

Division of Time—

Quiet Pleasures to Punctuate the Rush of Life Are Sought

THE rush of life that leaves persons no time for deliberation, nor the pursuit of happiness in their own special ways, has seemed to reach its apex. Already there is a trend toward leisurely living, the sort that claims the right to dispose of hours not occupied in business or housekeeping, in ways of personal choice rather than of group determining.

Today, in the modern ways of living, time is divided into two units, one of which is work, the other diversion rather than play. As soon as work is over, or can be interrupted, the time is given over to diversion. Some persons work most of the time and some persons spend most of their time in diversions. The division of hours between these two things is uneven, but however divided, no waking time is left.

Spare Time.
While each of us should work part of our time, it is the matter of how we spend the rest of our time that is now coming under special consideration. There is a growing discontent that seems to

bode good. Why should any of us be bound to do in time which is our own, what this or that group is doing because at the moment it is the popular thing? Can we have no evenings to ourselves? Must we fall in line with the wishes of friends? Must we do exactly as others are doing whether this means being with them, or simply doing such things as they do?

Home Diversions.
Shall the rare pleasures of home be invaded? Or shall we decide to spend some quiet evenings in reading favorite books or delving into those new ones we realize would be liked? Shall we have time to devote to needlecraft, to music, to studying some language, to pursuing some hobby or doing anything to enrich ourselves or to make something beautiful?

Enriching Diversions.
All these things are diversions from necessary work, but they are the sort that repay us by making life more worth living, and not the kinds that merely absorb attention for the time being, and leave us depleted rather than replenished. If we wish to master time rather than be mastered by it, we must use at least a portion of our time when work is through in following out our own personal preferences in our diversions.

Leisure.
When we do this we have real leisure, one definition of which is, "time available for some particular purpose, spare time." One great cause for being rushed is trying to do what everyone else is doing, rather than determining for ourselves what we will do.
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Charming Way to Use Cross Stitch



Pattern 5740

Even amateurs will have no difficulty in turning out this finished looking chair or buffet set—with this easy-to-do pattern. And what compliments they'll get on this cross-stitched peacock done in all the glory of its natural coloring or in two shades of a color for a more subdued effect. The crosses are 10-to-the-inch—the colors are clearly given in a color chart. With two patterns a handsome scarf could be made. In pattern 5740 you will find a transfer pattern of a large motif 13 by 16 inches, and two smaller ones 4½ by 6 inches; material requirements; color chart and key; illustrations of all stitches used.

To obtain this pattern, send 15 cents in stamps or coins (coins preferred) to The Sewing Circle Household Arts Dept., 259 W. Fourteenth St., New York, N. Y.

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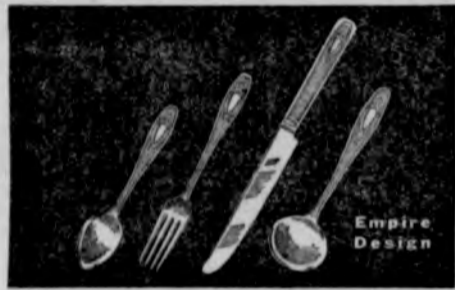
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TEAR OUT THIS ADVERTISEMENT AS A REMINDER

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL Lesson

By REV. HAROLD L. LUNDQUIST,
Dean of the Moody Bible Institute of Chicago.
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Lesson for February 28

THE NEW COMMANDMENT

LESSON TEXT—John 12: 20-33; 13: 34, 35.
GOLDEN TEXT—A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. John 13:34.
PRIMARY TOPIC—A New Commandment.

JUNIOR TOPIC—A Great Man's Way.
INTERMEDIATE AND SENIOR TOPIC—What the New Commandment Means.
YOUNG PEOPLE AND ADULT TOPIC—The Measure of Christian Love.

In the last week of our Lord's ministry on earth many important events took place, but we pass most of them in our present series of studies. The incident related in our lesson of today is of interest in and of itself, but it is of peculiar significance because it introduces a marvelously instructive discourse of our Lord.

Whatever had prompted their inquiry, we are delighted to note that the Greeks came with an earnest desire to see Jesus.

I. Seeking Jesus (12:20-22).
A man has progressed far on the road to blessing when he makes known his desire to see Jesus. Coming to him means coming to the One who has the words of eternal life.

Note that the disciples were wise enough to bring the men to Jesus. The true function of every Christian worker is to bring men to him. On the back of the pulpit in one of America's greatest churches, directly where the preacher can see them as he arises to preach, are the words of our lesson, "Sir, we would see Jesus." Little wonder that a strong and true gospel is preached in that church.

II. Finding the Cross (vv. 23-33).
The reply of our Lord to the Greeks and to the disciples who brought them to him, seems a bit singular at first glance. Did he not wish to receive them? They had probably come to see the great religious leader, the King of the Jews—why does he talk about death—why is his soul troubled?

The words of our Lord are clear. Men do not need an example, a leader, a teacher, they need a Saviour. It is as a sacrifice for sin that Christ will draw all men unto himself (v. 32).

We need to relearn that lesson. Leaders of the church are earnestly seeking the explanation of the rapid decline in the influence of the Christian church. It is a good sign that some are beginning to realize that the difficulty is in the realm of the spiritual. The barrenness of so-called modern theology has become apparent to its leaders and they have begun to talk about a "spiritual revival." But unfortunately we soon find that they use the expression to stand for something entirely different from a real scriptural revival. "The voice is Jacob's voice but the hands are the hands of Esau" (Gen. 27:22).

Let us make no mistake about it, a real revival will center in the cross and will manifest itself in denial of self for the glory of God.

One cannot forego mention of the fact that the last part of verse 26, "If any man serve me, him will my Father honor," was the motto of the late Dr. James M. Gray, whose life gloriously exemplified the truth of the passage. God is willing and ready to do as much for you and for me.

III. Loving One Another (John 13: 34, 35).

When these words were uttered our Lord was two days further in the last week before he was crucified. He was alone with his disciples in the upper room. What message does he have for them in that solemn hour? That they should love one another. That is a message that needs renewed emphasis in our day. The strife which fills the world has almost engulfed the church, and there is bitterness and strife where love should reign.

Let us observe carefully that it is as his disciples that we are able to love one another. There are two erroneous extremes to be avoided. First, we have the out and out conservative, who proclaims his belief in the Bible as God's Word, who is anxious that he be absolutely correct in doctrine, a really saved man, and who then becomes the kind of "fighting" fundamentalist who dimly fails God in the testimony referred to in these verses. On the other hand we have the liberal who has abandoned the scriptural basis of discipleship and who then boasts of his great love for his brethren. Love is no substitute for regeneration, and regeneration is no excuse for lack of love.

Courtesy of the Heart
There is a courtesy of the heart, it is allied to love. From it springs the purest courtesy in the outward behavior.—Goethe.

Duty of Gratitude
Gratitude is a duty none can be excused from, because it is always at our own disposal.—Charron.

The Fountain
Look within—within is the fountain of good; and it will ever bubble up, if thou wilt ever dig.

Worthy of Your Pride!



MOTHER, between you and me Sis is getting to be a little show-off. Last night when Dick called, there she sat, big as life, right in the middle of things chirping about the new dress you made her: how you used a remnant left over from one of your dresses, and got it finished in one afternoon—she even had Dick feel the material.

Well, Elsie, you can't blame the child's appreciating herself in a new dress. How about ourselves? Didn't you say your jumper was the talk of the Tennis Club meeting yesterday? And haven't I been spending more time before the mirror since I made my new "Stylish Stout" model? I actually feel like a new person in it—imagine me being vain at my age!

Flatters Stout Figure.
Oh, Mother, you're not vain and you're as young as any of us. You just were lucky to find a particularly flattering style for your figure. That soft jabot makes you look lovely and the whole thing is so slenderizing. But only an expert like you could make such a dress.

It isn't being expert, Elsie, it is choosing a pattern that is deftly designed and giving full step-by-step instructions on how to proceed.

Several Blouses.
I'm going to make another blouse for my jumper soon, Mother. I always admired that white pique shirt of Dick's, so I think I'll try it for my blouse, since the pattern is a lot like a man's shirt in design.

It sounds good to hear you interested in making something for yourself. Maybe you girls will turn your Bid-or-Bi Club into a Sew-Your-Own before long.

You can never tell, Mother, you never can tell!

The Patterns.
Pattern 1229 comes in sizes 14 to 20; 32 to 42 bust. Size 16 requires 3½ yards of 39-inch material for the jumper and 1½ yards for the blouse. Pattern 1847 is available in sizes 36 to 52. Size 38 requires 4¼ yards of 39-inch material.

Pattern 1882 is designed for sizes 2 to 10 years. Size 4 years requires 1¼ yards of 39-inch material.

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I'm living for experience—
I have a right to my mistakes.
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PAIN IN BACK

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WOMEN WHO HOLD THEIR MEN NEVER LET THEM KNOW

NO matter how much your back aches and your nerves scream, your husband, because he is only a man, can never understand why you are so hard to live with one week in every month. Too often the honeymoon express is wrecked by the nagging tongue of a three-quarter wife. The wise woman never lets her husband know by outward sign that she is a victim of periodic pain.

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