

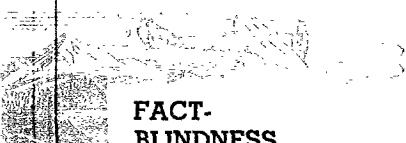
SIGNS OF THE TIMES





INTERNATIONAL

"Mosquito boats" of the U. S. Navy speeding past the Statue of Liberty.



FACT-BLINDNESS

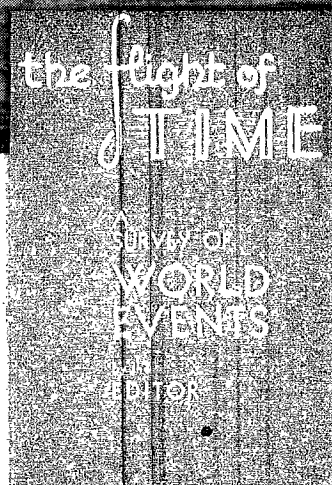
MORE empires, kingdoms, republics, and individuals have been ruined by fact-blindness than by any other single cause. So said a well-known radio commentator a few evenings ago as he reviewed the course of history and the outstanding European developments of the past year.

Even in ancient times, he said, men suffered from this complaint, much as they do today. Belshazzar and his thousand lords refused to see the signs of impending disaster within their own ranks, and it took the writing on the

wall to arouse them, too late, to a realization of their approaching doom. So it was in Greece and Rome. In both empires a thousand evidences betokened coming disruption, but nobody noticed and nobody cared. So intent were the people upon their own selfish pursuits that they refused to listen to warnings. They were fact-blind and remained so until the final crash.

Thus it was also in the cases of Denmark, Norway, Belgium, and Holland. The facts were plain enough. Warning signs were on every hand. But the people in all these countries refused to believe that these facts had any relation to them.

This commentator went on to tell how



he had friends in Holland to whom he had written two whole weeks before the actual invasion, urging them to flee to America while it was yet possible. They refused. They said that all talk of invasion was nonsense and that Americans should not get so excited over foolish rumors. Even on the very night before the disaster occurred one friend wrote saying, "Don't get so worried. Our neighbor has promised definitely that he will never invade Holland, and he will not break his word to us."

He was fact-blind. All of them were fact-blind.

And there are many people in this country today suffering from the same complaint. The threatening perils are real enough. The President himself has set them forth in the clearest language. Yet many refuse to admit that these facts have any relation either to this country or to them. Ostrichlike they bury their heads in the sands of their own foolish imaginings. They say, "Why should we worry what happens to others? It is all far away; it will never happen to us."

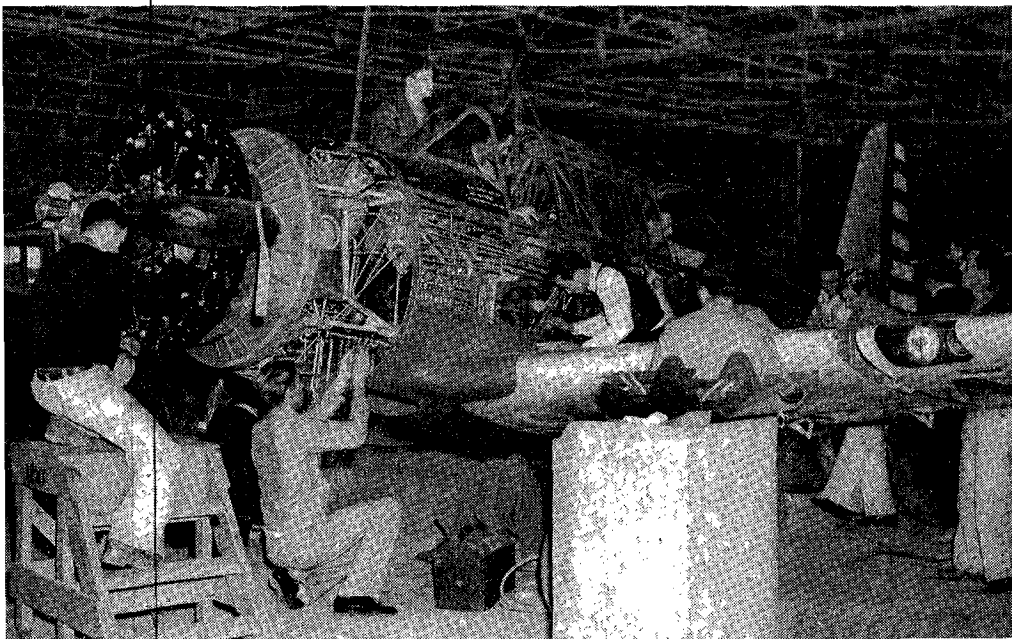
Thus it is with the grievous peril of war and foreign aggression; and thus

SIGNS of the TIMES

Building an Army trainer plane at the Vultee Aircraft plant. Note the intricate and delicate work involved in every machine.



INTERNATIONAL



also is it with the approach of the greatest and most world-shattering event of all history.

A thousand evidences crowd upon us that "the great day of the Lord is near, it is near, and hasteth greatly," but how few are moved to prepare for it! Signs on every hand cry out to us that the coming of Jesus in power and glory "is near, even at the doors," but who cares? Who really believes?

There never was such fact-blindness as that concerning the second advent—unless in the days before the Flood. In those days we read that, despite all the warnings of God's appointed messenger, the people "were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away." Matthew 24:38, 39.

"And knew not." They might have known. The facts were plain enough. But they were fact-blind.

"So shall also the coming of the Son of man be."

Jesus was right. We see a similar situation today. The evidences of His return abound; but most people do not want to believe that it will happen in their day, that it will interrupt their little plans.

All that God said would happen before the end is coming true today. There is the unprecedented distress and perplexity among the nations; there is the unexampled fury of the present conflict; there is the amazing increase of knowledge; there is the revival of the papacy; there is the spread of crime and violence; there is the preaching of the gospel in all the world as a witness unto all nations—there are all these things and more, including the fulfillment of the great lines of Bible prophecy relating to the rise and fall of empires and the history of the church. Altogether they present a towering wall of evidence, like a huge advertising sign everyone can see, of the imminent coming of the Lord.

Yet people refuse to admit that these things have any relation to them, or to their day and generation. They are fact-blind.

Knowing that just such a situation as this would arise in these days, Jesus said: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face

of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

"Watch . . . and pray." It is the only way to clear comprehension. It is indeed the one and only remedy for fact-blindness.



DURING the next three years, according to President Roosevelt, the United States will spend more than twenty-five billion dollars for defense purposes.

This vast sum of money will build and equip three fleets—instead of two as heretofore. It will fortify the new naval bases recently acquired in the Atlantic, and others in the Pacific. It will provide rifles, clothing, and barracks for the new conscript army. It will create many armored divisions like those which smashed all opposition in Europe last year. It will create an armada of the air the like of which has never been seen.

So while other nations are at war, bleeding to death, America will be constantly amassing more and more armaments until, two years from now, possibly in less time than that, it may well be the best armed and most formidable power in the world.

Nevertheless while armaments are important in national defense, there is something else still more vital. In recent months we have seen other nations which had spent billions for defense

suddenly overwhelmed by their foes.

The experience of France will remain for all time the classic example of the nation that virtually bankrupted itself to erect "impregnable" defense works but which, neglecting the soul of the people, collapsed in ignominy and shame. As everybody knows now, behind the much-publicized Maginot line, behind the trumpeted "invincible army," there were weakness and decay for which no concrete fortifications, however strong, could compensate. France, as Marshal Petain said after its tragic collapse, had devoted itself to pleasure rather than to work. It had lost the spirit of sacrifice. In self-seeking, the people had grown soft and weak. Reckless of consequences they had become the greatest consumers of alcoholic liquors in Europe. In city and country alike, it was wine for breakfast, for lunch, for supper, and for every possible occasion in between. And so France suffered the same fate, under strikingly similar circumstances, as Babylon of old. While the people caroused, the enemy struck.

So armaments are not enough. Behind the fortifications the people must be sound in mind, in body, and in character. All the battleships, tanks, and guns that men can make and money can buy will not save any nation whose people indulge freely in harmful habits and spend their substance on riotous living.

So while America is contemplating the expenditure of twenty-five billion dollars on new armies, navies, and fortifications, it might well consider whether it can afford to tolerate certain conditions and practices which are sapping the vitality of multitudes of its citizens. It might, for instance, question whether it is wise

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INTERNATIONAL

Now that the bombing of cities is becoming a regular nightly experience in Europe, governments are providing additional comforts in the air-raid shelters. This new type "family shelter" comes equipped with bunks, sleeping bags, and pillows.



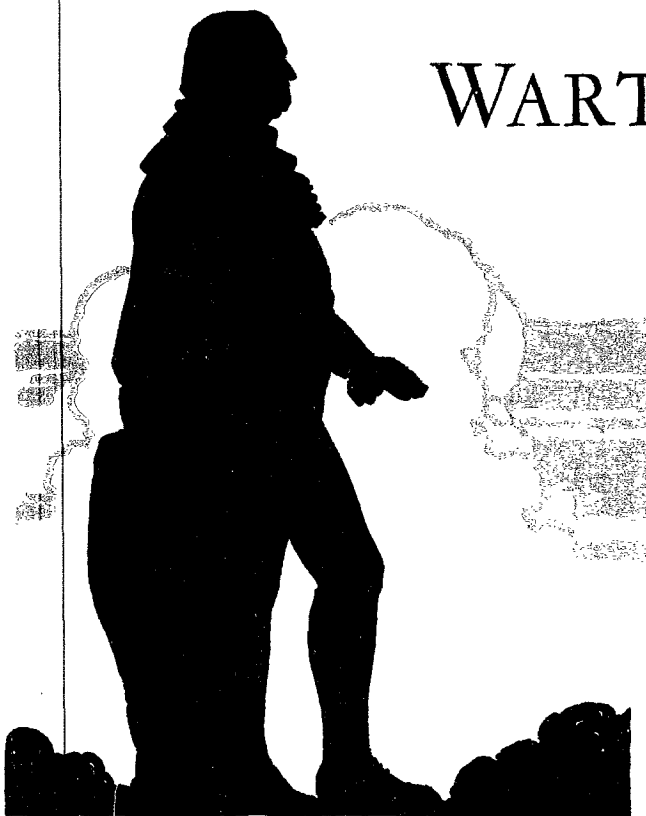
OUR COVER

Thousands of children all over England retire every night into bombproof air-raid shelters like this. It is said that already they have become quite accustomed to the strange procedure.

WARTIME PROVIDENCES

by

W. A. SPICER



Washington recognized divine protection. He wrote: "I have been protected beyond all human probability or expectation."

Modern Miracles of Divine Protection

THAT was a critical time, a turning point in the history of America, evidently, when one youthful life was saved in the early wars between the French and Indians and the English colonists.

Every boy or girl studying that history knows how the trained Indian warriors ambushed Braddock's forces from England, marching through the Pennsylvania forest in solid formation, with bright uniforms. The colonists had tried to get the British leader to understand Indian ways of warfare; but he had not been trained for wilderness campaigns.

Years later, after the treaty between France and Britain had brought peace to the colonial borders, an old chief who had led the Indian forces at the defeat of Braddock told of one thing strange to him and his tribesmen at that battle. He told it at a council in Ohio, where he met George Washington. He said: "I am a chief, and ruler over my tribes. My influence extends to the waters of the Great Lakes, and to the far blue mountains. I have traveled a long and weary path that I might see the young warrior of the great battle. It was on the day when the white men's blood mixed with the streams of our forest that I first beheld this chief. I called to my young men and said, 'Mark yon tall and daring warrior? He is not of the red-coat tribe. He hath our Indian's wisdom, and his

warriors fight as we do. Himself alone is exposed. Quick, let your aim be certain, and he dies.' Our rifles were leveled, rifles which, but for him, knew not how to miss. It was all in vain. A power mightier far than we shielded him from harm."

Their deadly aim was for the young colonial, George Washington, preserved to be the first leader and molder of the new United States.

Washington himself felt that divine protection alone spared him through those French and Indian wars. In a letter to his brother, quoted by the historian Sparks, Washington said of his escape from death at the scene of Braddock's defeat: "By the all-powerful dispensa-

Eternal Quest

by JAMES E. DYKES

*A lone, lost child, with panic in his eyes,
Ran, terrified, among the jostling crowd.
"Father!" he cried. But when, to his surprise,
His father clasped him in his arms, he laughed
aloud. . . .*

*Like a child who's lost his father's hand
In the confusion of a crowded street
Is one who gropes for God. But those who ban
Their Guide perish at last, in self-defeat.*

*Yet he who seeks for truth knows agony,
The ceaseless torture of the mind's unrest;
Until beyond the darkness he can see
The full-orbed Light of his eternal quest.
So, when I hear feet groping in the night,
My soul cries out: "O Lord, send out Thy light!"*

tion of Providence I have been protected beyond all human probability or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, although death was leveling my companions on every side of me."

The Waldenses Find Deliverance

When the prophecy of Revelation 12 foretold the persecution that was to come upon believers in the Dark Ages, it described the "woman" (symbol of the church) as fleeing into the wilderness, where God had prepared a refuge. It adds: "The earth helped the woman." There were various ways in which this was fulfilled. But what a refuge for the persecuted did the earth afford in those grand mountains of the snow-capped Alps, where for centuries of darkness the Vaudois, or Waldenses, and others, kept the candle of gospel truth burning. Many a generation of believers praised God for "the strength of the hills," of which the psalmist spoke long before. The Vaudois could sing it, as in Mrs. Felicia Hemans's "Hymn of the Vaudois Mountaineers":

*"For the strength of the hills we bless Thee,
Our God, our fathers' God!
Thou hast made Thy children mighty,
By the touch of the mountain sod.
Thou hast fixed our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless Thee,
Our God, our fathers' God!"*

Wylie, in his *History of the Waldenses*, tells of an occasion when war was being waged against these people by 18,000 regulars of the French and Piedmontese troops. The witness of these mountaineer Christians was to be silenced. The invading host had the Waldensians in a trap. Only a few hours, and the victory would be won. Then, suddenly, down upon the mountains came one of those heavy curtains of mist, "like an ocean tumbling out of heaven." The historian wrote: "In a moment the host were in night; they were bewildered, stupefied, and could see neither before nor behind, could neither advance nor retreat. They halted in a state bordering on terror.

"The Waldenses interpreted this as an

(Continued on page 13)



The REAL CHRIST

by AGNES LEWIS CAVINESS

HAMPTON COURT boasts a tremendous vine with huge branches that has been growing and bearing fruit for centuries. It still bears fruit, and the bunches are cut and carried to the Court of St. James for state dinners. People admire them and wonder because they come from this famous old vine. As I stood gazing at it, there came floating into my mind, that beautiful English June day, words that have fallen with blessings upon the ears of mankind for hundreds of years—"I am the vine, ye are the branches." John 15:5. The words have always wooed me and held me. There is in them possibility of boundless assurance and unending vitality. "As long as I am the vine, what danger is there for the branches?" The confidence need never be shaken as long as the connection holds between the two. "If ye abide in Me, and My words abide in you," then, and only then, "ye shall ask what ye will, and it shall be done unto you." It is as simple as that!

I think I can see the picture of the occasion when those words were first spoken. I see a group of swarthy-skinned, dark-eyed men—weather-beaten they are, for their days have been passed under the Palestine sun and on the shores of her lakes. Their Leader is younger than they, but He also is sturdy and clean-limbed, as if weathered by sun and wind and rain. Life is simple with them. Abundance is often indicated by flocks and well-tilled fields. A field of waving grain, a flock of sheep, a vineyard with its rows of vines winding about a hillside—these are the measure of a man's goods. Their Leader puts out His hand and caresses the glossy leaves and the stiff half-formed bunches that give promise for late summer. He points to the strong connection between vinestalk and branches. "I am the vine," He says, "ye are the branches." Here, then, is the true, the real Vine!

I always wondered why Christ chose the vine with its branches as the symbol of an unending connection. Why did He not say, I am the fig tree, the parent stalk, or give some other example? Then one day a friend gave me a small root of grapevine. It was very small, quite dead-looking. I planted it in the back garden. It looked a dry withered thing. A time or two it was cut off or chopped out in some spasmodic fit of land clearing. But when spring came it leafed out again. Finally after years it began to

grow. Seeing its activity, we fed it—began to "dig about it, and dung it." It continued to flourish—sent out its tendrils along the fence and began to show green leaves. After a time there began to be grapes—out of that gray withered stick that had persisted beside the fence at the back of the garden! The leaves and grapes appeared upon the young and tender branches, but only because they were connected with the vine. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

So now I know what characteristic of the vine caused the Master to choose it of all living things to represent Himself and what He is to us. It is its tenacious vitality. It is because, as much as anything on this earth, "it hath life in itself." And it has the power of reproducing that life in new branches.

Then I think how marvelous it is that the true Vine is accessible to every one of us! How wonderful that we may creep under its shadow from the blinding heat of affliction or from the storms of temptation! And best of all, to take His own figure, we are to abide in Him and draw life from Him for sustenance, for growth, for fruit bearing.

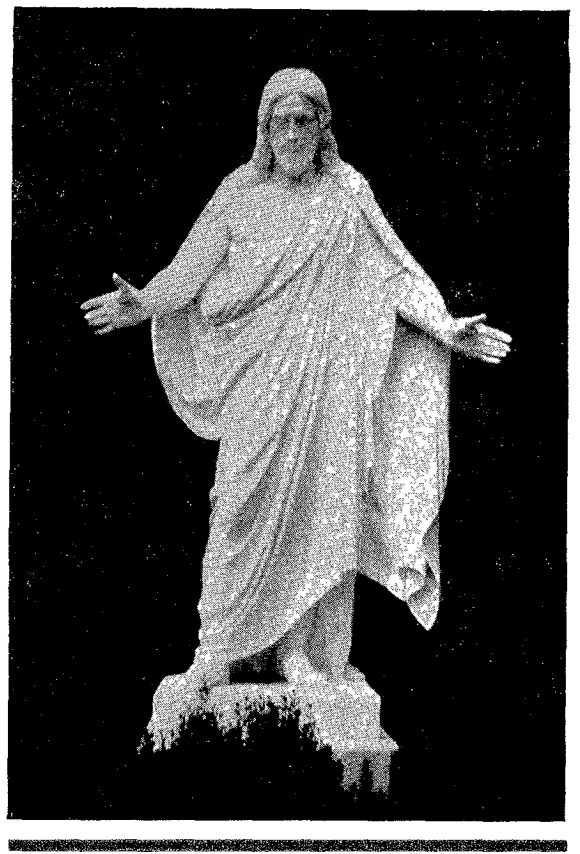
In the churchyard of St. Miniato, above the city of Florence, there is a copy of Thorvaldsen's "Christ the Comforter." I found it one afternoon when I had left the group to which I belonged, busy examining the man-made beauties of the famous little church, and wandered out into the churchyard overlooking the city. The air was heavy with that musty smell of overgrown boxwood and ivy, peculiar to old churchyards. The "mossy marbles" were all about—the earth gray and bulging with the overmuch living and dying of the years. Presently, at a turn in the pathway, I came upon it, the pitiful Christ with the outstretched hands, gentle, appealing, merciful—but dynamic! And there alone, while the noises of the city floated, muted, up to my ears, and the arms which had witnessed so much of political and

military confusion and bloodshed stretched out to a waiting world, I thought: What a joy that the real Christ is to be found of every one of us!

You will remember the story of the great Thorvaldsen when he was in the process of creating this statue. He had finished the Twelve, giving each the rare traits of character as we know them. He had finished his representation of the Christ, showing Him with His hands lifted to heaven, as if in the act of leaving His disciples and going into heaven out of their sight and touch. The artist stumbled home in the exhaustion of accomplishment, and slept. When he awoke it was with the profound conviction that he must portray the Christ otherwise than he had. The Christ must not be presented to the world as leaving it! His arms must not be stretched toward heaven—away from His disciples. The arms must come down, the eyes of love and longing must be turned to the earth, to His beloved followers who needed Him so sorely; that sacred head, once bowed in death for them, must be

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CHRIST THE COMFORTER



THE CRY FOR

CERTAINTY

WHAT SCIENCE HAS TO OFFER

by FREDERICK LEE

SINCE the dawn of history, men have asked the questions, Whence did we come? Why are we here? Where are we going? The philosophers of the past earnestly sought to know the standing of man in the vast universe. Is he as important as the stars? Or is he but a passing phase in the midst of teeming activity sometime to disappear? Is life worth while only for the present, or is there some part that we may play in the future that is far more glorious than the present?

Men are wanting answers to these important questions. They want to know how to relate themselves to life in order that they may be prepared for whatever the future may hold for them. There may be those whose highest ambition is merely to satisfy physical cravings with the epicurean song upon their lips, "Let us eat and drink; for tomorrow we die." But there are thousands who feel that human existence is worthy of a higher level than that, and that there must be some eternal values to act as a guide and counsel for ideal living.

Francis B. Sayre, former Assistant Secretary of State, wrote some time ago concerning life and its values as follows: "A man's life consisteth not in the abundance of things he possesseth. Materialism never will and never can succeed, for human nature will eternally crave spiritual standards. Believe me, humanity is not now athirst for more inventions and improved methods of manufacture. These things will not stop heartaches or broken lives. Men are groping for spiritual values."—*Religious Digest*, December, 1936.

Bernard Iddings Bell, writing in the *Atlantic Monthly* for April, 1939, says: "Men do, however, rebel instinctively, in this as in any other era, against the thought that their lives are like water poured out fruitlessly upon the ground; and they try to find something for which to live."

Thinking men and women like to feel that they are of a higher order than the beasts of the field; that life has some definite purpose for them; that the future holds something richer and more abundant than the present. There is a greater cry for certainty in these matters today

than ever before. Who can give us the answers to these questions? Where can we find a true perspective for life, one that will make us feel that life is really purposeful and worth while?

The Importance of Man

We ask, "What has science to offer along this line?" Has the teaching of science exalted the importance of man in the universe, or has it belittled him? Has science helped men and women to feel that life has some ideal purpose in it or has it robbed many of their faith in the values of life and left them only to find satisfaction in their animal propensities?

An article appearing in the New York *Times Magazine* of September 29, 1940, entitled "Life's Distant Unknown Goal," gives us a general picture of what science has to offer on these questions. James Ritchie, professor at the University of Edinburgh, is the author. He begins by describing man's position in time. Speak-

ing of time so far as life on this earth is concerned, he says: "Briefly the facts seem to be that the oldest rocks containing well-preserved fossils of living things were laid down some 500 millions of years ago. Older than these are a few rather scarce and ill-defined remains which may carry the story of life back for 800 million years, and beyond that we may look to a period when elemental forms of life, which could not be preserved in the rocks, were living and developing, *frankly at a guess* say about 1,200 million of years ago." (Italics mine.)

In order to make man's unimportance in earthly time more vivid, the author compresses all past time into twelve hours on the clock. Each hour in the life clock would then represent one hundred million years. Historic man's space on this clock would then occupy a matter of only one tenth of a second. "All the wars of history, the wonderful achievements, the discoveries of science, are crowded into a tenth of a second. That



Thomas had declared that he would not believe in the resurrection of Christ until he could see Him with his own eyes and handle Him with his own hands.



is the relative place of man in the stream of time which has flowed steadily for twelve hours."

Regarding the future, the author states: "Survey again the long past of life; the impression is of slow and irrepressible progress. Is the stream of life which has flowed steadily for 1,200 million years likely to cease in the immediate future? It is unlikely. Therefore in the light of the past we can read the near future of humanity as a future of progress, hindered sometimes by wars and revolutions, but advancing steadily toward more perfect mastery of environment and self."

What of the Future?

One may desire to look into the future, but, says the writer, "the power of living things to adapt themselves to changing conditions draws a veil across the human vision of what may be." Nevertheless, the author suggests what may be expected in the distant future. He says: "The earth itself is a cooling body. Moreover, all the life upon earth depends upon the energy of the sun's rays. . . . This source of energy is also slowly subsiding, so that inevitably after millions of years, the temperature of the earth's surface will fall appreciably. Such a change must profoundly affect life upon the earth."

In closing, the author quotes Tennyson's rather doleful words:

"Many an aeon molded earth before her highest; man, was born,
Many an aeon too may pass when earth is manless and forlorn."

Professor Ritchie admits that he is stating all this "frankly at a guess." Thus there is little science in it, though most scientists endorse such teaching concerning the past and future. Cynics will say that it makes little difference to them what is to happen one hundred million or more years from now. They, too, are little concerned about the past, their only purpose is to live their little life to its full and then pass off the stage of action.

What assurance and warmth of feeling can one gather from such an exaggerated outlook on life? Man is left to drift on aeons of time as a speck of little or no importance. It is no wonder that life becomes purposeless to those who are fed on such cold viands as this. This is, of course, but the outworking of the philosophy of evolution which has been forced upon the world during the past generation. Now what are the results of such teaching?

Let us read a word regarding this in *Harper's Magazine* for June, 1937, under the title, "What and Where Are We?"

"The growing feeling, extending to all classes of the community, that life is purposeless is perhaps the most signifi-

cant feature of our time. That a certain section of rich pleasure seekers should have arrived at this decision is perhaps not very surprising nor very distressing. The same sort of people have made the same discovery in all ages. But speeches by educationalists, sociologists, and religious teachers inform us that this feeling is creeping into all classes.

"The disillusionment has been brought about by the collapse of some of our most cherished beliefs, and this collapse has been brought about as much by modern science as by the war. Science has influenced us by making clear the distinction between what we must believe and what we would like to believe."

When men are robbed of their faith in the importance of life, when man appears to be only an infinitesimal cog in a great infinite machine, with which he has nothing to do except to move in the little sphere to which nature has assigned him, there is not much left to inspire him to high endeavors.

Furthermore, as we look at man's helpless condition in the face of overwhelming evils, is there no gleam of hope that life may be made different either in our day or in generations to come? Materially, man has made some progress, but few will agree that he has made much moral progress. What hope have we that evil will finally be over-

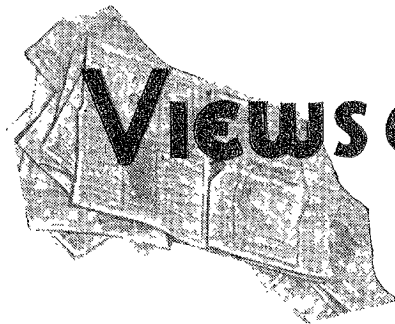
come by good and that life may yield more of peace and security?

In regard to this, we will let a famed professor of biology speak his views. Dr. Earnest Albert Hooton of Harvard, like most modern scientists, takes a cynical attitude toward the teaching of his devout parents. Faith, as they knew it, is to be pitied, while speculation, based on the barest of facts, seems to be acceptable. After subtly ridiculing the religion of the Bible which was taught him in childhood by Christian parents, Dr. Hooton puts forth his method of salvation for the human race in his book, *The Twilight of Man*. Being a biologist, it is no wonder that he states, "I am convinced that the only way of human salvation is the hard biological way." Now note how he would do it:

"What we must do is to divert a modicum of that high intelligence and creative ability which is too nearly monopolized by mechanical science to the study of ways and means of repairing and improving the human machine."

"There is but one way of making a man, and that is the biological way. There can be no stability of civilization when the human biped totters, and he cannot be propped up effectually by law, by education, by religion, or even by mechanical inventions. Breed better an-

(Continued on page 18)



COMMENTS ON THE CRISIS

Collected and Contributed by
W. L. EMMERSON

DEWEY REPORTS According to District Attorney Dewey, racketeering in New York has reached "its lowest ebb in recent history." The *New York Times* gives evidence of this when it states that "the average daily list of those held in the Tombs has dwindled by more than four fifths, indicating a healthy speeding up of justice and a praiseworthy effort to overcome the law's delays."

BLOW TO ROME The absorption of three Baltic republics, Lithuania, Latvia, and Estonia, into the Soviet Union "means that some 2,391,000 more Latin Catholics have come under the rule of Moscow," says the *Universe*.

U. S. CATHOLIC PRESS SEIZES CHANCE At a Catholic Press Association meeting in Detroit, Frank A. Hall declared that "the voice of the Catholic press of Continental Europe has largely been silenced or muffled. . . . It is a solemn moment for the American Catholic press. Today it stands in the van, carrying for-

ward a banner whose counterparts have been beaten down throughout almost all Europe. In a matter of days it may be that nowhere save in the United States will there be a functioning Catholic news service."

WILL HE ATTEMPT IT? "Another and this time an extremely disconcerting incident," commented the *Church Times* recently, "has been the petition of certain Italian bishops to Mussolini to invade Palestine in order that all the Holy Places may be put in charge of the Roman Catholic Church. It has been for years suspected that the large number of Italian Franciscans in the Holy Land, to say nothing of the astute Italian Latin Patriarch in Jerusalem, have been active agents of the Fascist Government."

SERIOUS U. S. BIRTH SHORTAGE According to F. Osborn, director of the Population Association of America, the United States in twenty years will have a birth rate 20 per cent lower than is necessary for replacement.

CHRIST and the LAW

His Position Defined

One Abolished, One Confirmed

by M. L. ANDREASEN

CHRIST was never neutral or negative. He meant what He said, and said what He meant. He was straightforward, positive, and dynamic. People always knew where He stood.

He did not attempt to gain popular favor by flattery or by lowering standards. Sin was sin to Him, and He called it by that name. He was unafraid. It might be the haughty Pharisees, whose favor was curried by all. It might be the rich Sadducees, who had great political influence. It might be the crafty Herodians, whose ill will might make His work hard. He never counted the cost in terms of what men might do to Him should He offend them. He had a work to do, and without respect of person He did His work, leaving the results with Him who had sent Him.

Most of the Jews were great sticklers for the law. With much exactitude they held to the multitudinous ceremonies and ordinances of the Jewish ritual. The Pharisees were particularly observant of the letter of the law, and were most intolerant of all who did not or could not measure up to it. The leaders had added many ordinances since God first gave the law, and it was a life study to know what was required. It was impossible for the common people to have this exact and comprehensive knowledge; hence they were unable to reach the standard set. The Pharisees held that the "people who knoweth not the law are cursed." John 7:49.

The attitude of Jesus toward the law was, therefore, of great interest to the Jews, and especially to the Pharisees. It was incumbent upon Jesus to make His

position known and to tell the people plainly where He stood. In this He did not disappoint them. One of His first sermons dealt with the law.

More than a thousand years before Christ, the law had been proclaimed from Mount Sinai, and had been written by God on two tables of stone. Exodus 20; 24:12; 31:18. This law of Ten Commandments had then been placed in the ark beneath the mercy seat in the most holy place in the sanctuary. Exodus 25:16, 21. There it remained as long as the tabernacle stood. Later it was transferred to the temple of Solomon, where it remained until the destruction of the temple about six hundred years before Christ. After that it was lost sight of. Tradition tells us that Jeremiah hid the ark just before the destruction of the temple by Nebuchadnezzar. There was no law or ark in Herod's temple at the time of Christ.

The law of God has always been held in high reverence by the people of God throughout the ages. The psalmist expressed this sentiment in these words: "I love Thy commandments above gold; yea, above fine gold." "Thy testimonies are wonderful." Psalm 119:127, 129. "I have seen an end of all perfection: but Thy commandment is exceeding broad. O how love I Thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation." Verses 96-99.

Besides the law of God there was another law called the law of Moses. This

law was also commanded by God, but as it was proclaimed by Moses and written in a book by him, it is ordinarily called the law of Moses. This designation is very useful, as it serves to differentiate between the two laws.

The law of Moses, as we shall call it, is entirely different from the law of God. The law of God, the Ten Commandments, deals with the great principles of man's relationship to God and to man. There are ten clear, crisp commands, "Thou shalt," or "Thou shalt not." They are applicable to all men under all conditions. The commandment "Thou shalt not steal" applies to the cultured man of the world as well as to the unlettered savage; to the rich businessman as well as to the thrifty housewife. The Ten Commandment law is universal and applies to all men everywhere.

Not so the law of Moses. It is of an entirely different kind. It deals with local Jewish ceremonies, with meats and drinks and divers washings for purification. It tells what to do in case one should accidentally touch a dead person; it tells





Though the Pharisees were particularly observant of the letter of all the laws of God and of the rabbis, measuring by Christ's standard they were not law keepers.

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what kind of animal to bring as a burnt sacrifice; it tells how to observe the Day of Atonement or any other of the Jewish feasts; it tells what to do in case a house is infected with leprosy. As will readily be seen, these matters would have no value after the Jewish economy came to an end, and would therefore cease when the temple service ceased. This law was

intended to last until the Messiah should come; then it would automatically end.

These two laws are separate and distinct in the Bible. No one needs to be confused. Yet there are those who apparently confuse the two laws. For the sake of such, and of all, we append the following diagram which shows the relation and the nature of the two laws.



THE LAW OF GOD

- Is called the "royal law." James 2:8.
- Was spoken by God. Deuteronomy 4:12, 13.
- Was written by God on tables of stone. Exodus 24:12.
- Was written "with the finger of God." Exodus 31:18.
- Was placed in the ark. Exodus 40:20; 1 Kings 8:9; Hebrews 9:4.
- Is "perfect." Psalm 19:7.
- Is to "stand fast forever and ever." Psalm 111:7, 8.
- Was not destroyed by Christ. Matthew 5:17.
- Was to be magnified by Christ. Isaiah 42:21.
- Gives knowledge of sin. Romans 3:20; 7:7.

THE LAW OF MOSES

- Is called "the law . . . contained in ordinances." Ephesians 2:15.
- Was spoken by Moses. Leviticus 1:1-3.
- Was "the handwriting of ordinances." Colossians 2:14.
- Was written by Moses in a book. 2 Chronicles 35:12.
- Was placed in the side of the ark. Deuteronomy 31:24-26.
- "Made nothing perfect." Hebrews 7:19.
- Was nailed to the cross. Colossians 2:14.
- Was abolished by Christ. Ephesians 2:15.
- Was taken out of the way by Christ. Colossians 2:14.
- Was instituted in consequence of sin. Leviticus 1:3-7.

It need hardly be repeated that the law of God is eternal and unchangeable in its nature, while the law of Moses was a temporary and imperfect instrument, useful for the time being, but destined to be abolished at the death of Christ.

The Jews were zealous for the law of Jehovah. They were proud of the fact that to them had been committed the oracles of God. They considered themselves guardians of the law, and whoever did not regard it highly was anathema.

However, they regarded the law of Moses nearly as highly as they did the law of God, and in some respects even higher. Heathen nations, they argued, ought to keep the law of God; but the law of Moses was their own peculiar property. *They only* had a temple; *they only* had a sacrificial service to which the law applied. The law of Moses was for the Jews only, adapted to their peculiar conditions, a special gift of God. Moreover, it was a protection to the law of God, a kind of hedge about it, without which the law of God would be exposed to the vicissitudes of chance. Hence the law of Moses constituted a kind of first defense which must be maintained at all hazards.

To this law of Moses the Jews during their long history had added many precepts not originally given either by God or by Moses. These additions had acquired the same status as the original Mosaic ordinances, and were indeed by the common people considered a part of the law handed down by Moses. Some of the restrictions in the law as thus revised were most intolerable and even unjust, and constituted a yoke that was very hard to bear. The people groaned under the burden; yet in a certain sense they were proud to be the recipient of so much attention.

The attitude of Jesus toward this whole situation can well be imagined. He would tear away and destroy all the petty ordinances which had been added by men. He would present and restore, even magnify, the law of God and cause men to observe it. As for the law of Moses, He would teach men the meaning of it, showing them its temporary nature, and prepare them for its eventual abolishment. In this He would be careful and cautious, lest some get the impression that He was doing away with all law. In fact, He would be so careful lest He be misunderstood, that He would rather leave the status of the law of Moses undetermined while He presented the principles on which it was based—which principles, when understood, would of themselves discover the temporary and provisional nature of all the

Mosaic ordinances. Then, when the people and His disciples saw Him in His true nature as the Messiah, as the Lamb of God, the temple service would naturally lose its meaning for them, and the law of Moses of itself would fall to the ground.

As for the law of God, there would be no question in His mind as to His duty. Law is so important in religion and in a nation that no one can afford to put himself on the side of lawlessness. Christ would take His stand definitely for the law, teach its precepts, and magnify it in the minds of men. This would be so much easier for Him, for the law was His Father's law, as well as His own, and its principles are as enduring as eternity itself.

It does not surprise us, therefore, to find Jesus speaking strongly for the law in the Sermon on the Mount, as recorded in the fifth chapter of the gospel according to Matthew. Hear these heartening words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

Jesus and the Law

In some respects the Jews considered Jesus a revolutionary. He did not show the respect for their teachers and learned men which they thought He should. While He frequently went to the temple, He did not seem very enthusiastic; in fact, He had done the unprecedented thing of driving out the buyers and sellers who plied their business in the court, declaring that such had no place in the house of God. He was apparently a radical who would bear watching. His first important sermon was, therefore, listened to with deep interest. What would be His stand in regard to the law?

They were not left in doubt. Jesus took His stand squarely on the Ten Commandments, saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Whoever should break even the least of the commandments and teach men so, should be called the least in the kingdom of heaven; but whoever should do and teach them should be called great.

All could understand these clear and plain statements. Jesus upheld the law. He defined His position on this subject at the outset of His career. Every religious teacher should do the same.

Love Divine

PURER than the purest fountain,
Wider than the widest sea,
Sweeter than the sweetest music
Is God's love in Christ to me.
Why love me so?
I do not know;
I only know
That nothing less than love divine
Could save this sinful soul of mine.
—Selected.

Law is capable of a narrow as well as a liberal interpretation. It may be interpreted according to the letter or according to the spirit. An example of the former happened in an institution a few years ago. A young man had been asked to sweep the halls, which he proceeded to do. After a while the overseer noticed that while the halls had been swept, the sweepings had been deposited in a corner. The young man was called to account.

"Did I not ask you to sweep the halls? Why have you not done so?"

"I have done so."

"How can you say that you have done so when all the sweepings are here in the corner?"

"Well, you did not tell me to pick them up. I have swept the hall."

The young man had failed to grasp the spirit of the command.

It was somewhat this same attitude that many of the Jews, and especially the Pharisees, took in the time of Christ. They held to the letter of the law and forgot the spirit of it. For this, Christ took them severely to task. There were those among them who in order not to transgress the commandment "Thou shalt not kill" habitually carried a broom with them with which to sweep their path, lest haply they step on some insect and kill it. Others would blindfold themselves, lest they should look on something and covet it. Their whole outlook on law

and life was perverted, and they made life miserable not only for themselves, but also for others.

It was in the same Sermon on the Mount from which we have taken the statements concerning the law, that Christ discussed this attitude.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the judgment: Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matthew 5:21-32.

Christ here takes up two commandments, those concerned with killing and adultery, as if He would say: The law is holy and just and good. I want you to be careful of it. Even the small things, the jots and the tittles, must not be neglected. Those who keep the law are accounted great in the kingdom of heaven. But watch, lest you think that outward obedience is all that the law requires. Far more than that is demanded. God wants you to keep the law both outwardly and in the heart. Only as you do so, can you be said to be a commandment keeper.



GOD'S Message for Today

*His Remedy for All
the World's Troubles*

by

JOHN L. SHULER

EVERY man knows that we have come to a great crisis and turning point in the affairs of our world. There is upheaval and overturning in government, in industry, in finance, in society, and in religion. If ever the world needed a message from God to show the right way out it is now.

Civilization is passing through the most dramatic and the most stirring days since man came upon the earth. This world is in the greatest period of transition it has ever known. On every side men are asking: What next? What are we coming to? What does all this mean? What will be the outcome?

The need of the hour has ever been answered by a revelation of the essential and appropriate truth for the time. In Amos 3:7 Scripture declares, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." This is a divine assurance that amid all the upheavals, overturnings, changes, and crises which may come along the course of history, the Author of truth will reveal what man needs to know rightly to meet the issues that may confront him at each successive turn of the journey.

God is love, and always has in mind the welfare of His children. Repeatedly in His dealings with mankind He has revealed to them future events, that they might be prepared for the future.

This is well illustrated in the career of Joseph in Egypt. Through Joseph, God revealed to the Egyptians that there would be seven years of plenty, followed by seven years of famine. Knowing what was coming, they knew how to prepare, and acted accordingly.

God has not changed. He deals with His creatures in the same way today. In the prophecies of the Scriptures, God has pointed out the dangers before us

today, that we may be prepared for what is coming upon the earth. By heeding the prophecies of the Bible that pertain to our day, we may know what is coming, and thus know what we ought to do at this time.

In the days of Noah, when the world was about to be destroyed by a great flood of waters, God sent to the antediluvians, through His servant Noah, a special message of warning and salvation, which was exactly suited to that impending crisis. Again, when the great hour came for the manifestation of the Son of God as the Messiah at His first advent, John the Baptist was sent by the Lord with a special message of truth timed to that particular hour.

The unerring fulfillment of the last-day prophecies of the Bible abundantly testify that we are living in a time which stands related to Christ's second coming as the days of John the Baptist stood in reference to our Lord's first advent. We have reached the generation which will usher in the return of Christ. The Lord Jesus tells us, in Matthew 24:33, that when we see these last-day prophecies being fulfilled, we are to know that His coming is near, even at the door.

This leads us to inquire, Has God a special message to guide us aright in these last days, as He had for the people in Noah's time prior to the Flood, and in John's day prior to the manifestation of the Messiah at His first advent? He

has. This special message for our day is plainly set forth in Revelation 14:6-14.

In verse 14 the prophet describes the return of Christ to earth at the end of this age. "I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

There can be no mistake as to the event here referred to. It cannot refer to anything else than the second coming of Christ.

Let us inquire now, What message has God appointed to be preached to all the world in the last days just before Christ will return? The preceding seven verses of this chapter make it so plain that no one needs to overlook it.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 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." Verses 6, 7.

This does not mean that the time will come when an angel in visible form will appear to every nation and announce this special gospel message in audible tones to the people. How do we know this? We know it for two reasons. First, because this is a symbolical representation. Secondly, because the preaching of the gospel is committed to men and not to angels. To His first disciples—and their successors in turn until the end of time—Jesus said, "Go ye into all the world, and preach the gospel." Mark 16:15; Matthew 28:19, 20.

Thus we know that this angel that John in vision saw preaching this special gospel message to every nation about the

hour of God's judgment must represent a people whom God raises up in the last days who actually go into all the world and preach this special gospel message to every nation.

Two other angels are represented as uniting with the first angel in preaching certain truths to the entire world. In Revelation 14:8 we read, "There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

This second angel adds to the proclamation of the first angel a special message about the fall, or departure from the truth, of the world's ecclesiastical system

known as Babylon. The objective of his message is to call God's people out of this false system of Babylon, that they receive not of certain plagues about to fall upon Babylon. Revelation 18:4.

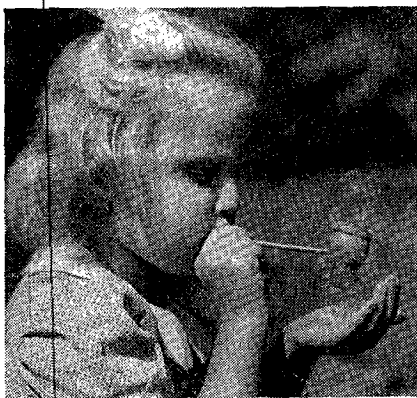
In Revelation 14:9-11 a third angel adds to the proclamations of the first two angels a special message of warning concerning the mark of the beast.

In verse 12 is described the people that will be raised up in every country by the preaching of this threefold message: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Consequently this threefold message is God's special truth for this time. Just

as the message God sent to the world through Noah before the Flood contained the very truths that the people of that day needed to know and heed above all else, so in the same way this threefold message of Revelation 14:6-12 is as important for us to understand and heed.

This special message of Revelation 14:6-12 gives us an understanding of our times, that we may know what we ought to do at this momentous hour. It gives the meaning of the startling world events crowding one upon another with such increasing rapidity. It presents the only sure remedy for all the troubles that are now so seriously affecting mankind. Let us heed its warning now.



KEYSTONE

"OH, DEAR," wailed Bobby. "It's raining."

"Bad rain!" said Bets.

"Nice rain," laughed mother. "Think of the thirsty plants and flowers and trees."

"But we can't go out to play."

"No. But I know many nice things you can do inside."

She soon had them busy and happy. First, she gave to each a large square of heavy Manila paper she had saved.

Then pictures of houses, together with flower catalogues and scissors and paste, were brought out. Each arranged his own home, drawing in the walks with colored crayons.

Rainy days always come. It will save friction and worry to be ready for them. Shut-in children are apt to be restless and exacting unless they have something interesting to do. A busy child is generally happy, and so of little trouble. Here are a few suggestions:

In good weather, go on a foraging expedition with the children. Gather cockleburs, joints of cornstalks, long chicken feathers. Should you be coloring anything, dip some of the feathers and burs; if not, they will do as they are.

Let it be distinctly understood that all these treasures are to be saved for rainy days. The children will then look forward to such days with pleasant anticipation, instead of with irritation.

HOME EDUCATION

Rainy Days

by LELIA MUNSELL

The feathers suggest Indians. Cut strips of crepe paper or cambric; double them lengthwise. Even little fingers can sew three or four pockets in front, in which to stick feathers; this forms a headdress. Thus decked out, the children will invent their own entertainment.



The Bridge You'll Never Cross

GRENVILLE KLEISER

It's what you think that makes the world
Seem dull or bright to you;
Your mind may color all things gray
Or make them radiant hue.
Be glad today, be true and wise,
Seek gold amid the dross;
Waste neither time nor thought about
The bridge you'll never cross.

There's useful work for you to do
With hand and brain and heart;
There's urgent human service too,
In which to take your part.
Make every opportunity
A gain and not a loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Just face it with a will;
You do not have to work alone
Since God is with you still.
Press on with courage toward the goal,
With truth your shield emboss;
Be strong, look up, and just ignore
The bridge you'll never cross.

With the burs they can make dolls, baskets, picture frames, and so forth, by sticking them one to another in shapes desired.

With short lengths of pith from cornstalks, some toothpicks, and a few raisins or cranberries for heads, they can form a menagerie, and stage a parade. They'll want some musical instruments for the parade, such as stew pan and stick, a comb, a jew's-harp, or a harmonica.

Save all good colored pictures of birds and animals and large flowers. Paste them on light-weight cardboard, and cut them into picture puzzles, putting each into a separate envelope. This will provide happy entertainment when it is desirable for the children to be quiet.

So much for physical rainy days. Mental rainy days will also come sometimes to little children, as they do to us older folks. Be prepared for them too. Perhaps a playmate has moved away, a loved pet died, a disappointment arisen.

It may break into your schedule to stop what you are doing to play with the children on such occasions, or to tell them stories to take their minds off their troubles; but you will do it, if you remember that their troubles are as serious to them as yours are to you. Sometimes, in the case of a little child, the best thing will be simply to sit down and cuddle him and let him tell you all his sorrow.

This "rainy day" effort will pay in the closer relationships you can thus establish. If you show an understanding of your children's troubles now, when they get older, they will still turn to you with their difficulties, knowing you will be sympathetic and prepared to help.—*National Kindergarten Association.*

The Flight of Time

(Continued from page 8)

to sanction 500,000 outlets for alcoholic liquor, which everybody knows is a destroyer of physical strength and moral stability and the cause of innumerable disasters on the highways, in industry, and in the homes of the people. It might also consider whether at such a time it is wise to permit tobacco manufacturers to drug the whole rising generation of American youth with that most poisonous narcotic, nicotine.

But the inquiry should not end here. We should all ask ourselves whether we can withstand the perilous penetration of false propaganda, the dangerous infiltration of the doctrines of the new paganism, if we are all confused and distraught in our own minds, and have no definite convictions. We should ask ourselves whether we can hope to hold together in an emergency, and hold on despite the worst losses and suffering, without some great, glowing, selfless purpose in our hearts.

It may be, as Mr. Roosevelt has told us, that we need to spend twenty-five billions on armaments, but it is equally clear that other measures of defense are equally necessary. Without strong efforts to improve the health, educate the minds, and fortify the soul of the people, the vast expenditure will be in vain.

What Science Offers

(Continued from page 7)

imals by selection and elimination of the inferior."

Becoming more explicit in his suggestions, the author states: "Human deterioration can be checked if we tincture our humanitarianism with biological common sense. . . . We must found institutes for the study of human heredity in which every pathological and normal variation is followed from birth through reproduction and on to death with the purpose of determining the physiological, psychological, and sociological correlates of each of these variations. This is not the task of the physician alone. It will require the services of the geneticist, the psychologist, the sociologist, and even of the anthropologist. It is, in my opinion, the exigent need of the human species; for upon the acquisition and application of this knowledge of human heredity is staked not only the immediate fate of our probably evanescent civilization, but also the survival or extinction of man himself. 'The wages of biological sin is evolutionary death.'"—*The Twilight of Man*, pages 29, 30, 305.

Thus intentionally misquoting a text of Scripture, the author ends his lengthy dissertation of the salvation of the human

race. And this is the best that a great scientist has to offer a troubled world. Is there no greater hope than these human "speculations" and "guesses" for the human race? Must we reject faith in the revelations of God's word for the word of modern cynics?

Faith and Sight

Well might we say that the guess of one man is about as good as the guess of another when it concerns such matters as these. In the chaos of voices that call us to go one way or another, is there not a more certain and commanding voice that should elicit faith and assurance in our hearts? Scientists may speak with authority when they address themselves to what they can handle and feel. But are they to be our guides in regard to the sphere which is beyond the material? And are we to be held to a materialistic outlook on life merely because laboratory-minded men discourage too much faith in spiritual revelation?

The disciple Thomas, long before the age of science, sought to use the scientific method with Christ. He had declared that he would not believe in the resurrection of Christ unless he could see Him with his own eyes and handle Him with his own hands. Said he, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

Christ will go a long way to satisfy an honest doubter. He later appeared to Thomas, and the doubting disciple was finally convinced of His resurrection. But Christ uttered this rebuke, "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

There are Christian tangibles sufficient to impress every honest doubter. But he must throw away doubt and rise to the higher plane of faith if he would

enter into the realm of intangibles where a fuller life is revealed.

Let us take the tangible evidences that are all about us that God is, and go from there into the inner chambers of faith and hope where many scientists hesitate to go. If they desire to remain out in the cold, that should not hinder all who would find warmth in the revelations of God's word to enter therein.

The Real Christ

(Continued from page 5)

bent toward them as was His heart turned to them for all eternity! And the artist made his way to his study, lifted the damp cloths off the clay figure, tore those arms down and stretched them out in love and pity to a lost world, bent that sacred head and those eyes to look upon the world He had loved and died for! He portrayed the Christ as the Comforter who only can comfort the comfortless.

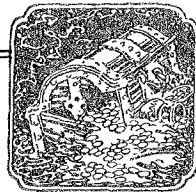
I have seen it again in a secluded niche of Forest Lawn Cemetery. But, beautiful and appealing as it is, it is still cold white marble, and utterly helpless except as it draws the mind back to the real Christ who is beside us and awaiting the least sign of our need of Him.

Shall we not seek Him in the dawn of this new year—the real Christ, who is "not far from every one of us"? When have we ever needed Him more? Let us reach out to Him now.

Wartime Providences

(Continued from page 4)

interposition of Providence in their behalf. It had given them the power of repelling the invader. . . . They spread themselves over the mountains, the paths of which were familiar to them, and while the host stood riveted beneath them, . . . tore up huge stones and



Coming Next Week

IN ADDITION TO THE REGULAR FEATURES:

DELIVERED FROM PRISON	W. A. Spicer
KEEPING FIT	Theo. G. Weis
THE DIVIDED CHURCH	Frederick Lee
CUSTOM OR COMMANDMENT?	M. L. Andreasen
BLACK INDEPENDENCE	S. G. C. Maxwell
THE WORK OF THE MASTER ARTIST	Robert Hare
WHAT IT MEANS TO BE A CHRISTIAN	G. W. Wells
MODERN DECEPTIONS	L. E. C. Joers, M. D.
THERE IS A WAY	Inez Brasier

rocks and sent them thundering down into the ravine. . . .

"Consternation seized the Piedmontese host. Panic impelled them to flee. . . . They jostled one another; they threw each other down in the struggle; some were trodden to death; others were rolled over the precipice, and crushed on the rocks below, or drowned in the torrent, and so perished miserably."

That deliverance was before the later Reformation times, when it was more clearly seen that, in religious controversy, "the weapons of our warfare are not carnal." But God overrules according to the light men have; and in such deliverances we see Providence keeping alive the witness to truth in the valleys until the time of the Reformation should come. Another historian says:

"This decisive rout, due to the will of God rather than to the arms of the Vaudois, completed the deliverance of this valley, which was not again visited by Cantaneo's troops. The captain of the detachment thus destroyed, was named Saguet de Planghera, and the gulf into which he was precipitated is still denominated the *toumpi* (gulf) *de Saguet*."—Alexis Muston, *The Israel of the Alps*, page 12. 1852.

In the World War

Depend upon it, the hardest times bring forth the most numerous testimonies to delivering providences. It is on a dark night that the stars shine brightest.

It is no use to try to understand why deliverance comes to one and not to another. It is the old story of the book of Acts—James, the brother of John, was put to death by Herod, while Peter was delivered by an angel that no one saw but Peter. God's care is over His children in life or in death. Eternity levels all that can come to us in this brief earthly pilgrimage.

We heard so many stories of providential care during the World War of 1914-18 that we could never tell them all. I was in and out of Europe about every year of the conflict, and never a trip

but that someone was testifying to God's care, and to lessons learned amidst fearful conditions.

On the Fields of France

One young soldier had grown up in Indiana, attending church and Sabbath school. As he grew up he left all religious ways. In the war he found God again. He wrote of it to his old grandmother whom he had to thank for a godly upbringing. Abbreviated, here is the story told in his first letter to her:

His company was cut off, and only by a message carried through could annihilation of all be prevented. "I think God prompted me to say, 'I'll take it.' I was a new man then, and the major looked surprised, but a new hope dawned in his eyes. He jerked out his fountain pen, wrote the message, and said, 'Go to it, man, and if you get through we shall all owe our lives to you.'"

The volunteer crawled out of the trench and sprang into the open, where he had to run. The artillery on Bapaume Ridge opened on him. "I soon dropped into a shell hole," he says, "and lay sobbing, knowing I could not go on and could not go back." Then thoughts of his grandmother's God and of boyhood faith came to him. He began to pray, "Our Father which art in heaven," and then the deeps of his heart broke up, and he prayed himself into that heavenly Father's arms, for life or death. "I promised God to return to His fold." Comforted in finding forgiveness and acceptance in Christ, he went on his way. Shells were exploding all about him. "At first," he says, "I started to run and dodge." Then he said, "Something seemed to say that I was safe." He walked the rest of the way. The colonel to whom he was going congratulated him on his coolness. "But I was so busy being glad that I had found God," he said, "that I paid no attention."

Prayer at the Front

In the midst of the hot fire before Verdun—where the attacking armies could not pass—our narrator went out

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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J. R. FERREN, *Circulation Manager*.

into the trenches and visited fellow believers, often being able to hold religious services with them. Of one such meeting he wrote:

"All these brethren had been delivered from bearing arms. They had been allowed to work as tailors, and cooks, and drivers, and road makers. When we could not sleep on account of the intense fire, we read our Bibles. Sometimes we studied our Bibles during the entire night. We were in a strange work, and yet we could see that God was there with us."

Under His Wings

In a London church, Sabbath school had closed and the regular church service was about to begin. Someone came in and reported a flight of airplanes coming. All stepped out to look. "They were a beautiful sight," the pastor told me, "glinting in the sun as they came." He called all quickly back to their places. They prayed and committed themselves and dear ones to God, and comforted their hearts in song. Quickly, overhead, came the sound of a bomb let loose. They were singing—

"Under His wings, under His wings,
Who from His love can sever?
Under His wings my soul shall abide,
Safely abide forever."

The bomb struck just in front, between the chapel and the street. It buried itself in the earth—and never exploded.

Always, in telling of special deliverances, we are to thank God for these mercies, but to keep in mind that His love and care are also over those who may lay down their lives in times of peril. We cannot say why James, the brother of John, had to lay down his life at Jerusalem, while Peter was delivered for the time being. Whatever may come, our trust is to be in God. The story of providential deliverance, both in Bible records and in all the history of God's work, is surely preserved in order that we may know that the living God is working for the children of men.

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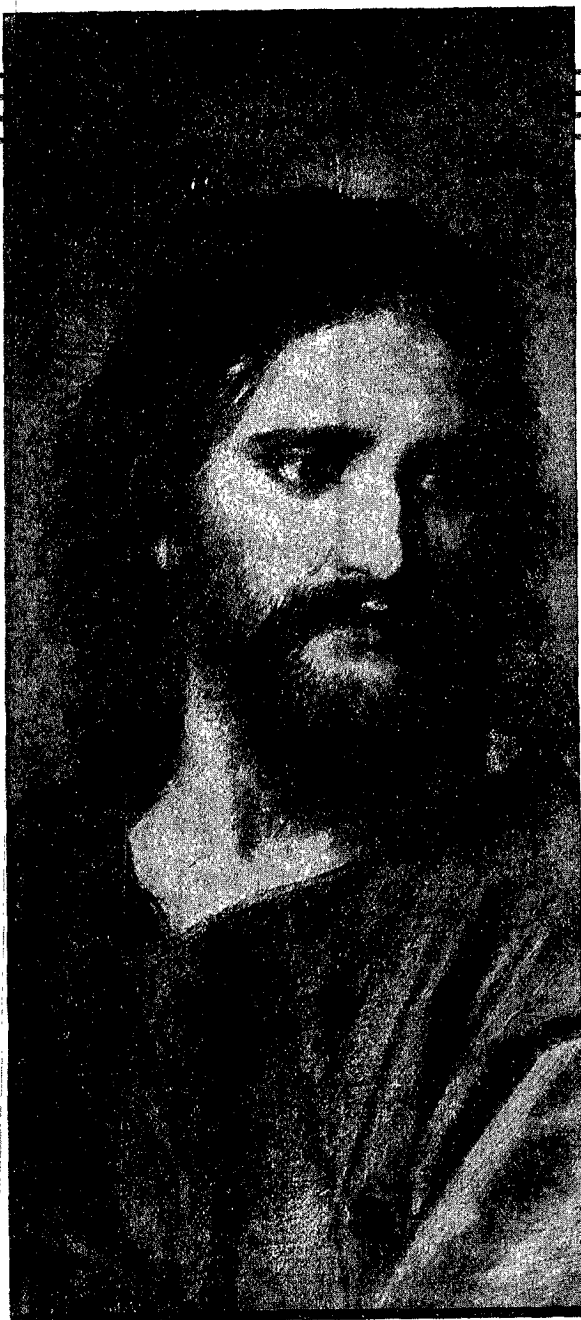
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by Mrs. E. G. WHITE

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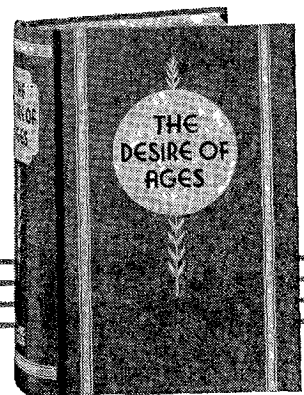
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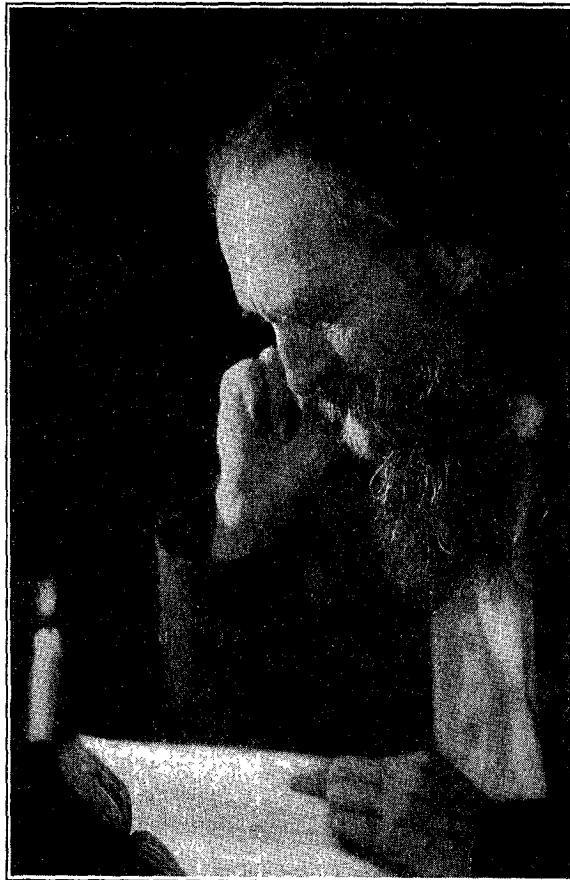
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Many are longing for peace. They are tired of reading about the destruction of war.

Peace in Time of War

by N. P. NEILSEN

PEACE I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

These words were spoken by our Saviour on the night of His betrayal. He had partaken of the Passover with His disciples and had instituted the Lord's Supper in the upper room. Judas had already left the room. He had gone out to betray his Master into the hands of His enemies, who were plotting to take His life. "And it was night." Jesus had told Peter that he would deny Him thrice. He had told the disciples that they all would forsake Him and flee. Ere that night would pass He would be in the hands of wicked men. He would be falsely accused. He would be beaten and scourged. He would be spat upon and crowned with thorns. He was facing the cross and death.

Yet in such an hour as this, when darkness surrounded Him, when anguish filled His soul, when the sins of the world were rolled upon Him—in such an hour, He spoke words of peace to His followers. Said He, "Peace I leave with you, My peace I give unto you." In such an hour,—the darkest and most trying in all His experience,—He had

peace in His heart. He had peace to give to His disciples; He had peace to leave with them as He went out into the darkness of that darkest night.

"Not as the world giveth, give I unto you," said the Master in that hour. No, the world attempts to establish peace by the force of cannon fire and exploding bombs dropped from the skies. This was not the Master's way. He would freely give peace to His followers, the peace which He possessed in His soul, in that hour of darkness. He would freely give it to them for the asking. Nor did His giving diminish His own supply. The more He gave to others the more He retained for Himself. The more He imparted, the more He received. That was our Master's way of giving the precious boon of peace.

Today the outlook is dark indeed, and the darkness seems to grow denser as the hours roll by. There seems to be no peace in store for the nations of earth, only more suffering and more destruction as the flames of war sweep from nation to nation. Millions of souls are longing for peace. They are tired of reading about, or listening to, the destruction of wars and the rumors of war. Is there no peace for such troubled hearts? Is there no message that

can bring rest to the soul that is weary and sad and perplexed?

Yes, thank God, there is! It is that same peace which the Saviour had in the darkest hour of His life. It is that peace which He gave to His followers, which He *left* for them to enjoy. It is ours if we will but receive it. We must give our hearts wholly to God—then will He cleanse them from all unrighteousness, and fill us with "the peace of God, which passeth all understanding." Philippians 4:7.

The outlook may be dark, the trials may be severe, and the suffering may be great. Darkness and distress may envelop us like a thick cloud; but in such an hour as this we are reminded of the words of the Master, "Let not your heart be troubled, neither let it be afraid." What a contrast is here! While the nations of earth are continually talking war, and hurling their death-dealing missiles at each other in deadly combat, lo, here is a message of peace for every troubled heart. Having received it ourselves, we gladly offer it to others. It is what the world needs now in its darkest hour. With joy we would present to every burdened heart this peace, yea, "sweet peace, the gift of God's love." Will you receive it?