

SIGNS OF THE TIMES

FOUNDED 1874





COURTESY BELL TELEPHONE COMPANY

Huge map used by the Bell Telephone Company to illustrate the speed with which telephone calls can be put through to any part of the country. It took Mr. McKay in New York only two minutes to reach the Editor of the "Signs of the Times" in California.

This AMAZING AGE

Modern Miracles of Science and Their Meaning

by DONALD W. MCKAY

THE many thrilling exhibits at the current New York World's Fair leave the visitor spellbound.

In the General Electric Company's "House of Magic" by a simple turn of a switch the lecturer changes the colors of the audience's clothing with startling suddenness through the interchange of mazda, neon, sodium, and mercury vapor lights. A train is operated by radio,

while, by an ingenious application of the principle of magnetic repulsion, a large metal bowl is caused to float in the air.

The world's first sun motor of its size and type, invented but a few months ago, derives its power solely from electric energy converted from the light of the sun.

In adjacent Steinmetz Hall the general public may see for the first time na-

COURTESY GENERAL MOTORS

ture's most destructive force harnessed by man. Two huge generators, each having a capacity of 5,000,000 volts, hurl the most powerful lightning bolts man has ever made. In one blinding flash the twin generators send a 10,000,000-volt streak across a 30-foot arc.

Thousands of visitors hourly leave General Motors' "Futurama" exhibit amazed at the vision of the future that it portrays, its fine factories, schools, railroads, and immense power stations. Riding in one of the six hundred chairs forming an endless "carry-go-round," extending for a third of a mile on several levels of the building, one feels the sensation of flying low over the superhighway system of the year 1960.

Part of the vast scale model world exhibited in General Motors' "Futurama," showing the crossing point of two "1960" double-directional express motorways. The Futurama contains more than 500,000 individually designed houses and buildings, 1,000,000 trees, and over 50,000 cars.

OUR COVER PICTURE

This week our cover picture, used by courtesy of the Consolidated Edison Company of New York, Inc., represents a section of the 4,000-building diorama designed to impress upon visitors to the New York World's Fair the amazing contribution electricity makes to the life of a modern city. Thousands of electric lights provide a constantly changing spectacle from dawn to dawn in the never-ceasing activity of the great metropolis.

Equally breath-taking is the three-dimension motion picture in the Chrysler Motors Exhibit. Each visitor is handed a polarized lens with which to view the picture, the first of its kind.

The marvelous Perisphere, eighteen stories high, and as broad as a city block, still commands the admiration of all visitors to the Fair. In the daytime the huge white ball seems to be suspended in space, while at night it appears to be a beautiful iridescent bubble. Within it the city of tomorrow, efficient in every detail, is inspiringly portrayed.

So amazing are many of the exhibits that the miracle of the telephone hardly arouses much interest and wonderment today in a world that has come to accept the instrument as a necessity of life. Yet the American Telephone and Telegraph Company's exhibit is one of the most popular at the Fair. Thus far, more than 3,500,000 visitors have witnessed the free demonstration of long-distance telephone calls. Only a limited number of calls are made daily. In order to give everyone an equal opportunity of calling, a number is given to each applicant, and the fortunate ones whose numbers are announced may call, free of charge, any one of the 16,000,000 telephones of the Bell System or any one of the 4,200,000 telephones of other companies.

As each call is made, visitors are able to see how the call is routed by watching a huge illuminated map and by listening to the operators along the way. A white light streams across this map and stops at one of the 3,500 lights representing cities and towns in the United States with telephone facilities. It was my privilege to obtain two calls on two successive visits to this exhibit. The first call was made to the Editor of this magazine at Mountain View, California.

Less than two minutes elapsed from the time I lifted the telephone receiver until I was connected with Mr. Maxwell in distant California. Many hundreds of visitors at this exhibit were able to listen to our conversation, and to hear about



"When These Things Begin"

JESSIE WILMORE MURTON

What do they mean—these drums upon the wind?

That sound of tramping feet? The sullen roar

Of flood and fire? This vice, undisciplined?
The noisome pestilence? The famine sore?

What do they mean! Go to the old, old Book,
And learn the answer—ancient, yet so plain
That he who runs may read, if he but look:
"If I go hence, I will come back again.

"And when these things begin to come to pass,
Know then, O ye,—familiar with the lore
Of seasons written in the trees and grass,—
That I am near! yea, even at the door!"

From "Frankincense and Myrrh," published by the Zondervan Publishing House, Grand Rapids, Mich.



this magazine and its work. Although thousands of miles separated us, it seemed as though we were speaking to each other in the same room.

Surely, I reflected while we were conversing, the very prophecy made twenty-five hundred years ago by the Old Testament prophet Daniel was being fulfilled. He had foretold a time in the future just preceding the second coming of Christ when knowledge would be increased, and men would travel about with great speed and be in closer communication with one another. Daniel 12:4.

Only in the past few decades have the forces of nature been harnessed to meet the daily needs of the populace. Even the common modes of travel that are being employed to convey visitors to the Fair—subway, automobile, streamline train, ocean liner, and airplane—are all so much a part of our daily life that very

few, indeed, realize their recent origin. Most of these methods of transport were invented during the past century.

If you were to visit the New York World's Fair, you, too, would marvel at the television demonstrations; the electrical display of the Consolidated Edison Company; the aviation exhibit outlining the history of aviation from the flight at Kittyhawk, in 1903, to the present; the vast panorama of electrical appliances; and the countless conveniences too numerous to mention with which the Fair is dazzling the world. All these are but the fulfillment of Bible prophecy.

It is not mere chance that all these things were invented in our day. They are all a part of God's great plan. A century ago the world lived much as it had been living for centuries before. Men worked with the same crude tools and laborious methods, and used the same slow means of transportation employed by their forefathers. But, suddenly, in answer to Bible prophecy, the world awoke from its slumber; a new era dawned—the time of the end, when knowledge was to be increased and men would run to and fro. Discoveries were made in every field of science. Labor-saving devices and rapid means of travel and transportation became the order of the day.

God had a purpose in making possible these modes of travel and communication. Jesus Himself declared that one of the signs preceding His immediate return would be the dissemination of the gospel to all the world. Matthew 24:14.

Missionaries today are reaching the most remote bounds of the earth, which a generation ago were thought inaccessible. Modern means of transportation and communication are aiding in spreading the gospel of Jesus Christ and the knowledge of His imminent return. The task will soon reach completion.

Time still remains for all to accept Christ's offer of salvation. Very soon probation's hour will close. Men will

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Demonstration of a sun motor in General Electric's exhibit at the New York World's Fair. The disk is driven by a motor that derives its power solely from electric energy converted from light.

This magnetic levitator, which floats a large metal bowl in the air, may be seen at the General Electric Company's "House of Magic" in both the New York and the San Francisco Fair.

COURTESY GENERAL ELECTRIC



Where Progress FAILS

The Blind Spot of the Nation

by AVA M.
COVINGTON

THE progress of the human race during the last century has been amazing. For hundreds of years man carried all his loads on his back. Then he domesticated wild animals, and piled his loads on their backs. Later he invented the wheel, and built a crude wagon. Today the streamline train, equipped with radio and telephone, travels swiftly across the continent.

In 1903 the Wright brothers built a contraption that lifted a small man only a few feet off the ground, carried him 120 feet, and then flopped to the earth. Today the big "Clipper" ships—great silver-winged birds—carry 51,000 pounds through the air from San Francisco to Hong Kong, a distance of almost 9,000 miles, in four and a half days. In 1830, it took Andrew Jackson thirty days to travel from Nashville, Tennessee, to Washington, D. C., in a horse-drawn carriage. Today a man can cover the same distance by plane in three hours forty minutes. The record flying time from Los Angeles, California, to New York City has been cut to seven and a half hours. Only a short while ago four young men startled the entire world by encircling it in a plane in less than four days.

The United States comprises 6 per cent of the world's land area, and 7 per cent of its people. But that 7 per cent has 32 per cent of the world's railway mileage, 58 per cent of its telephones, 36 per cent of its developed water power, and 76 per cent of its automobiles—enough so that every man, woman, and child under the flag could ride on rubber at the same time.

The system that has made all these things possible, with all its faults and follies, has produced and distributed more of the goods and comforts of living to more people over a greater territory and for a longer period of time than has

any other system in any other country. Neither the pharaohs of Egypt, the queen of Sheba, the emperors of Rome, nor the lords of feudalism ever served the common good of man one half so well.

Yet in spite of this marvelous progress, an outstanding "blind spot" has developed. Thirty years ago there was no organized crime. The American criminal was a free lance, the enemy of all mankind. In these thirty years crime has become a national "industry." Today there are rich and powerful criminal syndicates. In fact, there are few illegal enterprises that have not become a part of the empire of organized crime. And every large criminal organization has been set up like an industrial enterprise, with department heads, and with lawyers who advise in every act. Each department has its own particular job. Each boss has his henchmen, who manage his rackets, who in turn have man-



agers under them, and so on down to the end of the line to the ones who actually commit the crimes.

In any racket the man who throws the stink bomb may be found or the murderer caught; but who is he? In every case only the front man, a salaried worker in the vineyard of crime. His arrest and conviction may cost his bosses a little money for lawyers and appeals, but it will not stop the racket.

But therein is not the real cost. The real cost of crime lies in the good impulses perverted to evil uses, in the thwarted personal development of the criminal, in the broken lives of the victims of his crime, which cannot be estimated in dollars and cents.

The bill America pays annually in dealing with her 3,500,000 criminals who are actively on duty in this country is estimated to exceed fifteen billion dollars. To the casual observer this ghastly figure may pass without burning a sense of responsibility into him, but the thinking man becomes alarmed when he realizes what proportion of the taxes he pays for the support of the national government and for the progress of his country actually goes to apprehend and to prosecute the criminal who may have robbed his cash register or who may have slain his friend or even one of his family.

Murders are not planned for the benefit of the victim. No thought is taken of the possible financial condition of his family. No consideration is given to the money it will take for his funeral expenses. There is no provision for cash with which to fortify the surviving members of his family against hunger, to provide clothing, education, and care and shelter for his children. Consequently, dozens of persons may suffer. Home ties are broken. There must be borrowing. Savings accounts must be drawn upon. Yes, crime strikes out over a far greater radius than the perpetrator and his victim. There is a vicious assault upon the very foundations of peace, safety, and happiness, by which man hopes to progress toward a higher civilization.

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Can anyone deny that disregard for law and the rights of others is growing rapidly in every part of the world?

WE ARE living in a tense and troubled hour of human history. Our increasingly complex civilization is causing the wisest statesmen more and more perplexity; their hearts are indeed "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. Multitudes, after reading assiduously all the information available about the international situation given in speeches and newspapers from every quarter, are still completely confused. They have no knowledge as to where they now stand or where they are going.

The problems that now confront the world are of such a character, financially, socially, politically, and spiritually, as to crush confidence and hope, and to break the spirit of millions of our fellow men. General nervousness and universal fear possess men's hearts. Trouble, stern and insistent, is knocking at every man's door.

Only the gospel of God can quiet the nerves and answer the need of human hearts. He who in faith accepts God's gracious and assuring promises will find help and consolation.

The "sure word of prophecy" does not set before us a bright hope for the immediate future. On the contrary, the word of God pictures for our day a world in turmoil and confusion, with conditions definitely going from bad to worse; while, just prior to the end of the age and the second coming of Christ, it declares that "there shall be a time of trouble, such as never was since there was a nation." Daniel 12:1. Nevertheless, there is spiritual emancipation for everyone who accepts the gracious invitation of our Lord; there is deliverance from sin's dominion, and rest for every troubled soul.

The blessed Christ came to this world "to preach deliverance to the captives, . . . to set at liberty them that are bruised." Luke 4:18. Through the great and precious promises of God's word, men may become "partakers of the divine nature," and escape "the corruption that is in the world." 2 Peter 1:4.

After all, the deepest need in every human life is to be delivered from the terrible power of sin. No man can ever find peace and quietness of spirit until he is brought into sweet and joyful fellowship with Jesus Christ. This is achieved by faith, through acceptance of the gospel invitation.



The WAY TO PEACE

*Sure Cure
for Worry*

by GEORGE W. WELLS

There are multitudes of poor souls who are struggling to be content with what the world offers, with the sensual and vile, but who have in their very hearts nothing but dissatisfaction, distrust, and fear. Their hopes have been blasted, their plans thwarted, their purposes defeated. But Jesus looks upon such with tender pity, and earnestly invites each one to come to Him, to believe in Him, to hear Him, to follow Him, and to abide in Him. His gracious invitation is: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me: . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30.

Our Burden Bearer

None should hesitate to accept this invitation. The words are spoken to every human soul. All who labor and are heavy-laden may come to Him. Oh, how many there are who endeavor to hide their sins and carry their burdens, only to be crushed thereby! Why turn the face away from Christ when He only can give rest? "He hath borne our griefs,

and carried our sorrows." "He was wounded for our transgressions," and "the Lord hath laid on Him the iniquity of us all." Isaiah 53:4-6.

The blessed Christ, the Sinless One, took our place. He carries our sorrows and burden of guilt. Gladly will He take the load of sin from our weary shoulders, our heavy hearts, and give us rest. Our strength lies in taking our burdens to the One who loves us and cares for us. Let us carry our difficulties to God, and believe His promises.

This wonderful, loving Christ, who invites us to come to Him, is not a symbol, but a substantial personality, a mighty being, wielding a power that upholds worlds. He is an ever-living Saviour, not only for the past but for the present and for all future ages. He is a blessed and close companion of each devout follower. He not only says, "Take My yoke upon you," but, "Lo, I am with you always."

Jesus walked once on earth. His divinity was clothed with humanity. He was tempted in all points like as we are. He knows how to succor those who are tempted. "He ever liveth to make intercession" for us. Hebrews 7:25. Time does not diminish the efficacy of His

atonement sacrifice, and all those who by living faith accept His invitation find that His yoke is easy and His burden is light.

We should ever bear in mind that, notwithstanding all our unworthiness, the Lord can take away our sin and give us rest. Every sin acknowledged before God with a contrite heart He will remove. The psalmist says: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Psalm 32:5. As we learn from Christ, who is meek and lowly, we shall be emancipated from wrong habits, wicked practices, evil customs, perverted ideas, and the soul will be delivered from all that is ignoble and mean, and that is opposed to the government of God. We may not always understand the way of His dealing; but, if we trust Him fully, He has a thousand ways to bring deliverance, of which we know nothing, and the pathway will eventually be made plain before us.

Christ says, "Abide in Me." These words convey the idea of trust, rest, sta-

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J OHN BUNYAN

A Sinner Saved by Grace



*The Search
After God—4*

by

**MERLIN L.
NEFF**

Professor of English
and Journalism
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God is able to use the humble ability of unlettered craftsmen as well as the talents of scholars when the individual is willing to dedicate his life to the service of his Lord. Two seventeenth-century Englishmen at opposite ends of the educational and social scale were mighty instruments for the promulgation of the gospel. There was John Milton, master of learning, poet of erudition, defender of Protestantism, and champion of liberty. The second important leader was John Bunyan, a man of lowest rank and of almost the humblest trade, a man who attained but little learning. But with the English Bible, a few books on theology, and the power of God, he produced a book that has moved generations of men.

Born in Elstow, Bedfordshire, in 1628, Bunyan spent his boyhood in youthful sports and a little grammar-school training. When he was about seventeen years of age, he entered the army and served during the civil war of the century. In 1646 Bunyan returned to his home, and two or three years afterward he married.

We know nothing of the girl who became Bunyan's wife except that she came from a Christian home where godly influences had made a permanent impression upon her character. Two books on Christian living were brought into the young couple's home. "In these," said Bunyan, "I should sometimes read with her, wherein I also found some things that were pleasing to me."

Although the tinker had never professed religion, he now became a formal church member. He went "to church twice a day, and that with the foremost;" but the fervor of true religion was not burning in his soul. Four years of his married life he struggled between sin and righteousness. In his life story, "Grace Abounding to the Chief of Sinners," Bunyan speaks of the burden of sin that weighed down his soul. It seemed that the powers of darkness were attempting to destroy his hope of salvation with despondency, remorse, and despair.

One day while he was playing a game on the village green, a voice spoke to him saying, "Wilt

The story of Christian's advance to the Celestial City has encouraged millions.

thou leave thy sins and go to heaven, or have thy sins and go to hell?" Stricken in conscience, Bunyan left his sport, gave up his sins, made a complete reformation in his life, and began studying the Bible.

Like John Wycliffe, centuries earlier, John Bunyan became a man of one book. "I was never out of the Bible," he declared later, "either by reading or meditation." The Scriptures became his textbook, and to them he owes the power, simplicity, rhythm, charm, and other pleasing qualities of his prose. Though he found spiritual strength in the word of God, the man was unable to overcome his doubt and despair. A flood of temptations overwhelmed him; but in his trials Bunyan continued to cry to God. Peace at last came to his heart, and the "power and sweetness and light and glory that came with it also were marvelous." In his new Christian experience his Saviour was, as he said, all "righteousness, all my sanctification, and all my redemption."

After John Bunyan had found the converting power of the Spirit of God, he began to preach; his sermons stirred the congregations. He was illiterate, and his right to preach was often questioned; but the common people heard him gladly. Bunyan said: "When I went first to preach the word abroad, the doctors and priests of the country did open wide against me."

He was a sincere lover of all men who loved the Saviour. His contemporary biographer, John Wilson, wrote: "As a minister of Christ, he was laborious in

his work of preaching, diligent in his preparation for it, and faithful in dispensing the word, not sparing reproof for outward circumstances whether in the pulpit or no, yet ready to succor the tempted; a son of thunder to secure and dead sinners."

He had been preaching for five years when the Restoration Government empowered officials to oppress dissenters from the state church. In November, 1660, Bunyan was thrown into the Bedford jail. He was indicted "for devilishly and perniciously abstaining from coming to church to hear divine service, and for being a common upholder of unlawful meetings and conventicles to the great disturbance and destruction of good subjects of this kingdom, contrary to the laws of our sovereign lord, the king." In the face of persecution, the man was strong in his consecration to his God. To the judge he said: "I am at a point with you; for if I were out of prison today, I could preach the gospel again tomorrow, by the help of God."

Such men of indomitable courage cannot be silenced in their ministry for Jesus Christ. Although his imprisonment dragged on twelve years, although he suffered privation, and his wife and children struggled to get bread to eat, John Bunyan never lost faith in God. To the other prisoners in the jail he preached Christ. He also produced books of Christian admonition, volumes of poetry, and the account of his conversion.

When release from prison came to Bunyan, he immediately returned to preaching. Civil authorities again and again put him in jail for short periods of time. During one of these dismal interludes in the cell of Bedford prison, John Bunyan is said to have written "Pilgrim's Progress." The book was published in 1678. This monument of re-



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SIGNS of the TIMES

SIN

and Its Only

REMEDY

by

W. W. WALKER

SIN is the most terrible thing in the world. It is the cancer that is gnawing out the very vitals of the home, society, and civilization. Like leprosy, it mars and cripples and destroys. There is no ill known to the human family that cannot be laid to its charge.

Were it not for sin, every ambulance could be turned into a pleasure car, every hospital and sanatorium into a school or a library, every cemetery into a pleasure park. The cloth used for bandages would clothe the destitute; what is spent for medicine would feed the famine stricken of earth. The wood that goes into caskets would shelter the homeless, the marble used for tombstones would adorn our land with palaces, and the metal used for surgical instruments would supply every tool our hearts might wish for. The munitions of warfare and destruction cost more than enough to buy farms and to build homes for every poor soldier slain on the battlefields; and which, think you, would be better? But these are only an iota of what sin costs the human family. Think of the long days and nights of vigil, the suffering and disappointment, the heartache and wasted lives; and then remember that sin has stalked among us for six thousand years.

The poison adder we crush; the prowling beast we slay; the plague we flee from in terror. But sin, this awful thing that robs us of peace, of contentment, of safety, and even of our lives, we laud, we dress up, and parade; and how often we love and cherish it, clinging to its enchanting tendrils until it crushes out our very life!

As a result of sin, this earth, which was created to be the home of an immortal race of happy people, has become a great burial ground; the whole earth is one vast cemetery. Its thirst is never quenched, there is ever room for more; and you and I stand before its gaping

mouth, and, turn which way we will, we cannot escape it. As we look back over the six thousand years of this earth's history, we marvel at the havoc sin has wrought—the bloody fields of battle, the bleaching bones of famine, the jagged scars of earthquakes, the desolate paths of storms and tidal waves, the ravages of plagues and diseases. Nor has its baleful work been confined to this earth alone; it reached our Father's land, and claimed heaven's most precious One—the beloved Son of God.

In this we see the exceeding sinfulness of sin; for there was no other way than by Jesus' substitutionary death that man could escape the awful penalty of sin. Man had rebelled against His Creator; he had transgressed the divine law of God; and that law demanded the life of the transgressor, "for the wages of sin is death." God's law is immutable; He could not change it to meet the sinner's need, but He did give His only-begotten Son to die in man's stead.

Yes, in man's darkest hour, when his deeds of evil had separated him from the presence of his Creator, when the future held out no hope, no way of escape from eternal death and destruction, in that hour of gloom Jesus came forward and offered His life a ransom for humanity. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:4, 5.

Jesus became the great sin bearer. The apostle Paul says: He was made "to be sin for us, who knew no sin." 2 Corinthians 5:21. Think of that, dear reader, the spotless Son of God, who knew no sin, was made "to be sin for us"! Then, with the weight of our guilt resting upon



UNDERWOOD
Against sin must be charged all the sorrow, all the pain, all the heartaches, all the grief which is now the lot of man.

Him, He went to Calvary, and there died for us. "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:7, 8. In these verses of Scripture is set forth the plan of salvation. God tells us in Romans 5:12 that, as a result of sin, "death passed upon all men." By accepting the death of Jesus in our stead, by confessing and forsaking our sinful ways, we appropriate to ourselves His sinless life. Verse 10. Thus we escape the fate of the wicked, whose end is death.

There remains but one other act in the great drama of sin, then the curtain will be rung down forever. Sin will end under one of the most awful scenes ever witnessed by the universe of God. The apostle Peter has foretold a day when this old world will be on fire, and will melt with fervent heat. 2 Peter 3:12. The prophet Malachi, describing that time, says, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. The great and small alike will go down in that terrible conflagration; thus, with one mighty sweep, God is going to rid the universe of the curse of sin.

The apostle Peter hastens to tell us: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. And here the original plan for this earth will be carried out. This new earth "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Daniel 7:27.

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GROWING LIKE CHRIST

"Without Spot or Blemish"

A BEAUTIFUL picture lay in shreds on a rubbish heap—a wicked waste of loveliness, it seemed. Despite the painting's beauty, it was not genuine. He who had bought it was a connoisseur, but for once he had been cruelly deceived. Like an honest man with a counterfeit Treasury note, he had destroyed it. He had paid stupendously for it, too, and it might yet have commanded admiration had he hung it on his walls. But it was a pretender, and was therefore unworthy of a place in his perfect collection; and, lest sometime it should rise up again and deceive another as it had deceived him, he had destroyed it. There it lay, a symbol of the fate of all flawed, imperfect things, including us.

Including us.

Yes, including us.

For three weeks—only three—we have been the proud possessors of a home that is really our own. It isn't grand as homes go, and it is still incomplete; but it is ours, and we do like sitting in our chairs when we have time,—these precious chairs we chose from among hundreds of others,—and we do enjoy taking a book from our very own bookcases. And I give my saucepans an extra shine; and it's fun, even though my back does ache and my hands are rough, to see the wind blowing through the clothes that I have washed and hung on the line. But last Sunday we were on parade. Just to see us settled, two of our dearly loved came almost a hundred miles; and there were brothers and a sister too. We beamed at one another across our full table.

How we had cleaned and polished! Perhaps we needed that final spurt to get us properly fixed; but there wasn't a place, so far as we knew, but could have borne inspection. Our brass trays gleamed as probably Akin Amadu dreamed they would when first he hammered and pricked them out far away in sandy Kano; no dust lingered here or there; each fire was laid; the yard was swept; the very



May I Be Ready

ISLEA SHRIVER ELLIS

Oh, may I but be ready when He comes,
My house all swept and garnished
for my Guest;
My windows shining, curtains snowy
white,
A quiet room wherein my Lord can
rest.

Oh, may I but be ready when He comes,
No little, hurried, last tasks left un-
done;
And may I go to meet Him at the door,
Rested and glad to greet the Holy
One.

Oh, may I but be ready when He comes,
All little, worrying duties laid aside—
My Friend and Guest that I may en-
tertain,
That He may sup with me and there
abide.



doorstep shone a welcome. Lingly we lingered round the rooms before the company came.

We were ready.

I wondered as I sank satisfied into bed afterward,—our bed, our very own, "Shall I be equally ready when the Lord comes?"

Shall we, friend o' mine?

It is a solemn thought that those who are able to go up to meet the Lord when He comes will be perfect, isn't it?

I rather tactlessly remarked to a proud mother one day that a certain cousin, who, by the way, happened to be poorer in more ways than one, was like her son, and she wasn't really pleased. She stoutly affirmed that there was no likeness between them. Not so the Lord. What love the gracious Father must have for His once-alienated children, that, in the day of His appearing, He can declare that they are like Him, His First-born and His Well-beloved!

"Isn't she like her daddy? Isn't she a Vine?" they say of our first-born; and how we love her for that very reason! She is ours, our own, and gratitude wells up within us that the dear Lord has entrusted her to our care. Jesus, too, is looking forward to a similar experience. "He shall see of the travail of His soul, and shall be satisfied." What a word! Can we think without a tremor of what will be the expression on the Saviour's face, when, in the presence of the great God we meet and the Father says to Him, "Why, My Son, they are like *You!*"

It seems incredible, doesn't it? But it is true.

Some of us have a long way to go, though, haven't we?

What it will mean to us individually we ourselves best know. It may mean some great act of restitution; it may mean the humbling of ourselves down to the very dust. It may mean the giving up of some passing pleasure so that we may with greater diligence seek Him through prayer

by MARY J. VINE

(Recently returned to her homeland after many years of missionary service in West Africa.)

he find but a weasel, torn and mangled, dead, too, but with its little jaws firmly locked in the eagle's heart.

A despised thing, a weasel, an ugly, creeping thing. The king of birds, the eagle, universally respected for his majesty and strength. But the king had stooped to the level of the mean; and, whereas by one stroke of his powerful wings he could have put himself out of the weasel's reach, he had despised its nature, and that ugly little rabbit thief had done him to death.

Let it not be so with us.

We, too, are going to rise high.

Some day we are going to keep tryst with the Lord—He and you and I, exalted in the heavens. Oh, let us not impede our flight! Whole battles have been lost for want of a nail in a horse's shoe, and a hidden flaw has meant the destruction of many an apparently priceless treasure. Shall we, the saints of the Lord, be brought low because of a paltry weakness when all the riches of inexhaustible grace are extended for our aid?

Let us grasp them now.

Strong but true are the beautiful words of Mildred Hill's "No Compromise":

"And is it hard to give Him everything?
Would'st thou, like Ananias, for thy use
Keep back at least a portion of the price?
Would'st listen to the devil's 'Compromise'?"

There is no part price in the work of God;
He who is great, holy, omnipotent,
Whose chariot is living cherubim,
Before whose burning throne seraphim
Ceaselessly chant their solemn hymn of
praise;

He who can make vast worlds of wonder
light

Beyond our comprehension and our sight
Has stooped to ask of His creation—*you*—
Entire surrender to Infinity,
That He, of this frail, broken, sinful man,
May make anew a vessel all sublime,
Filling its emptiness with life divine.

And dost thou think that He thy love will
share

With the vile enemy who slew His Son?
Father of lies, the murderer, the beast,
Whose end shall be perdition and the pit.
Shame on thee, shame, thou world adulterer!

Close eyes and ears to all the devil's lies;
Surrender *all* to God, nor compromise
For *one* of earth's dead straws. Lost is the
soul

Who yieldeth not, in sacrifice, his *all*."

"We know that, when He shall appear, we shall be like Him; for we shall see Him as He is"—merciful and compassionate.

and a study of His word. If we should follow this high aim, it may mean that we must discipline ourselves in a hundred ways, and, to the worldly-minded, in apparently foolish little ways. It may mean the forgoing of certain books or certain friends. It may mean just more careful regulation of our clothing or simply the giving up of some otherwise innocent thing we love too well. But let us ever keep this in mind: They who meet Him in peace will be "like Him." Jesus was faithful in that which is least, and, big or little, all self-indulgence is a weakening of that character in us which He, the King of glory, gave His life to perfect.

There is a rather terrible prognostica-

tion in Numbers 32:23, familiar enough perhaps to be despised by many; nevertheless, it is just as relentless now as ever it was in the days of Israel: "Be sure your sin will find you out."

Dr. Norman MacLeod has told the story of how once, in Skye, he watched an eagle rise from a hillside and soar, utterly confident, up toward its eyrie. More than a bird it seemed, so strong, so amazingly powerful, its vast wings so beautiful in the glinting sunlight. But presently there was a hesitancy in that swift-winged flight. The giant pinions fluttered, and suddenly the great bird dropped downward like a stone. Wondering why, Dr. MacLeod went over to see what was the matter; and what did



THE FRUIT OF THE SPIRIT

IS GOODNESS

by

LEONORA LACEY WARRINER

THE word "goodness" is mentioned more than forty times in the Scriptures, but only two or three of these references speak of the goodness of man; all the others refer to the goodness of God. If, however, we consider goodness as the act of doing good, then we have many examples of it in the lives of the men and the women of the Bible, and there are many exhortations for us to cultivate and practice it.

Goodness is the last of the three in the second group of graces given in Galatians 5 that deal most directly with our relationship toward our fellow men—"long-suffering, gentleness, *goodness*."

"Goodness is love in action; love with the burden on its back. It is love carrying medicine to the sick, reading the Bible to the blind, explaining the gospel to those that understand it not. It is following His footsteps who went about continually doing good."

There is nothing cold or formal about goodness, no Pharisaical observance of the letter of the law; it is warm, spontaneous, loving, manifesting itself in unselfish service to all about it.

It was goodness—"love in action"—that Christ had in mind when He said that at the final accounting there would be some to whom the King would say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34. They will be those who have fed the hungry, given drink to the thirsty, lodged the homeless, clothed the naked, visited the sick and the imprisoned.

Goodness gives the cup of cold water, unasked; offers the cloak as well as the coat, goes the second mile. Always it is self-forgetful, eager to serve others, abounding in good works; and always its deep mainspring is love.

We may be so generous that we give away all we have to feed the poor; but Paul tells us that unless love is behind our giving it is as nothing. 1 Corinthians 13:3. Charity bestowed from a sense of duty, to meet a fancied obligation, or to win merit has no part in goodness. It was the goodness that sprang from love that made the poor widow cast her two mites into the treasury; that constrained Dorcas, who was "full of good works and almsdeeds," to fashion coats and

garments for the widow and the orphan. Luke 21:1-4; Acts 9:36.

Goodness carries the thought of going beyond what is expected. We say to a friend who has done us an unexpected kindness: "It was so good of you to do that!" When we make a request, we use the same word: "Would you be good enough to do this?" Often we hear the expressions, She is a good wife or neighbor or mother; he is a good husband, a good father. The expression is self-explanatory. We know immediately that the woman or the man spoken of is warm-hearted, unselfish, always doing kindly things for others.

The goodness of Job found expression in the things he did. He says of himself: "I delivered the poor that cried, and the fatherless, and him that had none to

help him. . . . I caused the widow's heart to sing for joy. . . . I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Job 29:12-16. That is a pretty good illustration of goodness—of "love in action;" and God Himself put His seal of approval upon Job, calling him a "perfect" man.

When Christ gave the parable of the man who fell among thieves on the way from Jerusalem to Jericho, who was stripped and wounded, and was later helped and cared for by a Samaritan passing that way, He said nothing about "goodness" in connection with the incident. But the writers of the page titles for the English Bible recognized this grace in the actions of the man who rendered aid, and called the story, "The Parable of the Good Samaritan." See Luke 10:30-37.

We may wonder sometimes at the distinction that is made in the verse in Romans which says: "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." Romans 5:7. Perhaps it was something like this characteristic of the good Samaritan that Paul had in mind. Certainly the priest and the Levite who passed by on the other side of the wounded man considered themselves righteous. No doubt they kept the letter of the law down to the smallest minutia, and yet they lacked goodness—the "love in action" that would have made them stop to help the unfortunate traveler they passed on the Jericho road.

Paul prayed that the believers in Christ might be "fruitful in every good work." Colossians 1:10. To the rich in this world's goods he wrote: "Be rich in good works." 1 Timothy 6:18. In his letters to Timothy and Titus he spoke of the Christian's being "a pattern of good works," being "zealous of good works," of being "thoroughly furnished unto all good works," and that he should "maintain good works." Titus 2:7, 14; 2 Timothy 3:17; Titus 3:8.

But goodness, the doing of good acts, like all the other graces of the fruit of the Spirit, must be cultivated, for it is not the natural outgrowth of the human heart. Even of Christ it is written: He

(Continued on page 14)

**THE
PEACE OF GOD**

**Keep me quiet, Master,
Patient day by day;
When I would go faster,
Teach me Thy delay.**

**Restless, oft I borrow
From the future care;
Teach me that tomorrow
Shall its burden bear.**

**From Thy full provision
Daily, richly fed:
By thy clearer vision
Ever safely led.**

**Let me to my brothers
Turn a face serene,
Sharing thus with others
Peace from the Unseen.**

—William Adams Brown.

Half Hours WITH THE BIBLE

CONDUCTED BY

R. Allan Anderson

No. 4. The Consummation of the Gospel

1. What is the full purpose of the gospel?

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

2. What event will accomplish the overthrow of the works of the devil? Will it be sudden or gradual?

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5:2, 3.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

See also Daniel 2:34, 35; Isaiah 30:13, 14; 1 Corinthians 15:26.

3. What promise did Jesus make at the close of His ministry?

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

See also Acts 3:20, 21.

Manner of Our Saviour's Return

4. How did the Saviour describe His return?

"The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27.

"Whosoever shall be ashamed of Me and of My words, of Him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

See also Matthew 25:31; 26:64.

5. Will Jesus' coming be a visible event?

"When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Revelation 1:7.

See also Matthew 24:27, 30.

NOTE: The Scriptures nowhere declare that the second advent will be a secret event. The Saviour especially warns against this teaching. Matthew 24:23-26.

Advent Preceded by Judgments

6. What must we expect before His appearing?

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

"I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Revelation 15:1.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:7.

7. How do the Scriptures describe this "time of trouble"?

"As the days of Noah were, so shall also the coming of the Son of man be." Matthew 24:37.

"Sanctify ye a fast, call a solemn assem-

bly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:14, 15.

8. What was the result of the Flood, and what did God's people experience then?

"As in the days that were before the Flood they 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; so shall also the coming of the Son of man be." Matthew 24:38, 39.

"Whereby the world that then was, being overflowed with water, perished." 2 Peter 3:6.

"Every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." Genesis 7:23.

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3:20.

See also Genesis 7:7; 8:18.

9. Will God's people be protected during the plagues?

"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Psalm 91:3-7, 10, 11.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isaiah 41:17, 18.

See also Isaiah 33:16; Psalm 37:18, 19.

Resurrections and the Millennium

10. What will happen to both righteous and wicked when our Lord appears at the conclusion of these visitations of judgment?

Righteous: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

Wicked: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1:7-9.

11. How many general resurrections will there be?

"[I] have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

12. What period of time separates the two resurrections?

"The rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Revelation 20:5.

13. During the one thousand years where are the resurrected and translated saints?

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Revelation 20:6, 4.

14. What is the state of the earth during the millennium?

"[An angel] cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Revelation 20:3.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful

place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4:23-27.

See also Isaiah 24:1, 3, 5, 6, 19, 20, 22.

NOTE: The original word in Revelation 20:3 translated "bottomless pit" means an "abyss" or "deep," as in Genesis 1:2; Luke 8:31.

15. What happens to Satan at the beginning of the millennium?

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Revelation 20:1, 2.



Ironing Out the Wrinkles

N. P. NEILSEN

SPOTS and dirt on clothes are removed by the use of soap and water—washing, we call it; but washing will not take out wrinkles. The spots may be gone, but the wrinkles will remain. The good housewife realizes this, and therefore insists that not only a washtub but an iron be among her household necessities. It takes the hot iron to smooth out the wrinkles, and the temperature is gauged according to the fabric.

Thus it is with us as Christians. Not only must we be washed clean in the blood of the Lamb; but there are wrinkles that need to be smoothed out. To remove these, the Lord may need to use the hot iron. The process may not be pleasant, but it may be necessary. It is because He loves us that He uses the iron, and we can always be sure that while He holds the iron, no matter how hot it may be, we shall never be scorched. He will use the right temperature, according to that which we are able to bear.

Then let us permit Him to use the iron, and not grumble at the temperature or the pressure He applies. The wrinkles as well as the spots must be removed if we are to triumph with the remnant church. When Jesus comes again, He will find a glorious church, "not having spot, or wrinkle, or any such thing." Ephesians 5:27. We must be among that number, and the iron of affliction may be needed to prepare us for His coming.

16. When and how will he be loosed?

"When the thousand years are expired, Satan shall be loosed out of his prison." Revelation 20:7.

"The rest of the dead lived not again until the thousand years were finished. This is the first resurrection." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Revelation 20:5, 12, 13.

17. What final challenge does he make to God?

"[Satan] shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Revelation 20:8, 9.

18. How is Satan's evil purpose thwarted?

"Fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Revelation 20:9, 10.

See also Ezekiel 28:16-19; Isaiah 30:33.

19. What will be the fate of the unsaved?

"Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:14, 15.

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1-3.

See also Psalm 37:9-11, 20; Obadiah 16.

20. After the destruction of Satan and sinners, what does God create?

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:1, 2.

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create:

for, behold, I create Jerusalem a rejoicing, and her people a joy." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65:17, 18, 21-25.

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads." Revelation 22:1-4.

John Bunyan

(Continued from page 8)

religious literature has been translated into one hundred twenty-five languages. No other allegory has ever had such a dynamic effect upon the hearts of men. Taine declared: "After the Bible, the book most widely read in England is the 'Pilgrim's Progress' by John Bunyan. The reason is that the basis of Protestantism is the doctrine of salvation by grace, and that no writer has equaled Bunyan in making this doctrine understood."

Out of the longings of his own heart, Bunyan wrote his story of Christian's progress from this world to the next. His incomparable power in telling a story made his work forever popular. The book is "a manual of devotion for the use of simple folk, whilst it is an allegorical poem of grace."

The style of the book loses itself in the message imparted to the reader. Truth is inseparable from the story; there is no pride or ostentation in its pages. He touches every episode with the simple love of God for man. John Bunyan had sought God with prayer and tears; he had found grace to save from sin. Now he told others what he had experienced of God's redeeming power.

When men have felt the love of God in their own lives, they can tell a story of salvation that their fellow men will read. A demonstration of Christianity, not a mere profession of religion, convinces skeptics of the sincerity of a man's

belief. This was what came from John Bunyan. What hath God wrought through men of the humblest environment! What eternal truth came from the filth and stench of the Bedford jail!

In the darkest hours of his experience, when it might have seemed to the preacher that his life had been blocked by imprisonment, God turned his tribulation into a blessing for millions. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28.

"What were bars and bolts and prison walls to him," is the word of John Greenleaf Whittier, "whose eyes were anointed to see, and whose ears open to hear, the glory and the rejoicing of the city of God, when the pilgrims were conducted to its golden gates, from the black and bitter river, with the sounding trumpeters, the transfigured harpers with their crowns of gold, the sweet voices of angels, the welcoming peal of bells in the holy city, and the songs of the redeemed?"

The secret of John Bunyan's success was not in his profound theological knowledge, but in his sincere belief in the simple gospel of Jesus Christ.

The spiritual progress that is shown in the writings of this poor man of Bedford must not be neglected. The state church of his day persisted in following the doctrines of the Middle Ages—man should work out his salvation with offerings, good deeds, and works of penance. Here was a student of the Bible who understood the Christian doctrine of justification by faith. Neither deeds, prayers, nor penance could save from sin. Grace alone would justify sinners. God must impute to every man the purity of Jesus Christ, and man must be saved by choosing the sacrifice of God's only Son.

John Bunyan remains forever an example of what the Holy Spirit can make of the most humble earthen vessel.

Where Progress Fails

(Continued from page 4)

This blind spot must be removed. But how? One way is suggested by the terrible fact that persons who are little more than children form one fifth of this criminal army—even more than one fifth. And whose fault is it that this has come about? When these children were born, were they designed to steal, plunder, or murder? Does some mysterious hand take the child from the cradle and place him upon the uneven road to crime?

It is a rather strong indictment to make, but the actual root of crime lies in lack of proper home training. Many parents whose heads are bowed with grief need turn only to their own firesides to find the true reason their boy or their girl has become engulfed in crime. All too often, in the solitude of sorrow, after the heavy hand of the law has descended and a chair is left vacant at the table, father and mother must look to each other and say, "We have failed."

Wherein have they failed? They have failed to instill into their children's minds the right mode of thinking and the right attitude toward the possessions of others. They have failed, by precept or example, or by both, to imbue them with lofty ideals of noble living and doing. The garrulous father, whose son constantly hears him talking of gambling, using profanity while under the influence of intoxicating drink, or boasting of a good business deal wherein, because of his cleverness, he outwitted the other man, is paving the road that will surely lead his own children into the byways of crime.

The fatuous mother who would rather play bridge than stand guard over the morals of her daughter has no excuse to offer when that daughter, without the protection of understanding advice from her mother and companionable association with her, strays into the dance hall or the roadside tavern, or frequents the

COMING Next Week

in addition to the regular features:



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cocktail bar. She has recourse to her own remorse when that daughter chooses as her companions men and girls of low moral character, who eventually lead her into a life of sin and disgrace.

Both father and mother wonder how it happened; they cannot understand it. They cannot realize that they are the chief offenders. But if the condition is to change, they must be made to realize that a home, after all, is a cradle of endeavor, and that it can be a good, wholesome endeavor or it can be a slipshod endeavor—just as parents make it.

If the blind spot of the nation is to be cleared up and the flower of the land grow and blossom in all their beauty, the tendrils must be twined delicately about something that will support them when the winds of temptation and adversity blow. If crime is to be evicted, the interests of the fathers and mothers must be centered in their children. The home must be made a place where emphasis is placed on character, on piety, on God.

This Amazing Age

(Continued from page 2)

still be increasing in knowledge and running to and fro; but their inventive genius will not avail them in the final judgment hour. The very brightness of Christ's return will destroy those of every nation who are not prepared in heart and life for the kingdom of heaven. 2 Thessalonians 1:7, 8.

But those who have been redeemed by the power of God and have surrendered their lives to divine control will become citizens of a better world than this—a world wherein "dwelleth righteousness." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

To everyone today comes the insistent pleading of the Holy Spirit: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

Sin and Its Only Remedy

(Continued from page 7)

Then will be fulfilled the promise that the meek "shall inherit the earth." Matthew 5:5. The prophet Isaiah, looking forward to that time, said: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10. Best of all, we may have a part in it if we heed the admonition found in 2 Peter 3:14: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

The Fruit of the Spirit

(Continued from page 10)

"went about doing good; . . . for God was with Him." Acts 10:38. There, you see, is the secret of the power to do good, to have goodness. Again it is written: "God is able to make all grace abound toward you; that ye . . . may abound to every good work." 2 Corinthians 9:8. It is only as we keep close to God, the fountain of goodness, that we shall be able to cultivate the grace of goodness. And what an incentive it is to practice goodness when we remember the words of Christ: "Inasmuch as ye have done it

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unto one of the least of these My brethren, ye have done it unto Me!" Matthew 25:40.

In Isaiah 58 there is a beautiful outline of what constitutes goodness, ending with the blessings that will fall upon those who carry out its principles: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Verses 6-8.

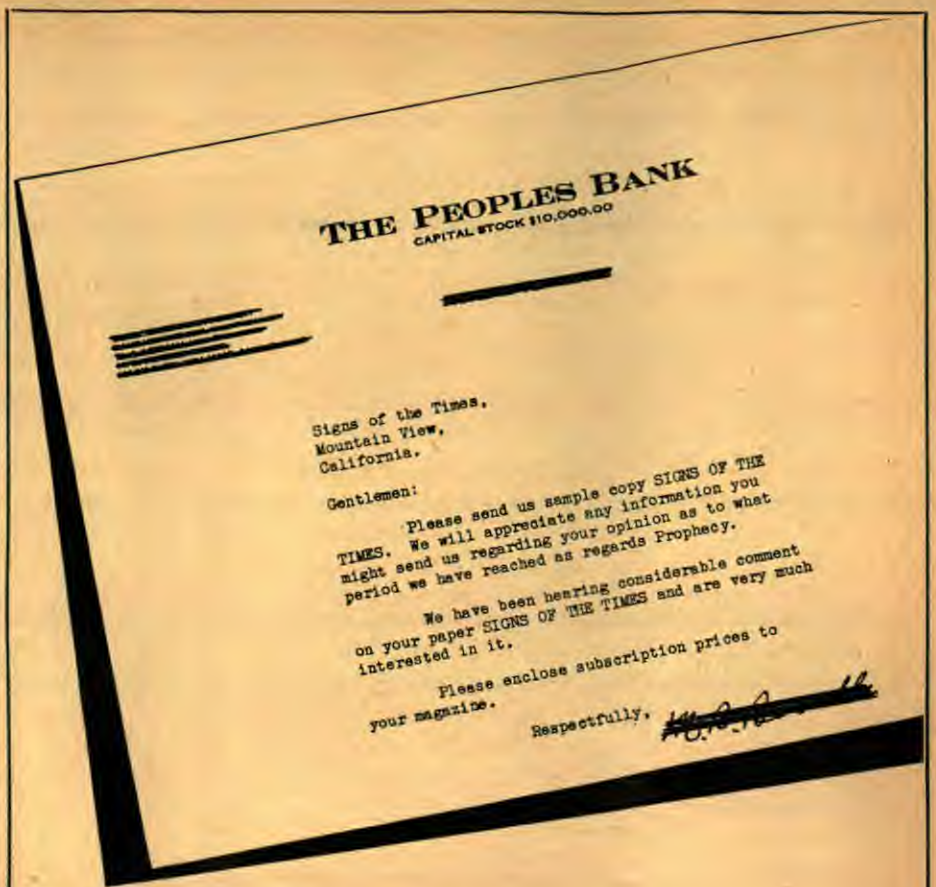
Moody, writing of the fruit of the Spirit and of goodness said: "If the whole church of God could live as the Lord would have them live, Christianity would be the mightiest power this world has ever seen."

Early in His ministry, Christ said to His disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16. So let us earnestly cultivate goodness, this active manifestation of love, that we may "abound to every good work."

The Way to Peace

(Continued from page 5)

bility, confidence. The thought is expressed by the psalmist in the following words: "Rest in the Lord, and wait patiently for Him." Psalm 37:7. There is no rest, quietness, peace, or strength apart from Christ. "In quietness and in confidence shall be your strength." Isaiah 30:15. The world, as it exists today, knows little or nothing of confidence, quietness, rest, or peace. As a whole, the world has rejected Christ and turned from His word. It has chosen, instead, the reasoning of unchristian philo-



THE BANKER here inquiring is one of probably multiplied thousands of people who through the years have learned, at least casually, that the *Signs of the Times* in its teachings of Bible prophecy throws light on current events.

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The minute this war broke our editor, through his "Flight of Time" messages, began sending forth hope and courage drawn from the promises and prophecies of Scripture. This will continue as the weeks go by, and there will also be forthcoming special articles and series of articles written for this particular time of perplexity and strain.

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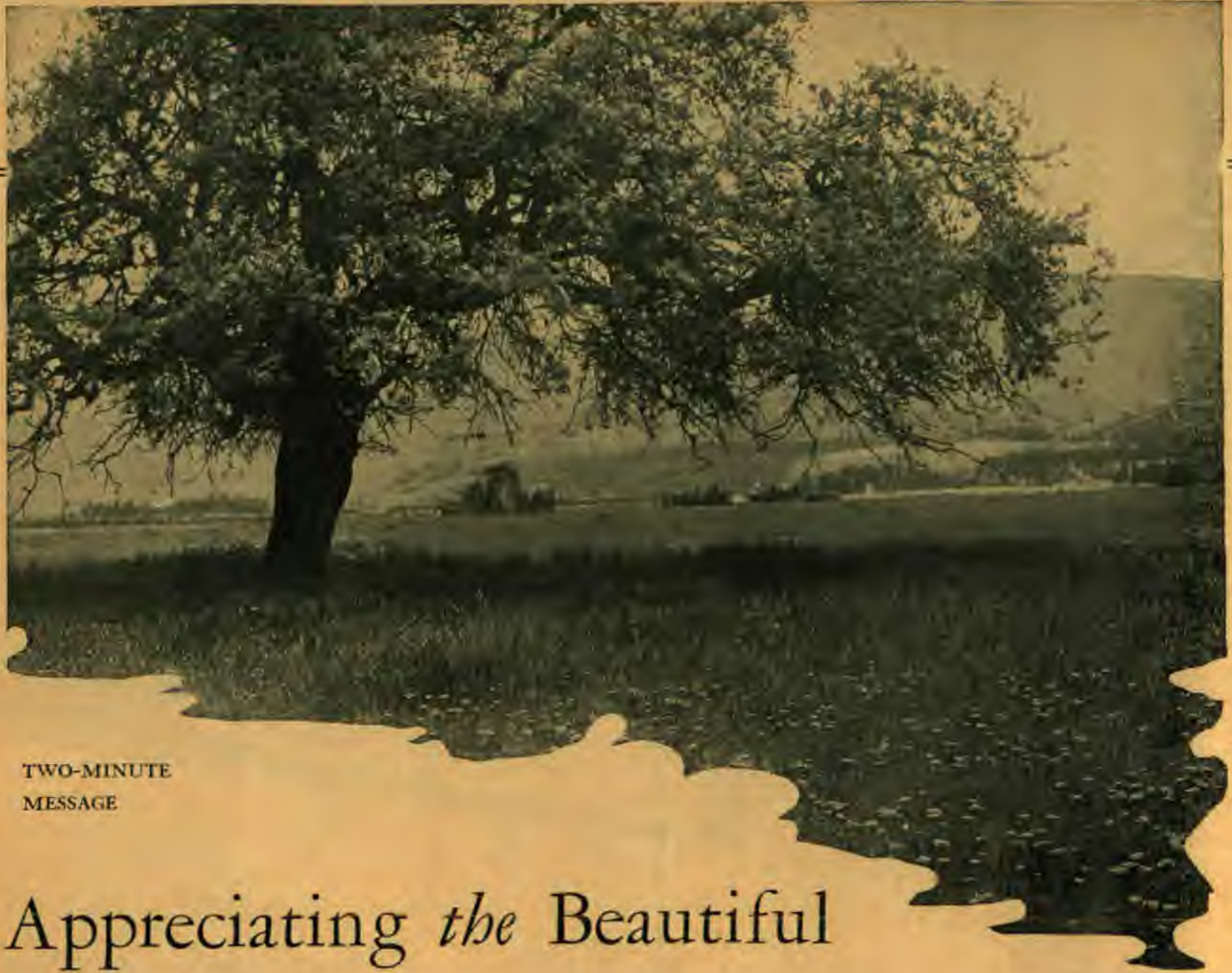
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phers and godless authors. It has accepted leaders who know not the Lord; hence it is admittedly confused, beaten down, dazed, bewildered, discouraged, defeated, knowing not the way.

Notwithstanding this dark picture of the deep-seated discontent that has seized the masses and the fact that whole nations have turned away from God and His word, and millions of men are hardened in sin, heartsick, weary, and despondent, there is still a beacon light of hope. The man who in confidence turns his face to Christ, the only source of strength and deliverance, is happy and at rest.

Well, Why Not?

HORACE GREELEY once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab bags, box sociables, and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied: "Try religion."—"The Presbyterian Record."



TWO-MINUTE
MESSAGE

Appreciating *the* Beautiful

by

F. L. ABBOTT

"**W**HATSOEVER things are lovely, . . . think on these things." Philippians 4:8. Why should we allow our minds to run to the unlovely when there are so many beautiful things that should take possession of our thoughts? What a beautiful world of nature we live in! How lovely are its rivers, its mountains, trees, birds, and flowers! The poet Pulver says:

"I stood in the hush of the forest,
Entranced and in rapturous mood.
All nature was charming my senses,
And life, oh, it seemed to be good.

"Forgotten the din of the city,
The turmoil, the glare, and the strife,
As I thus held communion with nature,
And witnessed a bit of her life.

"And I vowed as I stood there in quiet
More often to frequent that spot,
To learn of and love Mother Nature,
And to come there by her to be taught."

We may not own the mountains, but we may have them in our hearts; and also other beauties of nature.

Someone has told of his joy in walking along a certain lane, and asks, "Who owns that lane? I do not know. But I possess it. It belongs to me, for I can appreciate its beauty of color and contour; I go through it with a rejoicing heart, and I care not who holds the title deed."

As far as actual ownership is concerned, we may continue poor in an earthly sense, yet our lives may be enriched, enlarged, and filled with that which is lovely.

A Christian writer has said: "The beauties in nature are a theme for contemplation. In studying the natural

loveliness surrounding us, the mind is carried up through nature to the Author of all that is lovely."

A tourist among the Alps tells of climbing one of the mountains in a dense and dripping mist, until he finally passed through the clouds, and stood on a lofty peak in the clear light of the sun. Beneath him lay the fog, like a waveless sea of white vapor. As he listened, he could hear the sounds of labor, the lowing of cattle, and the peals of the village bells, coming up from the valley below. As he stood there, he saw a bird fly out of the mist, soar upward for a little while, and then dart down again and disappear. What those moments of sunshine were to the bird, coming up out of the cloud, so should be the moments when we flee from our toils and cares to the beauties of nature, and commune with God. In the words of Krum:

"I'll follow the path to the heart of the wood,
And seek a quiet nook;
For I hear God's voice there, calling me
To His throne beside the brook.

"The Christ got tired of city streets,
Of the noise and dirt and dust;
So journeyed the path to the heart of the wood,
To renew His faith and trust.

"So I stole from the crowd to the heart of the wood;
I trod where the Master trod:
I entered His tabernacle there,
And communed awhile with God."