

SIGNS OF THE *Times*



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JULY 17, 1951

THAT BIBLE
OF YOURS

GALLOWAY

SIGNS OF THE Times

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OUR COVER

As evidence multiplies of the spreading cancer of corruption and lawlessness in public life, it becomes clearer than ever that the nation is paying a heavy price for its departure from the Christian concepts of its founders. Surely nothing is more needed today than a nationwide return to God, accompanied by a re-emphasis of the principles of truth, honesty, justice, and moral rectitude taught in the Bible. Read "That Bible of Yours," on page 5 of this issue; also, "Hitch His Wagon to a Star," on page 8.

CIRCULATION MANAGER H. K. CHRISTMAN

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Your Bible Questions Answered

Keeping the Passover

If one jot or tittle shall not pass away from the law (Matthew 5:17, 18), should we not keep the feast of the Passover as well as the Sabbath?
A. F.

No, for the Passover was not part of the law Jesus spoke of here. Rather, it was a national festival of the Jews, given for a specific time and for a specific purpose. This, as well as the other national festivals of the Jews, was blotted out and nailed to the cross when Jesus died, for it was "a shadow of things to come." Colossians 2:17.

The seventh-day Sabbath, on the other hand, was not instituted to be a "shadow" but was sanctified by the Creator in the beginning (Genesis 2:1-3) to be a memorial lasting "throughout all generations" (Psalm 135:13). The Sabbath constitutes the very heart of God's law (Exodus 20:8-11) and was made for the benefit of all men (Mark 2:27). It was given to man before he sinned and will be kept by the saved in the new earth. Isaiah 66:23.

In contrast, the Passover was given as a national memorial of Israel's deliverance from bondage in Egypt and is not a part of the Decalogue.
F. A. S.

Beginning the Day at Midnight

Will you please tell me who established the custom of beginning the day at midnight?
E. D. H.

The beginning of the civil day has varied in different nations. The Babylonians reckoned it from sunrise to sunrise; the Umbrians of Italy, from noon to noon; the Jews, from sunset to sunset, following the designation of Scripture. Genesis 1:5; Leviticus 23:32. The Romans reckoned their day from midnight to midnight.

In England, the United States, and most of the countries of Europe, the Roman civil day still prevails, the day beginning at 12:00 p.m.
F. A. S.

"After Two Days"

I don't believe in soul sleep, but I am puzzled about Hosea 6:2. To what does this refer?
Mrs. H. W. G.

Speaking of this verse, *The Pulpit Commentary* says, "The expression of time here employed denotes a comparatively short period, and implies that Israel's revival would be speedily as well as certainly accomplished. Paucity is signified by the binary number in Old Testament language, just as we speak of two, or a couple, in the sense of fewness. In 1 Kings 17:12 we find 'two' used in this way: 'Behold, I am gathering two sticks;' so in Isaiah 7:21, 'A man shall nourish a young cow, and two sheep;' in Isaiah 17:6 a small number is spoken of as 'two or three;' while a short period is similarly described in Luke 13:32, 'Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.' The important idea of this verse connects itself with the terms corresponding to revival, resurrection, and restoration to the divine favor and protection. The drooping, declining, dying state of Israel would be revived; their deathlike condition would undergo a resurrection process; their disfavor would give way to divine complacency; and all this, though not immediately, yet in a comparatively short time."
F. A. S.



EDITORIAL

ACME

Artist's drawing of an atom bomb dropping from a B-50. The new weapon is said to be twenty feet long and ten feet in diameter, weighing five tons.

THE FLIGHT OF TIME

Rings of Life

HAVE you ever looked closely at the sawed-off stump of a great oak or pine tree? There is the autobiography of a monarch of the forest in its rings. Perhaps you have studied the cross section of a giant redwood and traced its more than three thousand years of growth by the wide or narrow circles. Thin bands tell of dry, lean seasons when the tree struggled to survive. Wide rings denote periods of healthy growth when there was ample nourishment and warm weather. Scars may tell of times when enemies attempted to destroy the tree, or lightning seared the rough trunk.

As one studies the rings of a tree, he is led to ask, "How about the rings of my life?" If you and I could view a cross section of our years what would the "rings" tell of our spiritual condition? We would look back upon periods when we made little progress in our religious life. There would be wide bands, I trust, which marked the times when we surrendered fully to Jesus Christ and dedicated all to His service.

Like Jacob, of Old Testament renown, every follower of the Master faces days of discouragement when it seems enemies will destroy peace of mind and faith in the divine plan. David knew discouragement, for he cried, "As for me, my feet were almost gone;

my steps had well-nigh slipped." Psalm 73:2.

Some of the rings of life record the occasions when we tried to crowd God out of our thinking. We were so anxious to make a career for ourselves we pushed the spiritual power aside. We believed we could be successful in business without the Silent Partner at our side. In those bleak days we starved the soul, allowed the character to shrivel, and tried to fool ourselves into believing we were rich because of our bank deposits.

On the other hand there were glorious days represented by wide rings when we walked close to God. Like Paul of Tarsus, describing his conversion, we were "not disobedient unto the heavenly vision." We knew the peace that comes from unshaken faith and love, and we possessed the joy that springs from loving service. Then we could shout, "The battle is the Lord's."

Why not take an inventory of the rings of your religious life? As you review your experiences and come to one of those periods when a spiritual miracle took place, mark it well, for God was close to you.

Recently I conducted a consecration service, and at the end of the meeting a young man came to me and asked: "Why should I dedicate my life to God again when I did it last fall during a week of prayer?"

"Haven't you grown spiritually since that time?" I asked.

"Yes, I'm sure I have."

"Then like a tree you have added a new ring of Christian growth," I replied. "Each new expanse calls for new dedication. It's something like the explorers of the New World in history. Each time they found new territory they claimed it for their king."

Yes, new rings of life call for new dedications to God.

Only have vision and bold enterprise!
No task too great for men of unsealed eyes;
The Future stands with outstretched hands,
Press on and claim its high supremacies!

It is time to expand the circles of our life. God longs to see us grow and produce the fruits of joy, peace, patience, obedience, and faith. If your religious experience is measured by thin, narrow rings, there is something wrong with the source of your power. Why is it drying up? David compared the child of God to a flourishing tree when he said: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psalm 1:3.

The tree grows and bears fruit because it draws its strength from outside itself. In like manner the Christian draws on divine power for spiritual growth. "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." John 15:5. The roots may be

shut off from their source of strength by wrong habits, hatreds, prejudices, or a refusal to obey God's commands. When this occurs the spiritual life withers and dies.

When we look back upon the rings of life, let us not be discouraged because they are not all perfect. There will be trials, temptations, and disappointments; but in all periods of struggle and suffering we can be more than conquerors through God's Son.

A Christian woman lay suffering on her bed with an incurable disease. "Dear God," she prayed, "it may not be your will to take away my pain or to heal me of this disease. But, Father, show me what You are trying to make of me in this suffering and trial, and I will try to be what You want me to be." The wisest prayer we can offer is to ask God to help make the rings of our spiritual life grow wide, even though the growth comes as the result of suffering and trial.

The Master longs to see growth in your life. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God." Psalm 92:12, 13.

God's sons and daughters are likened to the cedars of Lebanon, the tree of kings. The very name signifies

"strength," or "value." These trees grow in the upper regions of the Lebanon Mountains, where fierce gales buffet them; but, like the redwoods of the Pacific Coast, they endure hardships and live on. True are the words of this psalm: "They shall still bring forth fruit in old age." God is looking for the rings of growth. There may be scars marking the places where the character was sorely tested, but thanks be to God, the veteran of the cross endures, for "the root of the righteous shall not be moved."

M. L. N.

Members of What?

LOOKING over a crowded church some morning, a preacher is apt to conclude that he has before him a congregation of ardent Christians having a reasonable knowledge of the Bible and practising the teachings of the Master to the best of their ability. But has he? Could it be that the friendly glow on the upturned faces masks an inner unbelief, a careless indifference, or possibly an abysmal ignorance of the fundamentals of the Christian faith?

How many of the eighty million church members in North America are convinced, converted, praying, practising Christians? How many have any solid theological basis for their professed beliefs? How many read their Bibles? How many pray? How many

believe in Jesus as the divine Son of God? How many would "stand up and be counted" if a time of persecution should come?

Having doubts about his own congregation, the Rev. W. Leigh Ribble, rector of His Grace and Holy Trinity Church in Richmond, Virginia, decided to send a questionnaire to the 550 persons whose names are on his church books. Replies came back from 314, and the results shocked him.

His first question had to do with a fundamental doctrine of the church, the natural sinfulness of man, and the answers revealed that the parishioners do not believe in it at all. Nearly 80 per cent declared that people are by nature good or "more apt to be good than bad."

While 272 expressed belief in a personal God, and almost the same number accepted the divinity of Christ, Dr. Ribble was amazed to learn that 13 per cent had no such faith. Forty-one answered that "to be a Christian it is not necessary to believe that Jesus Christ is God." Nineteen even said they believed that Jesus was merely "a noble man;" while one claimed He was merely a symbol of good, "like Santa Claus."

Whether or not these results provide a fair picture of the state of American Christianity, it would be hard to say. Only a nationwide questionnaire could determine that. But they certainly bring a challenge not only to every Christian leader, but to all who have the cause of Christ at heart.

Undoubtedly there are many persons who have their names on a church book somewhere who have no idea what church membership really means. They belong because father or mother were members before them, or because it is respectable—or financially advantageous—to belong. They have only the foggiest notions as to why the church exists, what it believes, or what it stands for. Oftentimes, unthinkingly perhaps, they mock at the very things which form the foundations of the Christian faith. They openly reject much of the Bible, decline to accept the divinity of Christ, ridicule the idea that the moral law is binding on Christians, and make light of the standards of righteousness enshrined therein.

They are members truly, but members of what? Of a congregation, perhaps, but not of the true church of Christ. When a person accepts Jesus as the Son of God, and gives himself to his Lord in glad and full surrender, his name is written in heaven. Luke 10:20. It is recorded "in the book" of God.

(Continued on page 15)



RELIGIOUS NEWS SERVICE

Twenty-three hundred Protestant laymen of many denominations gather in Boston for the largest "Communion Breakfast" ever held in that Catholic city.



That Bible of Yours

Its Mighty Influence on the Minds of Men

by CARLYLE B. HAYNES

ONE of the singular features of the Bible is the manner in which it has stimulated the intellect and attracted the love and veneration of men. No other book, even the choicest product of human genius, has won the absolute self-surrender, the passionate love, the complete devotion, which this Book has inspired in millions. Tens of thousands have laid down their lives rather than renounce it or deny the faith they have learned from it. Multitudes of martyrs have sealed with blood their testimony to their profound belief in it.

If the language, thought, imagery, and truth of the Bible, wherever found, were suddenly stricken out of existence, men would begin to realize how profoundly this Book has influenced the world. The sweetest passages of the world's greatest writers would be changed to nonsense. A vast amount of literature would become worthless.

Literary geniuses, struggling to give utterance to their thoughts, have drawn largely from this source. The greatest masters of prose—Bacon, Milton, Ruskin, Macaulay—have laid hold of Scrip-

ture phrase and metaphor. The influence of the Bible on Shakespeare's writings is so striking as to have stimulated many writers to analyze and trace it.

The extraordinary influence of this Book is seen also in sculpture, painting, and music. The greatest masters of these arts never weary of embodying the ideas it suggests to them. Its altogether unique word pictures, its vivid narratives, its poetry, have served as an inexhaustible source of inspiration to them.

Every event of importance recorded in its pages has been made the subject of some great oratorio, on which such masters as Handel, Mozart, Haydn, Beethoven, and Mendelssohn have lavished the wizardry of their genius. The greatest paintings of Raphael and Michelangelo are to be traced to it. The greatest modern epic, *Paradise Lost*, and the greatest musical creation, *The Messiah*, have for their themes the Bible story.

The position this book has occupied through distant ages and among different races, regardless of all revolutions

of history, and in spite of all the opposition of its enemies, is an altogether unique phenomenon.

While it is an Oriental book in origin and background, its teachings carry a profound appeal to, and wield a strong influence over, every people and every race on the globe. Prince and peasant, mechanic and artisan, ruler and subject, laborer and employer, learned and unlearned, all alike read its fascinating pages and are benefited thereby.

Children read its stories with pleasure and moral improvement. Philosophers ponder its profound wisdom. Lost men eagerly grasp the salvation which it holds forth. Sickrooms are brightened and cheered by its tender messages of compassion and hope.

An eminent American preacher, Theodore Parker, has written this about the superiority of the Bible:

"This collection of books has taken such a hold on the world as no other. . . . It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. It enters men's closets, mingles in all the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties. Men are married by Scripture; the Bible attends them in their sickness, when the fever of the world is upon them; the aching head finds a softer pillow when the Bible lies underneath; the mariner, escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God. It is the better part of our sermons; it lifts man above himself. Our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. The timid man, about to wake from his dream of life, looks through the glass of Scripture, and his eyes grow bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death angel by the hand, and bid farewell to wife and babes and home. . . . Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed, nor its golden bowl broken, as Time chronicles his tens of centuries passed by."

Even those who have been skeptical of its divine origin and opposed to its teachings have been constrained to acknowledge its superiority over all other books. Professor Huxley, in a striking passage, says this:

"I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously

perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble Stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for its shortcomings and positive errors; eliminate, as a sensible lay teacher would do, if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that, for three centuries, this book has been woven into the life of all that is best in English history; that it has become the national epic of Britain and is familiar to noble and simple, from John o' Groat's House to Lands End, as Dante and Tasso were once to the Italians; that it is written in the noblest

and purest English, and abounds in exquisite beauties of a merely literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning their payment for their work?

"And if Bible reading is not accompanied by constraint and solemnity, as if it were a sacramental operation, I do not believe there is anything in which children take more pleasure. At least I know that some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grand-

mother. There were splendid pictures in it, to be sure; but I recollect little or nothing about them, save a portrait of the high priest in his vestments. What comes vividly back on my mind are remembrances of my delight in the histories of Joseph and of David; and of my keen appreciation of the chivalrous kindness of Abraham in his dealings with Lot. Like a sudden flash there returns back upon me my utter scorn of the pettifogging meanness of Jacob, and my sympathetic grief over the heartbreaking lamentation of the cheated Esau, 'Hast thou not a blessing for me also, O my father?' And I see, as in a cloud, pictures of the grand phantasmagoria of the book of Revelation.

"I enumerate, as they issue, the childish impressions which come crowding out of the pigeonholes in my brain, in which they have lain almost undisturbed for forty years. I prize them as an evidence that a child of five or six years old, left to his own devices, may be deeply interested in the Bible, and draw sound moral sustenance from it."—*Contemporary Review*, December, 1870, pages 14, 15.

Translated into more than a thousand languages, and thus made available to nearly nine tenths of the inhabitants of the earth, the Book is everywhere. Yet, great as its past triumphs have been, it has not finished its course or reached the end of its triumphs. It is still going forth conquering and to conquer.

Near His Heart

WHEN Aaron entered the most holy place, he was bound to carry the names of the tribes of Israel upon his shoulders and upon his breast—on his shoulders, in token that he bore the burden of their wickedness and their infirmities; upon his breast, in token of his love and care for them as next his heart. Such a high priest is our Advocate. "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." He died to make satisfaction. He lives to make intercession. We are on His shoulders, to have our burdens borne for us. We are near His heart, that He may both die and live for us. . . . It is a glorious thought: we have in heaven One we can think of, know, believe, love, delight in; bone of our bone, flesh of our flesh; One whom no accident can disable, no quarrel can estrange, no death remove: for He ever liveth to make intercession for us.—*R. B. Nichol*.

SIGNS of the TIMES



Plugging Smokes

This year most cigarette manufacturers will spend from 10 per cent to 20 per cent more on advertising than in 1950—on radio and TV, in magazines and newspapers, and on signs plastered along the highways, in trains and busses and in stores, according to a survey conducted by the *Wall Street Journal*.

The increase has been most marked in TV. In this medium they boosted their ad outlay for the first two months of 1951 by some 218 per cent over the like period in 1950, according to Publisher Information Bureau, an advertising trade service.

Atomic Camera

A camera that uses atomic energy to detect flaws in metal castings—at very economical cost—is now being used in the steel industry, according to a recent issue of *Steelways* magazine, a publication of the American Iron and Steel Institute. The camera utilizes a tiny bit of radioactive cobalt the size of an apple seed.

Record Number of Degrees

An all-time record number of 498,586 men and women received college degrees last year, according to a report issued recently by the United States Office of Education. This is 18 per cent above the number

granted in 1948-49 and more than double the prewar high of 216,000.

Fastest Camera

World's fastest camera is the claim made for a gadget being developed by Britain's armament research scientists, reports the *Wall Street Journal*.

It can take photographs so highly defined they will show a fly 100 yards away—and at a speed of 24,000,000 snaps a minute. Used for studying details of explosions, it throws images onto a stainless steel mirror revolving 150,000 times a minute. These images are reflected to the film through small lenses.

A Lot of Paper

Last year United States publishers consumed more than 5,937,000 tons of newsprint—half again as much as the rest of the world. In disclosing this information at the recent stockholders' annual meeting of the International Paper Company, John H. Hinman, president, noted that the 1950 consumption represented an increase of 2,400,000 tons for the United States (68 per cent) since 1939. Canadian mills supplied the whole of this huge increase, plus a little extra to take care of the net shrinkage in supply from other sources.

THE POISON OF FEAR

But Love and Faith Can Cast It Out

by MARIE BRISTOWE



DEVANEY

MANY modern writers tell us of the effects of fear. We are to teach our children caution, but never are we to talk fear. We are warned against using fear for discipline. Fear has been called a poison. When it enters our system it destroys us.

Yet the word *fear* is often used in the Old Testament, particularly in the Psalms. Such expressions as "Fear the Lord" do not mean the same as fear of the dark or of some poisonous snake. Fear may carry with it the idea of respect. The child may love his earthly parents and fear them. We may love our heavenly Father and fear Him. Then it is that "the fear of the Lord is the instruction of wisdom," and that

"the fear of the Lord is to hate evil."

But when we read, "Fear was on every side," or, "Fear came on all that dwelt round about," we have something of the same meaning as our use of the word in "I am afraid," or "I was filled with fear."

When Paul wrote to the Philippians, "And in nothing [be] terrified by your adversaries," he meant for them not to be frightened. That was saying a great deal, for at that time in the Roman Empire anyone who became a Christian was inviting torture and death.

In our time it takes a person who is fearless to stand foursquare for the right. Now is the time to remember, as Paul said, that "God hath not given us the spirit of fear; but of power, and

of love, and of a sound mind." In these times who does not fear? With the atom bomb, the airplane, and all else that science has done to make war more destructive of human life, we think that perhaps we have a reason for our fear. Certainly the United States fears Russia. And as certainly communists all over the world have a fear of the United States. We are living in an age of fear. Yet, somehow we believe that it is still God's world, and that our faith must cast out fear.

Paul said to the Philippians, "Only let your conversation be as it becometh the gospel of Christ." They were to behave according to the gospel, and live as though they believed it. The note of sincerity is there. He might have said, Be a good citizen. The good citizen is fearless when he knows that he is doing right.

A man in my community faced the city council to protest the granting of more liquor licenses. This man had not been especially active in community affairs, but when he was selected to represent the people in their protest he was fearless. The council paid no heed to him. He then protested to the state liquor commission, and on the day for the hearing this man was there to state his mind. More protests followed, and this man was there to defend what he knew was right. Interest in a cause had made this timid man fearless.

I believe that this man had the same courage that Paul wanted the Philippians to show. God had given him a sound mind and the spirit of power. He could use both fearlessly.

Though it is not easy to fight sin, Paul said, "I can do all things through

(Continued on page 14)

FEAR NOT!

Child of my love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.
Thou canst not see today the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning,
And, as thou goest, all shall be made plain.
One step thou seest—then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.
Stand not in fear thy adversaries counting;
Dare every peril, save to disobey.
Thou shalt march on, all obstacles surmounting;
For I, the Strong, will open up the way.
Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where'er the future find thee,
In all thy journeying I go before.

—Author Unknown.





HITCH HIS WAGON TO A STAR

by ARTHUR W. SPALDING

THE first car we owned was a Star, a make now long out of production. We had a great affection for that car, it being our own and our first. No one in the family ever called it "the car;" it was always given its proper name: "Let's go in the Star!"

Our youngest child had a play wagon, which she trundled about with loads of grass or wood or vegetables or dolls. Sometimes she herself was the load, when she could get someone to draw her. But it never seemed to go fast enough to suit her; she always wanted greater speed. She persuaded her brothers sometimes to draw her in it behind the pony cart; though it was understood that this was to be only within our own grounds, and not out on the public highway.

One day, as I was preparing to drive away in the car, she stood with the tongue of her wagon in hand, looking on wistfully. Suddenly she said, "Daddy, hitch my wagon to the Star!"

Her request was not granted, of course; it is a dangerous thing for a little wagon to trail a moving automobile. But her plea, unconsciously echoing the metaphorical advice of a great philosopher, stayed in my mind; and I thought, "How can I hitch her wagon to a star?"

There are many things to hitch a little wagon to—a post, a turtle, a dog, a tractor; but all these keep your eyes and your aspirations on the ground. He who would soar, even in his imagination, must lift his eyes to the heavens and hitch his wagon to a star.

You may teach your boy and your girl to keep their eyes upon the ground. It is their nature to look up, to climb the tree, to watch the eagle, to see the stars. In so doing they are often heed-

less of their way. They slip, they stumble, they fall headlong. So we tell them to watch their step, to see where they are going, not to take so many falls, to attend to their jobs. There is virtue in looking down. The earth is good and full of wonders, and we draw our living from it. We have to look down much of the time.

But, oh, the stars! A tiny girl we once had staying with us had never seen the stars. She did not know what I meant when I told her a story in which stars were mentioned. "What's a star?" she asked. So I took her in my arms outdoors, and I said, "Look up. What do you see?"

She gazed in bewilderment for a moment. Then she exclaimed, "Little lights! Little lights!"

They are little lights to our eyes; but in reality what blazing suns, mightier far than our orb of day, beaming their messages through the vast universe, hundreds and thousands of light-years, to tell of glory beyond our ken! We have the good earth to tread upon, but we have the stars to invite us into heaven.

We stir the earth with our plows and hoes, we plant our seed, we tend our gardens, we harvest our crops, and so we live from year to year. But if we never see the fleecy cloud or the blue sky, if we never hear the whistling wind or the singing bird, if we never smell the odor of the roses, nor watch the falling rain-drop or the white down of the snow, we do not really live. There are thousands and millions of men and women who hitch their wagon to a mole, and go through life grubby and discontent, because there is no spirit in them. They exist so because as children they were not taught to look up to the stars.

We live in the most inspiring age of the world. To the great unfortunate majority of earth's inhabitants it is an age of anxiety, misery, and foreboding. Poverty bestrides their backs, and war cuffs their hopes into despair. But to those who receive the messages of the stars of God, this is the age of ages; for through the murk and thunder of the storm they perceive the glorious dawn of another day, and they see Him who, sitting upon the throne, declares, "Behold, I make all things new." We stand upon the brow of time, and we look into eternity.

Give your children something to live for. They are chosen to be the princes of God, the heroes who shall finish the wars of God and stand with the redeemed of all the ages upon the mount of triumph. There has been no time so great, there is no cause so glorious, there is no victory so sure, as the time and the cause and the victory that belong to the last legion of Christ.

Teach your children that this is the role to which they are elected. Teach them to prepare to fill it nobly. Let them choose the arm of the service which they will enter—evangelist, teacher, physician, nurse, secretary, or any of the occupations of the rank and file; but teach them that whatever place they fill, their every energy shall be put forth to save men and to bring the kingdom of God in glory. No other ambition, no other cause, can so thrill the soul and energize the whole being as this of the speedy second advent of our Lord Jesus Christ.

Then the daily, humble task becomes a labor of love, then the discipline of sorrow becomes a cup of peace, then the slow toiling up the hill is given wings of joy, and the future is illumined

with the light of God's providence and promise. They may trundle their little wagon, but they have hitched it to a star.

All the elements, all the phases of Christian life and education, must be marshaled to the fulfillment of this dream. The soldiers of Jesus Christ—parents and teachers and leaders—will have no other aim. Their every resource of time and money and energy will be given to the work of completing the gospel commission, "and then shall the end come." To their children they will transmit this grand purpose, this sole objective: to bring the glorious kingdom of our Lord Jesus Christ.

Acquaint your children with the history of God's work in the world. Fill your own minds, for transmission to your children, with the history of the

church, from Adam to Moses, from Moses to David, from David to Christ, from the days of the apostles to the days of the Reformers, from the days of the Reformers to the days of the globe-encircling missionaries and the present ordering of the battle line of God. The Bible holds half a thousand stories; the annals of the church are written in a hundred histories. They are not hard to find; they lie ready to your hand in books and periodicals. Live in your thoughts with the hosts of God, marching to battle, slaying giants, overthrowing strongholds, conquering kingdoms. "The Son of God goes forth to war; . . . who follows in His train?"

Feed these stories to your children; they are eager for them. Tell them in the family circle, in the church assembly, around the campfire, on the mis-

sionary errand, "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy 6:7. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:1, 2.

Teach your children, and impress it by your lives, that to be soldiers in that glorious army, they and we must discipline our minds and bodies; that we must study the manual of arms, the word of God; that we must be drilled in the tactics of the service by missionary adventures; that we must be on the alert every moment, watching and praying and working, lest the treacherous enemy, disguised and infiltrating and sniping, catch us unawares.

Teach them that they are not alone; they do not have to fight without comrades, without support, without abundant resources. All things in earth and heaven are theirs when needed, through the beloved Son of God. Truehearted men and women march shoulder to shoulder with them. Legions of angels are about them. Miracles of grace and power are every day being performed by the hosts of heaven. They have a Captain, a Commander, a King, who has already triumphed over the foe, and who through them will win the final battle and bring to a close the wars of God.

Christ before us, Christ behind,
Christ on every side!
For the rescue of mankind,
On to glory ride!

THE nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness. The apostle Peter became a faithful minister of Christ, and he was greatly honored with divine light and power; he had an active part in the upbuilding of Christ's church; but Peter never forgot the fearful experience of his humiliation; his sin was forgiven; yet well he knew that for the weakness of character which had caused his fall only the grace of Christ could avail. He found in himself nothing in which to glory.—E. G. White.

Give your children something to live for. If they never see the fleecy cloud or the blue sky, if they never hear the whistling wind or the singing bird, if they never smell the odor of the roses, nor watch the falling raindrop or the white down of the snow, they do not really live.





The Everlasting Gospel

by R. H. PIERSON

MANY persons think of the gospel in connection with the New Testament only, but its blessed story is to be found throughout the Old Testament as well.

The Greek word from which our English "gospel" was translated meant simply "good tidings," or "good news." The good news of a Saviour-centered plan of redemption was first heard not at Calvary, but in Eden.

When God visited the fallen pair and rebuked the serpent, He made the first announcement of the gospel: "Enmity will I put between thee and the woman, and between thy seed and her seed,—he shall crush thy head, but thou shalt crush his heel." Genesis 3:15, Rotherham's Emphasized Bible.

Thus at the very dawn of history man was assured that though the seed of the serpent (Satan, Revelation 12:9) would continually wage war against the church of God, yet ultimately, by God's appointment and provision, final triumph for the elect was assured. In fulfillment of this promise made in Eden, Christ "was manifested, that He might destroy the works of the devil." 1 John 3:8.

The gospel in the Old Testament is mentioned by the apostle Paul in his letter to the church in Galatia: "And the Scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham*, saying, In thee shall all nations be blessed." Galatians 3:8.

"Preached before the gospel unto Abraham." The gospel in Abraham's day? Surely! Heaven's plan to save men was available for the Old Testament sinner as well as for the New Testament transgressor.

The whole Mount Moriah experience of Abraham and Isaac is a vivid depiction of the gospel the Lord of heaven wished to impress upon the old prophet's generation.

Though the aged patriarch's hand did not actually fall upon his son, Inspira-

tion records that "by faith Abraham . . . offered up Isaac." Hebrews 11:17. As far as Heaven was concerned, Abraham's motive was as good as his deed. But in the tragic scene enacted two millennia later on Calvary's hill, the Son of God was offered a willing sacrifice for sinful man.

Thus God "preached before the gospel unto Abraham." Christ was the all in all of Heaven's plan to save men in Abraham's day as He is in ours!

The apostle Paul reminds us that

"our gospel came not unto you *in word only*." 1 Thessalonians 1:5. There was a time, before the written word bore its testimony of a Messiah to come, that Heaven taught man the provisions of the gospel through types. Soon after the entrance of sin into the world, God instituted the sacrificial system to explain the sad story of sin to transgressors, and to help them understand the infinite price Heaven must pay for restoration.

The Scriptures do not reveal the exact



God "preached the gospel unto Abraham." Christ was the all in all of Heaven's plan to save men in Abraham's day, as He is in ours!

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date when the first sacrifices were made, but it must have been shortly after the Edenic promise of a Deliverer. Each time thereafter when the sinner took the life of an innocent animal, he was reminded that one day his transgressions would take the life of a heavenly Sin Bearer who would come and die as the Lamb of God. It was a perpetual reminder and a penitential acknowledgment of his sin.

In Moses' day God gave the people an object lesson in the plan of redemption through the medium of the sanctuary. Here lambs, representing a Saviour to come, were daily offered upon the altar in the outer court of the tabernacle. These sacrifices, Paul reminds us, were but "a shadow of good things to come." Hebrews 10:1. This was God's way of "preaching before the gospel" to the people of Old Testament times "not . . . in word only."

Thus in type the sinner was continually reminded that salvation comes only through death—the death of the Lamb of God. Christ was indeed the central theme of the sanctuary service. Here the gospel was simply explained to the needy sinners of that age.

One day the treasurer of Ethiopia, returning from a visit to Jerusalem, was sitting in his chariot reading a prophetic portion of the Scriptures—the book of Isaiah, to be exact. What he read gripped his heart. He desired to know more.

To every sincere searcher for truth, God sends someone or something to be His messenger. This time it was Philip whom the Holy Spirit used. "Philip ran thither to him, and heard him read the prophet *Isaiah*," the record says. Acts 8:30. The account further states, "Philip opened his mouth, and began at the same scripture, and preached unto him *Jesus*." Verse 35.

Evidently Philip had discovered Jesus in the writings of Isaiah. That Isaiah's glad tidings held up Christ as the only Saviour of mankind is evident from the Ethiopian's testimony after his talk with Philip, "I believe that Jesus Christ is the Son of God." Verse 37.

Thus Isaiah's writings had the same converting power as the gospel story penned centuries later by New Testament writers. It brought conviction and conversion to the heart of this influential government servant of old Ethiopia. It led him to make the request which every converted sinner should make, "What doth hinder me to be baptized?" Acts 8:36.

In Luke 1:19 we are introduced to one of the bearers of God's "glad tidings." "And the angel answering said

(Continued on page 14)



IT WAS FOR YOU

by FERN WILHELMSSEN KNAPP

EVEN a million-dollar monument would not be too expensive to commemorate what she did," were the words that made me pause in the turning of the radio dial. The well-known newscaster went on with the unforgettable story of a plane crash in a ditch at the edge of a flying field in a Pennsylvania city.

What made the story memorable was the conduct "above and beyond the call of duty" of the plane's stewardess. After crashing, the plane was immediately an inferno of flames. The stewardess could have walked to the door and safety in a matter of seconds. She did not. When search was made for bodies afterward, hers was found charred, with the body of a baby clasped in her arms.

Listen as the commentator continues the account: "Yes, she went back once too many times. It seems she would not desert her passengers who were imprisoned by their safety belts, which had been fastened for the landing. Thus she saved twenty-one out of twenty-eight—twenty-one before she died trying to rescue the babe."

As I turned off the radio I recalled that there had been no other comment. However, a knowledge of airline standards would indicate a personable young woman—healthy, dependable, attractive, with the adventurous spirit of the young. It seemed to me that here also was one who fulfilled the law (Romans 13:10), for she loved her neighbor

as herself. Yes, a million dollars would be cheap for a memorial for such a noble soul. Yet none is needed, for her sacrifice will never be forgotten.

One has written, "As the glow of the descending sun lights up the mountain peaks long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good shed light upon the world long after the actors themselves have passed away. . . . Their example will forever live."

Not only does the stewardess's example endure, but also the twenty-one passengers whom she died to save serve as a living memorial. Theirs is an unfinished story. They have the priceless privilege of living as unselfishly as did she who gladly gave them a new lease on life. What a tremendous responsibility they have of vindicating her high courage and unfaltering faith. Each one might well ask himself the question continually, Am I conducting my life accordingly?

Have you heard the report given by many commentators of the unselfish death of a Man—young, courageous, unselfish—who gave up home and kingdom (Philippians 2:5, 6) to die a cruel death that as many as so desire may live eternally? John 3:16. Of course you have.

He did this for *you*. Accept His sacrifice. Let your new life measure up. Permit His story—the mystery of godliness—to be finished in your life.

In Quest of Truth



12. God's Moral Code

by DALLAS YOUNGS

"WHEN are you going to tell us whether it is wrong to go fishing on Sunday?" demanded Joan as Mr. and Mrs. Campbell put in their appearance for the afternoon Bible study at the Sharp trailer. "You promised to tell us, you know."

Ray Campbell laughed, while Zelma smiled at her husband's embarrassment. "I had hoped that you'd forget that for a while yet, Joan," he said at last.

"You'll tell us before we leave, though, won't you?" pressed Joan.

"Yes, I will; that is, if you really want to know."

"Of course I want to know; we all want to know," responded the young girl. "I think it's important for us to know exactly how God wants us to keep Sunday. Why, we might even be doing wrong and not know it."

"I don't see that that is so important," broke in Edward. "Everyone knows that it's all right to go fishing on Sunday. That's why everyone does it. Even Christ went fishing."

"Well, if He did, Edward, I don't think He went on Sunday. Do you

think He did, Mr. Campbell?" appealed Joan.

"We'll have to see about that in some future study," soothed Mr. Campbell. "We can't study it today, but soon we'll devote an entire period to the study of that subject—Sunday sacredness."

"Why not allow Mr. Campbell to choose his own topics?" interrupted father Sharp. "After all, he is the teacher."

"Thank you for coming to my rescue," said Mr. Campbell. "I want all of you to feel that you have the right to ask any questions you may have; and I promise you, Joan, it won't be too long until we get around to answering your question. As a matter of fact, we will be leading up to that this afternoon as we study about the Ten Commandments, God's great moral code."

"There can be no government without law. When law is ignored, the result is chaos. Even the most primitive tribes of earth have their tribal laws. Without these the tribe could not exist. And I am sure that in the Sharp household, as the children have grown

up, there were rules that governed things; and when they were broken, warning and punishment followed."

Jean, Joan, and Edward exchanged significant glances. "You've hit that nail on the head, all right," said Edward, "but I think we can see now that all the discipline we ever had was for our own good."

"Exactly," responded Mr. Campbell. "It is not different with the government of God. Law is necessary for its smooth, safe, and efficient operation. As we would naturally expect, the law of God is perfect. In fact, we are told that by one of the Bible writers: 'The law of the Lord is perfect, converting the soul.' Psalm 19:7. God's law is not to be thought of as being oppressive and an instrument of bondage. Rather, it is called 'the perfect law of liberty.' James 1:25."

"Where are the Ten Commandments found in the Bible?" asked Edward.

"Well, Edward, I'm surprised that you don't know that. They're found in Psalm 119. I was reading about the law there only the other day," said Joan.

Jean was thinking hard. "I don't think they're in the Psalms, Joan. I know that God gave them to Moses; and that was long before the Psalms were written. I think they're in Genesis somewhere."

"I fear that you are both wrong," said Mr. Campbell. "It is true that Psalm 119 has a great deal to say about law. But that is not the place where the Ten Commandment law is recorded. I'm sure you'll never forget it when I tell you that it is in Exodus 20."

"Exodus 20!" exclaimed Joan.

"Yes; and to get them before us, suppose we read the commandments as God gave them."



"Thou shalt have no other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus 20:3-17.

"Here we have," continued Mr. Campbell, "ten brief, comprehensive moral precepts. The first four of them govern relations between God and man, but the last six govern relations between one man and another. God designs that they should form a moral hedge around His followers and keep them from wandering into the paths of sin. Those who are content to remain within this divinely prescribed compound escape the pitfalls of sin, and all is well.

"It was Spurgeon, the great Baptist clergyman, who wrote in his *Sermons*: 'The law of God is a divine law—holy, heavenly, perfect. . . . There is not a command too many; there is not one too few, but it is so incomparable that its perfection is proof of divinity.'

"Dwight L. Moody, the noted evangelist, said this of the law: 'These Ten

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Commandments are not ten different laws; they are one law. If I am being held up in the air by a chain with ten links, and I break one of them, down I come, just as surely as if I break the whole ten. If I am forbidden to go out of an enclosure, it makes no difference at what point I break through the fence. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The golden chain of obedience is missing."



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GOD HELPS HIS OWN

by MARY LUCRETIA BARKER

How deep the streams that lead to God!

How strong the vicious undertow
That seeks to pull us ever down,
Away from where we strive to go!

But God is good and helps His own
Attain the heights He promised
them—

The "peace on earth, good will to men"
Proclaiming Christ at Bethlehem.

We tire—the current flows too fast
For feeble men to reach the shore;
But God's great power strengthens us,
And waves can sweep us nevermore.

Said Jean, "What does God say in case we break His law?"

"He says a great deal about that, Jean. But one of the most important of the inspired statements is found in 1 John 3:4: 'Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law*.' There is nothing vague about that definition of sin—sin is the transgression, or breaking, of any one of the Ten Commandments. That is to say: If a man steals, he commits sin. If he tells a lie, he has sinned. If he breaks the Sabbath commandment, he has also sinned."

"I heard a man argue once that when Christ died on the cross the law of God was done away with," said Mr. Sharp. "What would you say about that?"

"I would say that that man was badly mistaken. Christ never came for the purpose of doing away with His Father's law. He came to uphold it, to establish it. This is what He said: 'Think not that I am come to destroy the law. . . . I am not come to destroy, but to fulfill. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Matthew 5:17, 18.

"Prophetically, it was written of Jesus a thousand years before He was born at Bethlehem: 'Then said I, Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, *Thy law is within My heart*.' Psalm 40:7, 8.

"John Wesley made a comment upon this which was much to the point: 'The moral law contained in the Ten Commandments, and enforced by the prophets, He [Christ] did not take away. It was not the design of His coming to revoke any part of this. . . . The moral [law] stands on an entirely different foundation from the ceremonial or ritual law. . . . Every part of this law

must remain in force upon all mankind, and in all ages."—*Sermons*, vol. 1, pp. 221, 222."

"I'm compelled to agree with that, all right," commented Mr. Sharp. "But what is God's purpose in the law? Did He design it to save people?"

"No, God never intended His law to be any man's savior. Christ is the Saviour. And not only is Christ the Saviour, but He is the *only* Saviour. The law is designed of God to be a sin detector: 'Therefore by the deeds of the law there shall no flesh be justified in His sight: *for by the law is the knowledge of sin.*' Romans 3:20. 'What shall we say then? Is the law sin? God forbid. *Nay, I had not known sin, but by the law:* for I had not known lust, except the law had said, Thou shalt not covet.' Romans 7:7.

"While man may be lost through breaking the law, he cannot be saved by keeping it. As Christians we do not keep the law to be saved. Far from that, we keep it because we are saved. Milton said, 'Laws can discover sin, but not remove it.' Our thinking should be clear here. The law is a divine X ray that searches the secret parts of the heart and points out sin. 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ: . . . for by the works of the law shall no flesh be justified.' Galatians 2:16."

"This obeying of the Ten Commandments looks like a large task to me," suddenly declared Edward, who had been buried in deep thought.

"That's right, Edward. To tell the truth, it's such a large task that you can't do it without help."

"What do you mean, Mr. Campbell?"

"This, Edward. We are so sinfully inclined that unless we have help from heaven we cannot hope to conform to the requirements of God's law. But the really wonderful thing about it is that we may have help. Said Jesus, 'I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: *for without Me ye can do nothing.*' John 15:5.

"At a later time Paul, writing to the Philippian church, said, 'I can do all things through Christ which strengtheneth me.' If we make the mistake of trusting to ourselves and to our own strength to obey the law, we will make the same mistake that the Israelites made at Mount Sinai. However, if we trust in God's power we are certain to succeed. When we surrender our hearts to God, Christ will come in by the power of His Spirit and live His life out through us. With Christ reigning

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and ruling on the throne of our hearts, obedience to the Ten Commandment law is as natural and automatic as is breathing.

"When Christians obey the law of God, they are establishing that law the same as Christ did when He was upon this earth, and when He died upon the cross. Some persons think that faith releases them from the obligation of obedience. The opposite is true. 'Do we then make void the law through faith? *God forbid: yea, we establish the law.*' Romans 3:31. The reward of this experience is a conscience void of offense, and a heart filled with the love and peace of God. 'Great peace have they which love Thy law: and nothing shall offend them.' Psalm 119:165."

The Everlasting Gospel

(Continued from page 11)

unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to *show* thee these *glad tidings.*" Gabriel, the one who stands in the presence of God, had a part in bringing the gospel in New Testament times. He also had an important role in revealing the gospel story to one of the Old Testament prophets. You will find the story in the eighth and ninth chapters of Daniel's prophecy.

"Even the man Gabriel" (Daniel 9:21) came to Daniel while the prophet was in earnest prayer over the meaning of the vision given him a short time before. In his explanation of the vision Gabriel revealed the "glad tidings" of heaven's plan to save sinners. Verses 25-27.

Thus Jesus was and is the central theme of one "*everlasting gospel*" (Revelation 14:6) which saves sinners of all climes and all generations, whether before or since Calvary!

Surely in God's plan to save the lost, "Christ is all"! Colossians 3:11.

The Poison of Fear

(Continued from page 7)

Christ which strengtheneth me." Here he gave the source of his power. The trouble with many of us is that we say, "I can do all things," and leave God out. Hitler thought he could do all things. So did Mussolini. But the world will never regard them among its true heroes, nor among its benefactors. They were not citizens of God's kingdom. They did all in their power to keep the people over whom they ruled from having any part in His spiritual common-

wealth or preparing for citizenship in His kingdom.

When the authorities told Peter and John that they were to stop their preaching, Peter reminded them that he and John were going to listen to God, not man. The Bible gives the account of another leader who dared to be different. John the Baptist was fearless. The Pharisees and Sadducees who went to hear him certainly considered him to be far from servile. Jesus, too, was fearless.

Being a good citizen of God's commonwealth is to be fearless in standing for what He has taught us is the right. We are not to go through life filled with fear. To have fear may show to the world that we lack faith. Love casts out fear.

Members of What?

(Continued from page 4)

Daniel 12:1. He becomes identified with God's purposes and plans, a candidate for eternal life. But those with no faith, no firm belief of any kind, no deep interest in the things of God—are their names written there? It cannot be.

If the results of Dr. Ribble's questionnaire are an indication of the true state of Christianity today, it would suggest that it is high time for a mighty spiritual revival within the church itself. There must be a return to Bible study, and a preaching of doctrine, so that people will know the background and the basis of the faith they claim to hold. Most important of all, there must be a rediscovery of the glories of Christ—His miraculous coming from heaven to earth, His selfless ministry to the poor and needy, His vicarious suffering and death on Calvary, His resurrection from the dead, His ascension to the Father's throne, His promised return as King of kings and Lord of lords—that there may be a renewal of first love, a new sense of worship and adoration, a new dedication to His service.

Membership in a Christian church has become to many nothing more than membership in a Kiwanis Club, or Rotary. They think of it as involving merely an occasional visit to church, without the penalty of a fine for non-attendance. Yet it is, or should be, infinitely more than that. It should mean an understanding of the divine plan for the salvation of humanity, and a grasp of the great teachings of righteousness and truth which God has devised for the development of noble character. It should mean self-denial in the service of others, consecration to a world task, preparation of heart and soul for the life to come, and, above all,

fellowship, brotherhood, kinship with the Lord of glory, here and hereafter.

Does membership in a Christian church mean all this to you? If not, it is time to think, to study, and to pray.

A. S. M.

Living the Victorious Life

by FENTON EDWIN FROOM

A WEALTHY ruler of the Jews came to Jesus one evening. During their conversation the Master said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Verse 3.

These words startled this man of culture. He was so perplexed that he asked, "How can a man be born when he is old?" Jesus replied, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Verses 4, 5.

We can never fathom the depths of God's love until we fully accept Jesus Christ as our personal Saviour. We will never see God or live with Him unless we have the new-birth experience.

It was the Master Teacher who "called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:2, 3. A little child was given pre-eminence because of his simple faith. We must exercise like faith in accepting God's promises.

Conversion is the beginning of the new-birth experience. The apostle Paul describes it in this way: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. The old life of sin is gone. The "new creature" is alive in Christ, but dead to sin.

"I have had more trouble with myself than any man I ever knew," said Dwight L. Moody. Too often we look at the other person. We say, "I wouldn't

be like him, for he is a hypocrite." True, the man should not be a hypocrite, and the supposed Christian should be more kind; but do the actions of others justify our carelessness and neglect of our own soul? No, never!

The matter of living a Christian life is an individual, daily problem. It is the fight of faith. Prove that you are that new man in Christ, that new creature, by living His life. But you say, "I cannot do that, I am weak, I fail."

Paul gives us the secret for living the richer, fuller life, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. Here is the plan that will work wonders for you. When we invite Christ to live in us, we shall have a joyous victory.

On the Day of Pentecost the apostle Peter delivered one of the longest recorded sermons in the Bible. The multitude realized their need for a new life and asked, "Men and brethren, what shall we do?" Peter, under the inspiration of the Holy Ghost, said to the Spirit-quickenened throng, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:37-39.

The same call comes to you and to me today, "Repent." Has your heart responded to the desire to partake of the new-birth experience?

If we have repented of and confessed our sins to God, if we have made all wrongs right with our fellow men, our lives will begin to show a marked change. Old habits of sin will vanish.

No greater challenge presents itself to us and no greater opportunity is ours than to receive the gift of a new life in Christ. It is yours today. Will you accept it?

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MORRIS MEYER

OPEN WINDOWS

by J. H. STIRLING

THERE are few men who have left their mark upon the pages of sacred history more prominently than has the prophet Daniel. Though he lived in the rich and idolatrous city of Babylon as a captive and an exile from Jerusalem, he was able to face the stresses of a busy life with an experience of faith which men ever since have admired. He had lived through the collapse of one empire and the rise of another; yet he had remained calm and courageous, even in the face of death. His faith in the everlasting God was invincible.

The secret of his strength lay in his open windows. In Daniel 6:10 we read, "And his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

His windows were open toward Jerusalem! No matter how dark the night or stormy the day, his thoughts were on the city where the temple of God was, and upon which the Lord's special blessing had rested. There lay his hope, for the Lord had promised that Israel would be delivered from their captivity and returned to their homeland.

Somewhere in his experience, life had impressed one important truth on Daniel's heart: The things that are not possible with man are possible with God. Daniel had come to learn that life's spiritual victories are not gained by the use of lofty resolves or man-made formulas, but by opening the windows of one's life to God.

Matilda Erickson Andross tells of a Welsh minister who was having unusual success in his soul-winning efforts. A fellow worker in the revival movement went to this minister's home to ask the secret of his success. The visitor was taken into a poorly furnished room. Near the window from which the mountains in all their solemn grandeur could be seen he noticed that the carpet was worn through.

"Brother," confessed the minister, "this is where I get my power to live for God and to serve my fellow men. One evening I knelt there, and cried for power to preach as I had never preached before. The hours passed until midnight struck, and the stars looked down on a sleeping valley and the silent hills; but the answer came not, so I prayed on until at length I saw a faint gray shoot up in the east. Presently it became silver, and I watched and prayed until the

silver became purple and gold, and on all the mountain crests blazed the altar fires of the new day; and then my message came, and the power came, and I lay down and slept, and arose and preached, and scores gave their hearts to God. That is my secret."

Here indeed is the secret of all Christian living. We must take time to be alone with God and commune with Him. We must bring to Him our problems and our hopes, our burdens and our cares. "Commit thy way unto the Lord; trust also in Him," says the psalmist, "and He shall bring it to pass." Psalm 37:5.

In days of darkness and disappointment, in times of pain and suffering, in periods of struggle and defeat, let us remember Jerusalem which is above, the "city which hath foundations, whose builder and maker is God." Hebrews 11:10. For there God dwells. There is the source of our strength, the secret of our courage, and the goal of our hopes. There, too, is our true homeland, whither Jesus will one day take us to dwell in peace and happiness forever.

So let us keep our hearts turned heavenward and the windows of our soul open toward God.