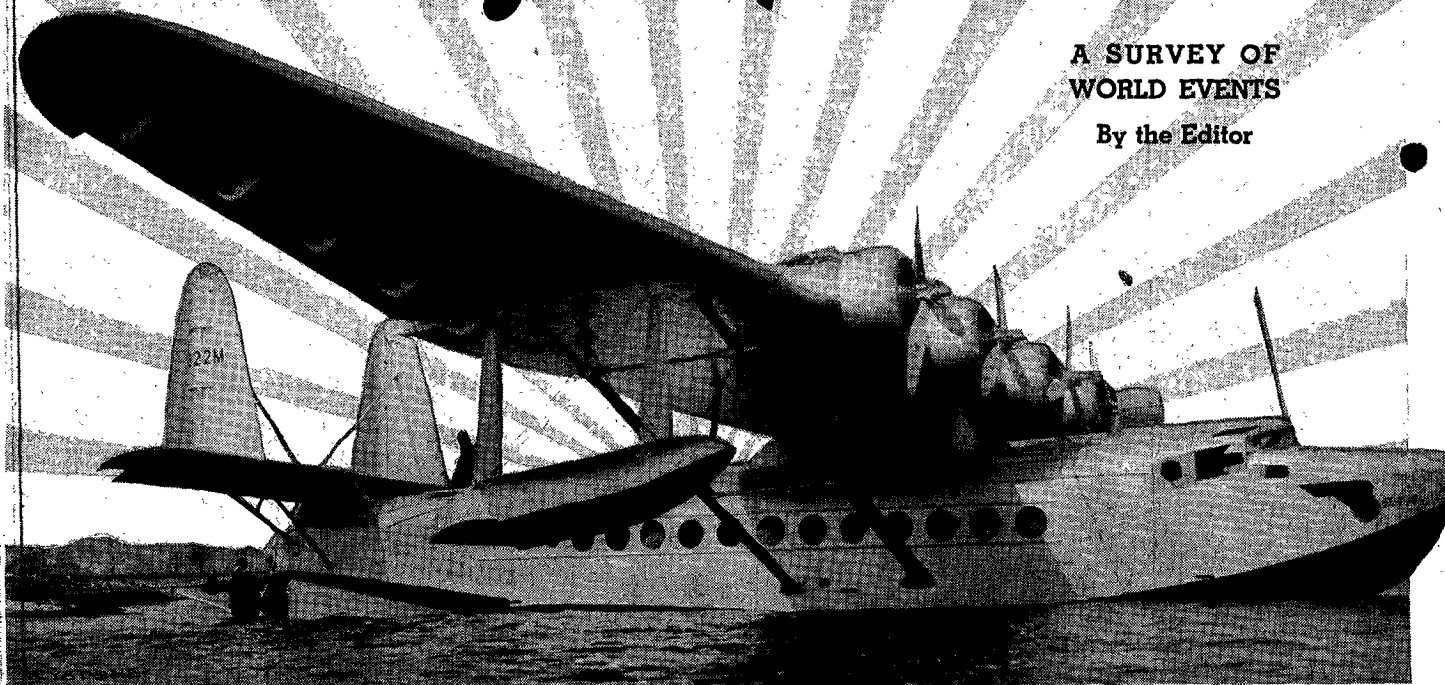




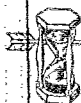
The Flight of TIME

A SURVEY OF
WORLD EVENTS

By the Editor



One of the magnificent flying boats that maintain a regular mail service across the Pacific Ocean. New air bases for transoceanic flying are becoming of vital interest to the nations.



HANDWRITING ON THE WALL

HOW long will a self-respecting community continue to permit organized minorities to interrupt its normal life and the regular flow of business?

Forbearing as the public is in most matters, there is a limit to its patience. The worm will turn.

Evidence of increasing concern over the direct and indirect consequences of incessant strikes and labor disputes of all sorts is accumulating. Reaction is on.

The question is being asked, Why should one section of the community, important though it may be, constantly be permitted to interfere with the legitimate rights of other sections of the community? Why should it, in fighting to better its own conditions, depress the conditions under which all others have to live?

"It no longer matters who was or was not responsible for these tie-ups," says the courageous editor of the San Francisco *Chronicle* in an outspoken article; "the only absolute truth is that the entire community suffered, and suffered acutely."

He cites the taxi drivers who lost so much in the hotel strike, the hundreds of small merchants who have been penalized by "union boycotts," the thousands of white-collar workers who have been thrown upon the unemployment rolls because of the "pressure upon the economic structure" of certain irresponsible elements.

Then he says: "The public is not going to extend its courtesy of inaction very much longer. There is no merit, no right, in the situation. No minority, organized or unorganized, has any right to freeze the commerce of this great community as it is being frozen today. . . . To be practical all this simply means that the grip of the power-maddened labor boss must be broken."

He is right. Everybody knows that. Yet whither will all this lead?

Similar words were spoken years ago in Italy, and a little later in Germany.

Before Mussolini's advent, Italy was torn asunder by conflicting labor elements. It was the most strike-ridden country in Europe.

Before Hitler seized power, Germany was drifting into a similar chaotic plight.

Dictatorships arise under just such circumstances as these.

Society seeks to save itself from the anarchy of many bosses by choosing the biggest of them, and giving him absolute authority over all.

Will this great democracy follow the same dreaded path?

Many persons fear that it will.

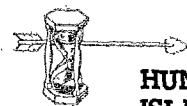
Said Senator Johnson in Chicago on September 16: "Under the seduction of ballyhoo, bribery, and charm we are moving straight toward as rigid a dictatorship as there is on earth."

He is correct; and though he doubtless never suspected it, the Bible sustains his

opinion. An "image to the beast"—a duplicate of the Old-World tyrannies—is to be erected here in this "land of the free," with all the baleful accompaniments of boycotts and proscriptions. Distasteful as it sounds, the fact is recorded in the thirteenth chapter of Revelation.

Today the handwriting is already on the wall for all who will to see it.

It is but further warning that we are rushing with staggering velocity into the final crisis of human history.



HUNTING ISLANDS

THE biggest island hunt of the centuries is on.

While mighty armadas are patrolling the Mediterranean seeking pirate submarines, warships of many nations are searching in other seas for richer prizes.

Scattered in various parts of the Pacific Ocean, particularly off the coasts of Australasia, are hundreds of tiny coral islands, many of them still uncharted and uninhabited.

Lying far off the main steamer routes, nobody has bothered very much about them. Having no mineral wealth, and mostly devoid of harbor facilities, they have been considered as of no particular value to anybody.

Suddenly the situation has changed.

These distant and forgotten islets have assumed a new and unforeseen importance. From the obscurity in which they have been wrapped from the beginning

of time, they now emerge to play their part in history's closing scenes.

The recent spectacular development in air transport, together with the imminent peril of another world war, have put a premium on these little black dots in the ocean.

New possibilities have been envisioned.

Islands for air bases! Islands for naval bases! Islands for vital links in new lines of communication! The hunt is on.

Last year the United States laid claim to Baker, Jarvis, and Howland Islands lying between Honolulu and Fiji, which for years have been colored red on maps of the British Empire. Britain gracefully assented.

Similar claims were then made concerning Christmas Island, one thousand miles south of Hawaii, on the route from America to Australia,—but not with the same measure of success. Polite negotiations continue.

Just north of Pitcairn are three tiny isles known as Henderson, Ducie, and Oeno. Two months ago H. M. S. "Leander" stopped at each one, while landing parties hoisted the Union Jack.

France last year acquired Clipperton, or Passion Island, and plans to develop it as a formidable flying-boat base.

An expedition is reported to be leaving Australia shortly in search of certain "lost islands" some hundreds of miles from Tasmania, in which Japanese interest is suspected.

Japan, despite all her other commitments, has "island fever" also. Not satisfied with the various groups handed over to her under a League Mandate,—islands which she is keeping anyway despite the fact that she has left the League,—she is casting covetous eyes on others. Hainan,

OUR COVER PICTURE

Our cover picture this week shows some of the thousands of Chinese who stood silently watching the entry of Japanese troops into Peiping, ancient capital of China. This was the first foreign occupation of the city since the Boxer troubles in 1900. Compare it with the illustration below. East and West, armies are on the march again.

off the southwest coast of China, is supposed to be occupying her special attention at the moment.

This island, on the direct route from Hongkong to Singapore, has for some time been the subject of considerable discussion between China and Great Britain, and a Sino-British agreement concerning it is supposed to be under way.

So in these latter days the islands of the sea—all sorts of little islands no one ever heard of before—are opening up in a strange and unexpected way.

For ourselves, we believe it is all happening in the providence of God. Eventually, to these remotest habitations of men, following the warships and the flying boats, will go the news of all that is taking place in the world, and the tidings of the soon coming of the Lord. So when "every eye shall see Him" all will be without excuse.

Moreover, this feverish island hunting is perhaps one of the most significant evidences that we are nearing that closing crisis of human history which is to engulf mankind. It tells us that the nations today are preparing for no small and local strife, but for a war that shall spread over every land and sea.

A straw in the wind, perhaps, but one that warns us of the approach of that final hurricane now rising from all "the coasts of the earth." Jeremiah 25:32.

WHAT GIRLS ARE THINKING

SOMEBODY has had the bright idea to test the reaction of the modern American girl to some of the great issues of the day.

Primarily this "cross-section" survey was attempted to discover facts concerning the coming generation of housewives who will soon be shopping at the nation's half-million food stores; but it revealed much more than the feminine attitude to certain articles of diet.

Questions asked by the sponsors—the General Foods Corporation—covered a variety of subjects from politics to marriage, and the answers are certainly illuminating.

The feature most interesting perhaps to readers of the SIGNS OF THE TIMES is the report on church attendance. It was discovered that 63 per cent of the girls attend church. Of the 37 per cent who do not, the great majority gave such reasons as "too lazy," "lack of interest," "too busy," and "inconvenient."

To the question, "Do you consider it more desirable or less desirable than it was in your mother's day to take an active part in church affairs?" the nation-wide replies gave the following averages: More, 37 per cent. Less, 26 per cent. The same, 35 per cent.

While there is ground for satisfaction that so many girls are still thinking favorably of religion and its implications, the fact that 37 per cent of the nation's future mothers admit themselves to be too lazy or too busy to attend a place of worship constitutes a call to all lovers of youth to renew their efforts for their heart conversion to the Lord Jesus Christ.

This unusually interesting picture shows General Franco's dilapidated but victorious troops entering Santander in northern Spain.

INTERNATIONAL



The RAVENOUS DOGS of WAR



Will they destroy civilization? Who can bring them to heel? A divine forecast of the future.



By ROY F. COTTRELL

“IF THE world manages to escape another world war this summer,” declares a well-known diplomat, “there should be an international Thanksgiving next November. Never since 1914 have there been so many bad boys playing with matches in dangerous proximity to half a dozen barrels full of dry gunpowder.”

More than a year has elapsed since that tragic day, July 18, 1936, that witnessed the outbreak of the Spanish Revolution. The world expected a short, decisive conflict, but after all these months the cruel and brutal war rages as fiercely as ever.

Though the death toll has mounted to hundreds of thousands and the property loss to billions, the struggle itself is overshadowed by the peril of a general European conflagration. So serious is the situation that recently in the British House of Commons Prime Minister Neville Chamberlain openly declared: “Europe is on the brink of war.”

The peace of Europe seems about to be crucified once more upon a cross of imperial ambition.

Fascist Italy and Nazi Germany are in the spirit of empire building. They want more territory, no matter what the cost in the lifeblood and tears of their peoples. On the other hand, England and France struggle to hold what they already possess; and the very life existence of these nations has driven them into close alignment with Russia.

England follows her traditional policy of assisting the weaker nation or nations, so as to maintain the “balance of power” in continental Europe; and accordingly she stands by her ally, France. On its part, the French government feels a vital interest in the Spanish conflict; for she is already bounded on two sides by Fas-

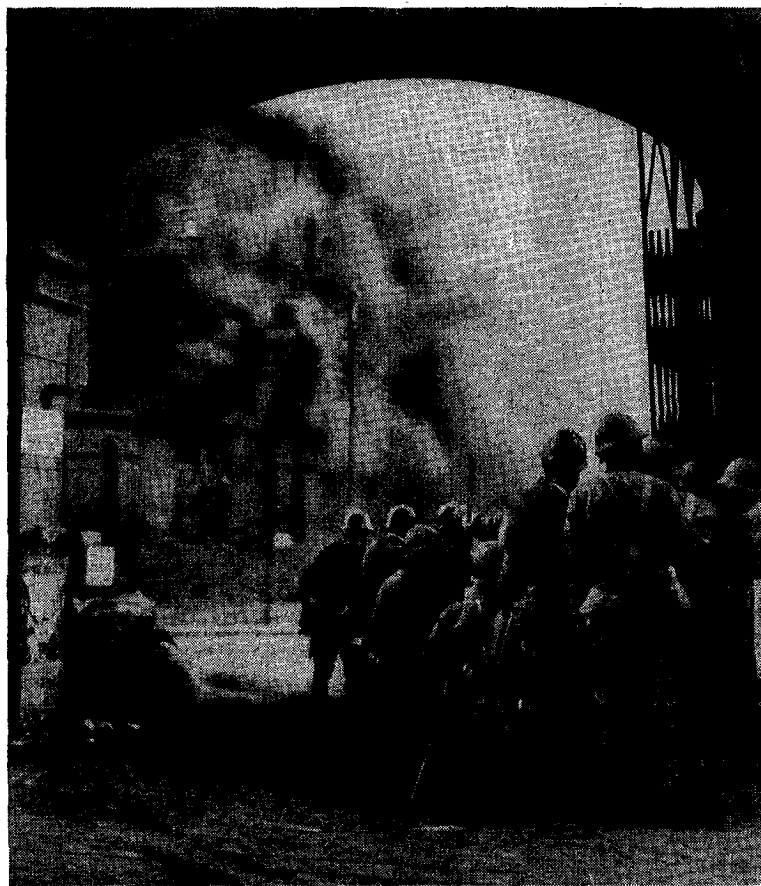
cist neighbors; and to have a third on another frontier would be like another dagger aimed at her heart.

Aside from Spain and the Mediterranean, there are numerous other plague spots on the globe where trouble may develop.

The new British plan to divide Palestine into two separate states, one for the Jews and the other for the Arabs, with

Jerusalem and Bethlehem under a separate mandate, has met bitter opposition from both sides. In the meantime Mussolini has been telling the Moslem world what wonderful things Italy would do for them if she were only given the opportunity.

Recently Japanese and Russian troops clashed along the Manchukuoan border, and a Russian gunboat was sunk in the



INTERNATIONAL
Death around the corner. Japanese soldiers taking refuge under an archway in Shanghai before advancing to the attack. Smoke from burning buildings fills the surrounding streets.

Amur River. Almost before the sound of this disturbance died away, trouble developed in North China, and the motorized legions of Japan began rushing to the vicinity of Peiping and Tientsin. Soon Shanghai was being bombed and shelled, and, even as we write, a major war, though undeclared, is in progress.

In this modern age of rapid travel, instantaneous communication, international covenants, trade and treaty rights, an explosion in any locality may immediately be felt in all lands, and the flame of hate started in some remote corner might speedily engulf the entire world in war. To all these add the bitter antagonism between Fascist and Communist, and the imperialistic aspirations of their respective dictators. Of this peril, Mr. John Clayton says:

"It is a conflict dictated by fanaticism, with which reason can have nothing to do. Watching the development of these conflicting issues over a period of twenty years, one is impressed with the fact that government by dictatorship, whether Right or Left, has become a creed. Its devotees are as blind to logic and reason as were the most bigoted leaders of the religious war that made Europe a shambles for almost a century.

"Already events have transpired that twenty years ago would have been followed immediately by a declaration of war. Statesmen, writing in their own publicity organs or speaking from public platforms, have made assertions that would have been followed only a few years back by the crash of guns."—*Los Angeles "Times" magazine, July 18, 1937.*

What Is Before Us?

Yes, the dogs of war are ravenously hungry; and how are they to be fed? Will they destroy civilization? or what will be the harvest of their lust and greed?

To these questions, human wisdom has no trustworthy answer; human forecast, no assuring solution; while human hopes find little ground for optimism. Yet in this hour the world is not left in utter darkness. There is a Book containing hundreds of divine predictions that have been literally and accurately fulfilled that speaks also to our own day, vividly describing the present world situation, and definitely revealing the eventful future. Thanks be to God for the gift of the Bible!

In that Sacred Volume, which has been so scorned and neglected, every major problem that confronts the world today was foretold by the God of heaven. Through His divinely appointed spokesmen, He announced the dawn of this age of invention and material progress (Daniel 12:4); the vast accumulation of riches

(James 5:1-7); the increasing flood of crime, the decay of the home, the craze for maddening pleasures (2 Timothy 3:1-5); and the universal "distress of nations with perplexity," with "men's hearts failing them for fear, and for looking after those things that are coming upon the earth" (Luke 21:25, 26).

God likewise foretold the extensive peace propaganda, on the one hand, and the extensive war preparations, on the other, that would characterize this age. Twenty-seven centuries ago, He revealed that "in the last days" "many people" would unite in a mighty crusade for peace, proposing that swords be beaten into plowshares, that spears be turned into pruning hooks, and that the nations should no longer "learn war" or "lift up sword against nation." Isaiah 2:2-4. In fulfillment, behold the peace palaces and organizations of the past quarter of a century, to which some of the world's greatest minds and noblest hearts have given of their best. Behold also the

mighty pageant of armaments that God declared would be marshaled throughout the world just prior to the second coming of Christ: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . . Let the heathen be wakened. . . . Put ye in the sickle, for the harvest is ripe. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:9-14.

This graphic forecast, with its picture of the "sickle," the "harvest," and "the day of the Lord," points unerringly to the time of fulfillment just before the close of earth's history.

Ponder also the prophetic words, "Let the heathen be wakened." For millenniums the pagan millions of Asia and Africa slept on and on. But today, what

(Continued on page 12)



NEWS FLASHES

BRIEF PARAGRAPHS OF WORLD INTEREST

● **SOUNDING THE ALARM** "All the alarm clocks in Europe are sounding," said Sir Ian Hamilton in a recent speech in England. "Two hours' flight in a fast airplane will take you to where bombs are raining from the sky."

● **SPOON-FED MINDS** "What does appear to me to be a deplorable thing is that there should be so many people willing and eager to have their opinions formed for them secondhand," writes "Artifex" in the *Manchester Guardian*.

● **UNPRECEDENTED TIMES** Speaking at the University of Bratislava, Czechoslovakia, Nicholas Tituluscu, the eminent Rumanian, declared: "We live in times of great unrest, almost unprecedented in history. We say we desire to avoid war, and yet war is here, all too near to us, but our eyes refuse to see it."

● **EFFECTS OF JESUITISM** In view of this year's marking the four-hundredth anniversary of the Jesuit order, founded in 1537 by the Spaniard Ignatius Loyola, a statement of Giovanni Giglio in "The Triumph of Barabbas," just published, is significant. He declares that seven centuries of "crimes" of the Inquisition and Jesuits "against humanity and reason" have "reduced Italy and Spain to the distorted, barbarous, bloodthirsty state they are in today."

● **ANOTHER CONCORDAT** After a lapse of sixty-two years, the government of Ecuador has renewed its concordat with the Vatican. The treaty was inscribed on gold-thread paper bound in Russian calf with gilt edges, and was signed by the contracting parties with a silver pen.

● **WRESTLING AFTER CHURCH** "All-in" wrestling matches immediately after church on Sunday evenings are being arranged by the Reverend Michael O'Sullivan, a Roman Catholic curate in Manchester, England. The proceeds will go to local charities.

● **FRANCE'S FALLING BIRTHRATE** France is concerned about its latest vital statistics, which reveal that the deaths during the first quarter of 1937 exceeded the births by 19,000. There were 1,000 fewer marriages than in the corresponding quarter of 1936 and 17,000 fewer than in 1930, while there were also 680 more divorces than last year.

● **A NEW CAESAR AUGUSTUS** Speaking of the conquest of Abyssinia, Mussolini declared, during his tour of Sicily: "We must go back to the times of the first Roman Empire, that is, to the times of Augustus, to find a similar victory. We are proud to be living today, and we thank Providence which has given us this satisfaction."

W. L. E.

Digging for GOLD

By ASHLEY G. EMMER

STAY close to me, and remember each flight of steps has eighteen rungs. Then comes a landing stage at the foot of every ladder. I am sorry we have no cage; but we're mining under somewhat primitive conditions here," Ted MacArthur explained, striking a match to his carbide jet, and fixing the little lamp to his pit helmet preparatory to descending the shaft of his small mine in British Columbia.

During a short vacation last summer I had accepted the invitation to look through a new mining venture 5,000 feet above sea level on a wooded mountain-side about twelve miles from the Washington state line. Clad in overalls, old shoes, and a cap, I was now about to make my first excursion down into the subterranean byways and alleys.

Into the dark well we climbed. I felt like some midget chimney sweep descending a bottomless smokestack,—the only dissimilarities being, as I observed, that the walls of this shaft were moist, and its perpendicular ladders constructed of 4x4 timbers with well-worn cross-pieces, rather than of iron rungs and stays. Then too, instead of warm soot we were breathing cold, earthy drafts of air.

Down, down, down, and still down we stepped. Soon I had lost all count of the number of landings at which we had groped off one companionway and on to another. It seemed about half an hour before Mr. MacArthur landed on solid ground again, with me just a few steps behind him. We now stood in a horizontal tunnel.

"Mind you don't stub your toes on the car tracks," he warned. But the words came too late. I had already caught my toe on a rail that was iron, as I judged from the feel of it! Having recovered my equilibrium, I peered into the darkness in front, behind, and on either side of me.

Could even a rabbit or a gopher be at home in the face of such a labyrinth of lanes and subways?

"Look out! Here comes a muck car!" somebody bellowed.

While I was analyzing the import of this admonition, an unseen hand pulled me off the tracks. A dumpy iron box on wheels, conveying, so I was told, about five tons of ore, thundered by scarcely an elbow's length from me.

"You'll have to watch out for those cars, you know," my escort chided. "They're well weighted, and are rolling downgrade into the bargain." I accepted the gentle rebuke in silence.

After questioning a miner here and a

switchman there, Mr. MacArthur announced, "Now we'll follow these tracks to their source, where the men are digging the ore."

"Very well," I humbly assented; without Mac or one of his bluff friends to guide me, I was lost to civilization, I very well knew! A second ore car roared by. And then a third. Now the grating of shovels, the metallic click of pickaxes, and the rumble of ore tumbling down chutes into waiting vehicles, all mingled to play strange tunes in my ears.

Then I saw the ghostly flicker of a dozen miners.

Climbing a ladder and balancing on a plank overhead, we reached the deck where the toilers were bent over their picks. Here they stood breaking into chunks huge boulders of ore recently released by blasts of dynamite. Below us waiting cars bore the precious "dirt" down a maze of lanes to the base of the mine shaft. Here seven-ton buckets lifted the ore to surface level, whence trucks conveyed it to the crushing mill.

"You're just a few minutes too late!" shouted the foreman, Mr. Clark. Cupping his hands, he again yelled into my ears, "We just touched off the dynamite fuses, and brought down several tons of ore." With a pleasant nod I let him know that his message had been duly received. I could see in the face of the hard rock the long scars that the diamond drills had recently made. Piles of shining debris lay all around me.

Mr. MacArthur now directed Clark's attention to blue streaks of copper in the dripping rock overhead. "We must follow that rich vein," he suggested; "it looks good."

"Yes," assented the other, pointing to flecks of black in the stratum, "likely there's latent gold there, too. Silver, for sure."



PICTURES, INC.
A workman in the mint pours molten gold into a mold, to shape it into ingots for shipment to the government's new vault at Fort Knox, Kentucky.

In such places of dirt and discomfort they find gold,—the metal for which “many a man his life hath sold!” I soliloquized. In what rude surroundings, and with how much toil, privation, hazard, and at what expense, is obtained the standard of human exchange! No wonder the yellow metal is so precious!

Then it flashed to my mind that gold—“gold tried in the fire” (Revelation 3:18)—is used in the Bible as a symbol of virtuous character. At once my imagination began to race. Down in the depths of a Canadian mountain, recollection had touched the trigger that released a torrent of such scriptural figures as these: “When He hath tried me, I shall come forth as gold” (Job 23:10); “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir” (Isaiah 13:12).

The Gold of Character

I thought, too, of the pain and privation it takes to reclaim real gold—precious men and women—from the muck and dross of human degradation; for, after all, according to the Saviour Himself, fallen man, being of the earth, is “earthly.” See John 3:31. Human beings, like precious ore, in their native, unregenerate state are contaminated by piles of rubbish, and are held in bondage by ugly bands of hereditary vice, their virtues being well-nigh hidden by years of subjection to cultivated habits and circumstance. Yet in spite of the predominance of evil for six thousand years there still remain in them traces of the image of God with which the race was at creation endowed. There is no life—

“So dark but through its woof there run
Some blessed threads of gold.”

These traces of heavenly purity the Great Miner is seeking to recover, that men might be made vessels “unto honor, sanctified, and meet for the Master’s use.” 2 Timothy 2:21. But in order to be set apart as precious metal unto God, men and women must be released from the strongholds of sin that have held them in bondage. For man to be lifted out of the darkness of evil up into the sunlight of God’s love, there must first be a loosening of earth’s fondest attachments, the breaking of the strongest carnal ties. To be of value and worthy of refinement, as is gold, the precious soul must be blasted from the rocks of superstition, prejudice, and doubt. Anxious that we leave these things forever behind, God says, pointing to the quarry of our origin: “Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.” Isaiah 51:1.

It is Jesus, the Master Workman, who is excavating in the dark places of earth to redeem priceless human ore from the worthlessness of its natural environment.

Not until the remotest corners of earth’s quarry have been completely worked, will He be satisfied; for He has promised, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14. Jesus is soon to appear in the clouds with the hosts of shining angels to claim His own dear-bought treasure. But not until every one who will consent to be saved has been saved will His urgent mining cease.

If we will permit it, the Bible will do its appointed work of setting us free from

all dross of evil, for the message of the Scripture “is quick, and powerful, . . . piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Hebrews 4:12. In fact, this gospel of deliverance “is the power [literally, “dynamite”] of God unto salvation” to every one that believes it (Romans 1:16); and when accepted, tears a man loose from every hindering weight. In this way we are cleft from the quarries of wickedness.

(To be continued)



QUIET MOMENTS WITH the PSALMIST

By CHARLES E. WENIGER



Psalm 65—A Liturgy for God’s Service

HERE is a whole church service packed into one poem. It is of the essence of a liturgy, including within the compass of only thirteen verses the fundamental moods of devotion. Just as a modern religious service combines the different attitudes of prayer, praise, meditation, and listening, so this psalm presents the successive moods of praise, prayer, penitence, aspiration, confession of faith, and adoration (to follow Dr. Moulton’s analysis) in a liturgy complete in itself. It is suggested that Psalms 25, 40, and 86 are likewise complete liturgies.

Let us follow the successive steps in the worship of Psalm 65. We shall find in it a remarkable blending of nature and artistic grace, and shall conclude that it is one of the most beautiful of the Psalms.

PRAISE (verse 1). Sincere praise is a fitting prelude to worship. As the margin of the Authorized Version expresses it, “praise is silent”—sometimes too deep for utterance. We bow our heads in quiet meditation.

PRAYER (verse 2). One of God’s chief characteristics is that He actually hears prayer. It is only to Him that men may turn for the satisfaction of every need.

PENITENCE (verse 3). One glimpse of God convinces man of sin. “Woe is me!” said Isaiah (6:5), “because I am a man of unclean lips; . . . for mine eyes have seen the King.” Confession and repentance precede growth in the Christian graces.

ASPIRATION (verse 4). Forgiven, the devout soul contemplates the happiness of the man chosen of God, and longs to dwell in the temple of God. Just to be with Him and to go no more out seems enough.

CONFESSION OF FAITH (verses 5-8). There follows a protestation of faith in the God who answers the longing soul by a demonstration of His rule over earth and heaven. The psalmist declares his faith in

the One who is the confidence of His people, whose strength establishes the mountains, who stills the storm, who creates the beauty of morning light, and makes the setting sun to sing for joy.

ADORATION (verses 9-13). The final mood of devotion is a celebration of God’s work in nature, as exhibited in the cycle of the seasons. The psalmist adores the God who watches over the earth from the spring planting time, watering it with the river of God, till the close of the abundant harvest and the year crowned with goodness. The last three verses are positively opulent: “thy paths drop fatness;” “the little hills rejoice;” “the pastures are clothed with flocks” and “the valleys also are covered over with corn.” In a full double chord, “they shout for joy, they also sing.” Every springtime becomes a divine visit culminating in the autumn harvest of God’s bounties.

And shall we, God’s children, fail to thank Him for His goodness, and to recognize Him as the giver of every good and perfect gift? It is fitting that Psalm 66 should begin with the words:

“Make a joyful noise unto God, all ye lands:
Sing forth the honor of His name:
Make His praise glorious.”





PARIS is always a focal point of world interest. During the summer of 1937 she has become a mirror of modern civilization. In the very heart of the city, and extending on either side of the river Seine, the International Exhibition of Arts, Crafts, and Sciences in Modern Life has been erected. Here is centered a most remarkable demonstration of human progress,—an epitome of present-day life.

As one wanders through, the Exhibition looks like a huge garden of green lawns, embowered with acacia trees and strewn with multicolored flowers. Separated by terraces and gardens are the pavilions and palaces of more than forty nations that have assembled to display the conquests of thought and science, and to show the splendors of their national heritage.

Passing through the forecourts of the Exhibition, the first thing that we notice is the Russian section, a dramatic exhibit, surmounted by giant statues of a man and a woman flourishing the Soviet hammer and sickle. Directly opposite, and significantly facing the Russian pavilion, is Germany's contribution, a fine skyscraper, whose entrance is guarded by sculptured groups typifying the youth of the Fatherland.

Miles of Miracles

Towering nearly a thousand feet high, the Eiffel Tower bestrides the central part of the Exhibition like some mighty Colossus. Let us sit beneath it for a moment while recording our impressions.

During the past five days we have walked through miles of modern miracles, and still there is much more to see. An American visitor informed us this morning that the Exhibition covers an area of two hundred fifty acres. It seems endless!

As we watch the passing throng, we catch the sound of many languages. One of the prime intentions of the promoters of the Exhibition is that it should be an effort toward union and peace. M. Paul Bastid, French Minister of Commerce, states: "Logically the Exposition of 1937 should be more efficacious than a Peace Conference, for, instead of being a meeting of the governing few, it will be a great assembly of the governed, who, left to themselves, will have no difficulty in finding points of contact under the sign of industry and progress and

This colossal statue marks the entrance to the Exhibit of Soviet Russia at the International Exposition being held this year in Paris, France.



humanity. . . . It is an act of courage to have planned it in the confusion of these troublous times."

We found the Spanish Government Pavilion closed. On the door was fastened a notice bearing these grim words: "We are fighting for our liberties and our lives!"

It would be impossible in the confines of a small article to mention all the wonders contained in the hundreds of pavilions. This panorama of modern civilization is divided into fourteen groups, each subdivided into classes. The general classifications are: General Culture, emphasizing the practical application of scientific discoveries; Social Questions, dealing with public welfare; Artistic and Technical Developments, covering vocational training, technical education, and the teaching of all branches of art; Methods of Technical Diffusion; Civic Questions; Architecture; Plastic and Graphic Arts; Building and Connected Industries; Interior Decoration and Furniture; Handicrafts; Printing and Publishing; Dress and Fashion; Transportation and Travel; Sports and Amusements; and, lastly, Publicity and Up-to-the-Minute Methods of Advertising.

Surveying this great diversity of human activity, one soon becomes aware that every field of science has been laid under contribution to produce this remarkable picture of progress in a swiftly advancing world. Here are displayed

new products of inventive genius, new mechanical devices, new laborsaving appliances, new industrial machinery.

One remarkable exhibit in the Palace of Discoveries is the largest electrostatic machine in the world, built by M. Jolliot Curie. It is a gigantic cylinder-shaped glass case 75 feet in diameter, inside of which are two columns 40 feet high, each topped by a sphere. These two spheres form charged poles between which flash sparks nine feet long, under a tension of 5,000,000 volts.

Present-day Progress

Here in the Grand Palais (which has been renamed the Palace of Discoveries) are to be seen the latest inventions and appliances in the realms of biology, radioactivity, chemistry, surgery, medicine, microbiology, and other sciences.

In a huge Planetarium reproductions of the stars and planets are projected on the 80-foot dome, and then set in motion. One may view the position of the sidereal world at any given date. The illusion of traveling to the moon and examining lunar panoramas is made realistic by the Zeiss projection apparatus, in the creation of which astronomers and engineers spent many years of study.

Very appropriately, in Egypt's rose-colored pavilion the connection between inventions five thousand years old and those of today is traced.

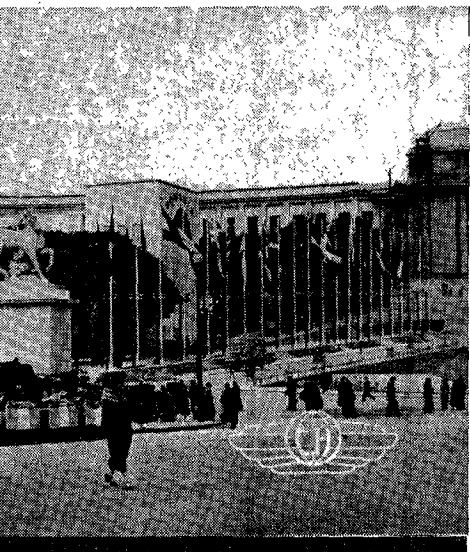
On entering the futuristic Pavilion of

and Prophecy at the Paris Exposition

pendent

FFORD A. REEVES

*The hand of God behind the
panorama of modern achievement*



Light, we are introduced to wonder after wonder. We are invited to press a button and . . . zss! . . . boom! . . . lightning flashes and thunder rolls,—artificially produced, of course. Here also are to be seen the most powerful beam in the world, the 1,000,000-candle-power Ushant light, visible at a distance of fifty miles, and the largest film screen yet made, measuring nearly 200 x 32 feet.

The Radio Pavilion reveals the latest developments in wireless and television transmission. The complete artistic and technical working of a wireless station from the broadcasting to the reception is demonstrated.

The exhibit of the French state glass-makers is a masterpiece,—everything is of glass, from the walls to the staircases.

A human statue made of transparent glass stands in the midst of one pavilion. As we watched, suddenly the place was plunged into darkness, and the statue, internally illuminated, became a working model of the human system, illustrating the circulatory and digestive processes, etc.

For the first time in the history of World Exhibitions, the oldest of all world powers—the Roman Catholic Church—has a pavilion in the international section. Thronged with large numbers of priests and nuns, the Papal Pavilion is intended to demonstrate the role of the Roman Church in the life of today. Here is a chapel rich in the most exquisitely

stained glass. Amid an impressive display of modern religious art, and surrounded by an array of altars, there is an interesting reproduction of St. Peter's Cathedral at Rome.

The Greatest Wonder

At night the illuminations of the Exhibition are fairylike. Both banks of the Seine River are bathed in changing lights. Fountains, now blue-green, now yellow, now scarlet, rise from the water and shoot to an enormous height. The multicolored shimmering of the Seine at night is said to be produced by the play of searchlights on a thin layer of oil, sprinkled with gold dust. Altogether it produces an unforgettable sight.

Under the shadow of the great Pavilion of the Air, where are exhibited some of France's latest airplanes, there stands a small booth whose importance cannot be measured by its size. Here the Geneva Bible School has a depot called "La Maison de la Bible," where the "miracle book of the ages" is sold.

It seemed to us very fitting indeed that the Bible should find a place in this demonstration of modern progress; for, transcending all the other wonders of science and invention which this great Exhibition has to show, is this marvelous Book, which has anticipated and predicted much that is here exhibited.

These marvels of the twentieth century, which have made possible the Paris Exhibition of 1937, are in reality signs which God has placed in the world in startling fulfillment of Daniel's prophecy. He said that

in "the time of the end," "many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

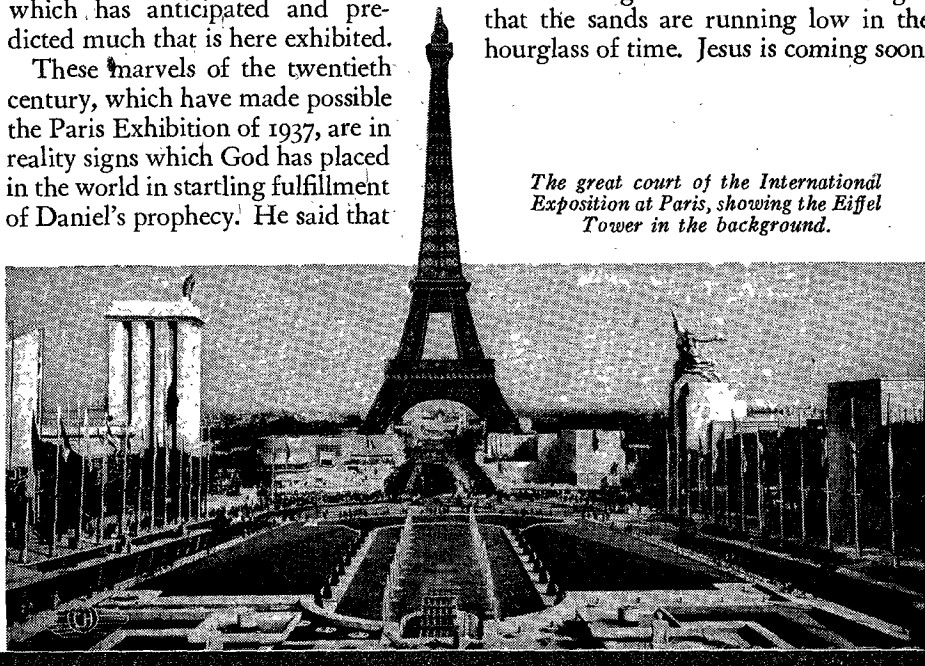
This age of speed and sweeping change marks a new era in human progress. Countless inventions have been made in the past fifty years that have resulted in speeding up this old world. There has been an increase of general knowledge not even dreamed of by the scholars and men of scientific invention of a century ago. Our old conceptions of time and space, of matter and energy, have been modified or even altogether dissolved. Gradually the barriers of distance are being broken down. Distant parts are being brought nearer. Space is being annihilated.

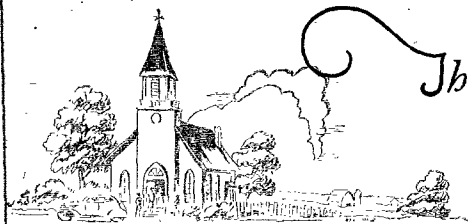
The Meaning of Modern Progress

Today men are accomplishing in a few months things that before took centuries. Indeed, so rapid are the amazing strides of progress that we are in danger of becoming blind to the significance of these throbbing events.

As I stood by the stall of the Bible depot I read those words of Daniel's prophecy once again and felt afresh the conviction that we are now in "the time of the end." I saw in the abundant wonders of this great Exhibition fresh signs that the sands are running low in the hourglass of time. Jesus is coming soon.

The great court of the International Exposition at Paris, showing the Eiffel Tower in the background.





The CHURCH should

Teach HEALTH

By SHELDON SHEPARD

ONE of civilization's sad pictures is the array of pious people stumbling along under the load of pain, disease, and misery caused by violation of the laws of God as revealed in the nature and needs of the body. How is it that one can try to be free from sin, yet never endeavor to avoid the countless common sins against his own body?

Isn't it strange to attend a religious meeting, where people are gathered together for the purpose of considering ways to make the world better, and then watch them overeat, load themselves with stimulants, and sit around with congested organs, trying to do the work of the Lord? I wonder what they think it means where the Bible speaks of the body as the temple of the Holy Spirit.

Certainly they do not try to provide the Spirit with a temple clean, responsive, glorious.

A vitally vibrant body, responsive to the presence of the Spirit of life, ought to be part of the program of the church. We should recognize that sickness is oftentimes as much a failure at living the good life as is so-called moral weakness. In fact, we should know that illness is the result of our doing something that is wrong.

Certainly it would seem that good health is closely connected with good character. I know about the saints who smile and serve through years of suffering, and I give thanks for the mighty victory of the invincible spirit. But that is not to say that they might not be grander, more useful, saints if they could attain health. Nor do I mean to say (at least in the present stage of the world's thought) that all ill health may be constantly avoided by everyone. But I do say that we ought to stop blaming God for it, and should cease trying to excuse it. We should recognize that it is often the direct result of thoughtless violation of God's laws. Somewhere in the picture—ancestry, society, or individual—all disease, pain, and weakness are due to a failure to live naturally and rightly.

We should face this reality. Some persons might not then be quite so comfortable in the sanctimonious "God's will" of their sickness, but thousands would be healthier, happier, and more useful.

While preparing this article, I have opened a three-color poster from the Los

SHELDON SHEPARD, well-known Protestant minister, was recently a guest at a Seventh-day Adventist sanitarium in Southern California. As a result, he was moved to write this unusually forceful and pointed article.

The vital importance of health reform in the work of the church was first emphasized by Seventh-day Adventists more than half a century ago, and has resulted in the establishment by them of sanitariums, hospitals, and clinics the world around, including a Class A college for the training of medical-evangelists. With this church, evangelism and the gospel of health go hand in hand in their ministry to mankind.

Angeles Community Chest, and looked straight into the muzzles of two threatening revolvers pointed at me by the picture of a masked bandit. Beneath the picture is the caption, "Public Enemy No. 1 Is a Sissy Compared to Preventable Disease, Which Yearly Robs Millions of Health, Happiness, and Huge Sums in Direct Costs and Lost Earnings." What a splendid thing for the people that the Community Chest is going into that type of education! More power to the promoters of the enterprise!

The unnecessary loss of health, happiness, wealth, and life is appalling. Much

of it lies in the realms in which the Community Chest and Social Action are working, and we must recognize that in co-operation with such agencies the church is advancing the cause of health. But still vaster ravages of needless suffering come from downright indifference, carelessness, and ignorance. It is in these realms that the church is most culpable. One can live wisely and healthfully in very meager circumstances. And one can destroy himself in affluence. In fact, as bad as conditions are, I suppose it is true that doing without what they need does not work as much havoc to people as does having what they want. Let them seek a knowledge of the relation of their ways of life to their health and happiness.

The failure of ethical and religious instruction to make some people good is due largely to the fact that it leaves out of consideration the elements which make people evil through bad habits of living. Religious circles easily condemn certain sources of woe, such as drunkenness, gambling, and prostitution. But they pass by almost entirely unnoticed other



A Seventh-day Adventist church conducts a class in first aid and Red Cross methods.



Members of a Seventh-day Adventist church in San Francisco gather to study the principles of healthful cooking.

evils equally as prolific in producing misery, such as overeating, self-doping with patent medicines, poor posture, laziness, use of stimulants and mild narcotics.

What makes one kind of ill health worse than another? What causes one bringer of misery to be sin and the other to be respectable? Who gives authority to condemn intemperance in liquors and to condone intemperance in foods?

Some few religious bodies, notably the Seventh-day Adventists, emphasize the importance of obeying the laws of God as written in the needs of brain and body. Poor hygiene is with them (and rightly) as bad as poor ethics. But in more than 90 per cent of religious organizations, religion is not seen to have any connection with health.

Henry Ford, a few years ago, declared that the churches should teach health directly and in physical terms. We should not accept a man as authority except in the line of his demonstrated ability; but it is interesting to note the observations of one so much concerned with national life as Mr. Ford, so independent in judgment, and so positive in expression. In the *New York State Journal of Medicine*, Mr. Ford was reported to have said:

"For a long time now the clergy has been teaching people to be good. They cannot do this and disregard the habits of living. Health is a condition that affects everything. Instead of cluttering up religion with a lot of things which do not belong to it, why does not the clergy teach the people how to eat? There are such great changes of mental attitude

to be obtained by correct habits of diet that it would pay the clergy to attend to the commoner and more respectable habits, such as eating, than to some of the results of bad eating."

Ill Health and Sin

It is quite evident that ministers frequently rebuke their audiences for practices and traits which are physical in origin. The people will struggle with resolution and determination, yet still fail because brain, organs, glands, and nerves are deranged by bad living. Then, failing in their ideals, they are likely to become discouraged, develop complexes, and be worse off than they would have been if they hadn't tried to be good. How much simpler to lead them into habits of right living which would normally and naturally produce better thoughts and more beautiful and worth-while characters! Mr. Ford probably overemphasizes the importance of food. Not that it can really be overstated, but other practices need to be given more consideration. Maybe he goes too far when he says:

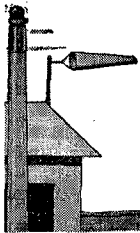
"Most wrong acts committed by men are the result of wrong mixtures in the stomach. Booze is not food, but people put it into their stomachs; and you know what frequently happens. Dope—wrong foods—wrong mixtures of food—crime, if that is what you want to call it, comes from wrong mixtures."

Even if not accepting entirely the inclusiveness of Mr. Ford's broad statement, I think we should agree that attention to food would be an effective aid in improving moral conduct. The patent failure of Sunday schools, churches, and schools, with all other character-building agencies, to develop a law-abiding, healthy, and happy population is proof enough that we are not working in the right direction. To be sure, many practices are involved besides eating. Right drinking, posture, exercise, rest, breathing, work, play, bathing, dealing with people, thinking,—everything plays a part in the complete health program.

Moods and Diet

Recently a man came to me because he had lost his position on account of uncontrollable moods. He had been told that it was sin which made him antagonistic to certain individuals, and caused him to be dishonest in his dealings with them. He repented and made resolutions; but in spite of this, the offense was repeated until finally he was let out. I advised him to enter a class in right living, which we were conducting in the church. He did so, discovered that he was poisoned from overeating,—particularly that he was protein-poisoned. He took a short fast, corrected his eating

HAPPENINGS THAT INDICATE THE DIRECTION WORLD AFFAIRS ARE TAKING.



WINDVANE'S



By L. Mark Hamilton

☐ **Regimentation**—The German National Socialist government has widened its proscriptions to include membership in Rotary clubs. These are not pro-Jewish, but their principles run counter to national socialism, a government spokesman said in issuing the order banning membership in the business men's organization.

Thus another step was taken in the regimentation of the German mind from the cradle to the grave.

* * * *

☐ **Death Preferred**—Japanese airmen fighting in China commit suicide by the traditional method of hara-kiri rather than submit to capture by the enemy. The well-equipped Japanese pilot carries a small samurai sword in addition to his service pistol, and he scorns to wear a parachute. In the event of being shot down over the enemy lines without any chance to escape, he disembowels himself with the dagger. If there is not time for formal suicide, shooting is permissible,—and another sacrifice is offered on the altar of insatiable Mars.

* * * *

☐ **Tainted Funds**—The Trinity Church Corporation in New York City has leased some of its property for a tavern and public bar as a source of income. The action by the fashionable metropolitan church drew varied comment from ecclesiastics over the country. Many decried the pollution of church funds with the taint of liquor, and others thought it quite all right. A Catholic archbishop preferred not to comment

since another denomination was involved.

It is a far cry from the sacrificial giving of apostolic times and the missionary era to the raising of funds for church use by leasing taverns.

* * * *

☐ **Lure of the Deep**—The tang of fresh salt air is not the only attraction the sea has for Lieut. Harry Rieseberg, formerly of the United States Bureau of Navigation. Located at various points on the ocean floor repose the hulks of some 240 or more ships which have gone down to Davy Jones's locker carrying gold or silver bars or coin. These Lieutenant Rieseberg plans to raise by means of new deep-sea diving equipment, recently developed, which will permit descent to a depth of 2,500 feet.

It is a fascinating objective, but will he succeed before war sends countless other vessels to the bottom?

* * * *

☐ **Jungle Safety**—Osa Johnson, surviving widow of the explorer Martin Johnson, is going "home" to the jungle in preference to the dangers of civilization. During her short stay in America she has been "surrounded by human beings who seem . . . more dangerous than wild animals. They are capable of killing, not just to satisfy hunger, but to satisfy pride, appearances, ideas," she said recently in writing for *The American*. The only hunger she finds in the modern world is "the hunger for luxuries, for unusual sensations, for greater wealth." So she is going home to the jungle,—to the "world as God made it."

and breathing habits, secured another position, and completely conquered the "sin" he had been fighting for years.

A man and his wife brought to me their child in whose emotional aberrations there was cause for considerable worry. He would sulk about the house and school for days, and then suddenly "explode" with some act of mischief or disobedience. Certain psychological elements were involved, but inquiry revealed that the boy was living almost entirely on meat, white bread, soda pop, and cheap candy. No one needs to look much further than that for probable cause of any sort of derangement in a child. Upon a complete change of diet, with the provision of new outlets for satisfying self-expression, the boy became literally a different person.

It is not that we suggest to the church an additional burden or duty. It is rather the outlining of a way to do more easily and effectively that which it has undertaken. If its task is to regenerate men and women, here is an aid in doing it. If the job is to make the world better, here is a direct road to that condition. If the purpose is to establish character and well-being, here is one of the keys to unlock the mysterious garden of human development.

Health Worth While

But my interest in the churches' teaching of health lies not entirely in the fact that thereby they can succeed better at the task of making people good. Health is as much a suitable object of religion as any course of conduct. It is worth while for its own sake. Every noble sentiment has added power in increased energy of the individual who holds it. Moral qualities expand with the increased power of those who possess them.

Health itself represents a holiness. One cannot be positively healthy without being to a considerable degree in harmony with the laws of God. A clean, strong,

fine-tuned organism, free from poisons and strictures, is a better instrument for the expression of the divine presence. God is revealed better through sound nerves and well-nourished brain than through a diseased system. To fit the body for the expression of the Infinite Spirit by making it the very best instrument possible is as holy a task as making ready the temple of worship or preparing the mind by the acts before the altar.

The churches should certainly teach health. Church members should be the healthiest and happiest of all people, and would be if the churches were doing their duty. Far from inculcating the principles of healthful living and thinking, religious organizations have been notorious for their neglect of these important needs. They have in many cases simply furnished excuses, escapes, or self-justification for failure to observe the laws of health and to live energetically and victoriously. I never see a group of religious people together without wishing I could tell some of them what they are doing to themselves by that abdominal (yes, abominable) slouch, point out to others the evils of eating too much, and say something about devitalized foods and stimulants, and so on and on. Yet they go on in their sin and holiness, ready when the blow falls to accept the result of their bad habits as "the will of God"!

It is well-known that religious journals are among the best avenues for advertising patent medicines, quackery, and nostrums. Perhaps this is because church people as a class are among the most ignorant and most gullible when it comes to matters of health. Under present attitudes, one may be regarded as a blessed saint and yet openly commit the vilest of sins in violation of God's laws of health.

Character is largely a matter of the condition of brain, nerves, organs, and glands, and these are physical bodies, regulated partly by physical habits. Character education is incomplete if it leaves

the pupils with habits which chemically upset the working of the character-regulating system of the organism. I have known persons to be made unhappy and mean by a church service when a good run in the open air would have improved their characters. I have seen pious people in a prayer meeting so warped by wrong methods of living that their whole conception of religion was a distorted caricature. I have seen so-called temperance workers so gorged by intemperance in eating that the chief driving force of their attempted reform was an ugly spirit of animosity, hate, and venom.

Ill health, often unrecognized, is the cause of many of the unlovely practices which have given religion a bad reputation. Intolerance and bigotry are phenomena of illness. Animosity in religion comes from a diseased background. Physicians and psychologists know that a large percentage of crime is due to physical conditions which may be changed by operation, diet, and treatment. Why doesn't the church see the futility of its instruction, prohibitions, and exhortations in the face of such a handicap? If we wish to do a real job in individual salvation, let us go the whole way and undertake to give the people a reasonable health-and-happiness basis on which to build their own welfare and their service to men and God.

The Ravenous War Dogs

(Continued from page 5)

an awakening! The "unchanged East" throws off its robes of slumber and arises "to the sound of the trumpet, the alarm of war." Here is seen a notable sign of our times; for, according to the prophecy, this amazing transformation among the vast pagan multitudes was to occur just prior to the announcement, "Put ye in the sickle, for the harvest is ripe."

Looking forward to that time immediately preceding Christ's second coming and the final judgment, John the revelator declared: "The nations were angry, and Thy wrath is come." Revelation 11:18. In that final clash of armaments designated in Scripture as "Armageddon," the prophet beheld "the kings of the earth and of the whole world" led on by demon spirits, and marshaled for "the battle of that great day of God Almighty." Revelation 16:12, 14, 16. In any previous age, such an assembling of armed forces would hardly have been possible; but, with the advance of modern science and industry, it could easily happen.

The world stage is today being set for just such a titanic struggle. Thank God for the assurance that it will be brief. Christ will soon return. While the nations are lining up for Armageddon, heaven broadcasts the appeal: "PREPARE TO MEET THY GOD!"

Coming Next Week

In addition to the regular features:

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The purpose of affliction.

World Conference on Faith and Order HARRY W. LOWE
Report of the recent international gathering of church leaders at Edinburgh.

The Day of Atonement F. C. GILBERT
The most sacred service in the Jewish calendar and its meaning for Christians today.

The Fate of the Wicked GWYNNE DALRYMPLE
Will they burn forever? A reader's questions answered.

God's Own "Quiet Time"—and Ours HERMAN F. DE'ATH



X. Concluding article in the series,
"The Story of Religion in America"

Churches in the Twentieth Century

By PERCY W. CHRISTIAN
Department of History, Walla Walla College.

THE late nineteenth century had brought a changing civilization to the United States, and this new order had not been without serious challenges to religion. The increasing acceptance of the theory of biological evolution, the more open attacks of higher criticism on the Bible and its fundamental teachings, and the trend toward materialism and formalism were all products of this new age. As the twentieth century opened, not only were these trends rampant, but other situations demanded consideration.

The tremendous surge of immigration continued to present difficult problems, especially in the large cities where the lower classes found themselves almost completely at the mercy of "big business." Industrial consolidation was a characteristic of the age, supermergers were common, and the dangers of monopoly were threatening. Many of the great corporations had been built up by relentlessly following unscrupulous practices, and the laborers were forced to organize themselves in order to maintain any semblance of rights. The last two decades of the nineteenth century witnessed a gigantic conflict between capital and labor, which was characterized by deep-seated acrimony and considerable damage to all concerned. Of necessity the churches were drawn into the struggle, although most of them were reluctant to soil their garments with such matters.

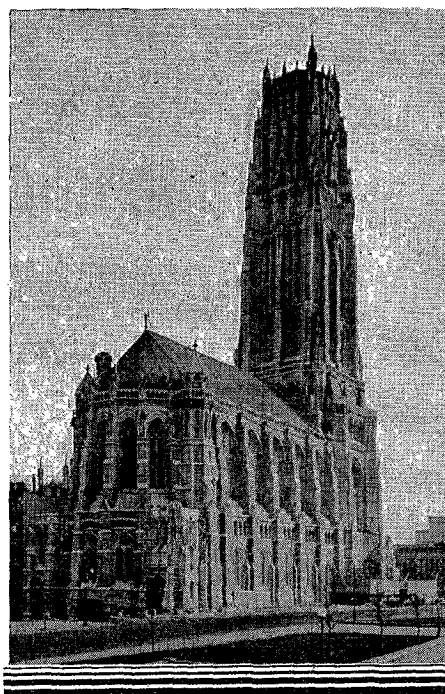
Failure of the Churches

At the turn of the century it was obvious that the churches had failed to take advantage of their remarkable opportunities, and that they were becoming "apparently helpless before the economic masters of society." The classes who had "heaped treasure together for the last days" (James 5:3) had become valuable patrons of the churches and their various activities, and in turn had been granted an important part in directing the policies and practices of their administration. On the other hand, the lower classes

had been greatly neglected, and in many places were practically denied the advantages of Christian ministrations. To many of the laboring men religion appeared to be "a sort of capitalistic soothing sirup," and they openly charged that the wealthy were using the churches as tools for the oppression of the poor. As the years passed, thinking men were brought to realize the consequences of such trends, and began to consider how this gap between the classes might be bridged to the greater glory of God. They joined the Reverend C. M. Sheldon, the author of "In His Steps," in asking that, "if the church members were all doing as Jesus would do, could it remain true that armies of men would walk the streets for jobs, and hundreds of them curse the church, and thousands of them find in the saloon their best friend?"

A decided trend toward the socialization of religion resulted. The "institu-

The twentieth century saw the erection of many costly religious edifices in North America.



tionalized" churches added new facilities to attract the masses, and the social halls, athletic clubs, educational features, and organized welfare work which they sponsored, appealed to many who had formerly been prejudiced against all religion. In most denominations a new and intense interest was evinced in the social teachings of Christ. Theological seminaries introduced courses in economics and sociology, and practical experience in social service was offered in their curriculums. Some ministers found in the words of their Master a decided recommendation of socialism, and numerous books were written to link this philosophy with practical religion. Although not successful in its larger aspects, this movement did make valuable contributions to local political, economic, and social reform.

The Churches and Labor

The churches also adopted a different attitude toward labor organizations, which had formerly been denounced as illegal and unchristian. Committees were formed to study the problems of labor, and their investigations generally resulted in resolutions approving the basic aims of the workers. Such ideals as the prohibition of child labor, the reduction of the working day, the payment of a decent living wage, and the protection of health were generally approved by the churches. Even such advanced proposals as social insurance, accident compensation, and distribution of surplus earnings were given serious study. The leading denominations adopted social creeds, and then proceeded to establish commissions to supervise their practical administration. Thus, the teachings of Christ took on a new and more vital meaning, the churches vied with one another in showing "mercy to the poor" (Daniel 4:27), and Christianity became "a part of, rather than apart from, life."

This acceptance of socialized Christianity gave definite encouragement to another trend prevalent among the churches during the early twentieth century. The great mergers which were so

characteristic of contemporary economic society had indicated the desirability of consolidation in other fields, and a definite tendency toward denominational unity became evident. Many proposals were advanced for erasing the old schismatic scars, and several of the larger bodies achieved a measure of success toward this end. However, it was evident that complete unification would require an extended struggle, for many sects offered strong resistance to the movement for denominational integration.

Meanwhile, a larger aspect of the trend toward unification was becoming important. For several decades such organizations as the Young Men's Christian Association, the Young Women's Christian Association, the Student Volunteer Movement, the Christian Endeavor Society, and the International Sunday School Association had demonstrated the possibilities of interdenominational co-operation. The American Bible Society and the American Tract Society had also rendered valuable service in the spread of the gospel, and were supported by most Protestant bodies. The development of the Foreign Missions Conference of North America had been followed by the formation of the Home Missions Council, and these two organizations had done much to eliminate competition between the various denominations in foreign countries as well as in the homeland.

Church Union

A tendency toward co-operation was also developing among the churches of the larger cities, where ministerial associations were being formed to consider vital problems of mutual interest. In some regions these local groups were formed into state federations, and finally plans were laid for a national organization. The crowning result of such a program was the establishment in 1908 of the Federal Council of the Churches of Christ in America, which represented over thirty Protestant bodies, with a combined membership of nearly twenty million. For nearly three decades this organization has been active in investigating the problems facing Protestantism in this country and proposing policies to be followed, and has consistently sponsored

the further unification of the American churches.

This trend toward unity naturally resulted in an "impressive decline in sectarian spirit,"—a decline which tended to soften denominational lines. In the rural regions small congregations of different beliefs organized federated, or union, churches, while in urban areas the undenominational church became popular. Such movements were accompanied by a further liberalization of theological creeds, whose literal authority had been seriously challenged in the preceding century. The conflict between fundamentalism and modernism increased in intensity, and every denomination was affected by the struggle. Higher criticism gradually conquered the theological seminaries, whose graduates went forth as champions of liberalized religion. Although many of their parishioners were more conservative, there were others whose experience in college had led them to question accepted principles in many fields.

Attempts to compromise these differences were made from time to time. Some churches modified their creeds, while others accepted new interpretations. Several denominations even found it necessary to lower their admirable standards against such practices as card playing, dancing, and attendance at theaters. Shorter sermons became the rule, and the message which they contained responded to the popular demand for less theology and more ethical philosophy. Music was given a larger part in the church service, which became more formalistic as the years passed. Naturally, this trend was not allowed to go unchallenged, and evangelists like Billy Sunday found it necessary to conduct a highly sensational evangelism to counteract the new tendencies in religion. These and other efforts, however, were unable to stem the tremendous surge of modernism which was making steady gains at the time of the outbreak of the World War.

Although the United States was not drawn into this great struggle for nearly three years, she was vitally affected from the beginning. The outbreak of the war was a shock to many who had been led

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

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J. R. FERREN, *Circulation Manager*

to believe that the world was on the threshold of an era of peace. The arbitration movement was gaining support rapidly, great campaigns were being waged to educate the people to think in terms of universal peace, while economists pointed out the impossibility of financing war on a modern scale. The hearty support which the American churches gave to such policies did much to inspire a sincere feeling that the reign of war was ended, and the prophecy that many would cry, "Peace, peace; when there is no peace" (Jeremiah 6:14), received a literal fulfillment.

The Shock of War

From this Utopian dream the American churches were rudely awakened, and they plunged back into the world of realism with their accustomed enthusiasm. Many of their clergy found their place in the cantonments or "somewhere in France," where they rendered unstinted service. Those who remained at home co-operated in every possible way to win the war that would "make the world safe for democracy." They preached patriotic sermons, recommended voluntary enlistment in the ranks, directed church organizations into wartime activities, served on committees to put over financial drives, and in many other ways contributed to the cause of American success. Practically every denomination established its own War Commission, in addition to supporting such organizations as the Young Men's Christian Association, the Salvation Army, and the War Camp Community Service.

The war fever found a ready reception in the American churches, for public opinion was directed in such a way as "to make righteous anger seem a Christian duty." Some clergymen naturally carried

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to an extreme their enthusiasm for the laudable aims that had apparently led the United States into the war. Nevertheless, the periodic conventions of the various denominations continued to hold aloft the principles of Christian brotherhood and service. Especially did they call upon their members to put away arrogance and hatred from their hearts, to insist on the fulfillment of their high wartime aims, to resist the decline in morals which is so characteristic of such periods, and to study possible methods for using the war as a means to usher in an era of lasting peace.

The end of the struggle in 1918 witnessed the resumption of certain trends which had been prevalent during the prewar years. The churches returned to their sponsorship of social welfare and civic reforms, and their efficient organization and forceful campaigns developed during the war allowed them to play a greater part in the social, economic, and political life of the nation.

The tendency toward denominational union had also been strengthened by wartime methods and activities, which had demonstrated the efficacy of united action. The formation of the United Lutheran Church in 1918 led the way, and encouraged other denominations to give serious consideration to such a course. Attempts were made to unite the two leading Methodist Episcopal bodies, a plan for the union of all denominations based on congregational polity was proposed, and the ambitious scheme of a great Protestant Interchurch World Movement was also brought forward. Although these programs finally ended in failure, the successful union of Presbyterians, Congregationalists, and Methodists into the United Church of Canada in 1925 encouraged the protagonists of American union.

While the Protestant churches were thus attempting to bring about a greater unity, the Roman Catholics exhibited a remarkable vitality. During the decade ending in 1926 they showed an increase of nearly three million members, and their great Eucharistic Congress held at Chicago in that year presented a remarkable exhibition of their new strength in America.

The depression years forced the churches to give greater attention to social service than ever before. Their decreased revenue encouraged consolidation in the homeland and retrenchment in foreign fields.

To many persons the future course of religion in America is hidden in obscurity, but the Scriptures promise that the truth of God will inevitably triumph over the forces of evil. May we all be faithful to "keep the commandments of God, and the faith of Jesus" (Revelation 14:12) that we may triumph with it!

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*In the great
storms and crises
of life, we turn
to God. Yet
should we not
bring to Him our
daily problems?*

THE TIME FOR PRAYER

By ERNEST LLOYD

"IT SEEMS to me that this is a proper time for prayer," the father of the family said as the minister rose to go. "Will you be good enough to lead us, sir?"

It was the last request the young minister had expected in this home, and he was so much surprised that he faltered over the opening petitions of the prayer. The home upon which a great sorrow had fallen was counted as an utterly godless home. The head of the house had the reputation of being an infidel, and the untimely death of the eldest son was the tragic close of a life of wild dissipation.

The minister had not gone to offer spiritual consolation,—that, he fancied, would be useless,—but merely because his sympathies were stirred by the sad occurrence. As he left the house, he felt certain that the request for prayer was merely a polite concession to his office; and later circumstances deepened this conviction.

Be that as it may, the fact seems to be incontestable that the basic ideas of religion are deeply rooted in the human heart, and are likely to come to the surface under the strong pressure of a critical experience. The tales of godless men praying fervently on the deck of a sinking ship are true to human nature. When desperate circumstances force us back upon our own weakness and helplessness, a natural instinct prompts us to appeal to a power that is outside ourselves.

Such emotional appeals to God are always pathetic, but never logical. If God's help is valuable in a great emergency of life, it follows that His aid and guidance would be a real asset in the many minor emergencies that occur daily.

If God has no active concern with the details of our lives, there is no good ground for calling upon Him in a crisis; but if the contrary is true, God's help all along the way promises us far more in results than a single interference can do. The best time for prayer in that godless home had passed when the son had run his profligate course. An earlier resort to God might have helped to avoid the unhappy experience that must have embittered the life of even this careless father.

There is a suspicion of insincerity in neglecting God until we find ourselves helpless to turn elsewhere. If prayer is a mere pious delusion, then there is *no* proper time for it. If, on the contrary, it is a dependable resource, we cannot consistently exclude it from any day of our lives. Much that intimately concerns us is too serious and vital to admit of our picking and choosing the times when we need God's help, and the other times when we feel we can get along very well without it.

And since we know not what a day may bring forth, how essential that we keep in daily touch with Him who is the source of health and life and salvation!