

SIGNS OF THE TIMES



the flight of TIME



INTERNATIONAL
U. S. Army planes making a spectacular flight over the Grand Canyon, Arizona.



WAR COMES NEARER

THERE cannot be anyone living in America today who does not sense that war has come nearer to his own fire-side during the past few terrible weeks.

Everybody with but the slightest knowledge of the map of the globe is beginning to realize that the so-called "European" conflict is fast taking on

the proportions of another World War.

When Denmark was invaded, it was suddenly remembered that Iceland and Greenland were Danish possessions much nearer to America than anybody cared to think. Greenland, in fact, was found to be only a thousand miles from Maine, a short enough distance in these

U. S. Navy men experimenting with controlled mines,—detonated from shore,—such as guard the entrances to important naval bases.



KEYSTONE

A Survey of World Events

by the EDITOR

days of long-range bombing planes.

Strange things, too, have been said of late about the Dutch East Indies and their possible fate if Holland should be overrun as so many other smaller countries of Europe have been. Many Americans learned for the first time not only just where these islands are located but how vitally important they are both strategically and economically to the United States. They learned about the huge imports to this country of rubber and tin and other vital raw materials, and they began to wonder what would happen to the price of cars and other commodities if these supplies should be diverted elsewhere.

The war was coming nearer.

Japan announced that she would expect to be consulted in the event of any change of status in the East Indies, and Cordell Hull replied with a firm but courteous "Hands Off" hint. Then Rear Admiral Joseph K. Taussig, commandant of the Fifth Naval District, told the Senate Naval Affairs Committee that war between the United States and Japan "is inevitable." "I cannot see," he said, "how we can prevent being drawn into the war on account of the Far-Eastern situation."

Ardent isolationists shouted him down; but many others felt that the outspoken admiral, however indiscreet he may have been, was only expressing their own secret fears. Right or wrong, however, the resultant feeling was that war was just a little nearer than it had been before.

That the war has already spread enormously is a patent fact. Take a look at a world map and note how many countries are, or have been, already involved. The fire is leaping from nation to nation, and it is to be doubted if any land will be able to insulate itself completely from the scorching blaze.

• One thing is certain, and that is we have come to one of the most solemn and fateful periods in the history of mankind. Mighty empires are locked in deadly combat. Like enraged beasts of the forest they are seeking to tear one another to pieces. With gigantic forces unleashed, all civilization is threatened with destruction. The wealth of the world is being consumed on a scale unparalleled in history, and whole peoples are being doomed to impoverishment.

Never was there a time so pregnant with evil, so fraught with possibilities of universal chaos and ruin. It is surely the time of "the whirlwind," which was to roar "from nation to nation," predicted by the prophet Jeremiah. Chapter 25:32. It is the beginning of the time of trouble "such as never was," spoken of in the book of Daniel. Chapter 12:1. It is the time of universal "distress" and "perplexity," declared by Christ Himself to be the harbinger of His second advent.

And if we have indeed arrived at the supreme crisis of the ages; if this is the stupendous climax of all history—surely it is no time for the careless indifference so evident among many people today. It is no time for wild parties, for drinking and debauchery, for selfish indulgence and extravagance.

As Channing Pollock said some time ago, "America is playing golf, bridge, or 'handies,' struggling for more money, or less work, or both; wearing paper caps and blowing tin horns on week-end cruises; drinking too much; thinking too little; . . . while whole nations revert to barbarism, liberty disappears from the face of the earth, and white civilization crumbles about our ears."

How true is this picture! how tragic our moral failure!

In a time of crisis in Israel's experience Elisha turned upon Gehazi with the burning question: "Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and menservants, and maid-servants?" 2 Kings 5:26.

With similar insight might the Lord Himself reveal our shortcomings and our lack of understanding today.

In such an hour as this, living in the midst of a world on fire, it is surely time to seek the Lord, to turn back to Him with all our hearts.

The apostle Peter had this very thought in mind when he said: "Seeing then that all these things shall be dis-

OUR COVER PICTURE

Never was there such an interest in geography as now. Everybody is looking at atlases. Names of faraway places suddenly make headlines. Here a father and son are tracing the spread of the war around the world.

solved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Peter 3:11, 12.



YOUTH'S GREATEST NEED

WHAT is the most fundamental need in the lives of the young people of America today?

Employment? Better wages? More educational facilities?

Recently the First Presbyterian church of Washington, New Jersey, determined to find out what the nation believes on this matter, and sent out this very question to hundreds of business and professional men and women, publishers, editors, columnists, educators, religious leaders, and public officials.

Of those to whom the question was sent 56 per cent replied and 25.6 per cent agreed that "the greatest need among young people in America today is a greater appreciation for religious or spiritual values."

President Roosevelt, in answering the question, said: "No greater thing could come to our land today than a revival of the spirit of religion—a revival that

would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening."

It is encouraging to learn that thinking men and women are beginning to realize that the lack of religion lies at the root of most of our modern problems.

Too long has the Master's searching question been forgotten: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Youth has been encouraged to seek the world, to make money, to achieve success at all costs, and in the process has lost its soul. And now the country is faced with the fruitage of its false education, with a whole generation of young people who are more godless than the pagans of ancient Rome—who did at least have respect for their idols. And men wonder why churches are empty, saloons are packed, and prisons are crowded beyond capacity.

True it is that the greatest need today, for young and old alike, is a great religious revival.

This need is so imperative that it presents the professed church of Christ with the greatest challenge in its history. Will it respond? Will it provide the necessary leadership? Or will it be weighed in the balance and found wanting?

Let it be remembered that true revivals are not organized; they are inspired. They are not of man, but of God. And they are costly. They consume the whole life of those who lead out in them. Are Christians today ready to pay the price?

This unusual photograph shows members of the British Air Force practicing the discharge of propaganda leaflets from a plane. Millions have already been dropped over Germany this way.



THREATENING PERILS

*True Nature of the
Present World Crisis*

*What Will Happen
When the Bars
Go Down?*

by

LEON A. SMITH

THE world is on fire!

Not the world of soil and water, but the world wherein peace, culture, justice, happiness, progress, are the essential elements. These are perishable, and they are perishing in the flames of war.

What will happen if the conflagration now raging in Europe and Asia spreads across the oceans?—a supposition by no means impossible, or even improbable.

The character of the conflict, no less than its extent, is significant. The aggressive powers are openly antichristian. We are seeing an onslaught of paganism against a civilization founded, in part, at least, upon the principles of Christianity.

A gigantic effort is being made to paganize the world.

It is an effort to put the state in the place of God; to set up a system in which the state is everything, the individual nothing; to blot out human individuality from the earth; to make it possible for an individual to assert his God-given right to civil and religious freedom only at the price of martyrdom.

The question arises, If war should spread over the world and men be forced to contemplate the terrifying prospect of the breakup and destruction of civilization,—of the world's plunging into an abyss of darkness,—what latent forces in human nature may be unloosed and manifest themselves in action?

Nature hides giant forces under her normally peaceful moods, but at times displays them in terrifying exhibitions. May there not be in human personalities latent forces, which, ordinarily quiescent, will, under the impact of unprecedented disaster, of terror and consternation, manifest themselves in ways that will follow no rules of reason, justice, or civilized procedure?



*A group in the Canadian Historic Museum in Montreal—"The Christians to the Lions."
Is it possible that such persecution will again be enacted?*

Is it not entirely possible that scenes not now dreamed of may be enacted in our world, no country excepted, under the terrific pressure that war, confusion, and impending chaos will exert upon human minds? that men in the mass may, like individuals in a panic, be actuated only by a blind instinct of self-preservation?

If that situation should be reached, what would become of present-day safeguards of life, liberty, and property?

All individual rights and interests would be considered a proper sacrifice, if need be, to measures deemed necessary to the preservation of the state and society. Those who would dare oppose such measures would be branded as traitors and public enemies.

This is no imaginary picture. Already such an eventuality is forecast in the minds of leaders in church and state who are giving thought to the future. They see that a decisive struggle between Christianity and paganism is impending, and declare that all Christian forces must be united under one banner. There must be no dissenters, no sectarians.

"A sectarian spirit is a denial of the Holy Spirit," declares Dr. Adolf Keller, in his book "Five Minutes to Twelve." Of the necessity of a united front he says: "To refuse such fellowship is dangerous at a moment when the forces of evil unite the world over. In the battle be-

tween Christ and antichrist, there is no excuse for Christians to hold aloof. . . . Woe to those who prefer their own private warfare to the decisive battle for and against the cause of Christ. Woe to those who are not there when they are needed."

Dr. Emil Brunner, noted German theologian, sees that "the church of today faces a life-and-death struggle in which either a totalitarian Christianity or a totalitarian government is the issue." He is positive that "all minor differences separating the sects must be forgotten."

Thomas E. Dewey, presidential candidate, affirms that "the day is at hand when all men must unite and fight invasion by pagan ideals."

Church and state will be united against the common enemy—paganism; and woe to those who refuse conformity with the approved program. There will be no place in it for individual freedom of action.

It is significant to note that one necessity of the situation, as seen by religious leaders, is for a great religious revival. Answering the question of the means by which it may be brought about, *The Christian Advocate* (Methodist) specifies certain requisites, of which it says: "If we could do these things, we would have saved civilization;" and then

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Do ALL ROADS LEAD TO HEAVEN?



The Path We Should Follow

by S. GEORGE HYDE

FREQUENTLY one hears it said that it does not matter very much to what religious denomination a person belongs; the goal of each is the same, and each church provides one of the many paths to heaven.

How far is such a philosophy true? or, is there any truth in it at all?

The problem is largely one of denominationalism and Christian divisions. Fundamentally, these divisions originated from conviction—conviction on matters of doctrine and practice. But as time passed, adherents to these many divisions tended to base their claims to separation on less important issues. For example, today there is no vital difference to warrant division within nonconformist circles, so far, at least, as the larger branches of nonconformity are concerned. Neither is there any serious difference (apart, perhaps, from the claims of episcopacy) between nonconformity and the Episcopal Church. This fact is becoming more clearly recognized every year. The weakening of conviction, which is born of the word and of the Spirit, reveals no valid reason why the old barriers should remain.

Perhaps it is this diminishing distinction that encourages the idea that "it does not matter where one belongs" and that "all paths lead to heaven; so why be particular?"

Such a philosophy is beset with grave dangers, particularly in these days of spiritual and religious degeneration, when religionists tend to take the "narrowness" out of religion, and pride themselves upon their broad-mindedness.

At the root of this problem is an authoritative word from the Master Himself. He has reduced the number of paths to two; but only one of these leads to heaven. Here is His word: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

The path to heaven is narrow, says Christ. And it is useless for anyone to attempt to make it otherwise. He can still be broad-minded—sensible, generous in outlook and attitude, and nonpharisaical, but he must be willing to share the "narrowness" of the path if he is to reach the eternal haven.

That means "following the Lamb," or, in the words of Christ to His disciples: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matthew 16:24. And that is *not* the experience of many, even among professed Christians. To be subservient to the divine will is not easy, neither is it an experience generally sought. The pity is that one can belong to a Christian church and not share that experience, thereby being greatly deceived. Not many can say with Fannie E. Bolton:

"Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Christ, only Christ, for body, soul, and spirit;
Christ, only Christ, here and eternally."

or with George Stebbins:



Let Us Have Peace

by ESTHER K. GUYOT

"Let us have peace," men cry throughout the world;

But, as they speak, strife's bayonet is hurled
Into the seething pot of race and creed,
And smitten hearts and wounded bodies bleed.

"Let us have peace," the nations' women cry—
Mothers whose sons are born but for to die.
"Let us have peace," the little children plead—
Fatherless, hopeless, pitiful, in need.

"Let us have peace." In vain we hear the plea;
Vainly do earth's great men for peace decree.
Intellect, wisdom, all that wealth commands,
Fall but as broken weapons in their hands.

What? Shall no peace be found? May wars
ne'er cease?

Striving and lust and greed—shall these in-
crease?

Hatred and bloodshed, while the earth shall
stand,

Must we expect to find on every hand?

Only one rest remains for humankind,
Only one source of peace can mortals find;
Only one hope—immortal Prince of Peace!
Only when He shall come will striving cease.

"Have Thine own way, Lord! have Thine
own way!
Thou art the Potter; I am the clay."

We have referred to conviction as being the basis of our religious association; this must play an important part in determining our "path" to heaven. No one should belong to a denomination or be associated with a religious association merely because he likes it, or because his father and mother belonged to it, or because this place of worship is handiest, or because he likes the minister, or for any one of the many mundane reasons so often adduced for belonging to a Christian church. To imagine that connection with a church or an enrollment upon its books is a sure way to heaven is one of the most dangerous of beliefs. There is only one way, and that is by way of conviction, born of the Spirit of God—the way of Christ and the way of the cross.

"What must I do to be saved?" is the cry of the unsaved; and the answer comes back swiftly and surely: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31. "There is none other name," declares the word of God, "under heaven given among men, whereby we must be saved." Acts 4:12. And Jesus said of Himself: "I, if I be lifted up, . . . will draw all men unto Me." John 12:32. Yes, we must start right there. We must recognize our sinfulness and our need of a Saviour, and accept His sacrifice made for us, believing that His shed blood will "cleanse us from all unrighteousness." 1 John 1:9.

This is fundamental. But it is not all. One might as well lay a most elaborate foundation for an imposing building and not go beyond the foundation. The fundamental issues of salvation are highly important, and absolutely essential. Nevertheless, they are only foundational, and must be the starting point to a progressive life in spiritual things and in the erection of a spiritual building for Christ and for eternity. "Other foundation can no man lay than that is laid, which is Jesus Christ." And Peter carries the illustration further when he says: "Ye also, as lively stones, are built up a spirit-

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Can We KNOW What Is

RIGHT and WRONG?

*Is There One Infallible Standard?
The Rule of the Judgment*

by CARLYLE B. HAYNES

CAN WE know for sure what is right and what is wrong? Is there some fixed and infallible standard by which our lives may be safely ordered?

Certainly the Judge of all the earth will not finally judge His people by some rule unknown to them. His rule of righteousness must be revealed, and power provided to obey it.

What, then, is this great rule of righteousness that God will use as the standard of the judgment?

It is *the law of the Ten Commandments*.

What does this law require? How does it instruct men to live? And, above all, are we now living in accordance with its teachings?

The Ten-Commandment law is that part of the Bible, and the only part of the Bible, that is above and beyond inspiration. The law was too important for God to commit it to men to write.

Jehovah Himself came down to earth and spoke the words of this law in the hearing of millions of people. He then inscribed it with His own finger on two tables of stone. Deuteronomy 4:12, 13; Exodus 24:12; 31:18. This reveals the high importance that God attached to the principles of this law.

Since all the teachings of the Bible are given by revelation, and written by inspiration, they are, of course, of great importance. But larger and of even more vital importance are the commandments of this law, which were in existence from the beginning of God's government, and which were made known to men not by revelation or inspiration but by the very

voice of God Himself, and written by His own finger.

Any code of laws partakes quite largely of the character of its author; and, in human estimation, is held to be of greater or lesser importance, according to the standing of its author.

There are several systems of law in this world that stand out above all others. The Napoleonic code is great because its author was great. The code of Justinian, which is the ancient Roman law, is clothed with dignity, not merely because of the greatness of its author, but also because of the greatness of the empire governed by that law. Then there is that great document, the Magna Charta, so vital to the liberties of mankind. And greater than any of these is that magnificent statement of fundamental principles known as the Constitution of the United States.

Looming far above all that have been or can be mentioned, however, is that great code of law which God spoke with His own voice amid the thunders of Sinai. This law, spoken before multitudes more than thirty centuries ago, and preserved intact through all the changes of the passing centuries since, has worked its way among the inhabitants of the earth to a greater extent than has any other, and has influenced humanity as no other law has ever done.

No great human intellect has ever produced anything that can compare with God's Ten Commandments. The code is short, but it is all-inclusive and all-com-



SHAW
Moses carries to the people the law of Ten Commandments, written by the finger of God on enduring stone.

prehensive. There is nothing in human life it does not cover.

It is a perfect rule of action, thought, conduct, and life. It prescribes not only man's duty to God and to his fellows in external behavior, but reaches also to the most secret thoughts and intents of the heart. It comprehends and includes all possible conditions of life. It covers all man's relations to his Creator and to his fellow men.

Not one single defect has ever been discovered in this divine law by all the combined wisdom of the ages. All the learning and philosophy of the schools have been unable to point to one error in it. All the virtues known to men are there inculcated. All the vices of humanity, even in their most vague and doubtful forms, are there prohibited.

It was delivered to men in the earliest dawn of civilization; but it has not been left behind in the progress of the race. Indeed, it still stands far ahead of human progress, beckoning men to still grander heights of living.

Its divine origin is attested by its perfection. "The law of the Lord is perfect." Psalm 19:7.

A complete and perfect law is not an easy thing to produce. The codes of the very wisest lawgivers, from Lycurgus, Draco, Solon, and Numa down to Justinian and Napoleon, exhibit many defects.

But the law of Ten Commandments is a code that forbids all sin and inculcates all virtue. It is a law, also, that has outlived the laws of all ancient emperors and conquerors—a law that has entered into the jurisprudence of the world, and that, even today, exercises a greater influence on the morals and manners of mankind than has any other law that was ever made.

The authority of all other ancient codes has died away. The worship of all other gods who were served in the time when Jehovah spoke this law has passed out of mind.

If we should travel through Bible lands today, we should not find one instance of the idolatrous worship that in the time of Moses overspread the Old World. False gods are still worshiped in these ancient lands, it is true. But they are not the same gods as were worshiped when Moses received from God's hands the law of Ten Commandments.

God's Words Outlive All Others

The ancient deities are not worshiped by any man today. They are remembered only because of the ugly sculptures, the embalmed carcasses, the indefinite traditions, and the indecent monuments that still remain. Their temples are in ruins, and their authority has passed beyond recall.

But rolling down through thrice one thousand years there comes a voice, reaching over the wreck of ruined temples and fallen images and idols, which have been cast to the moles and the bats, and sounding forth not only throughout the civilized world, but even to those nations that still sit in darkness and the shadow of death; and that voice still proclaims: "I am the Lord thy God. . . . Thou shalt have no other gods before Me." Exodus 20:2, 3.

Dumb are the ancient oracles; forsaken are the images of Egypt; lost in eternal oblivion are the idols and idolatries that in those days were sacredly regarded by the cultured and the learned, the rich and the mighty. But held in everlasting remembrance are the words God spoke from the holy mount in the hearing of all Israel.

These words have been published in all lands. They have been printed in more tongues than has any other law. And today, wherever one finds righteousness and truth, purity, intelligence, art, science, invention, discovery, education,

order, morality, and good government, he will find that this law of God has preceded these things as "a schoolmaster" to bring men to Christ, that they may learn of Him the way of life and peace.

There are those today who claim that this law was given only for a limited time, and that it was designed to be superseded by the gospel at the time of the death of Christ.

They are wrong! The teaching of the Bible utterly overthrows such a claim. The Scriptures throughout, in both the Old and the New Testament, set forth the law of Ten Commandments as eternal and unchangeable. Every one of God's commandments will continue in

Flashlines

by W. L. EMMERSON

WORSE THAN NATIONALISM "The world is divided into about seventy political nations," says Dr. H. S. Leiper, secretary of the Universal Christian Council; "but Christianity is divided even more so. There are over two hundred different denominations."

TEN COMMANDMENTS STILL NEEDED "The Ten Commandments," says Dorothy Thompson, in the *New York Herald Tribune*, "are a social document even more than they are a personal creed. . . . They are an outline for men's relations with one another that hold for any form of society—feudal or capitalist or socialist."

MORE ACRES Italy is beginning a vast new irrigation scheme that will bring under cultivation 1,250,000 acres of hitherto useless land in Emilia and Romagna. The scheme includes a 112-mile canal fed from the waters of the River Po.

CRIME NOT PHYSIOLOGICAL "Crime is not physical," declares the famous anthropologist Ales Hrdlicka, in the *Journal of Criminal Psychopathology*. "It is mental. It is not due to disorders or even abnormalities of the body, but partly to acquired antisocial habits, and partly to brain, nervous system, and internal glandular disorders. The criminal facies is not inborn but acquired through the criminality and the reactions of the criminal with other people."

U. S. POPULATION TRENDS Population experts in the United States assert that by 1965 the number of "under twenties" will have increased from 46,000,000 to 60,000,000, and the "over sixty-fives" from 8,000,000 to 16,000,000; while the 20-65 class will have remained stationary, at about 80,000,000. This will mean that the same number of potential workers will have to support 22,000,000 more dependents than at present.

force through all ages and through all eternity.

Search for yourself and see. Psalms 111:7, 8; 119:142, 172; Matthew 5:17-19.

The Ten-Commandment law is not made void to the believer by faith in Christ. On the contrary, faith in Christ confirms it. Romans 3:31.

Those who profess to be the children of God and refuse to keep His commandments are completely mistaken as to what constitutes true worship. And God pointedly and positively defines their mistake. 1 John 2:4.

Those who find the preaching of the law so distasteful that they refuse to hear it, even their prayers are said to be an abomination. Proverbs 28:9.

The love of God and the truth of His righteousness are summed up in the law. 1 John 5:3.

Since, then, the law of Ten Commandments is the standard by which God will judge the lives of His people, it most assuredly becomes our solemn duty, especially at this time when the judgment is taking place in heaven, to examine our lives most earnestly in the light of that law.

Are we obeying it? Do we keep the Ten Commandments? Do we keep every one of them?

A mistake here may be fatal to our salvation; therefore, there must be no mistake. Every commandment should be examined with careful scrutiny to determine whether the life is in harmony with the divine precepts.

And let it be borne in mind that without Christ the life can never be brought into harmony with God's law. No man possesses the ability or the power to keep the commandments of God. That power comes only as the heart is opened to receive Christ. When Christ dwells within, He lives in us the same kind of life He lived on earth—a commandment-keeping life.

What we need, then, is Christ. He is the only hope of the soul. He is the only Saviour.

In the judgment, He is the advocate of His people. He substitutes His life for theirs, and He gives freely to them His power to obey God's law.

This power, which is His life, bestowed through that divine agency, the Holy Spirit, we must have if we are to meet Him in peace when He comes.

And all may have it. In Christ each one may come into harmony with God's law. In Him each one may be a commandment keeper.

Shall we not, then, surrender ourselves to Him without reserve, submitting our wills to His, and thus receive from Him that grace and power which will enable us not only to live His life here on earth but also to meet Him in peace when He comes?

The GOS

How to Select the Right College



by
GWYNNE DALRYMPLE

ples of Christianity are honored and respected; and we shall not wish to place ourselves under training where the very foundations of the gospel are derided and denied.

The Bible itself makes this plain to us. "Beware," says Paul, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8); or, as Goodspeed gives it, "Take care that nobody exploits you through the pretensions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ." Now, the education of the world today is as thoroughly shot through and through with "philosophy and vain deceit," as ever it was in the days when Paul disputed with the sages of the Areopagus.

So again we find the apostle cautioning a young follower of his thus: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Timothy 6:20, 21. Surely there was need for such counsel of old or it would not have been written; yet if there was need for it of old, how much greater need of it today? for we live in the times when a thousand old philosophies, springing originally from the fertile minds of ancient Greek visionaries, have been recently rehabilitated and now parade before us in the name of science or geology or evolution. These teachings, unfortunately, have found only too congenial a home in many of our institutions of higher learning.

What is the result of attending such institutions? In many thousands of instances it has been a slow, gradual, half-unconscious yet half-perceived decline of faith. Little by little religious teachings are obscured, dimmed, forgotten. Little by little the gospel seems to become first unreal, and then unnecessary. In poring over the works of those who are styled



Throughout the world Seventh-day Adventists conduct 2,738 educational institutions, four of their leading colleges being shown on these pages. (1) Pacific Union College, Angwin, California; (2) Washington Missionary College, Washington, D. C.; (3) Walla Walla College, College Place, Washington; (4) La Sierra College, Arlington, California.

pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—"Education," E. G. White, page 13.

Education is indeed "the harmonious development of the physical, the mental, and the spiritual powers." From this viewpoint, of course, all that happens to us, every experience that comes our way, is a part of education; and we have only to say this over to ourselves to realize how very true it is, for, obviously, by every happening and every event and every experience in our lives we are shaped and developed and educated for weal or for woe.

But for a few minutes let us think of education in the narrower sense of schooling—of selecting that college, let us say, where you will take your work in literature or science or art or medicine. Surely the gospel, and our acceptance of the gospel, will make an important difference in what school we choose and where we go to receive our final work; for, if we are Christians, if we have surrendered our lives to the control of gospel principles, we naturally shall wish to attend an institution where the princi-

AMERICA is full of education. We have our system of public schools—the largest in the world. We have likewise our system of high schools, many of them built like palaces, so magnificent are they architecturally. Beyond that, we have our many colleges, boasting such famous names as Columbia or Harvard or William and Mary, to say nothing of the numerous smaller institutions that dot the land from Atlantic to Pacific.

What is the attitude of religion—the attitude of the gospel—toward education?

The answer is, It all depends upon the kind of education; for there is an education that educates, and there is another kind of education that, alas! does not educate at all.

The genuine kind has been well summarized by a religious writer who has said that "our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the

EL and Your EDUCATION

"great men" and "great scientists," too often the work of Jesus and what His sacrifice, His gospel, means to our souls are forgotten. We may easily come to the place where the word of God means practically nothing, and the word of man means practically everything.

The contrast between the education of the world and that education which is in harmony with the gospel of Christ has been well pointed out in yet another place by Paul. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Corinthians 1:18-31.

Someone has well remarked that "it's the soundness, not the greatness, of a personality that matters;" and this is precisely the rule Christian education adopts in the training of men. A sound and wholesome personality, a personality that has been redeemed by the grace of Christ, and sanctified by the abiding presence of the Holy Spirit in heart and life; a per-

sonality that shall endure not only amid the vicissitudes of this present life, but shall even enter into the kingdom God has prepared for those that love Him—that is the goal of gospel education.

To be sure, no one can ignore the fact that certain equipment, both mental and material, is needed to make a school of college grade what it should be. But while we must not fail to consider this aspect of the question, let us not forget that other aspect—the spiritual aspect.

And so the young person who is truly guiding his life by the light of the gospel may well ask himself some questions as he plans his education:

First, if I finish my course in such-and-such a college, shall I issue from its doors equipped solely with a human philosophy—with merely a knowledge of what Plato and Spinoza and Schopenhauer and Nietzsche have said?

Secondly, if I finish my course in such-and-such a college, shall I issue from its doors equipped solely with a preparation for this present world—no hope, no certainty, beyond?

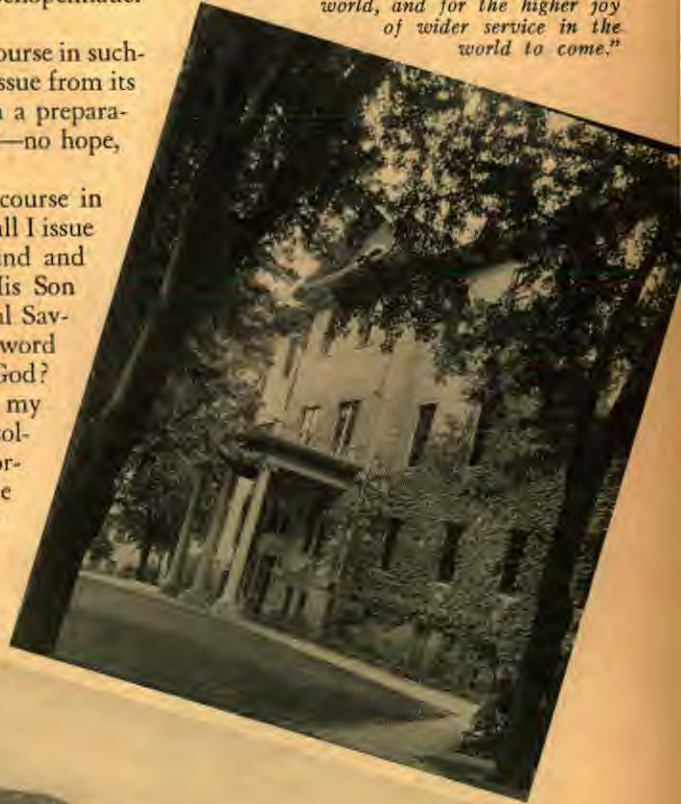
Thirdly, if I finish my course in such-and-such a college, shall I issue from its doors with a sound and living faith in God, in His Son Jesus Christ as my personal Saviour, and in that written word which is the revelation of God?

And fourthly, if I finish my course in such-and-such a college, shall I issue from its portals better prepared to love God and serve my fellows?

We suggest these questions because they are important. They rank with laboratory equipment, outline of courses, scholastic attainments,—yes, they rank with these, and beyond these. Why?

The answer is found in the words of Jesus. "What shall it profit a man," He asked, "if he shall gain the whole world, and lose his own soul?" Mark 8:36. Paraphrasing, we might well ask, What shall it profit a man if he gain all manner of education, if he master the teachings of sages ancient and modern, if he explore into all manner of science, even if he should plumb deeper than any before him into the mysteries of wisdom and knowledge—and lose his own soul? What shall it profit, indeed?

The aim of these schools is to "prepare the student for the joy of service in this world, and for the higher joy of wider service in the world to come."





AMONG THE CARIBBEAN ISLANDS

by A. E. HEMPEL
*Director, Leeward Islands Mission,
Bridgetown, Barbados, B. W. I.*

"LET ME see now—shirts, socks, handkerchiefs, towels, sheets; yes, and thread, needles, and buttons. Junior, you go and ask mother if all the kettles and spoons are in my cooking outfit."

"Daddy going on the big boat?" asks three-year-old Donnie.

Yes, daddy is getting ready to go on the big boat to visit the many churches scattered over the different islands of the Caribbean that make up the Leeward Islands Conference of Seventh-day Adventists. Such things as hotels are not known in many of the places, so one must take along all the necessities for sleeping and cooking.

Soon suitcases are all packed, and, since the boat leaves at night, it gives one a rather queer feeling as the farewells are said.

This is an interesting field in which to labor, and we are indeed seeing the advent message going to the islands of the sea.

The territory of our mission covers the islands of the Caribbean, stretching from Barbados in the south to the Virgin Islands in the north, with the exception of the French West Indies, which comprise a mission of themselves. In our group are sixteen islands of importance, ranging in size from 5 to 291 square miles, with a population numbering from 500 to 185,000. Besides these, there are many other islands of lesser importance, some entirely uninhabited.

It was some forty years ago that the message of a soon-coming Saviour first found its way into these islands. Since then many believers have been gathered out, until today there are 2,500 members scattered over the field, and the calls that come to send the living preacher are far more than we are able to answer.

The headquarters of our mission is located in Barbados, an island that is considered the most healthful of the West Indies. Outside of India, it is said to be the most thickly populated spot on earth. Many speak of it as "Little England," and it is indeed the only island of this group that has always been under the English flag. The inhabitants are a

church-loving people, and we are happy that the last message of warning has found its way into more than a thousand receptive hearts. There are still many others who are waiting to be gathered in. The harvest is white, but the laborers are few.

But now we have reached the docks. The steamer is anchored out in the roadstead, so we take a little boat from the shore. Soon we find ourselves alongside the big ship. What a sight it is, ablaze with lights,—really a floating hotel with almost all the comforts of home. As we climb on board, we hear talking and peals of laughter from the tourists who are on board the ship. They are a happy group so far as this world counts happiness. Soon visitors leave for shore, the anchor is weighed, the throb of the engines vibrates through the entire ship, and we are off. Piercing the darkness, the lights of Bridgetown are seen disappearing in the distance. There is a feeling of loneliness as the distance increases, separating us from those who are near and dear. But only for a moment can such feelings be cherished. We are in the King's service—an ambassador for Him.

Morning will find us in St. Lucia, so a good night's rest will be necessary in order to carry on the morrow's work. Peaceful sleep soon comes to those who have trust and confidence in One who so long ago calmed the angry waves of Galilee. We know that "God is on the water just the same as on the land."

At break of day our ship approaches the pier of Castries, St. Lucia, one of the beauty spots of earth. Here God is leading in a marvelous way. Although St. Lu-

cia is a stronghold of Catholicism, the message of a soon-coming Saviour goes forth in triumph.

Let us take a short trip across the island to the little village of Dennery. Here we find a company of believers, the only Protestants in the village, worshipping in a very humble little building—the only one available to them. But word came that the building was to be sold. The believers had no funds with which to buy the property; but God knew the need. A friend had died, and had willed some money to our work; this, together with what they could raise themselves, enabled them to purchase the property.

On our way to Dominica, we pass famous Mount Pelée on Martinique. Swift destruction in the year 1902 brought death to 30,000 inhabitants, reminding us of the destruction that soon shall cover the earth. In the distance the mountains of Dominica can be seen. This is an island of beauty. Being the most mountainous, it naturally draws the greatest amount of rainfall, which accounts for the luxuriant tropical vegetation abounding on every hand. Though only 291 square miles in area, it has more than 300 rivers and streams. A hurricane of recent years wrought destruction to our only chapel there; but now, since the new church has been built, the work is taking on renewed vigor. New interests are arising, and calls come for the living messenger. Dominica holds bright prospects for the work of God.

After loading hundreds of bunches of bananas at Dominica, our boat sails on to Montserrat, the island that was continually shaken for days by earth tremors in 1935, doing much damage. Today we have a church membership of 400 at this place. Here bales of sea-island cotton and crates of tomatoes are loaded onto our ship.

Soon we find ourselves anchored three miles out from the town of St. John, Antigua. In Antigua is the famous English harbor situated on the south coast, formerly a naval station of importance. More than 500 on this island are endeavoring



to be ready to meet Jesus when He comes.

To the west of Antigua is St. Kitts. Before arriving here, we pass the island of Nevis, famous as the birthplace of Alexander Hamilton. Of greater interest is the fact that scores there have experienced the "new birth." But we have arrived at St. Kitts, where we must take leave of the good ship that has safely carried us across the deep. From here we must visit other islands at which she does not call. Our hearts are made glad as we learn that four lepers in the asylum here at St. Kitts have just found new hope, and have by baptism acknowledged their Master, and that six others are preparing for this same rite.

After spending a few days with the believers in St. Kitts, encouraging them, arrangements are made with the captain of a sloop for passage to the remote island of Anguilla. This will be an all-night trip, and will test one's ability as a sailor. Because of a long drought in Anguilla, we are warned to carry our own drinking water. So, along with our food, we carry a demijohn full of water. It is late afternoon as we set sail. The gentle breeze fills the sails, urging our little boat on, and we are off. Taking a backward glance at St. Kitts, we sense its great beauty. The mountainsides that slope gently down to the seashore are covered with sugar cane, which is the main product of the island. As the sun sets, darkness soon falls upon us, for twilight is little known in the tropics. As we sail on, we catch a glimpse of Brimstone Hill, famous for the many battles fought there for possession of the island.

Now in the distance can be seen the Dutch island of St. Eustatius. Little lights flicker here and there, reminding us of the fact that every twenty-fifth person there is shedding forth the light of the gospel message for these last days.

We are blessed with favorable winds, and morning finds us at Anguilla. Because of the many dangerous reefs, our captain waits until daylight to find his way to the place of anchor. How different this island is from others! It is entirely of coral formation, and the highest elevation is only 213 feet. Very little soil is to be found, so most of the island is uncultivated. Poverty is on every hand.

Here is a group at the seashore to welcome our boat. It has been many months since they have seen their minister, and long have they looked forward to this time when they might enjoy another spiritual feast. When one sees the appreciation shown for a visit, the many inconveniences suffered are forgotten. There is no greater joy than to tell the glad story of Jesus' soon coming. No hotels are to be found here, so the first work is to set up one's bed and cooking outfit. It is fortunate that water has been

carried, for, as a result of the very long drought, little fresh water is available.

Soon word is passed around that there will be service that evening, and at the appointed hour the humble place of worship is filled with an audience eager to hear of that better land Jesus has gone to prepare. How their faces beam with joy as they grasp by faith the thought that soon they will enjoy the pleasures of that land where the desert will blossom as the rose, and where there will be no more sin, sickness, nor sorrow! From night to night they listen to the glad story, and all too soon it is necessary to make plans for the homeward trip. But before departing, the greatest joy that can come to one is experienced when

those who have long been waiting are buried in baptism with their Lord to come up new creatures in Him.

One says farewell with a feeling of sadness, for he realizes that it will be many months before the believers on Anguilla are again visited.

And now homeward bound! After two months' absence one looks forward with happy anticipation to being reunited with his loved ones. Our hearts thrill as we think of that glad reunion when Jesus shall gather together the saved from all lands. From the islands of the Caribbean there will be many a precious jewel ready to sing praises to our Lord and Master throughout the ceaseless ages of eternity.



Teaching TRUTHFULNESS

by FLORENCE W. ROWLAND

LITTLE children do not always understand the difference between truth and imagination. Nearly every mother has faced the situation of having her child romance quite surprisingly. Usually the parent is at loss to know whether the child is doing this in the spirit of mischief or whether he really thinks he is truthful.

My grandmother used to punish her children very severely every time they resorted to exaggeration in the least, fearful lest they should grow up to be untruthful. My mother, being an imaginative child, came in for her full share of punishment. This, later, caused her to resolve that when her children reached a similar stage in their development she would help them to understand the difference between truth and fiction instead of punishing them. She kept her resolution. Of her four children, three are professional writers. Had we been punished when we told of astonishing happenings that never really occurred, the imagination and descriptive ability necessary for honest journalism would probably never have been developed.

My three daughters told their share of imaginative stories, and I listened patiently. I would say, "That was a *delightful* story, Madge. I enjoyed it. Now tell mother what *really* happened." When they were still very little, my girls realized that I knew when they were making up a tale, and they would quickly proceed to tell me the actual happenings.

It is not long before children learn the difference between a tale to amuse and one told to deceive. We may tell them the latter is wrong, but actions speak louder than words.

Mrs. Smith calls Mrs. Brown up to invite her to dinner. Not caring to go, Mrs. Brown pleads a previous engagement or a headache. Seven-year-old Mary or Johnny, knowing she intends to stay at home or is in perfectly good health, is taught the undesirable art of misrepresentation, and soon learns to apply the rules even more diligently and successfully than mother. The difference will be that mother will punish Mary or Johnny when she catches them in such a fault, while she herself will usually escape even a reprimand. If children are not afraid of the consequences, they will usually own up to any wrongdoing or accident. My rule is never to punish if the child has told me frankly what happened. You'd be surprised how quickly the boys and girls will run to tell about a broken window or an ink spot on the floor.

I have sometimes had the child earn the money to replace a broken or destroyed article when I was sure the accident could easily have been prevented. This is not a punishment that frightens a child. Madge washed an extra meal's dishes for a month, once, to replace a lamp she had carelessly knocked over. To her this seemed quite fair. This method usually impresses the child with the commercial value of things, and future recklessness is thereby cut to the minimum. I know, for I've used this plan on occasion for over ten years now, and it works astonishingly well. I've never known it to cause misrepresentation.

In conclusion, let me say that children are naturally truthful. The more I work with mine, and the more youngsters I come in contact with while teaching, the more I am impressed with the actuality of this statement. If a child is *not* truthful, it is generally the fault of some adult—resulting either from this person's unfortunate example or from an incorrect method of handling the child's early exaggerations and otherwise untrue statements. (Issued by the National Kindergarten Association, 8 West 40th Street, New York City.)

ANOTHER element that must go into this rebuilding program of ours is the rebuilding of temperance in our homes. Temperance has two definitions. It means—according to the understanding of nearly everybody who uses or even hears the term—total abstinence from the use of intoxicants. And it also means habitual moderation in the indulgence of appetites and passions. In either use, it is a personal crusade against that which is an unleashed, ugly, wild beast, threatening peace and comfort and orderly living.

In November of 1929, I was making a winter crossing from Europe to America. Ours was a one-class liner with a rather short passenger list. People do not care for ocean voyages in wind and sleet.

We were due to dock in New York two days before Thanksgiving; but the storm delayed us, and presently we learned that the Thanksgiving dinner would be cold-storage turkey partaken of in the ship's dining room! The passengers, restless from too little activity and fresh air,—for the sleet had made daily exercise practically impossible,—grew discontented and irritable. There was a good deal of drinking the last days of the voyage. Those who did not indulge were of two classes—those who disapproved and kept away from the drinking, and many others who, though they did not drink themselves, felt that those who did were enjoying themselves, and should be allowed to continue doing so as long as they liked. Thanksgiving night at midnight we docked in New York and many of my fellow passengers with whom I had conversed with pleasure in the earlier days of our voyage were so uncertain of footstep on the gangplank that they were glad to accept a steadying hand under the elbow to be sure of negotiating the journey from the ship to the dock.

It was my first experience with general drinking. I did not like it then, and I do not like to think of it now. Those erstwhile agreeable passengers were no longer an attractive group. I am still amazed at the urgent, "Let them alone! Let them enjoy themselves, if they can!" That their enjoying themselves consisted in rendering themselves incapable of reasonable analysis of any situation and greatly lowering their power of self-control seemed to be no deterrent in any way. A common explanation that appears in court proceedings when it is a question of an accident due to intoxication is that "the driver had consumed too much liquor to be entirely responsible for his actions." "I'd been drinking, and was out of my head," explained a driver after his automobile had mowed down five girls as they walked on the grass beside the highway.



ROBERTS

TEMPERANCE BEGINS AT HOME

by AGNES LEWIS CAVINESS

A Challenging Article in the Series, "Rebuilding the Foundations"

(*The National Voice*, April 21, 1938).

In January, 1853, Abraham Lincoln said: "Let all the friends of temperance and of humanity unite as a great brotherhood, and submit to sacrifices of money, time, and talents, that the people may be thoroughly informed." That was said eighty-seven years ago; but it is even more necessary to know about this subject now; for, as Henry Ford has said, "our present industrial system simply cannot work with liquor."

This has reference to physical dangers to life and limb. But these are not the greatest evils from alcohol. Says Dr. Seale Harris of Alabama (cited during World War I by General Pershing for his eminent services): "It is significant that with the recent increased consumption of alcohol in the United States there has been a deplorable rise in the incidence of venereal diseases."

Bascom Johnson, internationally active in the field of social hygiene, gave emphasis to the same condition in writing of the present day. "Since the repeal

of Federal and state prohibition laws, the old alliance between prostitution and the saloon has been renewed with enthusiasm on both sides."—*The National Voice*, June 9, 1938.

America is at last willing to face the facts of social disease. Says Dr. Morris Fishbein, editor of the *Journal of the American Medical Association*: "Syphilis is a youth disease. It is now generally known that . . . 78 per cent of all syphilis is acquired before the age of thirty."

Dr. Ray Lyman Wilbur, president of the American Social Hygiene Association, says that there is "a direct relationship between the increasing use of liquor and the amount of gonorrhoea and syphilis in the United States." And Dr. Haven Emerson, in "Alcohol and Man," states: "More instances of syphilis and gonorrhoea in youths of both sexes have been due to alcoholic abuse than to any other cause."—Quoted in *The National Voice*, June 12, 1938.

This is all a very unlovely subject. Most persons prefer not to think of it or

to speak of it. But the evil demon of strong drink has never hesitated about entering beautiful homes and blighting the highest of hopes and ambitions. Do not imagine that your home is safe from his ugly arm. We must never cease to warn against him in our homes and schools.

One thing every homekeeper can do to protect herself and her dear ones against the evil of strong drink is to write to the editors of newspapers and magazines a letter of protest against the enticing advertisements for liquor that are appearing therein. Do you like them? Do you approve of them? They are probably the best-looking advertisements. In all likelihood they bring the paper more money than any others. But if enough mothers protest, they can do something about this. Do not imagine these fine, full-page, colored advertisements have no effect upon young eyes and young minds. You notice they suggest good breeding, repose, good fellowship—never dissolute company or evil associations. Just here lies their danger.

If you hear liquor advertisements over your radio, write a letter of protest to the station responsible for the broadcast.

"Eternal Vigilance" for Safety

Another thing mothers can do. They can see to it that drunkenness is never the subject of joking in their presence. It makes me indignant to hear intelligent people joke about the man who stumbles home so intoxicated that he makes himself idiotic. We know that a possible result of his lack of control is the death of some of his best beloved. We know that his failure of self-mastery means at least want and shame and terror until reason again secures control of him. How can we see anything humorous in his condition? I believe there is something basically evil in the laxness that permits infidelity in marriage, disobedience and disrespect to parents, or drunkenness, to be considered in the light of a joke.

Parents, what are we doing for our youth and children? So many of us consider our children invulnerable. But we are woefully mistaken about that. How many boys and girls who turn up as "cases" in the delinquent courts are from eminently respectable homes? Far too many! We must not take the security of our own children for granted while we are preoccupied by outside activities. "Eternal vigilance" is the price of much besides "liberty." It is the price of the safety and salvation of our children. Warning and reproof will not suffice. There must be education that fortifies and safeguards.

The drinking places are quite different in appearance today from what they were formerly. The dance hall was

but rarely an annex to the bar. Now it is a part of the beer tavern. Before Prohibition, liquor was never sold by young people dressed in smart uniforms, as it is today. The "Dine and Dance" signs I see on carefully curtained roadhouses along the highway are signs of danger and death.

Where are your children, mothers, outside of school hours? The family car is of very easy access. The urge "to go" is everywhere these days. What will be your attitude to it? Prohibitions alone do not suffice. Open rebellion is too easy a way out from unreasonable repression. Go with your children from the time they begin to go anywhere. Plan to keep going with them so that the idea of mother's being with them will be perfectly natural. The mothers of a group of young people may co-operate and share the joy of their fellowship. Be such an interesting companion that your child will say, as did one I heard in a party not long ago, "Oh, I don't care which car I go in, just so I am where mother is. We always have the most fun where she is!" The word "chaperone" must take on a new connotation if we are to be successful. We must give ourselves more to the work of being wise and acceptable companions to our children. We cannot always approve and yield—else we would be little help to them. We must have stout hearts and keen perceptions of our duties and our privileges.

Last of all, we must see that our families are given an abundance of good and satisfying food. We must set our tables intelligently so they will have the elements that satisfy without stimulating to highly seasoned articles of diet. We must see that they have right proportions of different elements. Being a mother takes all we have and are in this age of complex living. It is not a task for a lackadaisical muddler. It is a full-time job for a brave, bighearted, intelligent woman. But there are ample sources of information at our command; and there is an inexhaustible Source of love and

wisdom waiting for all who would lead their children through the maze of modern life into a pattern of orderly, temperate, and satisfying living. Let us face it, mothers! We must not fail!

All Roads to Heaven?

(Continued from page 5)

ual house." 1 Corinthians 3:11; 1 Peter 2:5.

So we must go on from that foundation to build up the house for God. We must learn more of the will of God for us; and the promise is made that any man who is willing to do His will "shall know of the doctrine." "Light is sown for the righteous," and, through the special ministry of the Holy Spirit, sincere seekers will be guided by Him "into all truth." John 7:17; Psalm 97:11; John 16:13.

Yes, the man who is going to reach heaven will have a progressive experience. He ever learns, ever seeks and searches. Mere church connection does not bring such an essential experience. Only connection with Christ will do that, learning of Him continually, and following "His steps." 1 Peter 2:21.

So, then, the crux of the problem is this: The path that leads us to heaven is the path along which Christ walked, the one that is revealed to us and illumined by the Holy Spirit. The wise man long ago observed that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18. The more our pathway is illumined the more it will coincide with the path followed by Christ when He was sharing our pilgrimage. But how often we find those who prefer to follow the paths of tradition and the paths of custom rather than this revealed and safe path!

Our reaching heaven will depend not a little upon our accepting the light God shines upon our pathway, and walking in it.



Coming Next Week

in addition to the regular features:

Fear Grips the World	George W. Wells
God's Message to Present World Rulers	I. A. Crane
Christians and the Law	Carlyle B. Haynes
The Gospel and Your Health	Gwynne Dalrymple
From Darkness to Light	L. G. Mookerjee
Through the Fire	Orno Follett
What's Wrong With "Moderate" Drinking?	Grace C. Howard
Wonders in the Heights	O. C. Durham

This may be illustrated by the fact that some loyal followers of Christ practice baptism by immersion, while others, equally sincere, do not. The difference rests entirely upon "light" and conviction. There is only "one baptism," and one right method of practicing it; but one must see that fact under the searching rays of the Spirit's light. It is this acceptance of the Spirit's leading that is so vital. It is equally vital not to refuse to see light and truth through fear of conviction and what might ensue if new light is accepted. Such a course would be dishonest and unworthy of one who is seeking heaven.

Some, in their search for truth and through study of the example of Christ, have been convicted that the Lord of the Sabbath would have His children observe His Sabbath rather than the one founded upon the sun worship of the heathen and the commands of the apostate church. Such conviction must be followed by action, even though following such a course may make a man "different" from other "brethren in Christ." But he can do no other; as more light shines upon his pathway he must walk in that light.

The Right Path

Summing up, therefore, we can say truthfully that all paths do *not* lead to heaven. There is but one path; but some are farther along it than are others because of the larger light that has come to them.

The right path is a narrow path, but it is the one taken by Jesus, whose steps we are counseled to follow.

The right path is a path of obedience—a path of sacrifice and surrender. John saw some who walked that path and reached heaven, and it was said of them: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" and of the living saints it was declared: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 7:14; 14:12.

The right path is a path of conviction, and resolution. It is also a path of light,—light that streams in upon the soul through the increased knowledge and

understanding of the word and the counsel of heaven.

"Not everyone that saith unto Me, Lord, Lord," said Jesus, "shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21.

Threatening Perils

(Continued from page 4)

adds: "The open doorway into all these things is the Christian observance of the Lord's day. If I were a Christian statesman, I would be more interested in a Christian observance of the Lord's day than in battleships. If I were an educator, I would be more interested in a Christian observance of the Lord's day than in a thousand college extension courses."

Thus already a woe is forecast for those who may refuse conformity with "a Christian observance of the Lord's day," which puts the first day of the week in the place of the seventh-day Sabbath of creation week, God's rest day following creation, blessed and sanctified by Him, and commanded to be kept holy in the fourth precept of the Decalogue.

But there is more than this to the picture. In times of stress and perplexity men are prone to seek guidance from superhuman sources; and this will provide the opportunity for invisible spiritual agencies, which are the actors behind the scenes in human affairs, to promote unjust and antichristian measures by means of signs and lying wonders. Deception will play a conspicuous part in the enactment and enforcement of a church-and-state emergency program for the saving of civilization.

This is no guess or haphazard prediction. Inspired prophecy plainly affirms that such a development will come in the days when Christ's return is near. There will be seen in our world at that time, it says, "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thessalonians 2:9, 10.

The apostle John foretold the worldwide working of a deceptive power in

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

EDITOR . . . ARTHUR S. MAXWELL

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the latter days, which would enforce a false worship upon the people. Of this power he says: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast. . . . And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 13:13-15.

Final Scenes

Chapter 16 of the same inspired book gives this further testimony: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Verses 13, 14.

The final picture is given in Revelation 19: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Verses 19, 20.

Under the combined influence of an unprecedented emergency and miracles wrought to deceive, the final scenes of human history are to be enacted. So Scripture affirms; and only the light thrown upon them by its prophetic declarations can give us any conception of their nature.

The crisis will increase in magnitude; but God has made provision for the safety of His people. They will be shielded in the coming storm.

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PRAYER makes the common pebbles of God's temporal bounties more precious than diamonds; and spiritual prayer cuts the diamond, and makes it glisten more.—*Spurgeon*.

for MAY 28, 1940

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The PEACE of GOD

by ROBERT HARE

lessness. It is a peace that can possess the mind of man, be outside circumstances what they may.

Christ experienced the peace of God. It was with Him on the wild waves of Galilee, in the quiet meadows of Bethlehem, on the silent mountainside at the hour of prayer. Even in Gethsemane, when the kiss of a traitor betrayed Him to the heartless mob, that peace remained with Him.

Yes, the peace of God lived with the Man of the cross. The world refused to give Him peace. Jealousy and envy haunted His footsteps and ever sought to take His life; yet, within sight of Calvary, He could turn to the disciples and say: "My peace I give unto you." And this peace was not the peace of this world, nor did it depend upon circumstances.

From the prison at Philippi, there floated songs of praise. Paul and Silas were confined there. They were suffering from the "many stripes," in the darkness, in the stocks. In all the apparent hopelessness of their terrible situation, they could sing! Why? Because the peace of God was in their hearts—that great peace "which passeth all understanding."

This peace of God—the peace Jesus gives—lives within. It comes to the heart of man through trust and obedience: "Thou will keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18.

TWO ARTISTS were engaged to portray on canvas their idea of peace. One painted a beautiful lake, calm and clear as a mirror. Around it trees, shrubbery, and flowers grew in rich profusion; and there was not a breath to stir the leaves or to cause a ripple. The other artist pictured a foaming cataract, deafening in its roar as it plunged over the cliff and broke on the crags and rocks below. And in a recess under the foaming falls, on a slender twig a bird had built its nest. There it sat in perfect quietness and confidence, almost within reach of the restless waters, yet undisturbed by their wild tumult.

That was peace. The other picture was stagnation.

Peace is not secured by silencing the world's din or calming its angry spirit; it is not secured by subduing its warring elements or hushing its clamorings.

The great heart of humanity longs for peace. But in its blindness it is looking for a peace that depends upon circumstances, a peace that will be peace because all the noises of life are hushed.

But this is not the peace of God. The peace of God does not depend upon a stilling of the world's rest-

