homes. Best of all our hands can do real service for our Heavenly Father. Even giving a cup of cold water in Jesus' name is a valuable service in God's sight.

The hardest servant to manage is the tongue. James calls it an unruly member. "Therewith bless we God, even the Father, and therewith curse we men." The prince or princess who has that servant well trained should be happy indeed. The well trained one will speak only kind, helpful, true words. But, alas, how many ill-trained servants we have seen that were saucy, contrary, complaining, whining, untruthful, or even profane.

Then our most valuable servant is our conscience. When we do our Father's will it praises us; but when we do wrong it makes us know it and we feel guilty. Our conscience learns from the Bible what is right and wrong and then is a guardian for us, helping us to do the right things.

Your house is a magic house too, for when you do something just to please yourself, forgetting other people, the walls of your house seem to come closer together and this selfishness makes your

house smaller. Every time that you do some noble, unselfish thing your house grows grander and more beautiful. Some day the King's children will have "houses not made with hands, eternal in the heavens."

(Develop the idea of the wonders of this house of the body if desired: the nerves, the telephone system: the framework, the bones; the pump, the heart; the great fluid system, that cleans, nourishes and repairs, the blood; musical instrument, the vocal chords; ivory doors, the teeth; lungs, the ventilating system, etc.)

Bible references: Eye—Job 28:10b; 29:15; Ps. 15:4a; 19:8; 119:18; Eccl. 2:14a; Isa. 33:17; Hab. 1:13; Matt. 5:29; 13:16.

Ears—2 Sam. 7:22; Prov. 21:13; Rev. 2:7; Ps. 40:6.

Feet—1 Sam. 2:9; Ps. 18:36; 56:13; 116:8; 119:105; Job 29:15; Prov. 4:26; Isa. 52:7; Luke 1:79; Eph. 6:15.

Hands—1 Sam. 23:16; Neh. 2:18; Ps. 24:4; 90:17; Prov. 19:24; Eccl. 9:10; Isa. 56:2; Acts 29:34; 1 Thess. 4:11; Jas. 4:8.

Tongue—Ps. 34:13; 1 Pet. 3:10; Prov. 10:20; 12:18; 31:26; 12:19; 15:4; 18:21; 21:13; 25:15; Jas. 1:26; 3:5, 6, 8.

Conscience—Gen. 42:21; Matt. 27:3; John 8:9; Rom. 2:15; 1 Tim. 1:19; 4:2; 2 Tim. 1:3; Heb. 9:14; 10:2, 22; 13:18; 1 Pet. 3:16; Acts 24:16; 2 Cor. 1:12; Titus 1:15.

A Christian's Difficulty with Evolution

BY CLARENCE E. MACARTNEY, D. D.

(Concluded)

EVOLUTION AND THE CROSS

With such an abandonment and denial of the Christian view of sin, it is inevitable that the central doctrine of the Christian religion, the forgiveness of sin, the Atonement, should be the next to go. In the faith and teaching and preaching of many so-called leaders of Christian thought the Atonement has already gone. What is more common than to hear the Christian idea of the Atonement denied or ridiculed in a Christian pulpit? Yet if we are not sinners, we have no need of forgiveness, and Christ died in vain. Calvary was too costly a remedy. The evolutionary preachers see the logic of this, and so they proceed in an extraordinary way to evacuate the death of Christ of its sacrificial and atoning significance, and make it just the highwater mark in the law of vicarious suffering which runs through the universe. Christ is an example, not a sin offering.

EVOLUTION AND THE MORAL ORDER

With the abandonment of the doctrine

of sin there goes the breakdown of the moral order. The world today, and a large portion of the Church, is running on the spiritual and moral capital of past generations. But even now we see much of the terrible fruitage from the sowing of the dragon's teeth of evolution. We see it in the growing conviction among our young people that the moral ideals and principles of the older generation have no binding authority. We see it in the ghastly ravages of divorce, slowly disintegrating the American home. We see it in the appalling laxity of the relationship between the sexes, the sure forerunner of the breakdown of civilization. We see it in the nation wide renaissance of paganism, the worship of pleasure and power, well named in the Apocalypse, the Worship of the Beast. We see it in the almost complete dechristianization of our great universities, a more truly pagan institution than which it would be hard to imagine. We see it in the sad secularization of our Protestant Churches. And if all this we can see today, in our own generation, a decline of faith in God and the hereafter, a crumbling in the public morality, then what will it be fifty years hence, when the leaven of evolution has had another half century in which to work? If this has happened in the green tree, what will it be in the dry? After us, the deluge!

EVOLUTION AND CHRIST

Evolution and the Christ of the Christian faith and the Scriptures are incompatible. The Incarnation, the Atonement, the Resurrection, are the three doctrines without which there can be no Christianity. No one of these can be held if evolution is true. By the Incarnation we mean that God became man in Christ. But if man is only a developed beast, then we must hold that the Eternal Son of God was incarnate in what had once been a beast, a reptile, a cell. The evolutionist sees this, and calmly dispenses with the Incarnation by making Jesus the flower of humanity, the highest product of development. In either case, the Christian doctrine of the Incarnation is gone.

We have already seen how with the abandonment of the Christian doctrine of sin, the atonement, the cross, becomes superfluous, and the death of Christ must be given a purely naturalistic meaning, such as an example of benevolence or obedience. The particular thing in the Cross which cannot be reconciled with evolution is that Christ bore the sins of man, that is, that He died, literally, "for," "in the place of," man. Evolution, which knows nothing of guilt, knows still less of substitution, of the guilt of sin being taken away by another. It knows only that whatsoever

a man soweth that also shall he reap. The Christian addition to that great moral law, namely, that Christ takes the sinner's place and clothes him with his robe of righteousness, evolution both denies and derides.

At the hands of the evolutionist the Resurrection suffers a fate not less disastrous than does the Incarnation and the Atonement. Evolution knows nothing and believes nothing of a body being raised out of the grave. But the Christian Church stands or falls, and its great hopes for the race, stand or fall, with the fact that on the third day Christ rose again from the dead, declared to be the Son of God with power, by the resurrection from the dead. But this is a miracle, the intervention of a higher power, and that evolution cannot allow. All that it can allow are the potencies and tendencies lodged in the original protoplasm. The Christian evolutionist tries to hold on to some kind of a theory of the resurrection; but about the best he can do is to say that in some way the disciples were convinced of the continuing life of Jesus. But that is not the doctrine of the resurrection, not the doctrine that changed the despairing disciples into moral heroes and turned the stream of history into new channels.

QUENCHES HOPE

Evolution is the death of hope. It is fatal to our great social hopes of progress and the coming of the Kingdom of God. The only standard of its measurement is that of countless aeons of time. Even so, it gives us no sure hope for the progress of mankind. Hear these words of the great French entomologist, Fabre: "To what an ideal height will this process of evolution lead mankind? To no very magnificent height it is to be feared. We are afflicted by an indelible taint, a sort of original sin, a state of things with which we have nothing to do. We are made after a certain pattern and we can do nothing to change-ourselves. We are marked with the mark of the beast, the taint of the belly, the inexhaustible source of beastiality."

Evolution not only destroys the hope of social progress; it sadly dims, if it does not altogether quench, the hope of life after death. Evolution deals only with processes of natural life. After death it knows nothing and can suggest nothing. Its logical creed is, "Let us eat and drink, for tomorrow we die." In his *Thoughts on Religion*, the distinguished English biologist, George John Romanes, author of *Darwin and After Darwin*, has a chapter on the *Influence of Science upon Religion*. In this he says, "I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' is a desirable

substitute for the waning splendour of the old. I am ashamed to confess that with this virtual negation of God the universe has to me lost the soul of loveliness; and although from henceforth the precept to 'work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed that once was mine, and the lonely mystery of existence as I now find it,—at such times I shall ever feel it impossible to avoid the sharpest pangs of which my nature is susceptible. For whether it be due to my intelligence not being sufficiently advanced to meet the requirements of the age, or whether it be due to the memory of those sacred associations which to me at least were the sweetest that life has given, I cannot but feel that for me, and for others who think as I do, there is a dreadful truth in those words of Hamilton,—Philosophy having become a mediation, not of death, but of annihilation, the precept KNOW THYSELF has been transformed into the terrific oracle of Empedocles, 'Mayest thou never know the truth of what thou are'."

Like many another, the influence of the old and beautiful Christian doctrines proved stranger with Romanes than the seductive spell of evolution, and shortly before his death he returned to full communion with the Church of Jesus Christ. But what hope of such a return can we hold out for those of the younger generation of today, and the generation of tomorrow, who, unlike Romanes, are growing up with no acquaintance with or belief in the doctrines of Christianity? What wonder is it that the distinguished psychologist who interrogated the one thousand American scientists discovered that less than one-half believe in immortality!

These, then, are some of the difficulties which rise in my mind when I place the evolutionary hypothesis alongside the Christian revelation. These are difficulties, too, which no scientist on the one side, and no theologian on the other side has ever been able to reduce or reconcile. Where such reconciliation has been claimed, an examination at once discloses the fact that either the actual conclusions of the evolutionary hypothesis have not been accepted, or, the vital and distinctive thing in the Christian doctrine has been abandoned. The latter is more often the case. The Christian who accepts evolution invariably is one who holds in a very loose and vague way the grand doctrines of the Gospel. The "seductive romance of evolution" has un-

doubtedly cast its spell over the whole field of thought today. But the courageous and thoughtful Christian will not be influenced by the wide popularity of the evolutionary idea, for he will remember that Christianity is not to be moulded and controlled by the thought of the world, but to control it and dominate it. Until evolutionists, and those who claim there is no discrepancy between this hypothesis and the pure doctrines of the Gospel, can answer these questions about God, the soul, sin, atonement, conscience, and life to come, there will always be a considerable number of intelligent Christians who cannot, at one and the same time, be evolutionists and Christians. When these difficulties are raised, it certainly is no solution merely to surrender the Christian doctrine which stands in the way. That is not reconciliation, but abandonment of faith.

Louis Pasteur, the reverent, believing, French scientist once said, "Everything grows clear in the reflections from the Infinite. The more I know, the more nearly is my faith that of the Breton peasant. Could I but know all, I would have the faith of the Breton peasant woman."

The real obstacle in the way of faith is not our required knowledge, but our lack of knowledge. Could we but know all, the doubts which trouble us would pass away like the mists of the morning, before the advent of the sun.—Printed by special permission from the *Ladies' Home Journal*.

TUESDAY, JULY 20. *Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God. Romans 12:2.*

A man once said he did not like all this talk about conformity to Christ. He was satisfied to know that he was saved and on his way to heaven. His friend replied, Is God satisfied?—J. Stuart Holden.

WEDNESDAY, JULY 21. *Look not every man on his own things, but every man also on the things of others! Philippians 2:4.*

Let me give you a rule in life for awakening your love and sympathy: First put yourself in the other person's place, then try to help him!—D. L. Moody.

THURSDAY, JULY 22. *I have commanded the ravens . . . I have commanded a widow woman . . . 1 Kings 17:4, 9.*

If we are where God wants us to be He will see to the supply of our need. It is as easy for Him to feed us by the ravens as by the widow woman. As long as God says, Stay here, or there, be sure that He is pledged to provide for you!