

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



KEYSTONE



INTERNATIONAL



PILLARS OF DEMOCRACY

WHAT are the pillars of American democracy? The vast gold hoard in Kentucky? The two-ocean navy? The growing air force? The farmers, the politicians, the financiers?

William C. Kernan, director of the Christian Institute for American Democracy, suggests, with commendable discernment, that they are the Declaration of Independence, the Constitution, the Bill of Rights, and Lincoln's Gettysburg address.

He chooses the Declaration of Independence because it enunciates the conviction that all men are created equal and are "endowed by their Creator with certain unalienable rights; that among these

Sailors assigned to Uncle Sam's newest aircraft carrier, the U. S. S. "Hornet," waving a greeting to the vessel as it arrives at Norfolk, Virginia. This 20,000-ton ship will be manned by 170 officers and 2,000 men.

are life, liberty, and the pursuit of happiness."

He includes the Constitution because of its avowed design "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty."

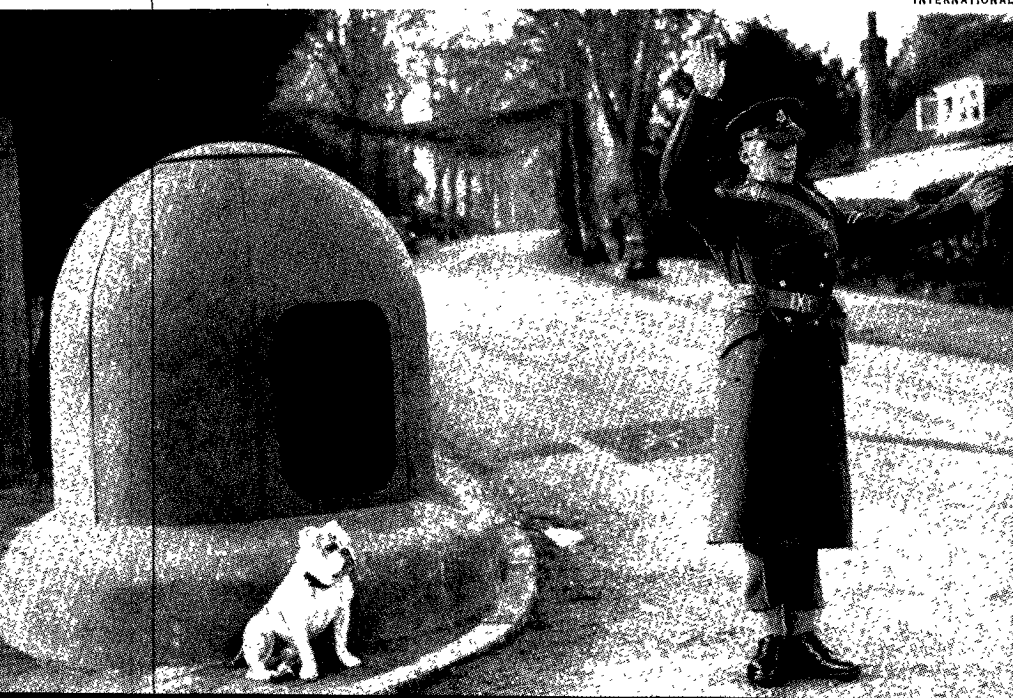
The Bill of Rights—the first ten amendments to the Constitution—is an obvious choice because it establishes and safeguards freedom of speech, press, and assembly, "the right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures," the right of recourse to the

the flight of TIME

A SURVEY OF
**WORLD
EVENTS**

by the
EDITOR

The once peaceful lanes of England are now dotted with steel pillboxes like this for the protection of sentries and policemen in air raids.



INTERNATIONAL

law before being deprived of life, liberty, or property; of trial by jury and protection against excessive bail.

Lincoln's famous address is included because "it sums up for all time what we mean by democracy" in the immortal words, "government of the people, by the people, for the people."

But these four pillars, mighty though they be, are not sufficient of themselves. There is still another, and it is the most important of all.

"The first pillar of democracy," writes the Rev. Kernan, "is the Ten Commandments, which teach us our duty toward God and our duty toward our neighbors. They are all summed up in the later commandment of Christ to love God with all one's heart and mind and soul and strength, and to love one's neighbor as one's self. Above everything else the founders of America knew what some of us are too ready to forget—that the rights for which we stand are bestowed upon *all* men by the Creator; they are not granted to *some* men by other men. Consequently, only where true religion is strong can democracy, with its recognition of the rights of men, be strong."

He is right. But there is something else that must be said. All these pillars are of little value in supporting democracy if they are considered only as interesting historical documents. Documents,

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however hoary with age, will never preserve anything. Recent history has afforded examples enough of how the most solemn compacts can be turned into scraps of paper overnight. For this very reason, therefore, the pillars of democracy, if they are to fulfill their purpose, must be embedded deeply and securely in the hearts of the people. In other words, the people must desire and purpose that the principles set forth in these documents shall be preserved and maintained for all time.

This applies, however, not only to the Declaration of Independence, the Constitution, the Bill of Rights, and the Gettysburg address, but also to the Ten Commandments. And not until we have resolved to follow these commandments in their entirety, without reservation, shall we have demonstrated full devotion to real Christian democracy.



THE soul of man is in revolt. It has penetrated the falsehoods of skeptical teachers and preachers. It has beheld the dire results of materialism. It is weary of the vanities of a godless age. It has eaten long enough of the husks in paganism's hogpen. It is looking longingly toward the Father's house. It is yearning once more for truth and real religion. It is turning back to God.

Two years ago a writer in *Harper's Magazine* stated that in his opinion the hills and valleys of America were "filled with people whose longing for religion is so great it is pathetic." He was right. Now we are informed by the U. S. Bureau of Census that during the past two years "the production of fiction stories in the United States dropped 50 per cent," while during the same period the sale of the Holy Bible increased by two and a half million copies.

Commenting upon these amazing figures, the editor of *Liberty* remarked in a recent issue:

"The trend revealed by the Census Bureau reflects a hunger for nourishment of the human spirit; a revolt both from the illusion of sugary romance and from the disillusion of 'realistic' skeptics; a flight back to pure truth."

"The materialist," he continued, is forced to argue that "man has no moral responsibility, unless he invent for himself a system of ethical culture. And we now see that such a system cannot restrain the lawless from doing their worst. With no moral responsibility, man is free to attempt any deed which he thinks he can get away with. Might becomes right. The fittest survive over the grave of the weaklings they slew. Such is the law of

the jungle. . . . We see that law carried by fire and sword from the Mediterranean to the North Sea, materialism in full cry. . . . Upon the hideous spectacle mankind looks and knows it is wrong. With renewed faith it comes to us that it can't last because it won't work. While materialism runs its course like a plague over the world, the earth still turns in its mysterious revolutions, obedient to an established and perfect rhythm. And as the world moves, the white spires of uncounted village churches, in Germany as well as in England, in Rome as in Omaha, still rise like pointing fingers to the God of the universe, whose course runs through eternity. . . .

"The people have seen what comes through paying tribute to the idol in the market place. They watch with horror the march of the Philistines. In agony they find that faith which is the substance of things hoped for, the evidence of things not seen.

"So," concludes the editor of *Liberty*, "we are not reading so many frivolous novels and we are buying more Holy Bibles. We are turning back to the white spires."

This turning back to God, this flight back to truth, is a widespread and spontaneous movement. We can all sense it. It is in the air. It is to be noted in the type of books that people are writing and in the articles appearing in various magazines.

Here again we may discern another sign of the times.

Long years ago it was predicted through the prophet Joel that God would one day pour out His Spirit upon all mankind, while the apostle Peter, quoting this same passage, said: "It shall come to pass in the last days, saith God,

I will pour out of My spirit upon all flesh," with the result that both men and women, old and young, shall be led once more to consider their obligations to their Maker. Acts 2:17-21.

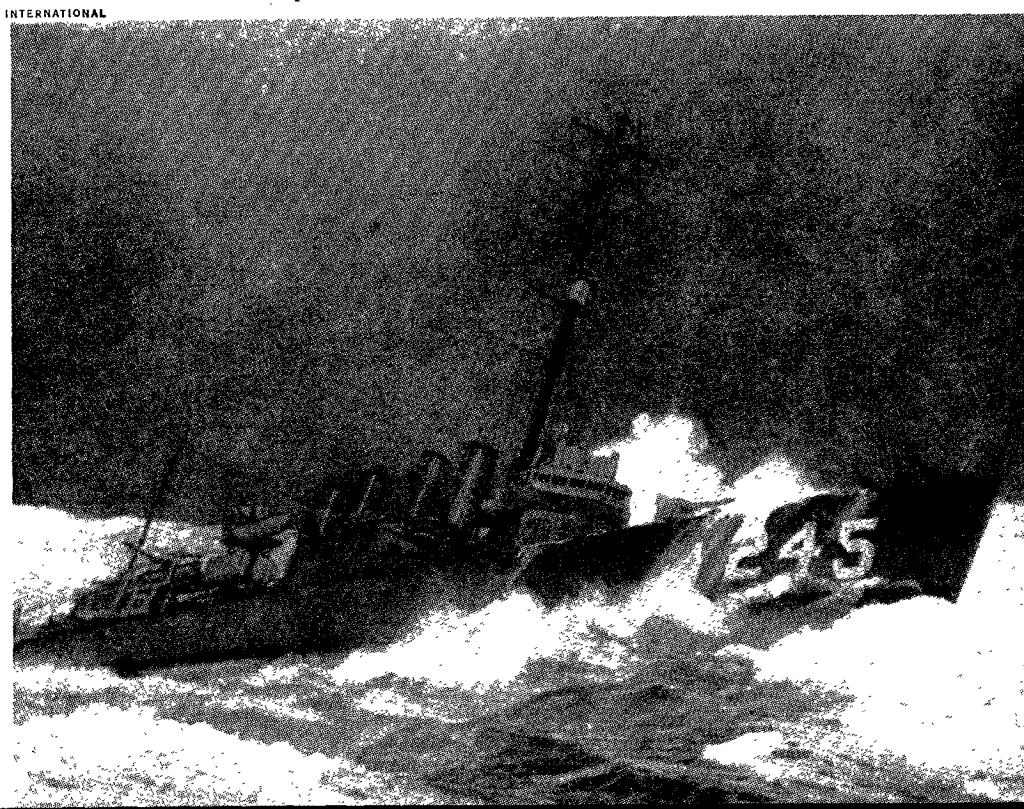
It is of special interest to note that this Godward movement of the last days is to occur in the midst of "wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke"—as though the very horror of world conditions would be a powerful contributing factor in the final spiritual revival before the end.

How accurately this prophecy fits our time! In very truth we have the blood, the fire, and the pillars of smoke; but in the midst of all this tragedy of human conflict we detect also the moving of the Spirit of God upon the hearts of multitudes in every land—upon all who are tired of sin, weary of worldliness, and hungry for the Bread of Life. He is pleading with men and women everywhere to repent and be converted before it is everlastingly too late.

In the book of Revelation we are given a beautiful and powerful description of this closing work of divine grace. Wrote John: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

Therefore today, "if ye will hear His voice, harden not your hearts." As you feel "the pull of the Infinite," do not resist. Join in the flight back to truth, back to the white spires, and to God.

The U. S. destroyer "Reuben James" plowing through rough seas before it was torpedoed and sunk in the Atlantic on October 30.



SINGING in the DARK

*The Uplifting
Power of
Sacred Music
in Times
of Crisis*

by

R. F. COTTRELL

*The artist's
conception of
David writing
sacred songs
under the in-
spiration of the
Spirit of God.*

PAGANISM may wail and chant, but Christianity sings.

The earliest mention of music occurs in the divine challenge to the patriarch Job: "Where wast thou when I laid the foundations of the earth? . . . Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4-7.

Some suggest that these words refer only to the mystic "music of the spheres;" but, examining the narrative of creation, it is evident that when God fashioned the original Paradise in all its Edenic beauty and perfection, the achievement was commemorated by a crowning celebration in which the celestial choir extolled the Creator's power and divine sovereignty.

The first gifted song writer immortalized in sacred story was Moses. On the occasion of the signal deliverance from the hosts of Pharaoh at the Red Sea, he led the thousands of Israel in a hymn of praise written for the occasion: "I will sing unto the Lord, for He hath triumphed gloriously. . . . The Lord is my strength and song. . . . Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" Exodus 15:1-19. Among other classic compositions from the pen of Moses are the stanzas that later found a place with the psalms of David, the first lines of which contain

the familiar words: "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:1, 2.

Miriam, Deborah, and Hannah are among the noble women of antiquity whose songs of thanksgiving are preserved on the pages of Holy Writ. Likewise, at the theological seminaries, or "schools of the prophets," established by Samuel, the study of poetry and sacred music was given an important place in the curriculum.

Did David, the shepherd boy of Bethlehem, enjoy the privileges afforded at one of these schools? We are not told; but while guarding his flocks as they grazed on the surrounding hills, he "sang the songs of his own composing, and the music of his harp made a sweet accompaniment to the melody of his fresh young voice." To a superlative degree this youth possessed "the soul of music." Under his skilled artistic touch, the harp produced such soothing, enrapturing harmonies that the demon of despondency was driven from the heart of King Saul.

David is also the accredited author of the oldest and most valued of church hym-



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nals. The life of a modern songbook is seldom more than twenty or thirty years; but the book of psalms has survived nearly thirty centuries. Its impassioned phrases, its divine comfort, its charming cadences, and its exalted appeal to spiritual life and reverent devotion still live in the hearts of millions.

With what rare ecstasy and delight "the sweet singer of Israel" sounded the call to worship! "O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His name; show forth His salvation from day to day. Declare His glory among the heathen, His wonders among all people. . . . Honor and majesty are before Him: strength and beauty are in His sanctuary. . . . Give unto the Lord the glory due unto His name: bring an offering, and come into His courts. O worship the Lord in the beauty of holiness: fear before Him, all the earth." Psalm 96:1-9.

"Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great king above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalm 95:2-6.

"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." Psalm 104:33.

King David instituted "the service of song in the house of the Lord." Heman and Asaph, chosen as directors of music, led the great choir of Israel, and also organized a large orchestra with many and varied kinds of instruments. This musical organization was fostered and enlarged by King Solomon, who personally felt the spell of poetic muse, and contributed more than one thousand songs.

Centuries passed; and at length King Ahaz ascended the throne of Judah. Strangely enough, he became a devotee of paganism, robbed and despoiled Solomon's temple, cast out priests and singers, extinguished the lights, closed the doors; and for his kingdom there followed sixteen cheerless, songless years. For a people who enjoyed music, who sang when they went forth to battle, and who celebrated victory with song, how utterly sad and depressing the experience must have been!

But in the very first month of Hezekiah's reign, the temple was reopened and renovated; and as king, priests, trumpeters, harpists, and singers assembled again at the house of God, there was great rejoicing. The inspired narrator makes the significant comment that, "when the burnt offering began, the song of the Lord began also. . . . They sang praises with gladness, and they bowed their heads and worshipped." 2 Chronicles 29:27-30. When "the song of the Lord" dies out from any heart, or home, or nation, the outlook is indeed dark and dismal.

Again there was a time when the joy of Israel's heart was "turned into mourning." The armies of Nebuchadnezzar



OUR COVER

Peace in the midst of war—singing in the darkness of these evil times—such is the subject of our cover this week, aptly illustrating the timely and comforting article on these pages by R. F. Cottrell.

subjugated Judea, destroyed the sacred temple and holy city, and drove large numbers of the inhabitants into exile. The attitude of the refugees is dramatized in one of the most beautiful exile poems ever penned:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let

my right hand forget her cunning. . . . If I prefer not Jerusalem above my chief joy." Psalm 137:1-6.

Following the seventy years' captivity, Ezra led a large company of exiles back to the ancient homeland, commenced the rebuilding and restoration of Jerusalem, and assembled a choir consisting of "two hundred singing men and singing women." In the days of Nehemiah the number was increased to two hundred forty-five. Ezra 2:65; Nehemiah 7:67. But whatever the circumstances or vicissitudes of life, God's love for His people is changeless, and His desire for all is expressed in the words of the prophet: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Zephaniah 3:14, 17.

For many centuries patriarchs and prophets had anxiously awaited the coming Messiah; and at length "the fullness of the time was come," when Immanuel would appear. In the same fields that once echoed the songs of the boy David shepherds were still watching their flocks by night. Above them hovered a choir of celestial singers awaiting the signal that a Saviour was born in Bethlehem. The plain was ablaze with heavenly light.

(Continued on page 13)

HEART'S THANKSGIVING

by
CORA
MAY
PREBLE

My days are filled with modest things:

Such precious, sweet rememberings

As morning-glories, pink and blue,

And roses starred with silver dew.

The crumbs I share with songbirds here

Return to me in songs of cheer.

I watch them as they dart and fly

About the yard, then toward the sky,

And wonder where that one could find

More homey things, more peace of mind.

I love the joyous, warming thrill

Of virgin snow upon the hill;

Of arms encircling my neck;

A baby's precious honeyed peck

Upon my cheek; her "I love you!"

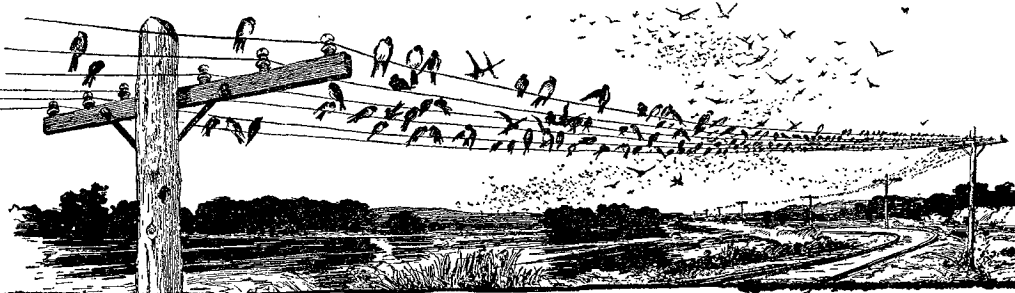
And when the busy day is through,

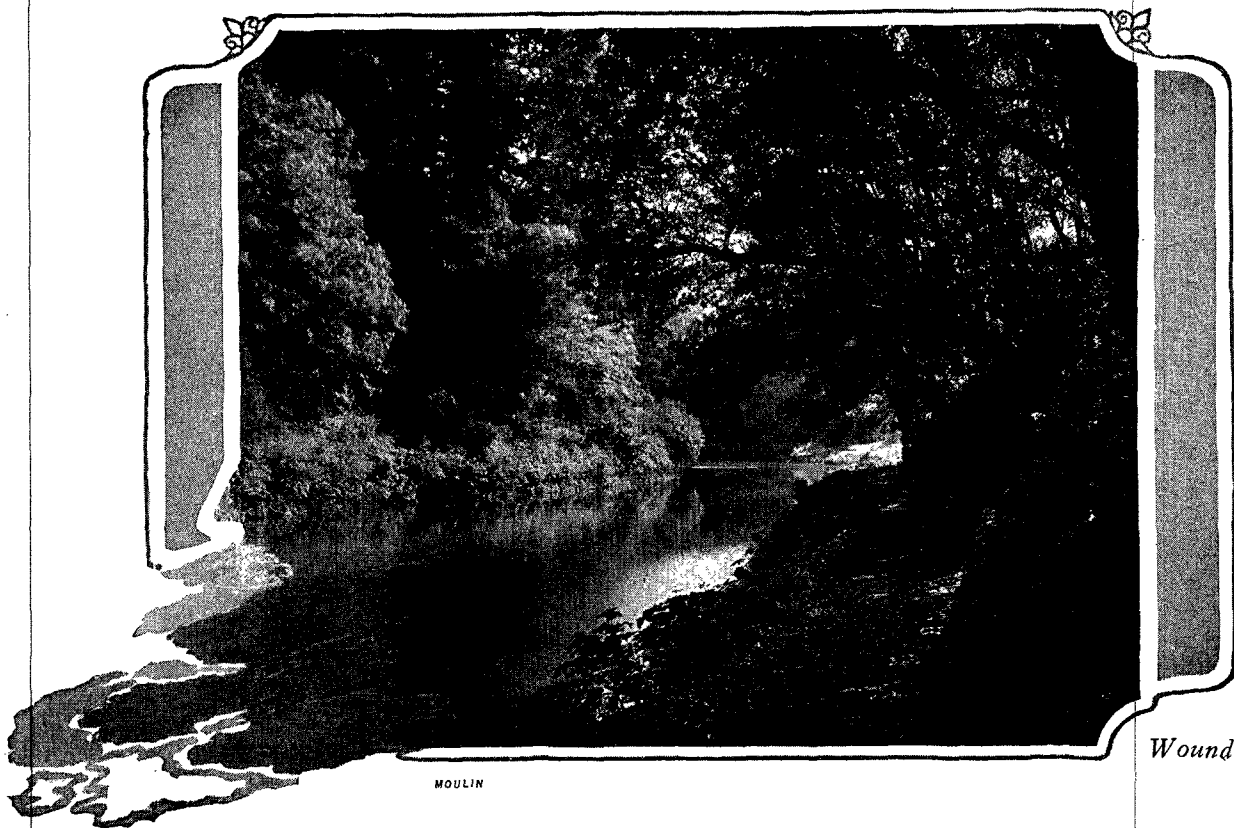
I sit and watch the stars come out,

And oh, I know without a doubt,

That I am blessed beyond believing

With joys I daily am receiving!





Wounded for Us—12

When Christ Is SATISFIED

Twelfth Article in the
Study of the Fifty-Third
Chapter of Isaiah

by

CHARLES G. BELLAH



*"He shall see of the travail
of His soul, and shall be
satisfied: by His knowl-
edge shall My righteous
Servant justify many; for
He shall bear their iniq-
uities." Isaiah 53:11.*



JESUS "shall see of the travail of His soul, and shall be satisfied," says our text. We are humbled as we contemplate this thought. It is easy enough to understand how we would be supremely satisfied with Him. Our minds can grasp that. His purity, His beauty, His sacrifice, appeal mightily to our minds. But when we consider that He will be satisfied with us, it is beyond our comprehension. The satisfaction of a sinner in the Saviour who has redeemed him is understandable, but the satisfaction of the Saviour in the sinner whom He has redeemed is incomprehensible.

The word "travail" is used frequently in the Old Testament, and means trouble and affliction. One rendering of this phrase is: "He shall look out from His sorrows, and be satisfied." He is not only satisfied with the reward of His suffering, but with the suffering itself. Then, if He is satisfied during His suffering, how much the more shall He be satisfied when it is all over! The saving of lost men and women is His greatest joy now and evermore. Peter speaks of "the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. This means His compassionate suffering here, and His ultimate satisfaction by and by.

The Father also is satisfied with the results of Christ's work. See Him seated on His throne, as He looks toward the gates of heaven,—east, west, north, and

south,—watching the millions of the redeemed thronging in! He sees patriarchs, prophets, apostles, and martyrs. He beholds John, Peter, Magdalene, Lydia, Paul, and a host of others, glorified and immortalized. Then from the Dark Ages, from the days of the Reformation, and from our own time a great, unnumbered multitude moves in through the pearly portals. Then His infinite, eternal

soul will be glad indeed. Will you be among that number?

Jesus satisfied! Some glad day we shall hear His expressions of deep and everlasting contentment. The joy of knowing that He is satisfied will be our greatest joy. After He has died for us, thank God He is satisfied to live with us!

His ultimate joy will be the joy of the Sufferer, whose agony is forgotten; the joy of the Sower, in reaping the harvest; the joy of the Shepherd, in seeing all the sheep in one fold; the joy of the Warrior, when the battles are over; the joy of the Leader, who has brought the host into the Promised Land; the joy of the King, who is to reign forever over a kingdom that has no end; the joy of the Redeemer, when redemption has been completed; and the joy of the Son of man, witnessing the ideal of human perfection.

"By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities," are the closing words of this verse. The phrase "by His knowledge" may be taken in three ways, each of which is true. First, by the knowledge He has. Second, by the knowledge He imparts. And third, by the knowledge men have of Him. "Justify many." How many we do not know. It embraces all who are willing to be justified. We here get a vision of a great multitude whom John said "no man could number." Revelation 7:9. They are numerous enough

to satisfy Him completely for all His suffering.

What an infinite price Jesus paid for our redemption! A gentleman was once passing through an auction mart of a Southern state, when he noticed a little colored girl in tears. She was about to be put up for sale. The other slaves did not seem to care much. But each blow of the auctioneer's hammer made her tremble. The gentleman stopped to inquire why only she was weeping. He was told that the others were used to such things, and were glad for a possible change from bad homes to good ones. But the girl had been brought up with much kindness by a good owner, and she was terrified to think who might buy her.

The stranger asked her price. It was a large sum, but he gladly paid it. Her tears fell fast upon the signed parchment, which her deliverer brought to prove to her that she was now free. But she only looked at him with fear and trembling. She had been born a slave, and did not know what freedom meant. When the gentleman was gone, it began to dawn upon her what freedom was. With her first breath she said: "I will follow him! I will serve him all my life!"

This old world had become one vast land of slavery to sin. The very souls of men and women were being sold for nought, and each sale meant a worse bondage. The slaves had no opportunity or power to better their condition. But Christ, the great Emancipator, saw their dreadful plight, and determined to purchase their freedom at any cost. The enemy made many bids, and some were enticing ones. But the divine Liberator paid the greatest price that the universe could offer. He shed His own precious blood, and signed the parchment of everlasting freedom. Now we fall at His feet, not as slaves, but as free men and women.

"He shall bear their iniquities." What a comfort to know that we need not bear the terrible weight of our own transgressions! Our only relation to sin should be to hate it and to fight against it. Sin is universally prevalent. In every man's veins is the taint, and on every brow is the mark of this terrible plague.

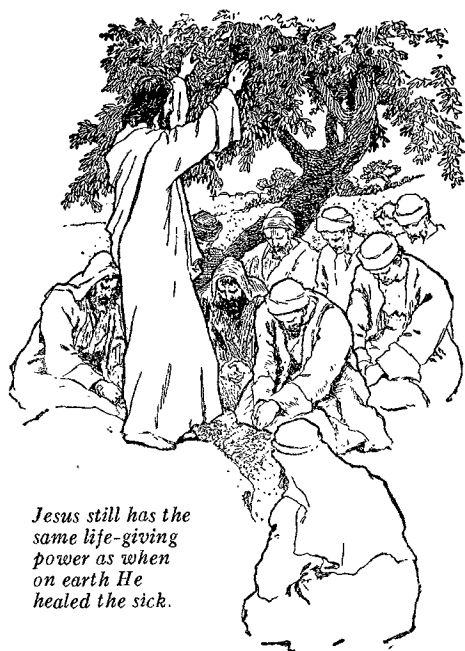
If you take two highly polished plates of metal, and lay them together, they will adhere. If you put a half-dozen tiny grains of sand between them, they will immediately fall apart. Sin has done that very thing for the human race. It has separated men and women from God. Man has never been able to devise a remedy for sin, and never will. However, the great problem of sin has already been solved! On Calvary's height stood the cross, in the long, long ago. It was God's only remedy for sin, and man's only hope for salvation.

Dear reader, the way of the cross still leads home. Will you take it?

The More Abundant LIFE

*How It
May Be Ours*

by W. B. OCHS



*Jesus still has the
same life-giving
power as when
on earth He
healed the sick.*

ONE of the most challenging statements made by Christ is found in John 10:10: "I am come that they might have life, and that they might have it more abundantly."

Eternal life is found only in Christ. The psalmist said, "With Thee is the fountain of life." Psalm 36:9. While on earth Jesus said, "I am . . . the life." John 14:6. And again we read, "In Him was life; and the life was the light of men." John 1:4.

Immortality is not inherited. The Bible is definite on this point. The young ruler came to Christ and said, "What good thing shall I do, that I may have eternal life?" Matthew 19:16. This clearly teaches that man does not naturally possess eternal life, but that he is to do something in order to inherit it. We are admonished to seek for immortality. We do not seek for something that we already have. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Romans 2:7. If we seek eternal life as earnestly as we seek some other things, we shall not fail to find it.

To inherit eternal life, we must be born again. This doctrine is as clear as any truth in the Bible. "Except a man be born again, he cannot see the kingdom of God." John 3:3. Physical life begins with a birth. Spiritual life likewise begins with a birth. We become members of the family of God by birth—the new birth. There is no other way to get into the human family than by birth, and there is no other way of getting into God's family except by the new birth. By physical birth we become partakers of the human nature; by being born again we become partakers of the divine nature. The new birth is not an improvement of the old nature—it is the imparting of a new nature. The new birth requires a creative act of the Holy Spirit—it is a new creation. The new birth means Christ within, hence the following statements: "Christ liveth in me;" "Christ in you, the hope of glory;" "Abide in Me, and I in you." Galatians 2:20; Colossians 1:27; John 15:4. The new birth is not religion; it is life—the life of Christ. It is not an imitation of Christ; it is the indwelling of Christ. It is not a matter

of feeling; it is an experience based on fact.

How may one know when he is born again? That is an important question. We can know, for God desires that we shall know. We know that we live physically; why should we not know that we are living spiritually? We know on the testimony of the word of God. "We know that we have passed from death unto life." 1 John 3:14. When one is born into the human family, he exhibits certain family characteristics; when we are born into the family of God we also bear the family likeness. The following are certain unmistakable family traits which mark those who are born again: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

To inherit eternal life we must have faith. Faith is always seen in those who are born again. "Without faith it is impossible to please Him." Hebrews 11:6. This faith that assures us eternal life is a faith that accepts Christ without reservations, a faith that accepts His life and all His teachings.

To believe on the Lord means more than to believe the historic facts concerning Christ. Intellectual belief about Christ is not sufficient. The faith that assures us eternal life includes the obligation to repent, to become converted, to receive Christ as our personal Saviour and Lord, to rest on Him alone for salvation, to trust Him completely.

The faith that brings us eternal life is a faith that will act, that will obey. Thousands believe but do nothing about it. God wants us to demonstrate our love to Him through obedience, and without this obedience no one will inherit eternal life. The faith that assures us life eternal will bring us now, this very moment, through Christ, the more abundant life in spiritual things. It gives us joy, peace, rest, forgiveness, patience, kindness, meekness, courage, firmness, and victory. It is a faith that will bring us at last immortality—life without end. Let us therefore accept Him now as our Saviour, our guide, our example, and our life, for He says, "I am come that they might have life, and that they might have it more abundantly."

"SPALDING, I couldn't belong to your church," said my neighbor who lives up on the hill.

"Oh, yes, you *could*," I said.

"No, I don't reckon I could," he persisted; "too much reform. Too much going ag'in' the world, the flesh, and the devil. You've got to keep Saturday instead of Sunday, and you've got to quit eating meat, and you've got to throw away your jewelry, and you've got to stop going to shows, and you've got to pay tithe, and—bless my soul, if you ain't got to be everything you ain't and nothing you be."

"Well, that's quite a list, surely," I said. "But what makes you think, Gardner, that you have to do all that?"

"Well, *you* do, don't you?"

"I don't have to," I replied.

"You don't have to!" he exploded. "Then why on earth do you do it?"

"Because I can't help it," I said.

He looked at me quizzically. "Same reason I chew tobacco," he grinned.

"Exactly."

"Well, I get you," said Gardner somberly; "you're one kind of man, and I'm another. And that proves what I said to you, that I can't join your church. And I don't want to. I'll let you go to heaven your way, and I'll go mine."

"It's not a matter of getting to heaven," I observed.

"What! Ain't you trying to get to heaven?"

"No; that's all over. I'll let the Lord see to getting me into His kingdom of



"A crab apple tree or a thorn apple tree couldn't bear Rome Beauties if it tried to, unless it were changed into a regular apple tree."

Is Christianity "Do" or "Don't"?

glory, since He's succeeded in getting me into His kingdom of grace. What I'm concerned about now is helping my neighbors and getting them to help others. And that's why I'm glad that I have a message of reform which has put me in better shape to help anybody who wants help."

"Well, Spalding," said my neighbor, "I lied to you just now when I said I didn't want to join your church. It ain't joining the church, exactly, that I want, neither. But look here: I've belonged to a Christian church ever since I was seventeen years old. I got religion then, got saved, I reckon. And I've always kinder hankered after heaven. But I ain't never been satisfied exactly that I was goin' to get there. Seemed like something was lacking. I'd get into a revival, and I'd get happy—more so years ago than now.

But after I come out, it'd wear off, and I didn't seem no nearer heaven than before, nor so near.

"Then I met some of your people, and they told me if I wanted to get to heaven, I had to keep the law, and that meant changing Sabbath from Sunday to Saturday. And they told me I couldn't eat pork, and I'd have to pay tithe and offerings, and I dunno what all. Leastways that's how I understood 'em.

"Well, I give up some things when I got religion. I don't cuss no more, unless I get real mad. And I give up drinkin', leastways till I get real thirsty. And I give up gamblin', unless you count puttin' a little on my favorite horse at the fair, gamblin'. But I sure am not goin' to give up everything and be a saint."

We were standing out in my little orchard back of the house, under the

apple trees. Down the hill a way were some old crab apple trees, running a race with one another toward extinction. I put my hand on the bole of the tree under which we stood, and—

"Gardner," I said, "do you know why this tree hasn't any crab apples on it?"

My neighbor looked up into the tree. "Ain't that kind," he said; "this here's a Rome Beauty."

"It couldn't bear crab apples if it tried to," I commented, "unless it were changed into a crab apple tree. And a crab apple tree or a thorn apple tree couldn't bear Rome Beauties if it tried to, unless it were changed into a regular apple tree. Tying Rome Beauties on its twigs wouldn't make it a Rome Beauty tree. But this tree being a Rome Beauty tree, its nature is to bear Rome Beauties, and it can't help it.

Two Neighbors Discuss Religion Over the Garden Fence

by ARTHUR W. SPALDING

(Reprinted by Special Request)



"And that," I said, "is what I meant when I told you I couldn't help doing these things you're looking at. They're the fruit of my religion. I don't mean that I'm a saint, that I'm perfect, that I never sin. I haven't got beyond all sinning yet, but I've got beyond the desire to sin certain sins, and so I don't sin them. And in the grace of Christ, I'm going up against the remaining sins, to conquer."

"Now," I went on, "you aren't a different man from me. We both get saved in the same way; that is, by accepting Jesus Christ as our Saviour. And no man can get saved any other way. If anyone tells you that you must keep the Sabbath, or quit eating meat, or pay tithe, or do any other thing, in order to get to heaven, he isn't telling you the truth. That's tying Rome Beauty leaves and flowers and fruit on a thorn apple tree. You could

cover it all over with them, and it would still be a thorn apple tree. And pretty soon its false fruit would rot, right on the tree.

"But," I said, "when a man really is converted, his nature is changed. It's a miracle, just as much as changing a crab apple into a Rome Beauty would be a miracle. It comes by getting the mind of Christ put into us in the place of our own mind. It's new fiber and a new nature. And then it will be our nature to keep the law, which includes the Sabbath and every other right thing. And it will mean, by Bible study and prayer and service, to keep the life of God flowing through us, like the sap of the tree, feeding our new nature, so that we will bear fruit for God.

"Now," I said, "you started on the same road I did. I have been over your ground. I know what it is. You gave up cursing and drinking and gambling because the love of God in you cast them out. But you didn't keep it up. If you had, you'd have come along the road as far as I have, and farther. You'd be all apple now, with no taste of crab. And you wouldn't be trying to get to heaven by doing good deeds, but you would be doing good deeds because you'd have heaven in you."

"Sounds like good old gospel, brother," agreed my neighbor. "But what I'd like to know is how you connect up all this health business and dress business and money business and pleasure business with the fruits of the gospel. Folks have been saved, I reckon, who chewed tobacco and wore earrings and danced all night."

The Larger Question

"There's a bigger question than just our being saved," I answered, "and that's the question of our giving service. I wouldn't think much of myself, and I don't believe the Lord would think much of me, if the single and sole result of His saving me was just to plant me in a certain place in heaven's orchard and point me out as something saved but without any fruit, something people could look at from every side, and say, 'He's a good man.' Good! Good for what? Nobody is good unless he is some good, good for something. If I can lift a burden of my neighbor's, if I can make him happier by healing him of disease, or by helping him through sorrow, or by making his daily tasks lighter, or by lifting his mind and soul to the beauty and the glory of God his Father, then there's been some sense in saving me.

"But I don't believe," I said, "that God is going to take a dirty, low-minded, crooked, selfish sinner, and say to him: 'You're saved! Go right on being dirty and evil and narrow and selfish, and ex-

pect all eternity to enjoy yourself in.' In the first place, a man can't be dirty and selfish and incompetent, and be happy. The coming of Christ into him is the taking out of him all his meanness and laziness and uselessness, and making him serve all with Christ in the blessing of his fellow men. That's bearing fruit.

"Now, then, when I discover, either by the word of God or by science, that any kind of diet or other physical habit is defiling my body, sapping my strength, and beclouding my mind, the Spirit of Christ in me makes me get rid of it; and He gives me the power to get rid of it. That's why we have a reform in health—so that we shall have more perfect physical and mental strength to give help to those about us. Proper dress is a part of that; but also, in the matter of display, it touches the pride of mind. We have something bigger to occupy our attention than dressing up in peacocks' feathers.

"Likewise, the movies don't attract us, unless we have lost Christ. I would rather hear a mockingbird or a brown thrasher sing than any hurdy-gurdy in a downtown show. And as for the show itself, why it's sickening after you've become used to the pageantry of nature and the romance of actual life going on all about you as well as in history. I get more enjoyment out of 'The Rise of the Dutch Republic' than out of a movie gun play in a Mexican saloon; I've more interest in Hughes's new baby than in the antics of a movie comedian.

"More than that, Gardner—well, I suppose," I broke off, "that you think I'm launched on a regular sermon."

"Go ahead," said Gardner; "sounds int'resting."

"Just this," I said: "This reform program of ours isn't all 'Don'ts.' It's first and foremost, 'Do.' 'Don't' is the back side of 'Do.' When you go ahead, you get 'Do'; when you are backing up, it's 'Don't.' But the positive side of this reform makes an educational system for us. The world in general is backing down now on Christianity. It's taking the old pagan idea of evolution, and it's cutting out of its schools and out of its magazines and books and for the most part out of its pulpits, belief in the Bible and what it teaches: creation, fall of man, atonement of Christ, divine salvation, and redemption. Our reform involves the making and maintenance of schools which teach Christianity, Bible Christianity, and which produce men and women, from childhood up, who believe in the gospel every whit. We have a worldwide message to give, a message of reform, first in the personal life, and then in society, so far as personal Christianity can reach it.

"Naturally this involves the use of money, both for schools and for active

(Continued on page 14)



"The GREATEST of THESE"

Why Love Transcends All

by SANFORD T. WHITMAN

IT was a simple scene. A kerosene lamp sat on the small center table. An opened Bible lay in its small circle of yellow light. The members of the family were gathered in silent attention. The reader's voice carried the message of the opened page to every ear. On the mantel, the measured stroke of the big clock tolled off the hour of bedtime.

The reading was familiar to everyone. It was that beautiful love chapter, 1 Corinthians 13. It had been familiar to me since earliest childhood. I had heard it read, and had read it myself, many times. At school my grade had memorized it as part of our worship exercises, and we often recited it in unison. Of all the chapters in the Bible, this one seemed to offer the least possibility for new food for thought.

And yet, as the reader's voice moved from word to word, and from thought to thought, something stirred within me. The words that were so familiar drew a new response. All through the chapter words and phrases stood out with new emphasis.

"Though I speak with the tongues of men and of angels."

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains."

"And though I bestow all my goods to feed the poor, and though I give my body to be burned."

And then the powerful closing summarization: "And now abideth faith, hope, charity, these three; but the greatest of these is charity," or, as it is sometimes rendered, "love."

Here, surely, is a list of mighty achievements. What can mortal man have, or do, more than they? What is there in a material way that could not be gained by the possessor of such accomplishments? The tongues of men and of angels, foresight into the future, understanding of all mysteries and knowledge, and faith to move mountains—what problem of earth could withstand the attack of such forces? None, of course. None at all.

Nevertheless, though these provisions embrace all that man can do or gain, they of themselves, declares the apostle, are nothing. They profit not. They are tinkling cymbals. They are sounding brass. They are empty, vain, quickly perishing.



GENDREAU

As briefly and as strikingly as this the inspired writer lays bare the futility of human strength and wisdom. And as emphatically does he demonstrate the need of something to supplement, to fill out to completion, these obviously proper and desirable accomplishments.

What is this needed element? Ah, it is a simple thing, a wondrous thing. It is the "greatest of these." It is love.

Without love we may ascend to the levels of the supernatural—to the gift of prophecy and the tongue of angels, and still have nothing and be nothing. With love, the mere handing of a cup of water to a thirsting traveler is an act of kingliness, an event of eternal consequence.

Have you ever paused to consider what it was that made Jesus great in the ages? Was it His power over disease? His control of the forces of nature? His authorship of creation? His mastery of demons?

These several powers were a part of Him. They figured in His work. Without them He would not have been what He was. Were they what made Him great?

No, they were not. What made Jesus supremely great was His love. More than any other one thing, Jesus was love. Take love out of His life and work, and the prospect immediately becomes too appalling for contemplation. Think of such powers as He commanded suddenly

given over to evil, selfish use. Instead of being the hope of the ages and the joy of heaven, His shadow would fall stark and black across the life of every man. The mere mention of His name would bring paralyzing terror.

In another place Paul speaks of charity in these words: "And above all these things put on charity, which is the bond of perfectness." Colossians 3:14.

"The bond of perfectness." What a thought is here revealed!

It was this binding together of His other mighty powers by His unbounded love that enabled Jesus to become what He was.

As it was in His life, so it must be in the life of every man. Love, the greatest of all things, is the magic element that transmutes the base clay into the flawless gem. Love is the binding cord that holds together and makes effective all our other activities. Whatever may be our accomplishments, if we have not love, upholding our ideals, purifying our motives, and cleansing us of all sinfulness, we have done and have gained nothing. Without love nothing is beautiful, nothing is effective, nothing is enduring.

Tragically abundant is the evidence of this fact. Go to the university classroom, where doubt is extolled and self exalted. Go to the great temples of commerce, where self and greed reign supreme. Go to the gilded rooms of state. Go where you will in this sin-cursed earth, and view life as you find it there.

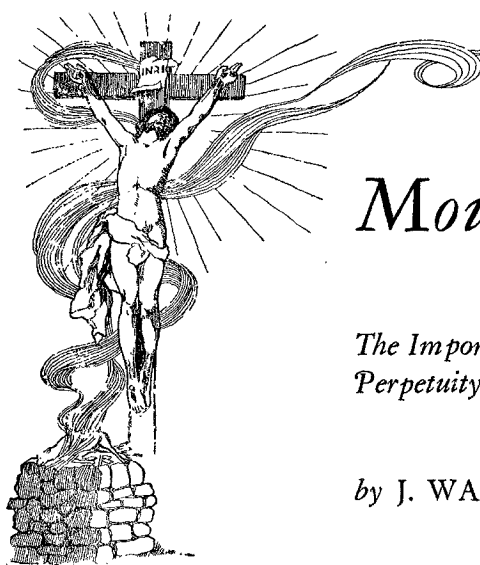
And what do you find? Oh, the bloom you had hoped would be so fair, the bloom that should have been so fair, is sadly blighted. Everywhere the activities of men's lives are strewn about like the parts of a broken clock. The mainspring of their lives is broken. They have a frame and shafts and wheels; but without the driving force, the binding force, of love, these parts are without value.

"Now abideth faith, hope, charity, these three; but the greatest of these is charity."

Faith is a necessary thing. Hope is a wonderful thing. Both are requisite to the eternal well-being of man.

But greater than necessity and higher than wonder is love. Love stands above all else, alone, supreme. Like a clock without a mainspring, a life without love is not complete. It is without value in the eternal sense. It profits nothing. It is like the sound of smitten brass. Its one note rings out, dies away, and is gone forever.

Love is the bond that gives value and permanence to the other parts. It gives proper motive to all activity. It takes otherwise useless parts and unifies them, binds them together, into a perfect whole. How true it is, as the apostle says, that love is the bond that unites unto perfection!



*The Law and
the Mountains—6*

Mount Calvary:

*The Importance and
Perpetuity of the Law*

by J. WALTER RICH

"OF THE tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. To human reasoning it was a small thing to partake of the fruit; indeed it is hard to understand why the violation of this command should bring about such dire results. The reason is that we do not understand sin. Sin is deceptive. It causes us to believe things that are not true. It makes promises of pleasures that never materialize. It mars everything that comes in contact with it. Sin is the transgression of God's law; and one of the first lessons man learned after he sinned was, "The wages of sin is death." 1 John 3:4; Romans 6:23.

Adam found this dictum to be true, no matter which way he turned. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. Because all men have sinned, the sentence of death has been passed upon all. There is no escaping its penalty, and there are no exceptions. The grim reaper comes to claim his own, and man is helpless to save himself.

Because of His pitying love for man, Jesus volunteered to pay the price for

his redemption. That decision meant Calvary. Had it been possible to abrogate God's moral law and so spare the life of Jesus, this would surely have been done. But such a course was out of the question. There was no other way. "The wages of sin is death." Somebody must die, and that somebody must be either the man who sinned or the One who offered to take his place.

The stage for man's redemption was set: Jesus came to earth to take man's place, and to pay the price demanded for his release. The place of payment was Mount Calvary. There Jesus died upon the cross, and the demands of the law were met; but, oh, the price!

The greatness of the debt can be fathomed only by the love that paid it. Heaven was drained of its choicest treasure to meet the payment. This truth gives a faint conception of the importance of God's law. Let none think that such a law can be lightly set aside. The very fact that Jesus died upon the cross teaches that, even to spare the life of the Son of God, the law could not be abrogated.

Mount Calvary and its cross will forever proclaim to the world the immutable, everlasting character of God's law.

The love of God! Oh, to have its overflowing fullness in our lives! Oh, to be washed in its cleansing flood! To have our humanity purged away! To be freed of all that is clay! To have in our hearts the love that on the rocky hilltop could only pray, "Father, forgive them; for they know not what they do" (Luke 23:34); and which in so doing flashed out to the boundaries of infinity, and emblazoned itself forever as supreme above all else!

Well did the apostle's hand trace the words, "The greatest of these is love." Well did he proclaim with such emphasis that apart from love all else is altogether vanity and nothing. Where else but in love can such excellence, such beauty, such power, be found? In the

tongues of men or of angels? in the gift of prophecy? in the understanding of mysteries? in possessing all knowledge?

No, in none of these. It can be found only in the pure and overflowing love of God—the most beautiful thing, the most enduring thing, the strongest thing, in heaven or earth.

Daily, individually, we need to be imbued with this love. In every deed and in every motive we need that love which glorified Calvary's cross. Like an inexhaustible fount, cleansing away every stain of self, surging up and overflowing on every side, we need this love. We must have this love if ever the joys of Paradise and eternity are to be ours.

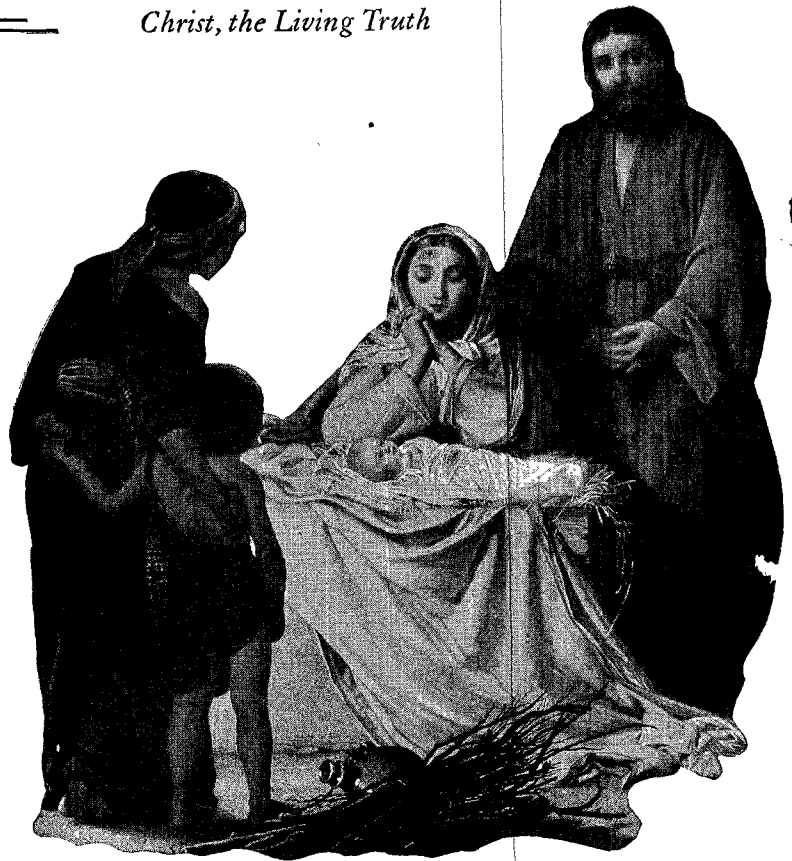
And it is so easily possessed. In the

(Continued on page 14)

GOD

Revealed to MEN

by A. R. OGDEN



His name was called Jesus; for He was to save His people from their sins.

ANSWERING Pilate's question, "What is truth?" (John 18:38), we quote again from the Master's own words: "Jesus saith unto him, I am the way, the *truth*, and the life: no man cometh unto the Father, but by Me." John 14:6. As we noted in a former article, Jesus had declared, "Thy word is *truth*." John 17:17. Here Jesus, speaking to Thomas, says: "I am the *truth*."

It might seem at first glance to be a contradiction of terms, but not so. While God's love and character are clearly revealed in the written word, the Bible, yet it pleased the Father to make even a clearer revelation of Himself to the children of men. This revelation was made to the world in the living Christ—the living Word. A sincere Christian writer has beautifully said: "God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God."

This clearer revelation was made to multitudes who knew but little of the written word of God. They had a living exemplification in the daily walk and life of Jesus, a divine revelation of God's character.

From the same writer we quote the following beautiful statements on the life and mission of Jesus: "In describing His earthly mission, Jesus said, The Lord 'hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' Luke 4:18. This was His work. He went about doing good, and healing

all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house; for He had passed through them, and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees, and gaze into the pensive face, benignant with love.

"Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every

member of the family of God. In all men He saw fallen souls whom it was His mission to save."—Ellen G. White, *Steps to Christ*, pages 12, 13.

By leaving heaven and coming to earth to dwell with man, living in and with humanity, Jesus revealed God to men. He was in reality the word of God—God's thought made visible and audible. He was "Immanuel . . . God with us." Matthew 1:23. Being made in the very image of His Father from the days of eternity, He could declare perfectly the love and character of the Father. To manifest this glory of the Father, Christ came from heaven to earth as the *living Word*. Thus the Word from heaven took upon Himself humanity that He might reach and succor humanity. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16.

Christ took humanity that He might reach humanity. A divine-human Saviour was needed to bring salvation to the world. Thus it was that Christ the Word—God the Son—became the life and the light of the world—the living Word. Thus through the revelation of the Inspired Word, the Bible, we may know God, but also by the living manifestation—the living Word, God has re-

vealed Himself to and through human flesh. Thus could Jesus both truly declare, "Thy word is truth" and "I am the truth."

Christ verily took upon Himself the seed of Abraham. See Romans 9 and Galatians 3. And thus by faith in, and acceptance of, this living Word we become heirs to the everlasting promises. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

No Contradiction

Through this twofold manifestation we have a double representation of truth—the Bible the written word, Jesus the living Word. What the Bible revealed and taught in written form, Jesus the living Word lived. There is no contradiction between what the Bible *teaches* and what Jesus *lived*. One is the counterpart of the other. Each corroborates the other. So to leave the world without excuse, God has given to us through the revelations of the Holy Scriptures and Christ, the living Word, this twofold manifestation of His voice and will to the human family. With all the teachings of the Bible and the living manifestation in the earthly life of Jesus our Saviour, what further revelation and evidence should we desire in order to know God, and thus to know Him completely?

There is still another answer to Pilate's inquiry of Jesus, "What is truth?" This we will investigate in our next article, under the heading of "The Commanded Word." In concluding this article, I quote again from a modern writer: "The Sovereign of the universe was not alone in His work of beneficence. He had an associate,—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the Only Begotten of God, was one with the Eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God. 'His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace.' Isaiah 9:6. His goings forth have been from of old, from everlasting.' Micah 5:2. And the Son of God declares concerning Himself: 'The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.' Proverbs 8:22-30."—Ellen G. White, *Patriarchs and Prophets*, page 34.

Nearer to Thee

by
STELLA MERYL COBB

Deep in Thy sacred heart
Let me abide,
Thou who hast bled for me,
Sorrowed, and died.
Sweet shall my weeping be,
Grief surely leading me
Nearer, my God, to Thee,
Nearer to Thee.

Friends may depart from me,
Night may come down,
Clouds of adversity
Darken and frown.
Still through my tears I'll see
Hope gently leading me,
Nearer, my God, to Thee,
Nearer to Thee.

When the dim shadows fall,
Nought shall I fear;
When darkest seems the night,
Morning is near.
Sweet shall my trusting be,
Sorrow still bringing me
Nearer, my God, to Thee,
Nearer to Thee.

And when the goal is won,
How like a dream
In the dim retrospect,
Sorrow will seem!
Sweet will my transport be,
Jesus, Thy face to see,
When I have come at last
Nearer to Thee.

Singing in the Dark

(Continued from page 5)

The whole world was at peace, and the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. O that today the troubled nations and peoples of earth would sense the meaning of that song!

During His childhood years we are told that Jesus frequently sought the quiet of secluded places for communion with God. "With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven's gladness to the toilworn and disheartened."

"With a song, Jesus in His earthly life met temptation. Often when sharp, stinging words were spoken, often when the

atmosphere about Him was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer."—*The Ministry of Healing*, page 52; *Education*, page 166.

Passing onward to the night of the Last Supper, Christ was already within the shadow of the cross. Sensing His own need of solace and comfort, our Saviour led His disciples in the joyous notes of the Passover hallel:

"Blessed be the name of the Lord
From this time forth and forevermore.
From the rising of the sun unto the going
down of the same
The Lord's name is to be praised."

"The sorrows of death compassed me,
And the pains of hell gat hold upon me;
I found trouble and sorrow.
Then called I upon the name of the Lord;
O Lord, I beseech Thee, deliver my soul.
Gracious is the Lord, and righteous;
Yea, our God is merciful."

Psalms 113:2, 3; 116:3-5.

As Jesus sang while facing the crucifixion, so Paul and Silas, their backs lacerated and their feet fastened in the stocks of an inner Roman dungeon, sang praises to God at midnight. Instead of the moans, shrieks, and cursings that usually issued from that gloomy cell, the other prisoners were astonished to hear the clear, inspiring melody of a Christian hymn. As if in answer to that song of praise and courage, an earthquake opened the prison doors. The frightened keeper and others listened eagerly while the apostles disclosed the secret of their joy, and witnessed to the power of the risen Christ; while before the dawn of morning light Paul and Silas were granted the happy privilege of administering Christian baptism to the jailer and his entire household.

Recognizing the power and uplift of sacred music, Paul wrote to the early Christian believers, encouraging them to frequently use their voices in grateful praise to God. Said the apostle: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spir-



COMING NEXT WEEK

in addition to the regular features:

WHY CHRISTIANS SING	Roy F. Cottrell
DIVIDING THE SPOILS	Charles G. Bellah
NO ROOM FOR HIM	Wesley Amundsen
COMFORT IN SORROW	Murl Vance
MOUNT ZION: THE EVERLASTING LAW	J. Walter Rich
POWER FOR TODAY	W. B. Ochs
COMMANDED TRUTH	A. R. Ogden

itual songs, singing and making melody in your heart to the Lord." Ephesians 5:18, 19.

Christ had given the divine commission, "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. The apostles must face bitter opposition from a hostile pagan world; yet on triumphant wings of song the gospel message went conquering on its way, and millions united their voices in the glad symphony of praise.

Thank God, Christianity sings! The world may weep and wail in its trouble and distress. But remember: *Doubt and discouragement cannot live in the sunny atmosphere of song.*

"Do" or "Don't"?

(Continued from page 9)

field work in home and foreign lands. God's plan for supporting this work, as He reveals it in the Bible, is through tithes and offerings. It's our belief that the man who is saved—saved not only for eternity, but right now—wants to do all he can, by the use of his money as well as by personal efforts, to save and teach others. And that's the basis of our financial system of tithes and offerings. Tithing not only helps to send the gospel to others, but it helps the tither, makes him think about his income and his outgo, makes him thrifty, and generous in a proper way. The tithe is not a tax, nor is an offering a tax; it's a fruit of righteousness.

"Mind you," I said, "you don't have to do anything to get saved except to believe in Jesus Christ. After you have received Christ, you have the nature to do everything that's right, and that's all there is to reform. And then pretty soon," I finished, "the Lord Jesus Christ is coming in glory, and after that there will not be anybody but the reformed."

"You think," said Gardner slowly, "that I'd be of some use to God and more use to my fellow men if I didn't chew tobacco?"

"From the way it seems to be on your mind," I replied, "I'm of the opinion that's the first crab you'll drop."

Gardner chewed on an apple twig for a long minute. "Got to get in my hay," he said at last, casting a weather eye aloft; "I'll be thinkin'."

Too Busy to Pray?

THE life of Jesus on earth was a very busy one. There were "many coming and going" about Him most of the time. It appears that He devoted Himself especially to prayer at those times when the days were unusually full of work and excitement. Sometimes the pressure of the throng continued for hours, so that He had scarcely time to eat. But even then He took time to pray. We read: "Great multitudes came together to hear, and to be healed by Him of their infirmities. And He withdrew Himself, . . . and prayed."

In these eventful days, men and women everywhere are swept off their feet with their congested duties and engagements, and can scarcely find time to eat properly. All this is made a reason for not praying; Jesus made it a reason for praying. Is there any doubt which is the better course? The wisest have, in this respect, done as Jesus did. The man who says by his actions that he is too busy to pray, says also that he is deliberately cutting himself off from the Power which would enable him to accomplish the best in the time he possesses.

There is nothing like prayer for producing the calmness of spirit so greatly needed in this nervous age. The place of prayer is the place of power, peace, and comfort. We cannot talk much with our heavenly Father without becoming more like Jesus. And this is what all true life is intended to accomplish. Blessed is the man, the woman, who takes time to pray—to listen as well as to speak in prayer. Prayer is the greatest act of which man is capable, for prayer is the way by which we keep in constant touch with the source of everlasting life.

ERNEST LLOYD.

THERE is no revival where there is no prayer; revival follows prayer.—F. C. Wood.

SIGNS of the TIMES

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

EDITOR . . . ARTHUR S. MAXWELL

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"The Greatest of These"

(Continued from page 11)

Bible God has affirmed it in word. In the uplifted cross He has affirmed it in deed. He has made provision for all. He is unwilling that any should perish. Today the chief interest of His life is to fill you with His own perfect, saving love.

Do you possess in its fullness this "greatest" of all things? Is the love of God the chief thing in your thoughts and desires? Are your daily deeds bound up into a single, perfect whole by this unifying bond?

Or is your life scattered about, torn by disunity, disorganized, ineffective, falling short of your aims, wasting away? Are the things you have accomplished unaccountably empty? Are the material objects you have gained strangely unsatisfying?

If they are, the voice of God is saying to you today: "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jeremiah 31:3.

Today He would draw you to His side. Today He would fill you with this "greatest" thing in heaven and earth. Today He would grant to you the beauty, the power, the enduring vigor, of love. Today He would extend to you a place in the land of eternal happiness and peace so soon to come.

Today He would do this. Will you refuse Him?

THE religious atmosphere of the home, its climate, as it were, the living there in love and the beauty of holiness, training in the Bible and in loving service, family prayers, teaching the children to pray, and all that makes the home a house of God and a gate to heaven—such a home is the most effective way of bringing the children to Christ, and making them useful to the world.—Amos R. Wells.

THREE things make the worth-while life: a faith fit to live by; a self fit to live with; and a purpose fit to live for.—United Presbyterian.

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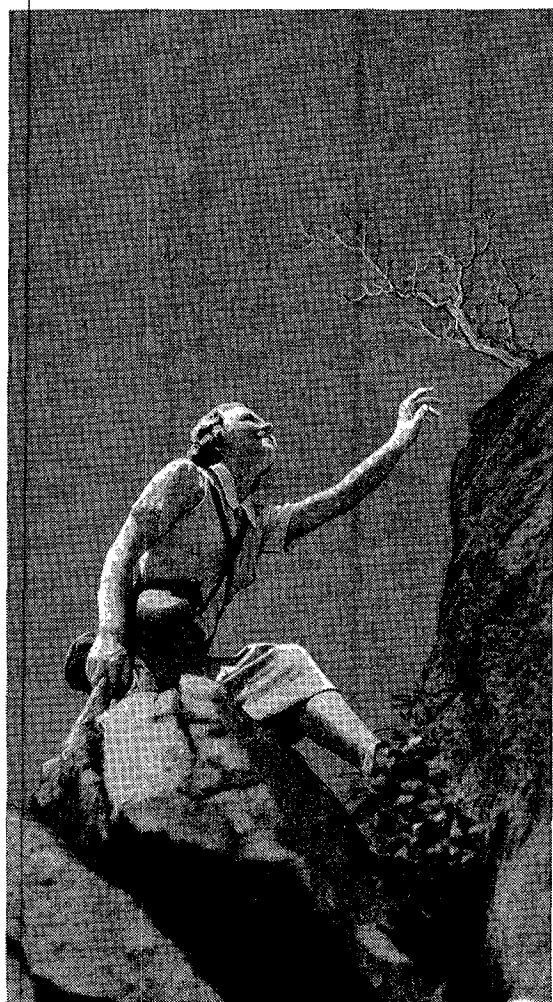
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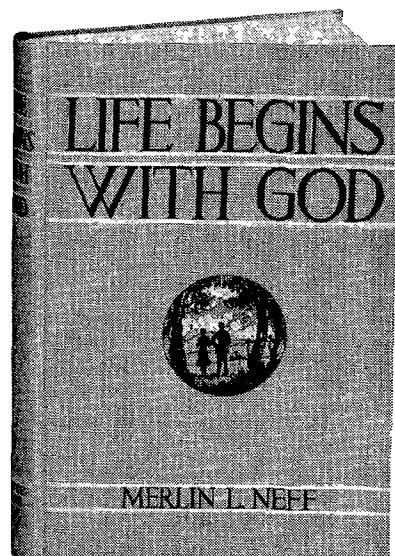
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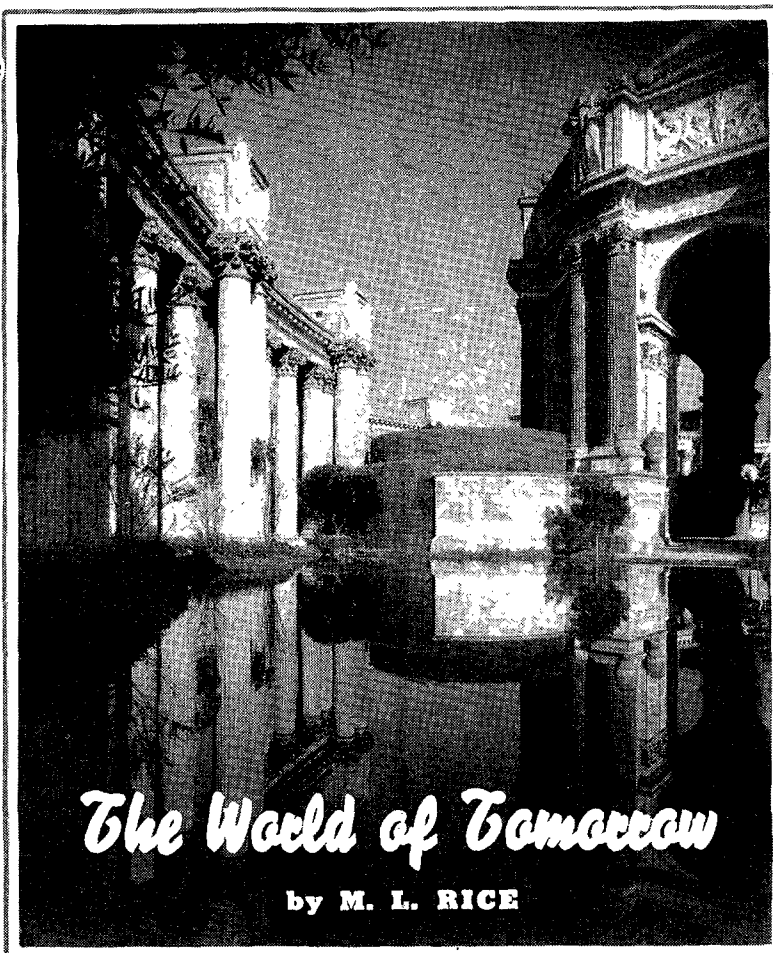
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TWO-MINUTE
MESSAGE



*Glories beyond hope
or thought await
the redeemed in God's
world of tomorrow.*

ONE of the most popular exhibits at the recent New York World's Fair was "The World of Tomorrow." But its blueprint was not drawn from the Bible. Instead, it was based upon the scientific progress of man. The houses of the future showed the human touch. The highways and streets, while showing a great improvement over those of today, were still paved with concrete. The setting of everything was measured in terms of horsepower, rather than of divine power.

It is beyond the ken of man to describe or to portray the world of the future. The Bible makes clear many things regarding the new earth; but one of the surprises awaiting the redeemed will be to see the things Christ has prepared for them; "as it is written, 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.

Earth's greatest architects cannot design homes like the ones being prepared in heaven for the faithful; Jesus alone knows the blueprint. "In My Father's house are many mansions," He says; "if it were not so, I would have told you. I go to prepare a place for you." John 14:2.

God's plan for the cities of "tomorrow" is different from any yet conceived by man. Every house will be a mansion more beautiful than any on this earth.

There will be no slums, no tenement houses, no poverty.

In the capital of the new earth of the world of tomorrow, the streets will not be paved with concrete, but with gold. Each gate to this city will be carved out of a precious pearl. Instead of using rock as a foundation, most costly and precious stones will be used. God's plan for the future convenience and happiness of man is far beyond anything we have ever seen or known. "The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. . . . And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." Revelation 21:18-21.

There will be no doctors or undertakers in God's world of tomorrow. No cemeteries will mar that fair land. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Verse 4.

In that world of tomorrow there will be no crutches. There will be no ear trumpets. There will be no cripples and no deafness. Even the dumb, who have never spoken, will sing. "Then the eyes of the blind shall be opened, and the ears

of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5, 6.

The world itself will be different. There will be no more deserts. There will be no more vast, rolling seas. "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Verses 6, 7. "And 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." Revelation 21:1.

The people of tomorrow will be different. Everyone will be happy. The cause of all trouble will be forever gone. Those who enjoy that world will be those who are redeemed by Jesus Christ from this present evil world. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Revelation 22:15.

"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.

When this glad tomorrow comes, may we be there.