

# *Signs* OF THE TIMES



Building a Home Library

JULY 6, 1954

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# Signs

of the TIMES

July 6  
1954

*The World's Prophetic Weekly*

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## RELIGION IN ACTION

by M. CAROL HETZEL

● Religious leaders of various faiths will fellowship with opponents of alcohol at the Institute of Scientific Studies for the Prevention of Alcoholism, June 14-25. Meeting on the campus of the College of Medical Evangelists, Loma Linda, California, the institute will study the problems of alcoholism and endeavor to find effective means to combat the evil.

● At Southern Missionary College, Collegedale, Tennessee, school industries make it possible for nearly 50 per cent of the students enrolled to meet their expenses while attending college.

● The beauty of Christian teamwork was demonstrated when 125 carpenters, electricians, painters, and plumbers from Seventh-day Adventist churches throughout the Carolinas gathered at Fletcher, North Carolina, and built a home for a man who was incurably ill. By the end of the day a truck moved the man and his wife and three children into their new home.

● The cement sidewalk leading to the All Saints' Episcopal church in Seattle, Washington, might have a tendency to cause loitering on the part of church-goers. Squares purchased by members are inscribed with the initials of the owner. Furthermore the walk is safeguarded from winter ice by means of an electric cable, which keeps the surface warm and prevents freezing.

● Motion pictures slanted for church audiences are proving highly popular according to Paul F. Heard, producer of religious films. Audience reaction seems to favor the family type of film over Biblical record pictures.

● The Chicago Disciples of Christ are in real business. They have invested in a retail gasoline station. With proceeds from the investment they hope to pay for a church and community center on the South Side to serve Parkway Gardens, a \$9,000,000 co-operative apartment project now under way.

● The church will take a more active part in sports events in Norway. As a result of a series of conferences between pastors and sports leaders, local pastors will speak briefly at the opening ceremonies of many sports events. A sports chaplain has been appointed to follow through the new program.

### OUR COVER

Despite the advent of radio and television, there is no more potent influence in the home than good books. Wise are the parents who lead their children to enjoy the beauty of words that teach the ways of truth and righteousness. Be sure to read "Building a Home Library," by Charles L. Paddock, on page 8 of this issue.

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Built for the U.S. Navy, this jet-propelled Grumman "Cougar" has been developed for use on aircraft carriers.

# THE FLIGHT OF TIME



## Global Enterprise

**A**S WE write these lines near San Francisco, California, more than 25,000 Seventh-day Adventists are flocking into this famous city by the Golden Gate from all around the world.

Of this number over 1,000 are official delegates from one hundred nine countries who represent most of the world's races and nationalities. They are drawn together by deep religious convictions and an ardent loyalty to "one Lord, one faith, one baptism."

Here is a "United Nations" assembly which its secular counterpart on the other side of the country might well envy. For among these Adventists of many lands and peoples there are no political divisions, no "curtains" of separation, no mention of the word "veto."

The World Council of Churches, with its commendable zeal for religious unity, would do well to study this striking phenomenon in San Francisco. When that important body meets for its General Assembly in Evanston this August, its delegates from forty-eight countries will be hard put to it to bring forth a unified pronouncement of belief and policy sat-

isfactory to every section of its membership; but no such problem confronts the Seventh-day Adventist delegates at their world meeting. Though they have come from widely separated parts of the world, and represent many different nationalities and races, they have no fear of internal wrangling over basic points of theology. Their declaration that Christ is "the Hope of the World" leaves no room for doubt as to their inner convictions.

Unique among Protestant groups, the Seventh-day Adventist church is truly international. It is not an association of various national churches. Religious belief and practice are precisely the same in the Congo, Pakistan, Iceland, and the Solomon Islands as in Oklahoma City or Manhattan. The General Conference in session is the international governing body, shaping the plans, activities, and general policies of the entire world field.

The baptized adult membership of this fast-growing denomination is now 924,822, with only 275,733 living in North America. The Sabbath-school membership, including children, numbers 1,187,-

883. Around the world there are 11,158 Seventh-day Adventist churches and 18,448 Sabbath schools. Salaried workers in 197 countries total 39,159.

A glance around the Civic Auditorium in San Francisco reveals to some degree the secret of the remarkable unity of belief and purpose among the members of this body.

There is, for instance, the exhibit depicting its educational facilities, which comprise over 4,500 schools where denominational beliefs and standards are taught. Of these schools 274 are above elementary level, with 37,000 out of a total of 197,515 students. The system reaches to the graduate level, and includes a theological seminary and an approved medical-dental professional center.

The publishing exhibit shows how Seventh-day Adventists issue their literature from thirty-nine publishing houses in 198 languages. Periodicals total 348, while about seventy-five new books are issued annually. The value of literature sales for 1952 exceeded \$16,000,000.

The medical exhibit calls attention to the fact that Seventh-day Adventists operate 114 hospitals and sanitariums around the world, and sixty-seven clinics. These institutions employ 8,785 individuals. Accredited church medical institutions graduate annually about ninety physicians and 450 nurses. Medical projects include the operation of several leper colonies, mission launches, and "air lift" services in remote areas. The Adventist civil defense program has trained 14,148 first-aid workers.

All these activities, carried on with much personal enthusiasm and sacrifice, tend to keep the Church working in unison. Certainly they evoke amazing loyalty on the part of its members, all of whom practice the tithing system and, in 1953, contributed over \$60,000,000 for the work of the Church. Incidentally, the total tithes and offerings for North America that year exceeded \$47,000,000, or \$181.57 per capita.

But the most important driving force behind this movement is unity of belief in the great fundamentals of the gospel of Jesus Christ. Seventh-day Adventists like to call themselves Bible Christians, and think of themselves as the true successors of the New Testament church founded by the Lord Himself. For this reason they observe the seventh day, or Saturday, and proclaim the certainty and nearness of Christ's coming in glory.





Indicative of the growing interest in religion is this immense crowd gathered in London's Trafalgar Square to hear Evangelist Billy Graham.

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Outstanding theme of this San Francisco Conference is the imminence of the Lord's return. Adventists are convinced that current world events are a clear fulfillment of Bible prophecies relating to the last days of human history, and that the end of the world as we know it today cannot be far distant. Consequently, from this Conference there is going forth to all nations, by voice and pen, by radio and television, the solemn pronouncement, "Behold, thy King cometh!" As the 25,000 persons attending the Conference return to their homes they will take with them a goodly share of 10,000,000 brochures entitled "Minutes to Midnight," designed to awaken men and women everywhere to the solemnity of the times and the approach of the Lord's return.

Here, indeed, is a global enterprise of unusual significance. We believe it deserves the earnest and prayerful consideration of every reader of the *Signs of the Times*.

A. S. M.

## What Is Important?

IN A list of one hundred important events in the history of the world prepared by twenty-eight historians, educators, and journalists Christ's crucifixion is rated as equal in significance to the adoption of the United States Constitution, the use of ether as an anesthetic in surgery, the discovery of the X ray, and the flight of the Wright brothers' airplane. Above these five events stand

thirteen others, the first being Columbus's discovery of America and the second Gutenberg's invention of movable type.

It would be difficult to find a more striking example of the materialistic standards of our age than this declaration by so many influential people that, in their opinion thirteen of man's achievements are more significant than the central fact of the Christian religion.

While we recognize that many discoveries and inventions have contributed immeasurably to human welfare, we should not exalt what man has done above what God has done. Some of man's greatest achievements in bygone centuries are now ruins covered with the dust of the desert. Our present civilization will likewise pass away, but the cross will stand as the eternal symbol of God's love for mankind. Its glory will never dim.

The cross of Calvary gives true perspective to human history. Without it men would have no hope beyond this world. In the day of judgment it will stand supreme above everything else, and all who have not placed it first will realize their mistake too late.

We would like to believe that the twenty-eight historians and educators have expressed merely their own opinion, but we fear that their estimate of what is important will be widely accepted as true. On every hand are evidences that the temporal outweighs the spiritual in the minds of men.

It is natural to regard more highly the things we can see with the eye than those that can be understood only by faith. What we need is the spiritual perception of the great apostle Paul. To some in his day Christ's crucifixion meant little, "but," said he, "we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Corinthians 1:23-25.

If Paul were evaluating the events of history, he would tell us, "The things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:18. He would place "Jesus Christ, and Him crucified" (1 Corinthians 2:2), in the highest place of all; and so will we, if we see ourselves as sinners eternally lost but for His death on the cross.

Why do some men rank the death of Christ as less significant than the discovery of America or the invention of printing? Where does the fault lie? Has the church that bears His name failed to exalt Christ crucified above everything else in the world? Have Christians failed to do this in their lives?

Let us make Him first in our hearts and in the witness we bear to the world.

G. D. U.

## Trembling or Singing?

IN the early days of immigration to the West, a traveler came for the first time in his life to the banks of the mighty Mississippi. There was no bridge; yet he must cross.

It was early winter, and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he *must* reach the other shore. At length, with many fears and infinite caution, he crept out on his hands and knees, thinking thus to distribute his weight as much as possible, and trembled at every sound.

When he had gone in this painful way halfway over, he heard a sound of singing behind him. There in the dusk was a colored man driving a four-horse load of coal across upon the ice and singing as he went!

Many a Christian creeps tremblingly out upon God's promises where another, stronger in faith, goes singing through life upheld by the same word.—*The Ministry*.



# The Church Christ Founded

*Who May Belong to It?*



THREE LIONS

## PREPARED

by HAZEL HARTWELL SIMON

To love our neighbor in these times of stress  
Is to prepare ourselves the best to serve,  
And, should disaster come, as come it may,  
To help the ones in need, with steady nerve.

To have the ministrations they may need,  
The useful things to bind their wounds or lift—  
For hands that serve with knowledge in their touch,  
Present, in troubled times, a priceless gift.

Trained hands and skilled may someday be too few,  
Disaster calls for every willing heart,  
The better then, our task we may perform  
If we have been prepared to do our part.

As Jesus went, the healing Friend of all,  
With tender touch, compassion, and God's grace,  
So we, if trouble come, may minister  
With gentle hands, in our appointed place.

It is not angel service, but our own,  
To bind the wounds where terror sweeps, to ease  
With understanding senses in the touch—  
Christ sees Himself as in "the least of these."

CHRIST did not intend that His work should come to nought. He planned that it should be carried on after His departure from this world. That which He had begun was to be continued and completed by His followers. It would be easy for His teachings to be dissipated and His disciples scattered. Therefore it was necessary for Him to provide some means by which to guard His teachings and to bind His followers together.

Moreover, in unity there is strength. Christ had a great work for His followers to do. He knew they would be opposed and persecuted. As the enemy of all good attempted to destroy Him on the cross, so he would seek to rid the earth of all who would follow Him. Hence they must be bound firmly together in love for Him and in the blessed hope of eternal life in the world to come.

It was with these purposes in mind that Christ instituted what He called "My church." To Peter, who publicly confessed Him to be the Son of God, He said, "Upon this rock I will build My church; and the gates of hell shall not prevail against it." Matthew 16:18.

It is upon the confession that Jesus Christ is the Son of God that the Christian church is founded. Where this confession is repudiated or ignored, the very foundations of the church are shaken.

Christ used a sheepfold to illustrate the church. He is the Chief Shepherd. Those who follow Him are His sheep. The sheep are sheltered in the fold, so they will be kept safe from danger and be saved at last. There is only one entrance to the fold. Jesus said, "I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9.

Baptism was made a prerequisite for entering the church. It is at the time of baptism that public confession of faith in Christ is made. It gives witness to a change in the life brought about by the grace of Christ.



In His commission to the disciples, Christ spoke of the requirements for entrance into His church. He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matthew 28:19, 20.

One must first be taught all the things which Christ commanded. He must then observe them. After that he may be baptized. This is the proper order to follow for all who would be members in the church of Christ. Profession of faith in Christ is not enough. One must live that which Christ taught.

Christ also instituted two ordinances to keep the members in His church steadfast in their Christian experience. Just before His crucifixion He gathered His disciples in an upper room. As He talked with them He realized that everything was not right. There was strife among them as to who should have first place in His favor. This He rebuked, saying:

"Ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." Luke 22:26, 27.

When He had said this, He arose and gave them a needed lesson. Of this we read:

"He riseth from supper, and laid aside His garment; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me." John 13:4-8.

After He had washed their feet, Peter and all the disciples were greatly humbled. To them Jesus said, "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them." Verses 13-17.

Immediately following this service, Jesus instituted the sacred ordinance of the Lord's Supper. As He took the bread which symbolized His broken body He said, "This is My body which is given for you: this do in remembrance of Me." Following this He took the cup, saying, "This cup is the new testament in My blood, which is shed for you." Luke 22:19, 20.

The Communion supper was instituted to keep fresh in the mind of every Christian Christ's sacrifice upon the cross. Each Communion service should find the members of the church confessing their sins, drawing closer to one another and to their Lord Jesus Christ.

Christ also gave authority to the church. He set up rules of discipline by which the church could be kept free from worldly practices and false teachings. To His disciples He said:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and

(Continued on page 13)



#### Widows Increase

There are about 7,500,000 widows in the United States, and the total has been increasing by 100,000 a year, according to the Metropolitan Life Insurance Company. It is reported that by 1960 there may be as many as 8,500,000 widows in the nation. More than one half of the widows are sixty-five or older, two-fifths are forty-five to sixty-four, and one tenth are under forty-five.

#### Oldsters on the Increase

According to the United States Department of Health, Education, and Welfare, Uncle Sam's oldsters over sixty-five now stand at 13,500,000 persons, and are increasing at the rate of 350,000 a year.

#### Forbidden to Proselytize

The Colombian Ministry has forbidden Protestants in that country to proselytize or propagandize outside their places of worship, states *The Watchman-Examiner*. Protestant missionaries are specifically barred from performing any public missionary or educational work except for children of non-Catholic foreigners.

#### History's Greatest Explosion

The volcanic explosion of the Javanese island, Krakatoa, in 1883, is reported to be the greatest explosion in history. According to Michael Bakalar "the blast sent six to ten cubic miles of earth 20,000 feet into the air. The roar was heard distinctly 3,000 miles away, and the waves started by the blast were recorded at London, 8,000 miles away. For two years, the dust-laden atmosphere produced brilliant dawns and sunsets all over the world."

#### Evil Influence

"There has not been a sex murder in the history of the Detroit Police Department in which the killer was not an avid reader of lewd books and magazines," according to the head of Detroit's police censor bureau.

#### Liquor to Indians

An amendment to New Mexico's State constitution permits the sale of alcoholic liquor to Indians according to *The Watchman-Examiner*. Liquor is still illegal on reservations and in pueblos, however, unless Indian councils rule otherwise. A member of one of the largest tribal councils declared: "Even if we are the only people in the United States to do so, we intend to keep the door closed to liquor on our reservations."

#### Good Example

General instructions have been issued by the Indian government to all embassies abroad not to serve alcoholic drinks at official functions, according to Deputy Foreign Minister Anil K. Chanda.

#### Nuns Seek Naturalization

"No less than seventy-one Roman Catholic nuns, who have come into the United States under visitors' visas, are seeking to have Congress pass private benefit bills to permit them to receive full citizenship by naturalization by special act of Congress," according to a well-known Washington correspondent, as reported in *United Evangelical Action*. "Senator Langer, a Roman Catholic, recently engineered the passage of five nun bills through the Senate in a single day."

D. A. W.



# Knowing God

*Are You His Friend?—or Just an Acquaintance?*

by HARRY W. LOWE

SAMUEL TAYLOR COLERIDGE, the eighteenth-century philosopher and poet, had a little son whose knowledge of English would sound precocious were it not for the fact that people in those days had a deeper love for, and knowledge of, their mother tongue than is common today.

A friend called one evening and, during conversation, heard about the boy's school friend, Mary.

"Mary is an acquaintance of yours, is she?" asked the friend.

"No, she is *not* an acquaintance," answered the boy with dignity. "Mary is an *in*acquaintance."

Later, the poet, on thinking of his offspring's words, penned these lines and sent them to his friend:

Though friendships differ endless in degree,

The sorts, methinks, may be reduced to three:

*Acquaintance* many, and *Con*quaintance few,

But for *In*quaintance, I know only two.

That delightful little story yielded two coined words, which, though they have not passed into common usage, deserve our meditation, for they have much meaning in Christian relationships.

Job had acquaintances, but when his prosperity departed, he lamented that "mine acquaintance are verily estranged from me." Job 19:13. When Job's fortunes changed he prayed for his lost friends. They came back, "and all they that had been of his acquaintance before, . . . did eat bread with him in his house." Job 42:11. Such is the superficiality of mere acquaintanceship.

Most of our neighbors are acquaintances. The passing wave of the hand, the morning greeting, the occasional friendly chat—these pleasant things do

much to add to the amenities of life. The man to whom I go each year for advice about my income tax or my travel visas is usually a cordial individual who leaves me feeling thankful for his friendliness. But he will remain an acquaintance—a person whom I shall never get to know intimately.

Even Jesus had various kinds of acquaintance. As He was dying on the cross, we read: "And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things." Luke 23:49. The word for "acquaintance" here is used only twice in the New Testament, both times by Luke, and means just "one known."

Verse 48 speaks of "All the people that came together to that sight." They were the thoughtless rabble, the fringe of the curious crowd. They knew more details about the crucifixion than we know today, but they knew not the Crucified. But "all His acquaintance, and the women"—they were closer to Him. They had been "with Him." They were the "conquaintances" whose knowledge of the facts had turned to the insight of faith in Christ Jesus.

## *Growing in Knowledge*

That there are degrees in our relationships with Christ is clear from such passages as this in John 17:3: "And this is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou hast sent." (R.S.V.) The verb "to know" implies a knowledge progressively acquired.

Christians must grow in their knowledge of God. The author of Hebrews chided some static Christians in these words: "For when . . . ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as



STANLEY HALL

have need of milk, and not of strong meat." Chapter 5:12.

We might instance those two disappointed disciples on the Emmaus road. To the Stranger who joined them they told the facts of the crucifixion and their hopes that the Crucified One might have been the Redeemer—but after their eyes had been opened and the Stranger had gone they said, "Did not our heart burn within us, while He talked with us by the way?" Luke 24:32. Henceforth their knowledge was alive in a burning heart, and they helped to set the world afire with the knowledge of God.

## *Closer Union With Christ*

The apostle Paul grasped this great question of vital, growing relationship with Christ. We are saved, he said, by "the glory of His grace, wherein He hath made us accepted in the beloved. In

(Continued on page 14)



*The Priceless Value  
of Good Books  
for You  
and Your Children*

by  
CHARLES L.  
PADDOCK



STANLEY HELL

# Building a Home Library

I ALMOST missed my train in Washington, D. C., one evening because I wanted to see the king of Greece. He was to pass my hotel at a certain time, and so with thousands of others I stood on the sidewalk waiting for this gentleman of royal blood to pass by. I watched and waited, jostled by the crowd, just to get a glimpse of royalty.

We like to meet or to see great people. We like to tell of shaking hands with some well-known person. One morning recently I boarded a train in Glendale, California. A group from Hollywood was there filming a picture which required a train and a station in the foreground. People were so excited just to see in person a couple of famous movie actors.

You would get quite a thrill if President and Mrs. Eisenhower should spend an evening in your home, I am sure. You would be glad for your children to meet them.

I have wished so many times I might have known Lincoln, that I could have heard him speak, could have talked to him and felt the magnetism of his personality.

I could name a long list of men and women I wish I could have known personally. This list would include David Livingston, Thomas Edison, General Robert E. Lee, Helen Keller, Fanny Crosby, Henry Wadsworth

Longfellow, Edgar A. Guest. What a privilege it would have been to associate with Benjamin Franklin, Thomas Jefferson, Booker T. Washington, George Washington Carver, General Bramwell Booth, Martin Luther, John Wesley, Dwight L. Moody, Clara Barton, Joan of Arc, and hundreds of others.

We can, if we will, mingle with the great and good of all time right in our own homes. Our children can know them intimately and be inspired, uplifted by them. "How?" you ask. By reading books; books of biography, history, travel. There are thousands from which to choose.

When in my teens, I had the privilege of associating for a few weeks with a dynamic Christian physician. He was a man of God, a man of action, a man who lived for others. He thrilled me. I am so thankful for those few weeks with him. What inspiration, blessing, and uplift we may enjoy every day if we choose the right kind of books for our homes! Missionaries, explorers, scientists, philanthropists, inventors, may be our guests. And by means of books we may travel to the ends of the earth if we tire of the confines of our home.

It is the duty of parents to provide good books for the family. Someone has said that "a home without books is like a house without windows." Building a library in the home is a very definite and

serious responsibility. The books in the home may determine the future of your boys and girls. As the food on our tables helps to determine the health of the family, so the books in our library may determine the character of the family. The trend of many a life for good or evil has been determined by reading just one book.

The mother of Henry Clay earned her living for a time over a wash tub. But she saved her hard-earned pennies and bought books which brought to her son in his formative years the inspiration of the world's greatest minds. He was denied the privilege of a formal education; but through his mother's sacrifices and encouragement, he associated with the leaders of the world.

David Livingston used his first week's wage to buy a book. The impression that caused him to give his life to Africa came quite largely through reading good books.

All during his busy life Theodore Roosevelt endeavored to find time to read one good book every day. When on a trip he usually carried a small library with him.

Daniel Webster said, "If there is anything in my style or thought to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

Lincoln might have been just a day



laborer in Illinois had he not had contact with good books in the formative years of his life. As a boy he walked twenty miles to borrow a book after he had read all the books in his library, the *Bible*, *The Pilgrim's Progress*, a history of the United States, a life of Washington, and one or two others.

Every home can have its library. It need not be an expensive project. We may buy just one book at a time if we are short of funds. As the books are read, we may add another and another.

It is not an easy task to choose just the right books. Many who read these lines may live in the country, or in small towns where it is not possible to find an assortment of books for sale. The presses of the world are pouring out a constant stream of books. None of us would have the time to read the best of these volumes. So we ought to choose only the very best, the cream of the thousands of books being published. We must sort, and cull, and examine until we are sure we have books that are really worthwhile.

First of all, find the best publishers. A number of publishing houses print only good books. Some print anything which will sell. They print to make money. A few print only books which will be a blessing. The publishers of the *Signs of the Times* print only the very best books. These books are character building.

We are careful of the people we invite into our homes. So we must be careful of the books we bring into our homes to stay, to live with our children. They will read these books again and again. Whether we buy a few books or many, we should think of the interests, the talents, the tastes, the hobbies of the different members of our families. We should think of the course we want them to take.

You will want books on travel and adventure. *Glory of the Stars* will take the family to other worlds and inspire faith in God as the Creator. *Kado* is the story of a little boy in far-off India. *Gold, Silver, and Spice* tells of the search for gold, spice, and other wealth in Central and South America.

For inspirational reading we would recommend to youth *Highways to Happiness*. There are so many books on biographies. Choose the great men and women you want in your home, and then find the book on the life of Lincoln, Edison, Lindbergh, Wesley, Moody, Ford, or others. One book I read in my youth I shall never forget. I think every young person should read it, *Ann of Ava*.

Every normal child likes to go places,

to travel. There are so many books on travel today. Books will take us by air, by boat, by train, by car, by dog sled to the most unusual places.

When the children are small they should have a little bookcase of their own, or a shelf in the family library. It should not be too high from the floor, so the children can get their books easily and put them back. They should be encouraged to read them and take care of them. Most juvenile problems will vanish if the boys and girls learn to read good books.

Of course, the Bible should be in the library. Every member of the family should have a Bible of his own. For the children the Bible may have colored illustrations, large type, a cheerful binding. When I was a child, we had a very large family Bible beautifully illustrated.



## ABOUT BOOKS

The point is not that men should have many books, but that they should have the right ones, and that they should use those that they have.—John Morley (1838).

Books are our most steadfast friends. . . . They summon us away from our narrow life to their greatness; from our ignorance to their wisdom.—Theodore T. Munger (1830).

Read the most useful books, and that regularly, and constantly.—John Wesley (1703-91).

The first time I read an excellent book it is to me just as if I had gained a new friend.—Oliver Goldsmith (1728-74).

The books which help you most are those which make you think the most. The hardest way of learning is by easy reading.—Theodore Parker (1810-60).

Employ your time in improving yourself by other men's writings: so shall you come easily by that for which others have labored so hard.—Socrates (470-399 B.C.).

Have but few books, but let them be well chosen and well read, whether on religious or civil subjects.—William Penn (1644-1718).

I spent hour after hour looking at the pictures in that Bible.

A good dictionary is a must in any bookcase. Then today there are sets of books such as encyclopedias which contain a wealth of general knowledge. Some good ones are available for the boys and girls also.

Of course, you will want some books which tell the Bible story in the language of the children, books which are illustrated profusely. I think of a set called *Bible Pageant* which is a living story of the Bible for boys and girls of today. There are five books in this set. In the last book some of the heroes of later years march in review—John Knox, John Wesley, David Livingston, and others.

We would suggest some books on the life of Christ. *Child's Storybook of Jesus* for tiny tots, and *The Story of Jesus* for older boys and girls. For youth we would recommend heartily a life of Christ, *Shiloh, the Man of Nazareth*. This is a very interesting and inspiring book. For adults there is no better book than *Desire of Ages* on the life and work of Christ. It is one of the world's masterpieces.

Character-building stories should be in every library. We can recommend to you Uncle Arthur's *Bedtime Stories*, a set of five books which teach courtesy, kindness, obedience, and practical lessons for every day. Millions of these books have been sold. *The Children's Hour With Uncle Arthur* is another set of books, much like *Bedtime Stories*, but for children just a bit older. For adult reading we would recommend *Thoughts From the Mount of Blessing* and *Christ's Object Lessons*.

The library will not be complete without books on nature and animals. For the tiny tots we recommend *Pokey, the Runaway Bear*; *Sinbad the Gorilla*; *Doodles*, a queer little animal; *Susan and Little Black Boy*, the story of a little girl and her pony; *Paddy*, a dog story. For juniors *Old Homestead Tales*, a series of books on nature, will prove interesting and educational.

Books on health and the care of the body are essential. We would recommend *New Modern Medical Counselor*, a book written by a number of specialists in language the layman can understand. It tells how to keep well, what to do in emergencies, et cetera. It also contains a long index of symptoms. *Health and Happiness* is another very timely book by a physician. *Guardian of Health* is a new medical book for the home, but smaller.

If there are boys and girls in the home

(Continued on page 15)



# Light in the Valley

by R. E. FINNEY, Jr.



## CHAPTER I. A STRANGER COMES TO TOWN

"I HEAR there's a new preacher comin' to town; eh, Silas?" Joe Stone lived on the news of the town. Now he was afraid he was missing something, and he had crossed the street as fast as his one good leg and his peg would carry him.

"Guess so, Joe." Silas was a weather-beaten old lumberjack who had grown too old for the woods and was now living in his neat three-room cottage near the center of town. He had never married, but no woman could have kept his clothes or the house cleaner. Contrary to the general practice of lumberjacks he had saved his money wisely and, since his wants were small, had lived in complete independence. He was highly respected in the community and had a voice in most of its goings on.

"Is it true that you've rented him the lodge hall?" Joe asked.

"Yes. He came up here last week. Saw me and some more of the committee about using that lower room we used to rent for a store. Couldn't see any harm in it, so we told him to go ahead."

"How much you chargin' him?" Joe wanted to make sure that no one would know any more about this affair than he did.

"Nothing. We can't rent it out anyway."

"H'm. Going to start a church, you reckon, Silas?"

"Don't know. Didn't ask him." Silas hitched up under one arm the bundle he was carrying and moved down the wooden sidewalk anxious to get away from Joe, whose inquisitive ways always

annoyed Silas—a man of few words and little curiosity so far as the affairs of others were concerned.

It was January, but it was not cold. In this part of Idaho the mild winds from the Pacific contend with the frigid blasts from the Rocky Mountains and the continental divide. Snow seldom lasts long. It either melts in a chinook or the rain sweeps in from the coast and washes it into the creeks and rivers. Mostly, winter is damp, somewhat foggy, and cloudy.

Hampton is situated in a narrow mountain valley that runs north and south between the big foothills that break into the higher mountains that are really a part of the Pacific Coast Ranges of the great Northwest. The Rapid River runs down the valley—not much more than a creek of good size at its upper end, but gathering size and authority rapidly in the hundred-odd miles it flows before emptying into one of the branches of the Columbia River system. In the old days there was a log drive down the Rapid each spring when the high water came, but now the logs were being taken out by train and truck.

At one time Hampton had been a rip-roaring logging camp town. That was when the floor of the valley and the lower slopes of the hills were being logged off. Those were the days of ruthless stripping of the forest. The loggers were the riffraff of the country and they worked and lived dangerously and hard under primitive conditions. Even if a man survived and was not crippled or killed in a logging accident, his days as

a logger were not ordinarily long. Exposure, liquor, and backbreaking work made his useful life in the woods a short one. Joe Stone lost his leg in a logging accident in this same valley, as he would tell anyone who would listen to him.

When the lower part of the valley was logged off, the camp was torn down and the loggers left the place to become almost a ghost town, like many another logging and mining town of the Far West. But there was a fertile strip along the river, and the valley climate was good, so a few of the loggers had quit the camp and cleared little ranches. Others had managed to find pockets of timber that had been too small for the big outfit to bother with and had set up small mills where they eked out a living sawing lumber. These people kept Hampton from dying.

Twenty years went by, and then there was a renaissance in Hampton. During the latter years bulldozers and logging trucks were developed to the point where the logging business was being revolutionized. It was no longer necessary to find timber close enough to a railroad so that it could be driven down a river or skidded down a mountainside to the rail side. With bulldozers, logging roads could be hacked out of the hillsides and made smooth enough so that huge logging trucks could bring the logs down from away back in the hills. The giant "cats" could climb the steepest mountains and make their skidway as they went. On the mountainsides they could hook onto the great logs and could bring them, half rolling, half sliding, down



to the loading landings, where the "jammers" could load the trucks. On a downhill run the trucks carried more than a carload of logs at a trip.

So Hampton was rejuvenated. A new logging outfit came into the valley and established its camp about ten miles out of town, up in the hills. A fine smooth logging road was built back into the hills and about a hundred loggers, "cat skimmers," "high-loaders," and "jammer operators" came to town. Some lived in town, for that was where their work would be. The rest lived at the camp and ordinarily came to town only on Saturday nights.

It was not like the old days. This logging operation proceeded in a more orderly fashion and on a smaller scale. The logging trains left every day for the city's sawmills, so that there was not the peak of feverish activity that had once prevailed at drive time in the spring. Weather permitting, operations continued the year round, where before the work had been seasonal.

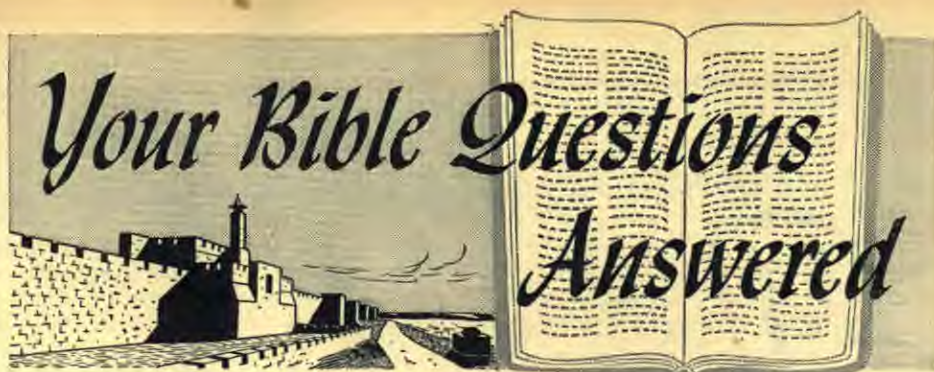
Still, the character of the workers was somewhat as it had always been. The loggers still lived rough lives, although they were much better taken care of than in the old days. But outdoor work of a rough nature attracts a certain type of men whose lives reflect the work that they do. Moreover, by the time the new camp had come to Hampton, prohibition was a thing of the past and there were five saloons in the town. Saturday nights were likely to be noisy.

The people of Hampton were not overly religious. There was a small Episcopal chapel where Communion was celebrated once a month. The only other church of much size was the Baptist church, and to it almost all of the church-going folks went. The minister was an elderly man who had been with his flock for more than a decade and who intended to end his days in Hampton.

A walk up Main Street would have revealed, in addition to the five saloons, two groceries, a half dozen small service stations,—two of them in connection with repair shops,—and a community hall where club meetings and dances were held. At the end of the street stood the lodge hall that Joe had been inquiring about. The lodge met above, and the ground floor had at one time housed a grocery; but with the decline of Hampton's logging prosperity, the store had been closed, and no one had opened it again when logging came back to the Rapid River valley.

The lodge building committee had

(Continued on page 15)



## SILVER CORD AND GOLDEN BOWL

Please explain Ecclesiastes 12:6, 7. Here it looks as if one's soul goes back to God at death.

Mrs. N. R. C.

To get the whole word picture, one should begin reading at verse 1. The passage is a highly figurative description of the end of man's life. We quote verses 6 and 7: "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Commentators have interpreted the symbols in terms of the human body: the grinders as the teeth, the windows as the eyes, the doors as the lips, the golden bowl as the skull, the silver cord as the spinal cord, the broken pitcher as the lungs, the broken wheel as the failing heart, etc.

Another suggestion is that the golden bowl represents an ancient oil-burning lamp (Zechariah 4:2, 3), and the silver cord that by which it hung from a ceiling. When the cord breaks, the lamp falls and is broken, the oil is lost, and the flame goes out. Gold and silver could symbolize the preciousness of all that goes to make up human life. The broken pitcher could lift and carry no more water from the spring, and the broken wheel could no longer draw water from the cistern. Both are appropriate pictures of the end of an active and useful life. We think it is sufficient, however, to see in the multiplied imagery simply the general failure of all the life processes as they wax old, slow down, and finally cease.

Verse 7 brings to view the opposite of what occurred when God breathed into man's nostrils the breath of life and man became a living soul. Genesis 2:7. When God withdraws breath, man dies. "Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust." Psalm 104:29. In this scripture the word translated "breath" (Hebrew, *ruach*) is translated "spirit" in Ecclesiastes 12:7. The breath is essential to the life both of man and of animals. See Genesis 6:17; 7:15, 22; Ecclesiastes 3:19. The same Hebrew word sometimes is translated "wind." Ecclesiastes 1:6; 11:4.

There is nothing either stated or implied in Ecclesiastes 12:7 concerning an immortal soul or spirit. We must go to other scriptures to find our hope of immortality.

C. D. U.

## SOCIAL GOSPEL

What is meant by the social gospel?

J. C. O.

Social gospel is the name of a movement among religious people that places the principal emphasis on the church's responsibility to improve social, economic, and political conditions in the world. Advocates of the social gospel make secondary the first mission of the church, which is to preach the gospel of salvation from sin. In their eagerness to make the world a good place, they minimize the Christian hope of a better world hereafter.

Alleviating suffering and righting wrongs should not be neglected, for Christ commends those who feed the hungry, shelter the homeless, clothe the naked, and visit the sick and the imprisoned (Matthew 25:34-36); but this work should be only a part of the greater work of the church, which is to tell men that they are lost in sin and point them to Jesus Christ, the Saviour from sin.

C. D. U.

## SEVEN WOMEN AND ONE MAN

Please explain Isaiah 4:1. Who are represented by the seven women and one man?

M. L. C.

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." This verse belongs with the last verses of chapter 3. There were no chapter divisions in the prophet's book as he wrote it.

Chapter 3 is a prophecy of destruction to come upon Judah and Jerusalem for their sins. Most of the men will be killed. Verse 25. Only in the way described will the women be able to have husbands at all. They will not ask for a husband's support, but only his name, so that they will not have the humiliation of being unmarried and childless. In Bible times it was considered a great reproach to a woman of marriageable age not to be married.

This prophecy is interpreted by some to forecast a time when seven women—in symbolic prophecy, churches—will want nothing more of Christ's than His name. They will go their own worldly ways—wear their own apparel of human righteousness instead of Christ's robe of righteousness and eat their own spiritually impoverished food in preference to the bread of life.

C. D. U.



# Flying Words

by NINA M. MUNSON

Boys flying kites haul in their white-winged birds;  
You can't do that when you're flying words.

—Will Carleton.

WE NOD our heads in agreement with the truthfulness of this familiar rhyme, then lose its significance in the first capricious wind that catches us off guard. Flying words, not always white-winged, but jet-propelled, leave a trail behind them that only time or eternity can dissipate.

Jet propulsion is a wonderful invention for airplanes, but when it is the force behind words, how devastating the results can be!

This sad world needs more people who *think* before they speak, and more people who know how to deal with those persons who *don't think* before they speak or who take pride in the needle-pointed repartee.

Not long ago a victim of a vitriolic remark, feeling upset and resentful, chanced to meet a friend to whom she related the disturbing incident. The friend listened with motherly interest, then raised her arm in a vigorous motion as if to push something offensive away from her ear. "It was never said," she smiled. "Just think that it was *never* said!"

What a perfect blockade against unkind words! Its possibilities are almost limitless. Think how effectively it could ward off the unhealthy urge to retaliate! What would become of that subtle troublemaker—gossip—if at the "port of en-

try" it ran into the impenetrable barrier, "It was never said!"

The gift of speech was bestowed upon man at his creation, but the "little member" created to make this blessing possible is too often out of control. We are told that "the tongue is a fire, a world of iniquity," and that it can be tamed by no man. James 3:6, 7. Only through the help of the Creator can we win victory over this intractable member.

As we think, so do we speak. In other words, we gravitate toward our thoughts. Too often those thoughts dive-bomb earthward, but victory over this very human tendency is not impossible.

A chaplain was speaking to a group of medical students. Said he, "When the Holy Spirit takes charge of a man's life, it washes bitterness out of the mouth and takes the green out of the eye."

When we are tempted to speak "great, swelling words," it will help us to get a tighter grip on that "kite string" if we remember, "For by thy words thou shalt

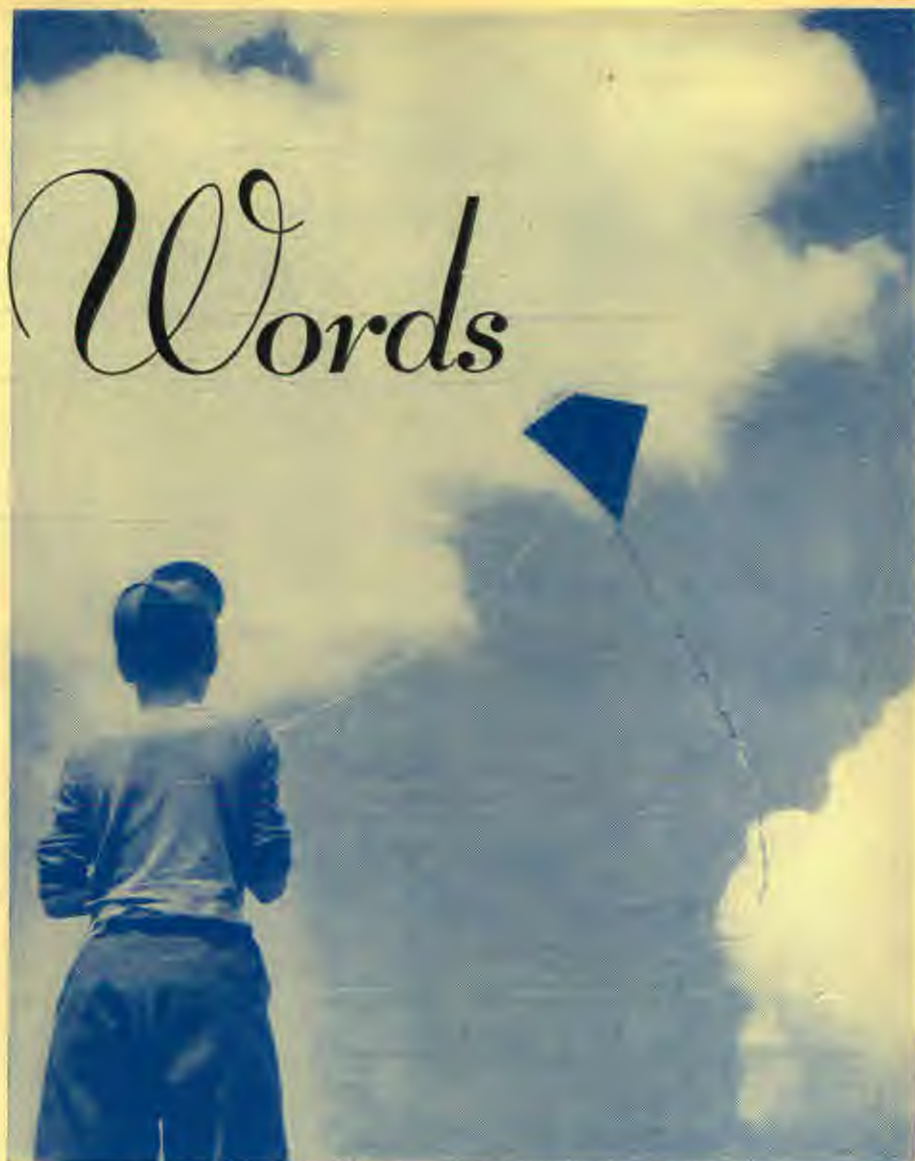
be justified, and by thy words thou shalt be condemned." Matthew 12:37.

How carefully, gently, we handle the petals of flowers lest we injure them and they die. Should we be less considerate of our fellow men, created in the image of God?

Just as we cannot do a kindness without some of it rubbing off on ourselves, so a matching blot remains upon our personality and character for every rough-edged word that we thrust at a fellow worker, a friend, a neighbor, or —of all people—a loved one.

There come to mind two weapons, the use of which will assure a victorious warfare on flying words. First, "It was never said," and second, "He that ruleth his spirit" is greater "than he that taketh a city." Proverbs 16:32.

THE happiness of your life depends upon the quality of your thoughts; therefore guard accordingly.—Marcus Aurelius.



LUOMA



## True Greatness

by AURELIA DALRYMPLE-SMITH

ONE of the great names of antiquity is that of Alexander the Great, famous conqueror of the world. It is said that he wept because there were no more nations to conquer.

Three centuries after Alexander died in a drunken revel, Jesus of Nazareth was born in Bethlehem. This Man was also to take His place with the immortals. But how different His circumstances! From lowly birth He grew into young manhood to become a traveling preacher who taught people about God.

Whereas Alexander was a leader of armies, Jesus had only twelve men who went about with Him. Kingdoms trembled when Alexander spoke; Jesus said, "Suffer the little children to come unto Me."

Jesus was scorned by the leaders in Judea and was unknown in Rome, then capital of the world. Almost all of His contemporaries would have laughed had anyone suggested that He would become the greatest Man of all time. Even His disciples might have felt that such a suggestion would be going too far. When He walked the earth, Jesus did not even have a place to lay His head. Finally He was crucified between two thieves.

Jesus and Alexander both spent just thirty-three years on this earth. Each was undeniably great—but with a difference. Today Alexander is little known outside of history books. Very few, however, have not heard of Jesus.

Both Jesus and Alexander are examples of greatness, but what a gulf there is between them! Alexander cared only about himself. His goal was his own glorification. Jesus cared only for others. His goal was their salvation.

Somehow the life of Alexander seems so insignificant when compared to that of Christ. When Alexander died his lifework was over. When Jesus was crucified He rose from the dead to be the Redeemer and Friend of millions through all eternity.

If we would be truly great we will follow the footsteps of the lowly Man of Nazareth.

No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unforgotten and unforgiven sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.—E. G. White.



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## Church Christ Founded

(Continued from page 6)

whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." Matthew 18:15-20.

Thus the church has power both to receive members into its midst and to dismiss them because of grievous sins or apostasy of which they may not repent. Whatever the members do in agreement under the guidance of the Scriptures and the Holy Spirit, God in heaven will accept as having been done by Himself.

Christ said the Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

And again He said, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. In another place He declared, "Thy word is truth." John 17:17.

So long as the church allows the Holy Spirit to work in its midst and the word of truth to dictate its actions, just so long will Christ recognize that church as His church.

One day Christ's church on earth will be transferred to heaven. He tells of the great gathering of His saints at the last day in these graphic words:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they

shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31.

Who are these elect of whom Christ speaks? They are the true members of His church. Not all who have their names on the rolls of nominally Christian churches are among this elect. Far too many merely make a profession of Christianity, but experience little of it in their daily lives. Only those who adhere closely to the teachings of the Lord Jesus Christ, who daily confess their sins to Him, and who seek constantly to live in accordance with His will, will finally be found among the chosen who shall be gathered into the church above.

Christ warned that "many are called, but few are chosen." Matthew 22:14. Sad to say, too many enter His church in a formal manner, but are like those of whom the Bible speaks as "having a form of godliness, but denying the power thereof." 2 Timothy 3:5.

Thinking of this, Christ once asked the question: "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. No wonder He warned His disciples in these words:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. Only thus may we be among that happy number who shall make up the church triumphant.





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## Knowing God

(Continued from page 7)

whom we have redemption." Ephesians 1:6, 7.

To him the glorious gospel which so mightily impressed the Gentile world of his day was "Christ in you, the hope of glory." Colossians 1:27. Believers are to "grow up into Him in all things, which is the head, even Christ" (Ephesians 4:15), which growth was taught by Peter and the other apostles: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). It was this same Paul, who, never satisfied with his present attainments and relationships, uttered the clarion call which aroused the church. "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14.

The story of every great man of God illustrates this growing nearness to Christ, not the least among them being John Bunyan, whose tercentenary was celebrated last year. When he spoke of his surrender to God and his work for men, he said, "The Lord did lead me to begin where His Word begins with sinners, that is to condemn all flesh. . . . I preached what I felt, what I smartingly did feel."

Do we feel "smartingly" this deep conviction of sin today? If we do, we shall surely follow on to Bunyan's next step: "After which the Lord came in upon my soul with some sure peace and comfort through Christ." Is that not one of the things so sorely needed by tempest-tossed men and women today—peace and comfort because Christ is in the heart? Bunyan's third stage is thus expressed: "After this, God let me into something of the mystery of union with Christ." He had become an "inquiet-ance."

After this came Bunyan's twelve years in old Bedford jail. But what mattered the jail to a man in whose heart Christ was enshrined? What mattered the threats of the world to the man in whose heart Christ was so real that he could say, "For to me to live is Christ, and to die is gain"? Philippians 1:21. Life meant Christ in the heart, death meant resurrection to life with Christ in person. So it was with Bunyan. He went to prison with Christ in his heart, and there conceived his masterpiece, *The Pilgrim's Progress*, and actually wrote part of it there.



What meager men we Christians so often are today! We grovel in matters of minor import, while a world is dying all around us for want of the Christ we are supposed to know deeply as the Lord and Master of life!

Rise up, O men of God,  
Have done with lesser things;  
Give heart, and mind, and soul, and  
strength  
To serve the King of kings.

## Light in the Valley

(Continued from page 11)

agreed to let the new preacher use this old storeroom.

Even today in the frontier-type towns of the West it is not considered the best of etiquette to ask a man about his past or his intentions; you either accept him at face value, or you do not accept him at all. Therefore it is not surprising that Silas and the committee did not ask the preacher what he intended to do in Hampton, or what church he represented. He looked all right to the committee. Where he had come from, and what he intended to do were considered his business and not to be inquired into.

This is not to say that there was no interest on the part of the people of the town in what was going to happen. There was intense interest. After all, not much happened in Hampton, ordinarily. The moving-picture theater was open only three nights a week. Excitement was at a premium, so that while the townspeople scrupulously refrained from appearing to pry into the minister's affairs, his every move was carefully noted and with much interest.

"He's got a helper," Maria Sibley told her nearest neighbor over the fence one Thursday afternoon about a week after the lodge had let it be known that they had let the hall. "He is a youngish fellow, too. Broad-beamed, and he walks like a sailor."

"Uh-huh. I saw him—and his wife and little girl, in the post office. And you know what? That preacher and this helper-fellow have been scrubbing the daylight out of that hall. And they've painted the whole inside of it, I've been told. Done it all themselves, too!"

"Good enough," said Maria. "I like to see a preacher that's not afraid of gettin' his hands dirty. Say, Miz' Hall, you don't know *when* they're opening up do you?"

"No, I don't. I don't even know whether they will invite anyone to come. I guess we'll find out if they do; this town generally finds out everything," said Mrs. Hall, smiling.

"The preacher has rented a one-room cabin back of Best's garage, Mrs. Best told me, and his helper and his wife took one of the tourist cabins up the draw," Maria said. "They do all look like nice folks, don't they?"

It was not an hour after the foregoing conversation that Joe Stone, stumping along Main Street, met an excited small boy who shot past him at top speed and without slowing his gait said, "Han'bill for ya, Mister Stone," thrusting a bright-colored paper into his hand.

Holding the handbill at arm's length—for he was without his reading glasses—Joe saw the pictures of both the preacher and his helper. And in bold type he read, "Hear an important sermon Sunday night at the Lodge Hall on Main Street, on the subject, THE COMING WORLD DICTATOR!"

"The—Coming—World—Dictator," Joe slowly read the handbill. "I've sure got to go and hear this," he promised himself.

(Continued next week)

## God's Trumpet Call

Too often we are afraid to be first in anything. We are perfectly willing to follow along if someone else will lead, but for us to make the first move takes too much courage. I think this is the most serious criticism that can be used against a church and against Christians. We have become so timid that we let the market place set the pace. We are frightened to death to be pioneers as our fathers were, taking this gospel of ours into new relationships. We are frightened lest we make Jesus too relevant somewhere, and we hold back until others move and then timidly follow afar off. The word of God becomes a mere echo instead of a trumpet call. This is the thing we must fear. For when everything looks as if it is against us, then we must be willing to move first.—Gerald Kennedy.

## Building a Home Library

(Continued from page 9)

there should be such books as *On Becoming a Man* and *On Becoming a Woman* by Doctor Harold Shryock.

Most children love animals. For the tiny tots you might choose *Animal Heroes*, *Troubles Goes Traveling*, *Troubles Gets Lost*, *Our Dog Friends*, *Caw Caw, the Crow*, and *Pestiferous Pets*.

There is one wonderful book I would recommend to anyone wanting to choose the best in reading. It is written by J. D. Snider, and the title is *I Love Books*. You will read this book again and again, and it will prove a most valuable guide in choosing only the very best. This may be had in several different bindings, beginning as low as \$2.

I have perhaps written more now than I should, but I have only barely touched this important subject of building a library. Should you wish further information, address a letter to Home Library, *Signs of the Times*, Mountain View, California. A catalogue of excellent books will be sent you without any charge or obligation.

EIGHTEEN hundred years have passed away since Jesus Christ appeared upon this earth to redeem a fallen race from sin and death, and to open a never-ceasing fountain of righteousness and life. The noblest and best of men under every clime hold Him not only in the purest affection and the profoundest gratitude, but in divine adoration and worship.

His name is above every name that can be named in heaven or on earth, and the only one whereby the sinner can be saved. He is Immanuel, God with us, the eternal Word become flesh; very God and very man in the undivided person; the author of a new creation; the way, the truth, and the life, the Prophet, the Priest, the King of a regenerated humanity, the Saviour of the world. Blessed is he who from the heart believes that Jesus is the Son of God and the foundation of salvation.—Philip Schaff.

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# God Means What He Says

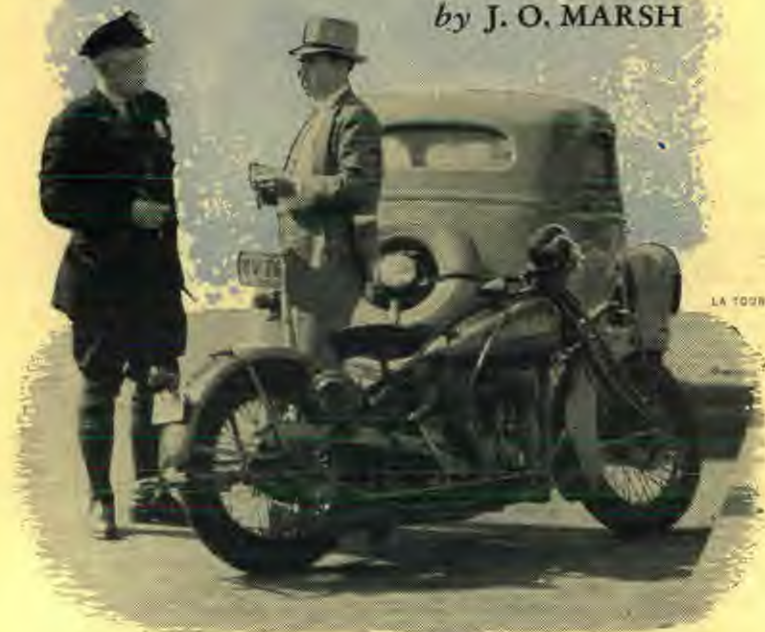
7

HERE he was, at the side of the road. The highway officer was writing out a ticket for traffic violation. The driver, a middle-aged man, was trying his best to convince the officer that the slight violation was of no great consequence, but to no avail. The ticket was written out, and the driver had to appear in court to answer the charge.

Human beings are like that. They do not realize that obedience to laws is important. They violate a little here and transgress a bit there, and think no harm can come from their disobedience.

The Bible record is brief, but clear, in regard to the results of sin. In the third chapter of Genesis we are told that the Lord God drove man from the garden.

by J. O. MARSH



It is very likely that, when Adam and Eve found themselves on the outside and realized that they had lost their home, they had some sad meditations. If Eve had only known the dire results of her disobedience, she surely would not have been so ready to put forth her hand and partake of the forbidden fruit.

But the loss of their home was not all. It was only the beginning of their trouble. In a few years they were forced to bear the humiliation of knowing that their elder son was a murderer. Their younger son was the victim. Following this terrible experience, others multiplied sorrow to their guilty and condemned hearts. These parents lived for hundreds of years and witnessed the growing wickedness and violence throughout the world. Yet it was all the result of one wrong act—a direct disobedience of God's command. The Scriptural truth, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25), had proved itself a thousandfold.

The instance of the twin brothers Jacob and Esau, as recorded in Genesis 25, brings us another great lesson. Esau was careless and impatient of the restraint imposed on him through the birthright. In a moment of impatience he sold the prized possession for a mess of pottage. The record says, "Thus Esau despised his birthright."

However, the story does not end there. Days passed. Probably it was several years later before he realized the magnitude of his loss. In the epistle to the Hebrews we read, "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Hebrews 12:17.

We cannot trifle with God. He means what He says. And while He loves the human family with a great and everlasting love, He will not excuse sin. True, He will pardon those who come to Him confessing and forsaking their sin (Proverbs 28:13), but He will not sanction a continuance in sin. The great gulf occasioned by sin, between God and man, was bridged by Jesus Christ. All past sins are put away from the one who is willing to receive the redemption that is in Christ Jesus. See Romans 3:24, 25. Yet past living in sin must be renounced; new and different living must begin. We must say with the apostle Paul, "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.

The Lord's wish for His people of old is recorded in Deuteronomy 5:29: "O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!"

His wish is the same for His people today. It will be fulfilled as they yield their hearts to Him and allow Christ Jesus to live His perfect life of obedience in them.

There is no substitute for obedience. Violation of God's Law will bring disastrous results here and hereafter.