"Casting all your anxiety upon Him, because He careth for you." 1 Peter 5:7, ARV.

There is a very wise story about a traveler who was trudging along, bent almost double under a sack that he had on his back. An angel met him and asked what he was carrying.

"My worries," the man replied.

"Let us see them," the angel proposed; so they looked into the sack, and lo, it was empty.

The man was greatly astonished. "Why," he said, "there were two great worries, almost too heavy for one to carry. But now I remember—one of them was a worry of yesterday, and so it has gone."

"And the other?" inquired the angel.

"Why, that," said the man, "was a worry of tomorrow; and it is not here yet, it seems."

Then the angel said, "Whoever bows himself down under the worries of yesterday and tomorrow is wearing himself out for nothing; and whoever carries only the worry of today needs no sack for his sorrows." So the traveler threw his sack away and trudged on cheerily, coming to the end of his journey with a song.

Christianity and worry are two opposite and contradictory things. Throw your worries away and take Christ in their place.—Selected, Signs of the Times, September 10, 1929.

Quote: "You can't change the past, but you can ruin a perfectly good present by worrying over the future."—By Charles G. Bellah, Signs of the Times, April 15, 1930.


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The resurrection of Jesus Christ is a miracle different from all other miracles. The difference is this—that upon it, as the basic fact, the Christian church was founded. Had it not been for the resurrection of Jesus Christ there would have been no Christian church. Christ’s resurrection was the fact that gave the disciples the convincing proof, which they needed, that He is the Son of God and that all His claims are true.—By H. M. S. Richards, These Times, 1983.

Quote: “You never test the resources of God until you attempt the impossible.”—By F. B. Meyer, These Times, December 1967.

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A girl told her widowed mother that she had decided to go to the city in search of work. The mother was very much in doubt about it, and very fearful; but at last she gave her consent, upon the promise of her daughter to write every week.

The girl kept her promise for a time; but finally the letters came farther and farther apart, until at last they stopped coming altogether.

Her mother was so worried she could not stand it. So, taking what little money she had, she started for the city to find her daughter. She searched several days without success, then someone told her of a city missionary who might help her; so she visited him. He told her he would be glad to help what he could; and his first instructions were for her to go and have a large picture taken and have a hundred copies printed. He said he would help her bear the expense. She did as he advised. When she brought the finished pictures to him, he said: “Sit down now, and write under each picture the words, ‘Come Home.’”

When she had finished this task, he said: “I am now going to ask a hard thing of you. I want your permission to hang one of these pictures in every place of pleasure, sin, and vice in this city.” The mother thought for a moment, then replied: “I am willing to suffer anything and do anything if only my lost girl can be found.”

The rest of the story is not long. Shortly afterwards a company of thoughtless young people, bent on pleasure, drifted into a low resort. One of the party thought she recognized a familiar face across the room. Stepping up nearer, she read the words, “Come Home.” A lump came in her throat. Lest the others should see her agitation, she turned away her face as she went quickly out of the door; nor did she stop until she was pouring out her confession in her mother’s arms.

Don’t you think the God who made mothers loves you? He who has given your mother such a heart, has not He a heart? Then why do you say, “I am too great a sinner”? If you will pour out your confession in your Father’s ear, you will hear and feel His full forgiveness.—By Sherman A. Nagel, Signs of the Times, December 11, 1923.

Quote: “Some fellows pay a compliment like they expect a receipt.”—By Kin Hubbard, These Times, January 1965.

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It is well sometimes to let our teachers know how skeptics in these days treat parts of the Bible. The Rationalist says there was no miracle in what happened to Paul on the Road to Damascus. They say that Paul was an excitable man: that he was journeying to Damascus over the plain, which is notoriously hot, and it was noonday and he got a sunstroke; and then in his fever he thought he saw visions and heard voices. The whole thing was a subjective delusion, and not an objective reality. That is the rationalistic explanation of this miracle.

Now I never knew that sunstroke turns a persecutor into a preacher, or that it makes an evangelist out of a skeptic. One of my classmates, who was with me in city missions, got half a sunstroke in the city of New York, and he never did another stroke of work for a year and six months. Paul gets a full sunstroke, and begins instantly to preach marvelously. If this Rationalist theory be correct, then you had better close your theological seminaries, and stand all your young men out against a brick wall and sunstroke the whole of them, and then ordain them.—By A. E. Schauffler, Signs of the Times, April 26, 1910.
Quote: “Not the things we have, but the things we are, constitute our permanent possessions.”—Unknown, Signs of the Times, June 21, 1910.

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On one occasion a painter asked Einstein to sit for a portrait and was told, “No, no, no. I do not have time.”
“But I need the money I’ll get for the picture,” the painter said candidly.
“Well, that’s different,” Einstein replied. “Of course I’ll sit.”—By Thomas Lee Bucky and Joseph P. Blank, These Times, May 1965.


NEW from Pacific Press: Redemption in Genesis by John S. Nixon. In Redemption in Genesis, John S. Nixon looks for Jesus in the Bible’s beginning—in places where most Christians would not normally seek Him, places where His presence is not obvious. A popular and practiced preacher, Nixon draws new, refreshing lessons from the familiar, well-rehearsed stories in Genesis: Creation, Adam and Eve, Cain and Abel, Enoch, Noah, and Abraham. You will see that through the filter of Jesus Christ, even the metaphors, shadows, and symbols of Genesis reveal Redemption anew as that which compels us to complete self-abandonment and reliance on Him.

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When Ole Bull, the famous Norwegian violinist, came to play in America, some jealous musicians here attacked him through the press. James Gordon Bennett, founder and editor of the New York Herald and co-founder of the Associated Press (AP), graciously offered him the columns of the Herald so that he might make his reply. But wise Ole Bull knew that he possessed a far better weapon than a printing press.
“I think, Mr. Bennett,” he replied in his broken English, “it is best that they write against me, and I play against them.” The great acclaim he received at the hands of the American public proved that he was right.—By Kenneth J. Holland, Signs of the Times, June 1988.

Quote: “Let us not look back in anger, nor forward in fear, but around in awareness.”—By James Thurber, These Times, March 1965.

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There is a fearful disease which is prevalent among a great many church members, and in order that they may recognize its presence and its danger, we give the following description from an exchange.

Morbus sabbaticus, or Sabbath sickness, a disease peculiar to church members. The attack comes on suddenly every Sabbath; no symptoms are felt on the preceding night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk about politics, and read the newspapers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, wakes up next morning refreshed and able to go about his business, and does not have any symptoms of the disease until the following Sabbath. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.
8. No remedy is known for it except prayer.
9. Religion is the only antidote.
10. This disease is often called “systematic lying,” but its true name is “morbus sabbaticus,” or Sabbath sickness.
11. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to the devil.—Exchange,
Signs of the Times, August 19, 1889.

Quote: “Happiness is in us, not in things.”—Unknown, Signs of the Times, June 13, 1900.

Rules for Daily Life

BEGIN THE DAY WITH GOD;
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

OPEN THE BOOK OF GOD,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

GO THROUGH THE DAY WITH GOD,
Whate’er thy work may be;
Where’er thou art—at home, abroad—
He still is near to thee.

CONVERSE IN MIND WITH GOD,
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

CONCLUDE THE DAY WITH GOD,
Thy sins to Him confess;
Trust in the Lord’s atoning blood,
And plead His righteousness.

LIE DOWN AT NIGHT WITH GOD,
Who gives His servants sleep;
And when thou tread’st the vale of death,
He will thee guard and keep.—Unknown, These Times, May 1965.

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