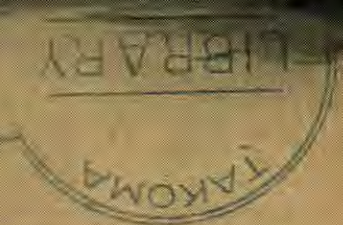


SIGNS OF THE TIMES

FOUNDED 1874



the flight of TIME



TOPICAL
Airmen loading a belt of ammunition into the machine gun of one of Britain's "Spitfire" pursuit planes.



GRIM FOREBODINGS

IN THE years immediately following the Great War of 1914-18 it was almost universally believed that the long-hoped-for era of world peace and brotherhood was about to begin. With the founding of the League of Nations and the convening of the World Disarmament Conference hopes ran high that earth's golden age was at hand. Though fears were not completely removed, there was a spirit of buoyancy and optimism about, and many a preacher made much of the text about beating swords into plowshares.

All that has gone now. It seems like a fast-vanishing dream. Some even find it difficult to admit they ever held such views.

Certainly the world outlook has completely changed, and with a suddenness that is startling and ominous. Preachers of peace have changed overnight into prophets of doom. The air is full of grim forebodings.

Not only have leading statesmen warned us of tragic days ahead, but some of the greatest writers in the Old World and the New have boldly heralded impending calamities of incalculable proportions.

Not many weeks ago the Atlanta Con-

A Survey of World Events

by the EDITOR

stitution, one of the most respected organs of the South, published the following striking passages in its editorial column:

"Never before in all the history of civilized man, has the world faced a future so dark and ominous. These . . . are days to try men's souls. It has devolved

upon our generation to bear the heaviest burden that has yet descended upon the spirit of humanity.

"It seems as though we are witnessing the blood-red dawn of Armageddon. The armies of the great nations, equipped with fearsome weapons of wholesale death, face each other in that pause which comes before disaster supreme. Women and children, old men and boys, wait within homes no longer secure for the blasting death which may descend,

U. S. Ambassador to China, Nelson T. Johnson, negotiating one of the steep hills in Chungking in the only form of "taxi" available.

INTERNATIONAL



momentarily, from the once serene skies. The people look to the heavens no more for succor, but cower in fear of the brutal death which lurks behind the clouds.

"He who prophesies the complete eradication of civilization as we know it is no longer regarded as a fanatic alarmist; his words are heard with the foreboding that they may well be true."

Reading on in this same editorial, we were glad to find this word of faith and hope:

"Yet, through all the dark that enshrouds the world, there gleams one ray of hope, a light yet shining, which signals to all those with faith in right, in freedom, in decency, and in God.

"Despite those, drunk with power, who have sought to make brute force the sole arbiter in man's disputes, we still believe that honor and truth, human liberty and human faith, must triumph in the end. By the very God in whom we put our trust, no matter by what name we know Him, we stand firm in our faith that right must win and the forces of deceit and cruelty and evil eventually be crushed. . . . Armageddon may be upon us. But after Armageddon it was written: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.'"

An unusual newspaper editorial, to be sure; but the writer is correct both in his description of the present situation and in his expectations for the future.

The days ahead are gloomy indeed, ugly as "the blood-red dawn of Armageddon." Civilization is in danger of "complete eradication." Supreme disaster threatens. As the *Signs of the Times* has so frequently and consistently demonstrated from the Scriptures, the situation, from a human standpoint, could hardly be worse. Yet truth will triumph. Goodness will win. This is the great message of the Bible. It is the glorious, sustaining, comforting assurance of the Christian gospel.

Grim forebodings there may be in abundance; but, in the midst of them, and all about them, glows the light of the promises of God. "The meek shall inherit the earth." "The saints shall take the kingdom." "Behold, I make all things new."

Dark as the situation may be, we are not to lose heart. God will not fail to keep His word. And deliverance is at hand.

OUR COVER PICTURE

Overlooking the bridge in Concord, New Hampshire, stands this bronze figure of the Minuteman, commemorating the prompt response to the call of duty by the "Minutemen" of 1775. Happy are those who respond with equal alacrity to the call of Christ today.



INTERNATIONAL

In this Boeing No. 2 plant, in Seattle, bombing planes known as "Flying Fortresses" are produced at the rate of one every four working days.



SO numerous are clairvoyants and soothsayers in Washington, D. C., that the House Committee in charge of District of Columbia affairs has expressed itself as desirous of investigating the activities of "spiritualists, fortunetellers, phrenologists, palmists, crystal-ball gazers," and like dealers in the occult.

Despite rigid restrictions and a high licensing fee, there are twenty-two licensed fortunetellers in the District, and no one knows how many others, who, for a consideration, will confidently offer to tell what the future holds.

This lure of the future is by no means confined to Washington. All over the country thousands of people, perplexed by the confusing trend of world affairs, are frequenting clairvoyants of one kind or another in the hope of finding an answer to their questionings.

Along the nation's highways today the advertising signs of spiritists, palmists, and various orders of soothsayers, are becoming increasingly familiar. These enterprising and entirely unscrupulous people are capitalizing on the craving in every human heart to know in advance what is going to happen next. The present distressful condition of the world gives them their supreme opportunity.

Yet to expect that any man or woman can unveil the future with any degree of certainty is a vain hope. Mercifully, God has kept this secret to Himself, revealing only what is good for us to know. What

information He has for us will be found in the Bible.

Well did the prophet Isaiah say: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living [should they seek] to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20.

Fortunate indeed is the person who trusts the Bible; his confidence in this word of God will keep him from many a foolish venture and many an unwise deed. Certainly no one who believes in this Book will ever want to visit the darkened rooms of spiritist mediums, and other spurious clairvoyants, seeking for light. There is no light there!

The Bible, with its astonishing prophecies relating to our times, tells us all we need to know of the future. It paints the picture so clearly that none need misunderstand it. It tells us what is coming next, how mankind will emerge from its present chaos, how the new world order will be established, which side will be victorious in the long struggle between right and wrong, and who will be the next world ruler. It tells what happens after death, and reveals the truth about hell, purgatory, and future punishment; in fact, it answers all the questions about the future that are uppermost in people's minds today.

When there is a Book at hand that speaks so clearly and definitely upon these important matters, it is sheer waste of time and money to resort elsewhere for information.

Let us trust the Bible. "To the law and to the testimony!"



PEOPLE

Preparing for HEAVEN

The Fruitage of God's Last Message

by LEON A. SMITH

THE prophet John, in vision on the Isle of Patmos, looking down the centuries to the time when Christ's return to earth would be at hand, beheld a company of people set apart and separated from all others in the world, and spoke of them in these descriptive words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

True Christians are "the salt of the earth" and "the light of the world." Matthew 5:13, 14. If there is one thing that is needed in our world above all others, it is godliness in the lives of men and women; a manifestation of the power of God to save people from their own sinful natures; a demonstration of the virtues of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," which are the fruit of the Spirit working in human lives.

If all people in the world, or a majority of them, possessed these traits, there would not be the chaotic conditions now existing among the nations, which are filling the hearts of men with fear, and causing them to despair of better things for the future.

Scripture prophecy, descriptive of conditions to be prevalent in society in the latter days, states that those times would be "perilous," because "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; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

These sad deficiencies of character, be it noted, will exist in connection with the forms of godliness. They will, in other words, exist within the church as well as in the world.

That this is not an exaggerated picture of present-day conditions any person knows who takes the trouble to read the news columns of the daily papers. The lack of the power of godliness in the popular religious bodies of today is shown by efforts to augment their power by combines, to give them the added weight and political influence of greater numbers. They seem to have forgotten that Christ, whom they profess to follow, declared that "all power is given unto Me in heaven and in earth." Matthew 28:18.

Because of the lack of this power in the Christian church, it has come to be generally believed that Christianity is no more than a profession, with accompanying forms such as churchgoing and other religious observances; and that any power beyond what these represent does not exist.

Happily, this is not a correct conclusion, however much conditions may seem to warrant it. There are some in the world—a goodly number in the aggregate—whose lives do not deny the power of godliness, but testify to its reality.

Real Christianity has not perished from the earth, and will not while Christ remains the sinner's advocate and source of spiritual blessing. God is sending to all nations and peoples of the earth a message that makes provision for the spiritual emergency resulting from the fact that the world has forgotten Him. This message is: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

God's word does not return to Him void, He declares. It has effect. It finds acceptance among its hearers; not by the many, it is true, but by some among all nations. It is not a popular message that it brings; but there is in it, for those who accept it, the remedy for the spiritual declension that is separating the world from God.

This message calls for a separation from the world and a return to the knowledge and worship of the true God, the Creator of heaven and earth. It begins with the words: "Fear God." The fear of God is an effective restraint upon evil. Men do not become reckless in transgression when they have the fear of God before their eyes. The trouble with men today is that they have forgotten God, and the fear of divine wrath and of punishment for sin is removed from their minds. Only human restraints are left to keep them in the pathway of right doing.

This message also calls the attention of mankind to the great and solemn truth that God will judge the world, and that all men must stand before Him in that great day, and there meet the decision that will fix their eternal destinies for weal or for woe. This is truly a sobering thought. Every individual must give account of all the deeds of his life, standing alone in the great judgment court before the throne of God.

This message began to go to the world at the divinely appointed time, which was at the ending of the prophetic period of 2300 days—prophetic "days" being literal years—of Daniel 8:14. At that time, the prophecy states, the "sanctuary" would be "cleansed." Careful study of the subject of the sanctuary and its cleansing brings the conclusion that the sanctuary of this prophecy is the sanctuary in heaven, "the true tabernacle, which the Lord pitched, and not man" (Hebrews 8:2); and that the cleansing of the sanctuary is the work of separation between the righteous and the wicked, by the examination of their life records in the books of heaven and the action taken as called for in each case, either by blotting out of sins or of names from the book of life.

(Continued on page 14)

DO YOU Hunger and Thirst for Righteousness?

by
LEONORA
LACEY
WARRINER



*A Longing That
Shall Be
Satisfied*

RECENTLY I have been reading something about the geography of Palestine. As I read of great stretches of dry and barren land where no cooling streams water the parched earth and no green vegetation relieves the bleakness of the landscape, I was impressed with what the words, "hunger and thirst" must have conveyed to the minds of the men who listened to the Master that day when He said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

It was no empty social gesture that made it the custom for dwellers in the East to offer meat and drink to all travelers. Too often, in their slow journeyings over the desert, men suffered acutely from hunger and thirst, their food and water having given out before they reached their destination.

Few of us in this favored land, with its too-frequent opportunities to eat and drink to excess, know the true meaning of the words. Hunger is defined as "a craving, desire, or urgent need for food;" while thirst likewise carries the thought of being eagerly desirous, longing or craving for something to assuage and relieve a parched and distressful feeling.

Few of us have really had that experience, and the words of the Master on this and other occasions lose some of their force and beauty unless we put ourselves in the place of those who listened to Him that day, many of whom knew what it was to travel weary miles through barren land, far from life-giving waters, where food and water were scarce alike for man and beast. From Perea and Decapolis, from Idumaea and the Phoenician cities of Tyre and Sidon, as well as from Jerusalem and all Judea, they had gathered to hear the

new Teacher. And, as they listened, they well understood what He was trying to convey to them when He spoke of hunger and thirst.

As I write, I think of a friend of mine, —a physician now in this country,—who, years ago, was banished from his native land because of his faith. After long months of imprisonment, he escaped into a neighboring country, coming later to America. Many years have passed since then, but even today he cannot bear to see the slightest portion of food or drink wasted; he, too, had learned what

hunger and thirst meant when, during the agonizing days of his escape, he had been forced to drink water wrung from dirty rain-soaked clothes, and to chew old pieces of shoe leather in a desperate effort to sustain life.

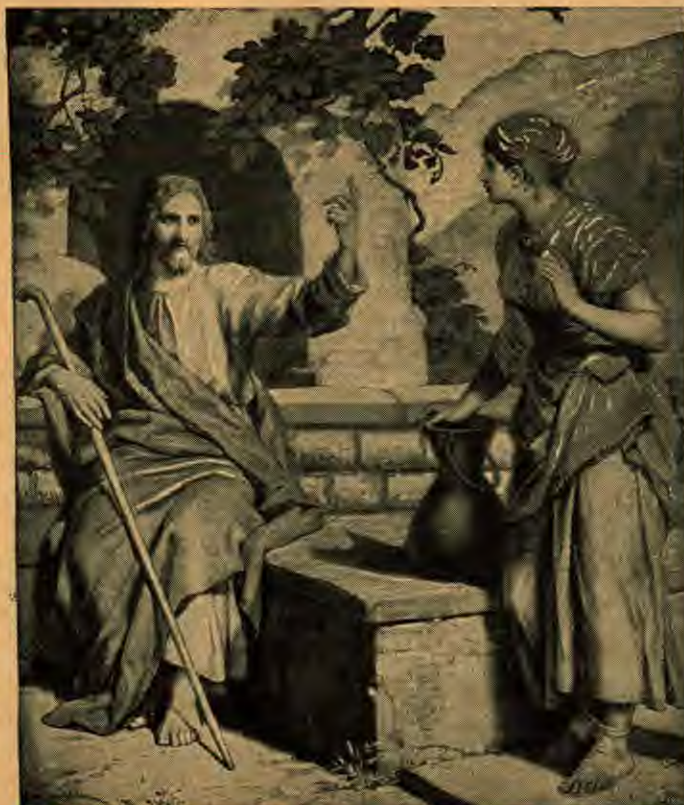
But this hunger and thirst of which Christ was speaking was not a physical need for food and drink; it was a hungering and a thirsting for righteousness. Just as truly as we need food and water for physical life, just so truly must we have spiritual food for the sustenance of our souls.

"Righteousness" was a familiar word to the Jews. Isaiah alone had mentioned it in his writings fifty-odd times. It is interesting to note that in the Bible as a whole, "righteousness" is spoken of almost three hundred times, while the word "righteous" is mentioned about two hundred times. Any subject that is given so much importance in the Scriptures is surely worthy of our study.

Let us look at a few of the references I have mentioned. Isaiah wrote: "Look unto Me, and be ye saved, all the ends of the earth. . . . Surely, shall one say, in the Lord have I righteousness and strength." Isaiah 45:22-24. In the Psalms it says: "Righteousness and judgment are the habitation of His throne." Psalm 97:2.

This righteousness for which the children of God are to hunger and thirst is not to be won by self-striving; it is freely given to those who will accept Him of whom it was written: "This is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jeremiah 23:6. Again it is written: "Their righteousness is of Me, saith the Lord." Isaiah 54:17. This is the righteousness of which Paul wrote to the Philippians: "I count

"Whosoever drinketh of the water that I shall give him shall never thirst." John 4:14.



(Continued on page 18)



A MIGHTY MASQUERADE

*How True Christianity Has Been
Counterfeited by an Unscrupulous System of Falsehood*

by CARLYLE B. HAYNES

GALLOWAY

THE curse of the world is sin. From the beginning of sin it has been the purpose of God to destroy it.

He has made His plan, established His process, perfected His method, and is carrying on His work of destroying sin.

How He destroys sin now, by removing it from the sinner, is clearly revealed in the types and shadows of the Old Testament, and in the atoning sacrifice of Christ as recorded in the New Testament.

How He will ultimately rid the earth of sin is definitely foretold in the prophecies of the Bible.

This work of dealing with sin, disposing of sin, removing sin from the sinner, destroying sin, and utterly driving it from the universe, while saving the sinner, has been, and is, the chief work of God from the time that sin began.

It was the chief work of Christ in His coming into the world, in His incarnation, ministry, death, burial, resurrection, and ascension to heaven, and is now in His intercessory and mediatory priesthood in the heavens.

In dealing with sin in order to destroy it, and in dealing with it in order to separate the sinner from it, a system of sacrifices and mediation and priesthood was required.

Such a system is set forth in the Old Testament in type and shadow; and in the New Testament these find their fulfillment in the expiatory sacrifice and mediatory priesthood of the Lord Jesus.

The supreme work of our Lord for man is this work of mediation for sin. It is just here that a false system has been interposed, counterfeiting the work of Christ. And this has been substituted for the gospel work of mediation.

It has been pointed out that the prophecy of Daniel 8 brings to view a power antagonistic to God and His truth and people. In verses 9-12, and the explanatory passages, verses 21-25, this antichristian power is described in detail.

The marked characteristic of this power is its daring assumption of divine prerogatives.

Not content with having "waxed great, even to the host of heaven" (the people of God), and having cast down to the ground and stamped upon "some of the host and of the stars" (leaders of God's people), it dares to magnify itself "even to the Prince of the host" (Christ Himself).

The very height of daring, however, is foretold in the statement that this power would take away from Christ "the daily sacrifice."

It is the special work of Christ in behalf of fallen men, as their great high priest, to minister pardon and grace.

Our True High Priest

As He is their advocate with the Father, One who "ever liveth to make intercession for them," it is the privilege of every man to "come boldly unto the throne of grace," that he may obtain mercy. Hebrews 7:25; 4:16; 1 John 1:9.

The most precious heritage of Christ's followers is this privilege of a personal, intimate relationship with Christ as their high priest.

"Truly our fellowship is with the Father, and with His Son, Jesus Christ." 1 John 1:3.

What greater affront, therefore, could be offered the Son of God than to conceal from men this great privilege of access to Him?

What greater substitution of the false for the true could be possible than that which leads men to look to their fellow men for pardon and grace?

What greater counterfeit of Christianity can be imagined than a system that directs its adherents to confess their sins to a fellow mortal, and to receive from a human, sinful priest, so-called absolution?

Is not this taking away from Christ His mediation in behalf of men? Is it not attacking the very heart of His ministration for sinners?

The sanctuary in which our true High Priest ministers, the only priest ever appointed by God to remove sin, is in heaven. Hebrews 4:14; 8:1.

The only mediatory Priest of the new covenant is in heaven.

The only intercessory Priest who can forgive sin is in heaven.

To that sanctuary and to that Priest sinners should look for forgiveness and salvation, and to no other.

Only that Priest, in that sanctuary, can deal with, and dispose of, and give absolution for, the sins of men. Any other absolution is a fraud.

Any system of priesthood on earth is a counterfeit system. It cannot provide those it pretends to serve with anything but a false, spurious absolution.

It places the souls of men in positive jeopardy. It only deceives and ensnares.

It offers the sinner an absolution that it can never supply, thus interposing itself between the sinner and his only Saviour.

And, in doing this, it substitutes for the mediatorial work of Christ a purely man-made system that can never take away sin.

Satan has done his work of deception

well. He has perfected an excellent counterfeit. There is nothing true in the gospel of Christ that he has not duplicated in his counterfeit system.

As in the gospel there is a true God, King of all the heavenly universe, glorious in power and might, omnipotent, omnipresent, and omniscient, so there is in the counterfeit system a false god, even the "man of sin" and "son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 4. But in order that this substitution of the false for the true may not become too apparent, the title, "vicar of God," has been invented.

Christ the Only Mediator

As in the gospel there is a true Saviour, who can save to the uttermost all who come to God by Him, who laid down His own life that sinners might be saved, so there is in the counterfeit system a counterfeit savior who, in order that the false may not appear to be departing too far from the genuine, is closely identified with the real Saviour as His mother, and prayers are ordered to be directed to her. And since His mother is dead and in her grave and He is living and at the right hand of God, a dead savior is presented to men in the place of a living Saviour.

As in the gospel there is a true mediator between God and man, Himself both God and man, through whom all blessings that have ever come to man have been given, and who is now our only advocate with the Father, so in the false system there is a counterfeit mediator, again "the mother of God."

As in the gospel there is a true foundation for the faith of the Christian, which is the word of God, as revealed in the Old and New Testaments, which is the inspired and authoritative revelation of the will of God to man, and this, and this alone, covers the religion of the church of Christ, so in the false system there is a counterfeit foundation, consisting of the Bible together with tradition—tradition to be accepted as the safer of the two; the Bible being used only when it is first interpreted by the priest and the church.

As in the gospel there is a true vicegerent, or representative, of Christ on earth, which is the Holy Spirit, the third Person of the Godhead, who has been sent into the world to lead men into all truth and to convict of sin, so that while Christ is in heaven as the real head of the church the Holy Spirit takes His place on earth, so in the false system a counterfeit vicegerent of the Son of God is set up on earth, even he who has assumed the position without any author-

ity at all, and yet who claims to speak with authority for Christ.

As in the gospel there is a true sanctuary, "which the Lord pitched, and not man" (Hebrews 8:2), which is in heaven itself, where our great High Priest offers His blood for His people as their intercessor and advocate, so in the false system there is a counterfeit sanctuary on earth, which man pitched, not the Lord, but which claims all the sanctity and holiness that belong alone to the true. And as the true sanctuary is the dwelling place of the true God, so the counterfeit sanctuary becomes a dwelling place of a false and counterfeit god.

As in the gospel there is a true sacrifice, which was made "once for all," the sacrifice of Christ on the cross—a sacrifice so complete and all-sufficient that by virtue of it every human being can obtain salvation, so in the false system there is a counterfeit sacrifice that must be offered continually, and that is purely an idolatrous service.

As in the gospel there is a true priesthood, of which Christ is the High Priest, so in the false system there is a counterfeit priesthood, which audaciously claims all the honors, prerogatives, and powers that are Christ's alone, going even so far as to claim power to forgive sins.

As in the gospel there is a true confession of sin to the true High Priest in heaven, who gives true absolution and forgiveness, so on earth there has been substituted a counterfeit confession of sin to a counterfeit priesthood, which bestows an entirely counterfeit absolution and forgiveness.

As in the gospel there is a true baptism,—burial by immersion,—a symbolic death and resurrection, being the outward testimony of an inward experience of the death and burial of the old nature and the rising to walk in newness of life

of the new nature, so the false system has substituted a counterfeit baptism, which is the sprinkling of water on the head of the candidate for admission to the church.

As in the gospel there is a true Communion table,—the Lord's Supper,—which is, to the Christian, a memorial of his crucified Lord—a communion, a feast of thanksgiving, so in the false system a counterfeit Lord's supper has been substituted, in which the celebrant pretends to offer, both for the living and the dead, a repetition of the sacrifice on Calvary; in which ceremony the claim is made that the celebrant actually creates his Creator by changing the elements of the bread and wine into the real body and blood of Christ.

As in the gospel there is a true law, the very foundation of the government of God, spoken by God Himself on Sinai, and comprehended in the Ten Commandments, which will finally judge the world, so in the false system there is a counterfeit law, which is, in some parts, similar to the real law, having also ten commandments, but changed in some respects, and supported only by the authority of "the church" rather than by the authority of God.

As in the gospel there is a true Sabbath, which was made by the Creator, Jesus Christ, and which is the seventh day, never to be altered or abolished, so in the false system there is a counterfeit sabbath, which is no sabbath at all, as it is founded not on any command of God, but solely on the authority of "the church." This counterfeit sabbath is the first day of the week, Sunday, the old heathen festival day of the ancient sun worshippers.

Thus in all points there is a complete counterfeit of the work, the teachings, the gospel of Christ.

The truth of God has been changed into a lie; and that lie has been handed down and accepted as the truth by many millions of people.

The time has now come when the truth must be restored to its rightful place in the teaching of the church, in the belief of God's people, and in their practice.

Our Lord must be acclaimed the only rightful Priest, the only Mediator, the only Advocate with the Father.

Instead of looking for forgiveness to other human beings, sinful and fallen as themselves, men must be taught to look alone to Jesus.

A counterfeit earthly priesthood must be set aside; it must not be allowed to interpose itself in the place of Christ in His ministry for men.

The true mediatorial system must be allowed its true place in the church.

Jesus alone is "the way, the truth, and the life." In Him alone is salvation.

Flashlines

by W. L. Emmerson

JAPAN'S WAR BUDGET Japan's latest budget sets aside 10,360,000,000 yen for war purposes, or almost one half of her entire national income.

RED INDIANS INCREASING "Until about 1928 the death rate of the American Indian population," said Commissioner John Collier in a recent report, "equaled or exceeded the birth rate. Then the trend changed, and Indians today are the fastest-growing population group in the United States. Within the last fiscal year, the Indian population jumped from 342,497 to 351,878, exclusive of the 30,000 Indians and Eskimo wards of the government in Alaska."

As the tocsin of war rolls from the drums of marching armies on the battlefields of Europe, a question is forming in the minds of statesmen as to the future. They ask: "Can a federation of European nations be formed from the ruins of World War II?" Looking back upon the collapse of the League of Nations, and studying the hatreds fanned by postwar diplomacy between the years 1919 and 1939, leaders are longing to form a permanent United States of Europe that will insure lasting peace.

"If any form of world organization is to work," said Lord Lothian, British Ambassador to the United States, before a Chicago audience, "Europe must be equipped to manage its own internal affairs by some system of federalism." With a similar hope, Henry Wickham Steed asks if the present war may not bring "the beginnings of a movement toward a greater unity in which unlimited national sovereignties will be subordinated to common needs."

But drums, not dreams, have ruled Europe for millenniums. The historian can cite scores of kings and emperors who attempted to unite the states of the Old World for their centralization of power. This has been the story of Europe since the collapse of the Roman Empire. Postwar diplomacy saw the creation of the League of Nations to carry forward the same ambition that haunted Napoleon, Charlemagne, and Charles V. But the League of Nations, formed to unite Europe, became a tomb for all the aspirations of a permanent peace.

Looking back to the Treaty of Versailles, we see the severe and crushing stipulations that were imposed. They could produce only irreconcilable groups of nations. Political leaders have reviewed the mistakes of those years, and proclaim: "Our new way must help to foster international solidarity."

If statesmen cannot bring such a coalition about, it must be admitted that only tragedy lies ahead for the nations of Europe. Vincent Sheean, writing in *Current History*, sees no federation in the Old World. "Rather, it seems to me," he states, "will the era upon which we are entering develop into a prolonged struggle on a world scale, with uneasy intervals of armed and nervous peace, with civil disunion and internecine strife complicating the agony of two or three generations." This is a bitter prophecy; but if we consider the ethnic, religious, and geographic differences, we begin to understand why Europe cannot be united. Study the selfish desires of nations for economic and political superiority, and we see why a federation of Europe will not be created.

Behind the events of history there is an all-powerful God, who sees the end

from the beginning. His prophetic word declares that unity among the powers of the Old World cannot be reached. To understand the divine prediction, we shall turn to the questions of a world monarch six hundred years before the birth of Jesus Christ.

Ancient Babylon, under the rule of Nebuchadnezzar, had spread its power from Egypt and Armenia as far east as the barbarous tribes of Kurdistan. With his armies, Nebuchadnezzar came upon the Jewish nation in Palestine. Jerusalem was seized, and many noble worshipers of Jehovah were taken to Babylon.

A youth named Daniel and his three companions were among the Hebrews educated in the palace of King Nebuchadnezzar. Soon these young men were ranked with the wise men of the court. In their religious faith they remained steadfast to their God, although they were tested severely.

Great Empires Foreseen

One night the Babylonian king had an impressive dream; yet, when the morning came, he could not bring it to mind. Oriental people were much concerned with dreams and omens, so this monarch called his wise men, who professed to have the power to tell the interpretation of dreams, and he demanded that they recount his forgotten vision. Certainly these crafty magicians were in a quandary. If the king had told them his dream, they might have concocted a suitable interpretation for it; but they declared that it was impossible for them, or for any human being, to tell a man a dream he had never revealed.

In revenge for their fraudulent claims, the king decreed that all his wise men should die by the sword. Now Daniel and his companions were called wise men; but they had not been in audience with the king. Therefore, when executioners came, they pleaded for time to seek an answer to the king's request. At this point we turn to the second chapter of the book of Daniel for a continuation of the story.

Daniel was brought before the monarch in the halls of the palace, and the king asked: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

"The secret which the king hath demanded," replied Daniel, "cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Daniel 2:26-28.

Then, without fear of dispute, the young man, trusting in his God, recounted the dream to the head of the rich world empire. Nebuchadnezzar had

AFTER t

by MERLIN L. NEFF



KEYSTONE

seen a great image composed of various metals. The head was fine gold, the breast and arms were silver, the thighs were brass, the legs were iron, and the feet were a mixture of iron and clay. When Daniel had completed the description of the dream image, he continued with the explanation of its significance, as God had revealed it to him. He said: "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verse 45.

"Thou art this head of gold," was the pointed message of the Hebrew to the Babylonian monarch. "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." Daniel 2:38-40.

In this prophetic résumé are found four world empires, beginning with Babylon. History affirms that three universal kingdoms succeeded Babylon—Medo-Persia, Greece, and Rome. The iron legions of Rome marched in conquest from Britain to Egypt, from the Medi-

THE WAR—WHAT?

Will Europe Unite in a Federation of States?



In July the new Palace of the League of Nations at Geneva will be opened; will this also become a tomb for the aspirations of permanent peace?

terranean Sea to the River Euphrates. The Roman Empire came to its end in the fifth century after Christ.

But what did the divine prophecy declare concerning the nations of the Old World after the last great monarchy lay in ruins? The feet and toes of the image were composed of clay and iron. "As the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:42, 43.

Vivid words stand out from the prophecy: "They shall not cleave one to another." When Rome was overpowered by the invading barbarian tribes, the peoples scattered across Europe to form the nucleus of such modern countries as England, France, Spain, Italy, Germany. Were they to become a united world power? No.

The Bible explains how men would at-



The image of Nebuchadnezzar's dream.

tempt to cement states together by conquest and by intermarriage. The text says: "They shall mingle themselves with the seed of men." Daniel 2:43. Royal families have ever attempted to make permanent alliances by marrying prince to princess. But God looked down into the human heart. He saw selfishness, the love of power, the racial hatreds that sin had promoted among men, and His

statement is clear: "They shall not cleave one to another."

From the viewpoint of finite minds, the prophecy of the book of Daniel is daring. It would seem that modern civilization could reach a federation of states for economic, social, and political strength. But intrigue, rivalry, and hatred are rooted in sin. There can be no permanent union while men lust for dictatorial power or while selfish hearts will not share with fellow beings the blessings they possess.

An Enduring Empire to Come

With the sure word of Bible prophecy, we may look beyond the chaotic uncertainty of our age, for God did not stop here in the king's dream. Daniel continues with words that reach down through the centuries: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Daniel 2:44. Here is the final challenge of truth. Just as truly as nations have not been welded together since the fall of the kingdom of Rome, just so surely will the final message be fulfilled. God will set up an everlasting kingdom.

In the dream of Nebuchadnezzar, a stone, cut out without hands, smote the image upon the feet, and the massive figure crumbled to dust. When this part of King Nebuchadnezzar's dream comes to pass, then shall be answered the petition in the Lord's Prayer, "Thy kingdom come." Earth's empires shall go down under their weight of iniquity, injustice, and selfishness.

No wonder Vincent Sheean sees only chaos ahead for Europe in the last half of our century. Modern warfare strives to annihilate every man, woman, and child in the enemy state. Ruthless nations sweep across defenseless smaller countries. So costly is World War II, which is now being waged in deadly fury on the European fronts, that it may bankrupt all the participants before any victory comes.

Where is our hope? David answers. "Put not your trust in princes, nor in the son of man, in whom there is no help. . . . Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psalm 146:3-5.

Wars breed only hatred. When the present conflict shall be halted, there cannot be a united people in Europe. God's prophecy is certain. But look not to human plans. In these days shall the God of heaven set up the eternal kingdom He is preparing. Men and women, with love in their hearts and faith in God's word, will renounce sin and prepare for citizenship in the new heaven and the new earth. The promise of hope is left for every seeking soul, "Behold, I come quickly." Revelation 22:12.



The GOSPEL Still the "POWER OF GOD"

by L. V. FINSTER Superintendent Colombia-Venezuela
Union Mission of Seventh-day Adventists

WITH the passing of time God does not change. He is "the same yesterday, and today, and forever." Hebrews 13:8. Therefore when His words are received in the heart, lives are transformed today as in the apostolic days. This is perhaps more noticeable in the mission fields than in the homeland; for the change from darkness to light is more manifest.

A shoemaker in Medellín, living the usual life of many, generally brought home at the end of the week a good supply of drink. It happened one day as our Bible worker was holding a Bible study in a barbershop that this man heard part of the study. At first he was greatly stirred lest the barber should be led astray. But when he saw that our Bible worker taught only what the early church believed, an interest was aroused, and he secured a New Testament. When he began to study this Book, his wife was so angry that she took his shoe-repairing knife and cut the New Testament to pieces.

However, the seed had been sown, and, like the small mustard seed, it grew and completely changed their lives. His only son, whom he sent to our school in Costa Rica, is now one of our most faithful Bible workers. The man himself is the elder of the church, and his wife is a deaconess.

A Soldier's Experience

While I was conducting an evangelistic meeting in Nicaragua, at the time of the "question box" a rough soldier asked such a rude question that it was necessary to answer it privately.

The next morning a call was made at the barracks, and a very interesting conversation took place. After the question had been answered, the soldier asked if it would be possible for a man to be saved who had committed murder. He then confessed to several murders, and said he was a drunkard, a prize fighter, an immoral man—indeed, he had broken every law of God and man. As I began to tell him of God's love and willingness

to forgive, he ventured to say that his father was a Protestant minister, and that his brother and sister were Seventh-day Adventists; they often wrote to him about becoming a Christian. I saw that God's Spirit was striving with him, and soon we were bowed in prayer. As we prayed, sobs came from his broken heart. When we arose, a new expression was seen on his face, and he said that he had fully given himself to the Lord.

Later in the day I took him a copy of "Steps to Christ" to read. This rough soldier was so filled with joy in his new-found experience that he could not keep quiet, but began to tell others about the Saviour he had found. The next morning when I called, he had about a dozen other soldiers sitting around him while he was reading to them from the book I had given him. He was now serving the Lord as he had served the devil—with all his heart. Soon he had won the lieutenant of his company, and the two were baptized. Wrongs were made right, and he is now planning to enter one of our schools to prepare for the work of the ministry. His changed life is a marvel to all who know him.

Truly the gospel brings forth fruit today as in former days.

While holding some meetings in the

Celebes Islands, I met the "king of drunkards." When a young man, he had given himself up to drink. He was drunk so much of the time that his companions nicknamed him the "king of drunkards."

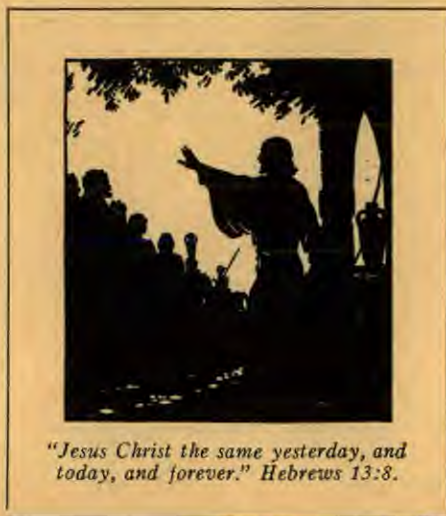
Power of Appetite Broken

One of our lay brethren was holding some Bible readings in a neighbor's home, and invited this man to the meeting. Although under the influence of drink, the man was impressed with the Bible study. He kept coming for many weeks, and became very much interested in the wonderful things contained in the Bible. He tried to give up his drink, but found he was a slave to it. By force of will, he would keep sober for a few days; then he would relapse to his former habit. He struggled thus for many months. He knew what was right, but did not have power to do what he knew to be the will of God.

Finally he told the brethren one day at church: "There is no need of my trying longer; I cannot give up my drink." The brethren told him that God was able to take away all desire for drink. He then earnestly begged them to pray for him that the craving would be removed. In their prayer meeting that evening his case was brought before the throne of grace, and he was delivered.

In the meeting mentioned above he gave the following testimony: "I am glad that God can save even the 'king of drunkards.' You brethren will remember that three and one-half years ago you prayed for me that I might be delivered from drink. Well, I am glad to tell you that I have not touched one drop of liquor since that time, although I have been tempted many times by my former companions."

If God can save the "king of drunkards," can He not save you and me? Whatever may be our weakness, whatever our besetting sin, He is able to give us victory. The gospel is the power of God unto salvation even today.



"Jesus Christ the same yesterday, and today, and forever." Hebrews 13:8.



BRINGING

COURTESY

BACK TO OUR HOMES

The Compelling Power of a Well-Poised Character

by AGNES LEWIS CAVINESS

I HAVE a grievance against my own generation. Ours is an age of activity, and in it we have developed a cult of activity. We have a notion that activity is in itself virtuous. Our life comes very nearly being that of the pet squirrel in the cage, which jumps into his wheel and makes it go faster and faster until he is worn out; and so is satisfied, imagining that he must have accomplished something.

There is a certain altruism in our cult of activity. It attaches a great deal of importance to "service." Service is our lodestar. Now service is a wonderful thing. It was Jesus Himself who said: "Whosoever will be chief among you, let him be your servant." Matthew 20:27. But we need to remember that our greatest service is in being—not in doing. That is most true of those of us who have responsibility to the young. Every home-keeper has dozens of demands upon her time and strength every day. The hours of daylight are not enough to crowd in all that she feels she must do for the well-being of her dear ones. Yet I maintain that the greatest service she can do her husband and her children is to develop within herself a noble, superbly poised Christian character. In doing this she gives them the atmosphere of nobility, wherein they may live and grow as in a natural habitat. In our rebuilding program, this is something we can strive for.

Courtesy is one of the elements we are to rebuild into our homes; but it will never appear as the result of fretful, nagging commands and exhortations. Courtesy and consideration for others are never born in an atmosphere of "Give your little brother some, can't you?" "Take off your hat to the lady, Tom!" "How many times have I told you you must wait till the older persons are served, Susan?" "Johnny, don't you know you must let the others pass first?"

The child dislikes all this, particularly because the burden of the whole seems to be to make him do without, or to come after, or in some way to give up his place to someone else. If, at the same time, he observes that everyone about him—whatever the older people may say about it—is doing his very best to *get* all he can, or to get it first, or to take the best, he is confused as to his conclusions. This is why our efforts at teaching courtesy are so unfruitful of results.

Is it because we are not ourselves persuaded that courtesy *is* the best way? Is it because at heart we are consummately selfish? and, if the world were not watching, should we storm through life pushing people to right and left, getting in first, taking the best of everything—apples and privileges alike? I am persuaded that this is the secret of a large measure of our failure. Children are much cleverer than we realize. We cannot deceive them. They see too well the ruling motive of our lives.

"What you are thunders so loudly in my ears that I cannot hear what you say." This is a quaint, old-fashioned saying; but it is still true.

And so I think this is one reason for our children's being accused of lacking gentleness and breeding.

A modern seer, speaking on the art of successful marriage, said: "If the marriage ceremony included the vow to be polite to each other, it might leave out almost everything else." The suggestion is so amazing it is almost fantastic. How many times we have experienced it! We stand beating and pounding at the doors of life with our fists, and have only bruised members and closed doors for our pains. We take hold intelligently and courteously as we should, and doors open readily and we pass through unruffled and whole. It is just as simple as that.

There is a "Doctor Jekyll" and a "Mr. Hyde" in every one of us, and we are always showing the one or the other to our fellows. We have a change of heart, and the problem of dual personality with which Paul struggled is solved for us, and we go courageously and gently through our days.

There is strength and assurance in an undivided heart. When one takes the Saviour as Lord and Master of his life, His presence in the heart by His Holy Spirit softens and refines the nature and

makes us glad to be helpful and thoughtful. "True character is not shaped from without, and put on; it radiates from within."

This explains the lack of results in our endeavor to secure courtesy in our children. Every effort to put on decorum as one puts on a garment, and then take it off and lay it away until another special occasion, schools us in hypocrisy and insincerity. Every effort to instill the principles of consideration for others as taught by Jesus is an effort to let His gentleness, His thought for others, be expressed in our lives. Such efforts are blessed of God, and will, if continued, blossom into a courtesy warmer and truer than any mere following of any set rules of good conduct.

"Christianity will make a man a gentleman. Christ was courteous, and His true followers will manifest the same spirit."

But we all know so much better than we do. "Civilization's slow stain" someone has called it. We harbor low, resentful, unlovely thoughts, and our faces and voices reflect the spirit that controls our lives. Harsh words and rough manners are a natural outgrowth of this spirit.

A gentle old lady, seeing a young mother surrounded by several little children in the throng crowding through a passageway in a great railway station, leaned over to say to her: "My dear, you are so wise to keep your voice low when you speak to them in the crowd. It quiets them, saves them from fear and irritation." But the young woman smiled back: "I did not know that. We always do so at home. But I do know that it makes things easier for me if I keep my voice low." She was right. Quietness and self-control are powerful for good in our lives. And the power of self-control grows by exercise.

Many persons excuse themselves for rudeness and ill-temper on the ground

(Continued on page 14)

COUNTERFEIT CRUCIFIXIONS

Why Moses Nailed a Serpent to a Cross

[Ninth in a series tracing the rise of many un-Biblical doctrines and practices still held by Christian churches.]

by

MURL VANCE

THE greatest day in the history of the human race occurred on a Friday nearly two thousand years ago. It was the greatest day to devil worshipers because on that day their leader apparently was victorious over the God of heaven; and it was the greatest day to the worshipers of the true God, for on that day the divine plan of redemption was ratified, and eternal death, the wages of sin, was overcome for the righteous by the sacrifice of Christ. The full significance of the magnitude of the sacrifice cannot be understood without knowing a little of the history of crucifixion as a means of torturing a human being to death.

Crucifixion did not originate at Calvary. It was the favorite form of administering the death penalty for centuries before Christ, and was a widespread method of offering human sacrifices to the evil one. When a sun-worshipping general went forth to battle anciently, he was almost sure to offer a multitude of the captives to his god, who was in reality Satan, as we saw in an earlier article in this series. The Behistun inscription tells how three thousand chief Babylonians were crucified at one time as an offering to the sun-god by a Persian general, who had succeeded in capturing them in battle. Alexander the Great is said to have crucified ten thousand as a similar offering after one of his victorious campaigns.

The cross itself has been sacred to the sun since the dawn of demonology. Look at the sun or at any other bright light through partially closed eyelids, and you will see that the rays of light form themselves into a cross, caused by the reflection of the light on the eyelashes and lids. This apparently accounts, according to Olcott, for the cross's being used as a symbol of the sun.

In ancient Babylonian art we sometimes find the sun pictured in the sky as a cross rather than as a circle. The robe of Cyrus the Great, a votary of the sun, was decorated with crosses five hundred years before Christ. Go

into almost any museum today, and you will find statues of Ra, the Egyptian sun-god, holding the ankh, or ringed cross, in his hand.

On page 223 of "A History of Babylon," by Leonard W. King, is shown a revealing reproduction of an early Egyptian picture. King Akhenaten, with his wife and daughters, is shown on the balcony of his palace. On the headdresses of the pharaoh and the queen is found the sacred serpent, symbol of the evil one, which we find universally connected with sun worship. Overhead the sun sends out its rays, each of which ends in a hand shown caressing the royal family. Hanging from the sun's disk is a cross, and one of the rays offers a similar cross to the queen.



"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14.

In the Rosicrucian Egyptian museum at San Jose, California, will be found a jeweled crucifix attached to a string of prayer beads, recovered from Osiris, the sun-god at night, and consequently considered the king of the dead at Abydos. There are likewise in this same museum many other examples of Egyptian crucifixes attached to prayer beads. The Rosicrucians themselves, though a fraternal organization basing their philosophy upon that of the ancients, wear the cross as a symbol of their order. Their organization, they declare, is philosophical, not religious. Prayer beads themselves, incidentally, are widely used to this day among Oriental pagan religions, a prayer being said for each bead. We look in vain for any mention of prayer beads in the Scriptures.

Even the American Indians, according to Prescott, were worshiping the sun on the hilltops with crosses before the landing of the white man. The missionaries who accompanied early colonists were astonished to find crucifixes being used by the Indians, and thought that the gospel had preceded them, only to find later that among the Indians the cross was sacred to the sun-god.

When the plague of serpents attacked the children of Israel in the wilderness (Numbers 21:6-9) God commanded Moses: "Make thee a fiery serpent, and set it upon a pole." This pole was evidently a cross, for we read in John 3:14 that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The people were to look upon the brazen serpent when bitten, and live. They were to see in the crucified serpent a type of the work of Christ, not a type of Christ; it would be strange indeed if God should suddenly start using the universal symbol of the evil one as a symbol of His Son.

It was the death of Christ on the cross that sealed Satan's doom. When Satan inspired demon-possessed men to crucify their Creator, he was also crucifying himself in type. Christ came down from the cross; the brazen serpent will never come down. Every nail driven through the hands of Christ was a mortal weapon that would some day be turned against

Satan. Every wound Christ received was a deathblow to Satan and to his chances for the future.

God took advantage of the standard means of offering sacrifices to Satan to depict a prophecy of his doom. For centuries men had worshiped the serpent as a symbol of the evil one; they had likewise revered the cross as a symbol of the serpent sun-god, and had crucified human beings upon it as an offering to their demon divinity; now God in type reversed the tables, and put the serpent himself upon the cross.

What gloating there must have been in demondom when Christ Himself came within the full power of Satan at Calvary! With the prophecy of his own destruction rankling in his heart, Satan and all his angels must have come down in person to direct the taunting and crucifixion of Christ. What a difference between the principles of the two spiritual kingdoms was revealed at that moment! While the leader of one was showing his jealousy, his hatred, and his cruelty, the Leader of the other was praying, "Father, forgive them; for they know not what they do." Luke 23:34.

Since the crucifixion of Christ, it is natural that in its symbolic sense, the cross should typify His sacrifice and death. We can "glory" "in the cross of our Lord Jesus Christ," and we can take up our cross and follow Him (Galatians 6:14; Matthew 16:24); but only in this symbolic sense. Civilized nations no longer offer human sacrifices to the evil one upon the cross; and surely, because of its origin in demon worship, no one should revere a physical cross.

Here again there is a parting of the ways between the true follower of God, who takes his stand upon the teachings of the Scriptures, and the professed follower, who follows complacently along in the traditions of his fathers, accepting the tenets of Babylonian devil worship "because attention is not called to the source whence these rites have sprung." Only those who are well grounded in the word of God can expect to be able to distinguish between the genuine worship of God and its counterfeit, demon worship. There is no confusion on this subject in the mind of any open-minded student of the Bible; the dividing line between the two is clear and distinct.

We have before us the false—the reverencing of the Babylonian sun symbol, one of the cruelest instruments of torture ever invented; and the genuine—the reverencing of the Being who was tortured to death upon that symbol. Surely the Christian should make some distinction between these two. He should, indeed, follow the injunction of Revelation 18 to come out of Babylon, eliminating from his theology every nonscriptural counterfeit arising in demon worship. There

seems today to be a tendency to do what the children of Israel did with their cross and brazen serpent; for we read in 2 Kings 18:4 that they made a god out of it, and offered incense to it.

Hungering and Thirsting

(Continued from page 5)

all things but loss; . . . that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Philippians 3:8, 9.

Many are the precious promises to those who truly hunger and thirst, longing for the bread of heaven and the water of life. David beautifully expresses this longing desire for God in these words: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." Psalm 42:1, 2. Again he cries: "O God, . . . my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is." Psalm 63:1.

David knew how this longing desire could be satisfied; for he wrote: "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. . . . For He satisfieth the longing soul, and filleth the hungry soul with goodness." Psalm 107:5-9.

In one of His talks with the disciples and the surrounding multitude, Christ had said: "Blessed are ye that hunger now: for ye shall be filled." "Woe unto you that are full! for ye shall hunger." Luke 6:21, 25. Isaiah expressed the same thought a little differently: "Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty." Isaiah 65:13.

Centuries before the Beatitudes were spoken a gracious invitation had been given through the prophet: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye,

buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1. And the assurance was: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring." Isaiah 44:3.

A promise had been given that a Fountain should be opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness. Zechariah 13:1. Isaiah had written: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them. . . . I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isaiah 41:17, 18.

How gracious and abundant are the promises of God! There seems no limit to this wonderful source of the water of life. Again and again it is spoken of in terms of prodigal abundance—streams, rivers, floods, fountains of living waters; what an overwhelming sense of un-failing supply they bring! "The waters were risen, waters to swim in, a river that could not be passed over." Ezekiel 47:5. Alas, that we, who have such abounding provision made for our need should so often go thirsty!

And now the living Source of this water of life had come in person to Jerusalem and was offering its thirst-quenching stream to all who would come and drink. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink" (John 7:37); and again, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. Wonderful promise of infilling for service to others! There will be no barren, strained efforts for the salvation of souls if we will but drink of Him with whom is the "foun-



Coming Next Week

in addition to the regular features:

| | |
|---|------------------------|
| What Is the Millennium? | Louis Halswick |
| The Reward of Purity | Leonora Lacey Warriner |
| Greatest Time Prophecy Ever Made | Carlyle B. Haynes |
| The Challenge of Jesus Christ | Merlin L. Neff |
| Christian Advance in China | R. H. Hartwell |
| The Plan of Salvation | Mrs. E. G. White |
| Heathen Customs in the Christian Church | Murl Vance |
| Bringing Our Joys | Inez Brasier |

tain of life." Within each of us will be a well of water springing up to overflow in blessing not only to our own selves but to the thirsty souls around us who crave for this living water.

A well is not in itself a spring; it is filled from a spring but has the privilege of holding and making available to others the life-giving water it draws from some deep and unseen source. Oh that each of us might be such a well, passing on to others the water of life!

To those who hunger for the bread of heaven Jesus says: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . . Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." John 6:35-51.

The promise, "And they shall be filled," made to those who hunger and thirst for righteousness, was not to be a selfish infilling for personal salvation only. To the disciples and to those who should later believe on Christ, the commission was given: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. To Peter, the Lord said: "Feed My sheep;" and the last invitation given in the word of God is, "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.

Preparing for Heaven

(Continued from page 4)

Thus it was found that the cleansing of the sanctuary spoken of in Daniel's prophecy is the judgment work in heaven; and that the expiration of the period of 2300 days of Daniel 8:14 marked the time when the judgment-hour message of Revelation 14:6, 7 was due to the world. And at that time this message began to be given, and people began to be separated from the world in the manner obedience to the message required.

Their separation from the world was actual, and not merely theoretical. For example, they practiced total abstinence from alcoholic drink and tobacco, indulgence in which has become almost universal, and regarding which no line of demarcation is drawn in the popular religious bodies today more than in the world. Separation from these forms of intemperance was with them a rule of church fellowship. They were, and are, advocates of temperance in the strict sense of the word.

One who participates in these popular indulgences will scoff at opposition to them as a rule of temperance. "Everybody does it," he will say. "Everybody drinks; everybody smokes." This is his impression; but, happily, it is not true. Not everybody has bowed the knee to these idols.

The proclamation of this message developed a people who separated from the world not only on the point of indulgence of appetite, but in other ways requiring self-sacrifice, and marking them as a separate and—from the worldly viewpoint—a peculiar people. The message enjoined the worship of "Him that made heaven and earth;" in other words, the worship of the Creator; and this, they saw, could not be accomplished by a worship that contained no reference to creation. Hence they began the observance of the creation Sabbath, the seventh-day Sabbath of the Decalogue. This put them out of harmony with the business world, frequently with loss of work.

In addition to this, they found from a study of the Scripture that the giving of a tithe of their income to God is of divine obligation; and that to be temperate in all things, in order that their bodies might be fit temples for the presence of the Holy Spirit, they should abstain from all forms of narcotic indulgence and from foods detrimental to health.

To conform to these phases of the message, they would have to be willing to face scorn and ridicule and all forms of opposition both from the world and the churches; and, as often happened, to be disowned by relatives and ostracized by former friends. It involved the crucifixion of self, with the surrender of all conformity to worldly fashions and customs—all theatergoing, all patronage of worldly shows and amusements. Among such people there would be seen no lowering of moral standards.

That moral standards have been greatly lowered in recent years, even by people professing the Christian religion, requires no argument but only observation to make evident. In the midst of moral corruption, it is fortunate for the

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J. R. FERREN, Circulation Manager.

world that there are some who maintain allegiance to God and by their loyalty delay the visitation of divine wrath.

The line of cleavage between those who heed the judgment-hour message now going to the world and those who reject it is in their attitude toward the word of God. The former take that word as their infallible guide to spiritual truth. They believe that "all Scripture is given by inspiration of God" (2 Timothy 3:16), and is a true revelation of God and of His purposes for mankind. They believe that this revelation can be understood by the aid of the Holy Spirit, the divinely appointed spiritual guide. John 16:13. They believe the Bible narrative of creation, of the fall in Eden, and of the destruction of the ancient world by a flood of water to be as true as any other part of the Inspired Volume. They believe that God requires conformity to His own divine standard of right living, just as His word declares; and that He has made full provision for the attainment of perfection of character. Jude 24.

Do not be misled by the current that seems to be sweeping all society downward and away from God. Not all are in this current. There is a company who are facing the other way.

Yes; there is a company of people represented in all nations throughout the world, who are holding high the standard of Bible religion and Christian morality. They are sounding the call, Back to the Bible; back to the reading and study of the Scripture; back to the worship of the true God, the Creator of heaven and earth; back to the keeping of God's commandments; back to Christian standards and ideals.

Courtesy

(Continued from page 11)

that they are overweary and nervous. It is true that nearly everyone suffers from the high tension that governs our modern life. But we can control these situations to some extent. If we avoid surroundings that bring confusion and

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commotion, we save ourselves the emotional strain. Even when we do find ourselves in an unharmonious atmosphere, the mind of Christ may be ours to endure this test under provocation. "By contemplating the lofty ideal He [Christ] has placed before us, we shall be uplifted into a pure and holy atmosphere."

In this world of confused standards and fashions, children need to see how courtesy looks translated into everyday living. They recognize becoming dignity and charm when they see it. I shall never forget the impression I received as a child whenever I, with a group of school friends, happened to meet my father on the street or at some turn of a campus path. His hat was entirely removed in an old-fashioned courteous salute to our diminutive womanhood. We were a bevy of thoughtless little schoolgirls, crowding the sidewalk perhaps, braids flying and tongues chattering, oblivious of everything but our own small world. When he had passed, we were quieted somehow, we hardly knew how, by the grave, kindly tribute that he had paid us.

Children snatch at material from which to make ideals. Fathers and mothers do well to remember the old Scot's saying, "There's a chiel amang us takin' notes!" If there is a child in your home, be sure he notices if you can wait quietly for mother's coming out to the car without banging vindictively at the horn. He notices also, little mother with a dozen last minute tasks, if you make an effort to be ready promptly. If you really are obliged to make father wait, and you come to the car quickly, saying: "I'm sorry I made you wait," your child hears that too.

There is a great deal said about "social security" these days. Almost everyone can talk about it glibly. But the security that I am anxious that we obtain is the assurance that comes with the consciousness of doing the correct thing, of taking the right or appropriate attitude. This is a very real and genuine sense of security, and when we allow our children to grow up without it we are denying them a great advantage. When we go through life pleasing ourselves and ministering only to our own desires, with no thought of others, we are constantly hampered by our trial-and-error method of living. When a child is taught to consider others and to accord them the deference that is their due, his own character is strengthened by the consciousness of doing what he ought. This far outweighs the lower pleasure of satisfying oneself and ignoring the rights of others.

It is a great blessing for children to have a grandparent in the house where they are brought up. Thus they learn to search for the blessing promised in Leviticus 19:32: "Thou shalt rise up before the hoary head." In the home each

has a duty one to the other. To allow a child to go for years receiving all the advantages while the others yield to his desires is to give him the impression that he is the most important member of the household. The loveliest sight to see in this world is a family where the apostle Paul's phrase is exemplified: "In honor preferring one another." Romans 12:10.

The great business of the home is character building—both for ourselves and

for our children. There is no arbitrary law that will develop the graces of character. It is by dwelling in the atmosphere of nobility, purity, and truth that the heart becomes noble, pure, and true. And wherever there is purity of heart and nobleness of character, we shall see these characteristics revealed in the life. In such a home surely the mother is one in whose "tongue is the law of kindness." Proverbs 31:26.



¶ Youth today is contemptuous of the past, impatient of the present, dubious about the future.

¶ Youth is indifferent to religion. Some are hostile to the very idea of the supernatural. God's law and will are held in low esteem.

¶ But since the dawn of creation no generation of youth has God needed more. No generation should follow closer the pattern of living the youthful Christ made for young men and women.

¶ How can we reach out and grip modern youth? How can we save them for the kingdom of God?

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UNDERWOOD

EVERY day is individual, a new opportunity for success or for failure. If we try to think of it like this,—as one unique occasion rather than as one fraction of an endless succession of similar days that mounts up into a year,—we shall find that each day holds a new interest.

Days are as individual as the persons who form a crowd. No intelligent person thinks of a crowd as simply a mass; he knows that it is composed of a number of widely different individuals; and, when he realizes this, he finds a crowd of enormous interest. The numerous days that go to form a year are also individuals. Each has its own characteristics; each brings with it something new—if only we take the trouble to find it! Each is as individual as jewels on a string.

To live happily, take each day alone and determine to make each a success. Don't let yesterday's misfortunes or mistakes affect today. Yesterday is gone; it is today we have to think about. Let today be a success; and don't think of the weeks or the months or the years. Lived a day at a time, life is not only much more varied and full of interest—it is also much happier and more successful.

We have all heard the proverb, "Look after the pence, and the pounds will look after themselves." That saying should be extended to other things, things even more important than money; it should also read, "Look after each day, and the years will look after themselves."

ONE DAY at a Time

by GRENVILLE KLEISER

In our candid moments we acknowledge that it is most unwise to try to live more than one day at a time, that the best achievements are wrought through patient and deliberate application. We see the foolishness of crowding into today the failures of yesterday and the possible disappointments of tomorrow.

The game of life is an absorbing game to the man who lives one day at a time. No matter how many uncertainties and heartaches, he can face one day without flinching, for he knows that its end soon comes. The day-by-day calendar is one of man's greatest blessings.

It's a privilege to live and work and serve, to attempt something each day, and to do it all in a spirit of gratitude and high purpose.

Arouse yourself today by all the force of your nature; build "castles in the air" if need be, but arouse yourself.

Be eager, be earnest, be hopeful. Aspire greatly, anticipate much, and do your work with high purpose and enthusiasm. Let the spirit of enterprise characterize all your efforts.

Contrast in your mind the man who is eager, enterprising, and enthusiastic with one who is languid, careless, and indifferent. You will have no hesitation in choosing which of the two men you would be.

Galvanize your powers into actual use; then still greater powers will be disclosed to you. You have all the essential qualities for great success; but you must use them in order to achieve satisfactory results.

There is nothing that will so readily give you uniform enthusiasm and engrossing pleasure in your daily work as a sincere desire to achieve some useful purpose.

When you have your eyes fixed upon a definite goal, you will be enthusiastic in your efforts to reach that goal. It is astonishing what you can accomplish when inspired by right motives.

Greatness of life is largely a product of incessant and intelligent labor.

