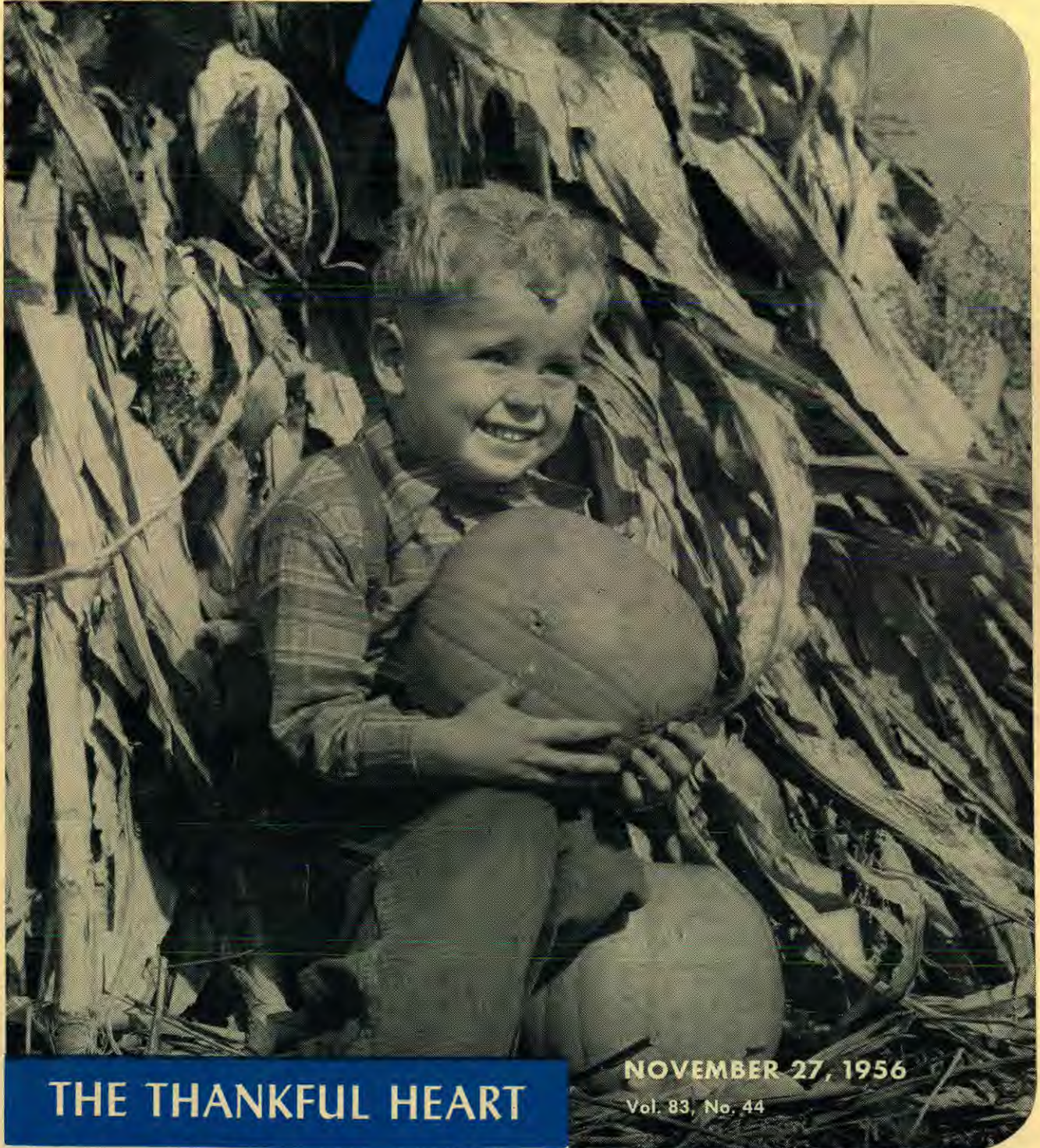


Signs

OF THE
TIMES



THE THANKFUL HEART

NOVEMBER 27, 1956

Vol. 83, No. 44

ROBERTS

Signs

of the TIMES

Nov. 27,
1956

The World's Prophetic Weekly

Editor ARTHUR S. MAXWELL
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REGULAR FEATURE

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Letters to the Editor

Signs on Cyprus

DEAR SIR:

Here in Cyprus I found a 1953 issue of the *Signs of the Times*. I am a British soldier stationed here. I should be glad to have other copies of the *Signs*. One sees so much sin, and true, saved Christians are few and far between; so I would ask you to pray to our heavenly Father to keep the light ever glowing in the hearts of such people as myself. It is a grand feeling to be able to go on patrol and know that my Saviour is ever with me. T. J. Cyprus.

Baptist Reader

DEAR SIR:

A friend had the *Signs of the Times* sent to me, and I have enjoyed every issue. No one will ever realize the blessing the paper has been to me. Every message is inspiring and will cause anyone to live closer to God. I am enclosing my renewal as I don't want to miss an issue. I am a member of the Baptist Church, and am looking forward to meeting you in our heavenly home. Mrs. R. C. L. Lake Charles, Louisiana.

Inside the Wrapper

DEAR SIR:

Someone sent the *Signs of the Times* to me, and, because I subscribed for many magazines, I didn't pay much attention to it at first. Then one day I tore off the wrapper and began to read the first article in the paper, and continued to read till I had finished the last page. Since that time I have found many inspirational articles in the *Signs*, and the new health series interests me a great deal. I am reordering for two years. Mrs. A. L. B. Ellsworth, Minnesota.

Out of a Wastepaper Basket

DEAR SIR:

Enclosed is my check in renewal of the *Signs of the Times*. I do not want to miss any issue. I accidentally picked up a copy of the paper three years ago in the wastebasket at the post office and brought it home to read. I wrote asking for the Bible Course, and for three years have been receiving the lessons, and been greatly pleased and enlightened by them. I have just completed the lessons on Daniel, and they have helped me to understand this book as never before. The more I read your paper and study the Bible lessons, the clearer the Bible is to me. I am thankful for the wonderful spiritual uplift and blessing I have received. J. A. M. Brownwood, Texas.

OUR COVER

This happy harvest scene reminds us that Thanksgiving Day has come around once again. While the world is filled with trouble on every side, if we would but take time to count our blessings we would discover that they far outnumber our sorrows. See "The Thankful Heart," by Nicholas Blackwell, on page 6 of this issue; also, "The Response of a Grateful Heart," on page 5, and "Thankful for Clean Sheets," on page 16.

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In the Navy's newest electronic miracle, the Universal Submarine Simulator, students run the gamut of submarine operating conditions before they ever step aboard one of the Navy's undersea vessels. The operator can duplicate sea conditions from dead calm to hurricane force.



French General Marie Michel Gouraud recently distributed arms to loyal Arabs in the village of Agourir, Algeria. The weapons are intended to help the peasants to defend themselves against the rebels.



Part of a southbound convoy on its way to Suez seen from aboard a northbound ship in a convoy to Port Said, as traffic continued through Canal despite the recent walkout of British and French employees.

PHOTOS: UNITED PRESS

the flight of **TIME**



Dream Come True

LONG centuries ago the apostle John saw in vision a great globe-encircling work which would mark the completion of Christ's promise that the "gospel of the kingdom" would be preached in all the world as "a witness unto all nations" before His return in glory.

"I saw another angel fly in the midst of heaven," he said, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:6, 7.

Living in lonely exile on Patmos as he was at the time, he must have wondered how anything like this could ever happen. And if he had known how big the earth really is, and if he could have seen the millions who would live on it before the close of time, his wonder would have been greater still.

And if, instead of dying about the end of the first century, he had gone on living through the Christian Era, he would surely have been often assailed with doubts as to the meaning of his vision. Certainly at the end of the second century, or the third, or the fourth, or the tenth, or the fifteenth, he would have had to admit that it hadn't come to pass yet and that the fulfillment must be far in the future.

Not until the nineteenth century would his hopes have been raised that his dream might be about to come true. For then it was that the great modern missionary movement began and thousands of dedicated Christians went forth to the ends of the earth to preach "the everlasting gospel" "to every nation, and kindred, and tongue, and people."

Could the apostle have dropped into the Takoma Park Seventh-day Adventist church around the end of October, 1956, his heart would have been still further cheered. Listening to reports given by leaders of the great second advent movement of our time, he would have learned that the everlasting gospel, coupled with the divine declaration that "the hour of His judgment is come," is now being given a global proclamation as never before in history.

He would also have discovered that the work of Seventh-day Adventists is now being carried on in almost all of the principal countries of the world and in many of the smaller geographical and political divisions. Taking the list of 205 countries and political subdivisions prepared by the United Nations and published in "Population and Vital Statistics Reports" dated July, 1955, Seventh-day Adventists are working in 184 of them. The population of the countries so far entered is 2,477,021,125, or 98.5 per cent of the world's population, leaving only 36,675,000, or 1.5 per cent, in the unentered fields.

Among the babel of tongues used by the world's millions, the advent message is now being given in 731.

"Christianity Today"

ON OCTOBER 15 a new interdenominational journal, *Christianity Today*, made its appearance. Its purpose, as stated in its opening editorial, is to provide a "clear voice" for "neglected, slighted, misrepresented" evangelical Christianity. The sponsors believe that "theological liberalism has failed to meet the moral and spiritual needs of the people" and that "an unending source of wisdom and power lies in the return to truly biblical preaching."

As a medium of exchange for evangelical scholars throughout the world the new 40-page fortnightly will defend the distinctive doctrines of Christianity—"God, Christ, man, salvation, and the last things." The editors declare their belief "That the Gospel is still the power of God unto salvation for all who believe; that the basic needs of the social order must meet their solution first in the redemption of the individual; that the church and the individual Christian *do* have a vital responsibility to be both *salt* and *light* in a decaying and darkening world."

Concerning the influence that modern scientific theories have had on faith, the editor says, "*Christianity Today* takes cognizance of the dissolving effect of modern scientific theory upon religion. To counteract this tendency, it will set forth the unity of the Divine revelation in nature and Scripture."

A leading article in the first number is by Billy Graham, one of the fifty or more contributing editors. His subject is "Biblical Authority in Evangelism." After citing Christ's example of using the Scriptures in His preaching, Mr. Graham says: "Even a casual study of church history will reveal that the great giants of pulpit and pen, from Augustine to Wesley, relied heavily on Scripture for their authority. In this, they followed a sacred precedent hallowed by Christ and the apostles." "I am convinced, through my travels and experiences, that people all over the world are hungry to hear the Word of God." "I am not advocating bibliolatry. I am not suggesting that we should worship the Bible, any more than a soldier worships his sword or a surgeon his scalpel. I am, however, fervently urging a return to Bible-centered preaching, a Gospel presentation that says without apology and without ambiguity, 'Thus saith the Lord.'"

Another article, "Changing Climate of European Theology," is by G. C. Berkouwer, of Amsterdam, Holland. He reviews evidences of a turn from modernistic, man-centered theology to a God-centered theology and from the "optimistic notion of the imminent evolution of the kingdom of God" to a hope in the coming of Christ.

The *Signs of the Times* heartily agrees with *Christianity Today* in its stand for evangelical Christianity, which includes as fundamental "the complete reliability and authority of the written word of God" and the gospel as the power of God to save men from a "decaying and darkening world."

For the past eighty-two years the *Signs* has been one of a comparatively few religious papers that have contended against the faith-destroying influence of modern scientific theories and theological liberalism. While the religious world has largely been hypnotized by the evolutionary philosophy, the *Signs* has maintained that there is harmony between the two revelations that God has given of Himself—in nature and in Scripture.

With *Christianity Today* we believe that "theological liberalism has failed to meet the moral and spiritual needs of the people." We are glad that another "clear voice" will champion the inspiration of God's word in a generation that has so largely lost its faith.

C. D. U.



UNITED PRESS
A new defense line, stretching 300 miles across Canada's desolate sub-arctic, is being built by Canada 400 miles north of the U.S. border. Here a helicopter is unloading supplies at a station in northern Quebec.

Seventh-day Adventists publications are flowing from 42 publishing houses in 202 languages. The retail value of all books and magazines circulated in 1955 was over \$20,000,000.

Radio and TV are now widely employed in disseminating "the everlasting gospel." Unnumbered millions are contacted over 1,053 radio stations by 1,127 weekly broadcasts. *Faith for Today* is telecast each week from 150 stations. As a result of these radio and TV programs 7,530,390 requests have come for Bible correspondence courses and 84,812 persons have become baptized members of the church.

Linking the ministry of healing with the preaching of the word, Seventh-day Adventists are now operating 147 sanitariums and hospitals, besides 83 clinics and dispensaries. Medical services in these institutions require the help of 382 physicians, 3,337 nurses, 2,064 student nurses, and 6,958 other employees.

Seventh-day Adventists also operate 5,000 elementary and missionary schools, with 6,828 teachers and an enrollment of 237,403. Enrollment in their 309 schools and colleges above the elementary grades is 35,340, with 2,713 teachers.

As a result of all this intense activity in many varied lines of Christian endeavor, the world membership of the denomination is now well past one million, and growing fast.

In round figures there are now about 300,000 adherents in North America, 80,000 in South America, 108,000 in Inter-America, 50,000 in Northern Europe, 43,000 in Central Europe, 90,000 in Southern Europe, 140,000 in Southern Africa, 80,000 in the Far East, 40,000 in Australasia, 2,000 in the Middle East, and an estimated 40,000 in Russia.

During 1955 these devoted people paid into the church, in tithes and offerings, the sum of \$67,919,368.42,—more than five million dollars above the total for the previous year. In North America the per capita giving in 1955 was \$194.12, an increase of \$10.58 over the previous year.

Could John have heard these figures and listened to the reports of the leaders of this great missionary movement as they told of the onward progress of the work in "every nation, kindred, tongue, and people," he surely would have said, "This is it! This is what I saw in vision on Patmos. This is what I have been waiting for these nineteen centuries. Surely the coming of the Lord must be near at hand."

A. S. M.



STANLEY HALL

THANKSGIVING PRAYER

by RICHARD LEWIS

O gracious God, our fathers thanked Thee then
For clothing, food, and drink in bounteous stores,
For knowledge of Thy presence on their shores,
So far from luxuries of weaker men,
It was remembered hunger, pain, and death,
That made still sweeter every fervent prayer
That rose from out the virgin woods to bear
To Thee their gratitude for life and breath.

I pray Thee, Father, this Thanksgiving Day,
That Thou wilt give to me a heart, not gay,
But full of joy in rich experience.
If otherwise it be not so, then send
Preceding anguish that to me may lend
The heartfelt praise-song of deliverance.

THE RESPONSE OF A

Grateful Heart

How Much Should We Give God?

by ROY F. COTTRELL

SOME time ago I became acquainted with a businessman who for several years had been bereft of his reason. At the time he was afflicted, neither he nor his wife were Christians. When at length she accepted Jesus Christ as her personal Saviour, her life was completely changed, and there was a deeper longing in her heart for the healing of her husband.

She sought the pastor of her church. "Where is the God of Elijah?" she asked him. "Is He not just as able to deliver today as He was in ancient times? The loving Jesus who healed the demoniac, is He not just as ready and willing to heal now as He was then?" Together they knelt and poured out their heartfelt appeal, and the man was miraculously restored to soundness of mind.

When told of his remarkable healing through prayer he, too, became a devout Christian. He was not only able to resume his business, but he found great happiness in telling others of what God had done for him. His deep gratitude also found expression in faithful tithes and generous offerings.

With radiant face, he would testify in words like those of the psalmist: "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people." Psalm 116:12-14.

Both by creation and redemption, we belong to Christ. Our Lord therefore holds a twofold title to this world and its people. Emphasizing this ownership, the apostle declared: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

Jacob recognized God's ownership. At one time he was a fugitive from his father's home and feared that he was an outcast from God. Depressed in spirits, the wanderer lay down in a desolate place to sleep. During the night he was given that beautiful vision of the ladder connecting earth with heaven, and realized that in spite of his dismal failures, God was still his Protector. In deep gratitude he responded with the solemn vow, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." Genesis 28:20-22.

Some have regarded this statement as indicating that a crafty Jacob

The Thankful Heart

by NICHOLAS BLACKWELL

JOHN had contracted tuberculosis in his left arm. On his fifteenth birthday the doctor had called and had removed the arm. Because modern drugs and hospitalization were lacking the wound took a long time to heal. Not till the following summer was John well enough to get about again. Then he went to town to talk with the doctor about his bill.

"How much do I owe you?" John asked. "I don't have the money now, but when I find work I'll pay you."

"Sit in this chair, son," the doctor said. "I want to talk to you."

"When I came out to your house through the snow, rain, and mud," the doctor continued, "I did not do it for money. I would not have done it for all the money in the world. I did it to make you well."

"Now you are going to look for work," said the doctor. "Tasks which once seemed easy will now be difficult. There will be many obstacles, and people will not want you. When you come up against something that you cannot do because of your handicap, just buckle down and do it anyway. When you come face to face with obstacles, surmount them and accomplish what must be done. When people do not want you, make yourself wanted—be so valuable that your services will be in demand."

The doctor paused and took John by the hand. "If you will go from my office today and make a success of whatever you do," he said, "that will be my pay."

"It was that experience that gave me a thankful heart," John told me years later. "Whenever I meet with a problem, my gratitude reminds me that there is a bill to be paid."

Jesus Christ laid aside the glory of heaven to die the death of a criminal. He did not do this for gold; He did it that you and I might have eternal life.

We have been redeemed at an infinite price. When we become aware of the immeasurable cost, we find that the wealth of this world—silver, gold, houses, and lands—is of no value in paying for redemption.

We are to pay our debt to heaven in the same manner as the young man paid the doctor—by courageous, noble living. By so doing we give thanks to God for His "unspeakable gift."

Henry Ward Beecher once said, "If one should give me a dish of sand, and tell me that there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers and never detect them; but let me take a magnet and sweep it through that dish of sand, and that magnet would draw those tiny particles of iron to it through the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercy; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessing, only the iron in God's hand is gold!"

did not pledge a seventh or a twentieth of his increase, but the precise amount that God has always required—one tenth.

The earliest record of tithe paying appears in the life of Abraham. Returning in triumph from his victory over the armies from the east, the courageous leader met Melchizedek, the priest-king of Salem, who came forth with congratulations and refreshments. "He [Melchizedek] was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God; . . . which hath delivered thine enemies into thy hand. And he gave him tithes of all." Genesis 14:18-20.

Centuries later, as God's people were en route from Egypt to the land of Canaan, the "church in the wilderness" was organized; and to maintain the service of the sanctuary this explicit instruction was given: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Leviticus 27:30-32.

Because of their fidelity in an hour of apostasy, the descendants of Levi were designated to officiate as priests, pastors, and teachers to the nation of Israel. The Levites received no allotment in the land of Canaan and were to follow no secular occupation. Said the Lord, "I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Numbers 18:20, 21.

Throughout Old Testament times, every pious Israelite recognized the sacred duty of tithe paying. The testimony of Christ and His disciples is equally explicit. "Ye pay tithe of mint and anise and cumin," said the Saviour to the scribes and Pharisees, "and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and *not to leave the other undone.*" Matthew 23:23.

According to the apostle Paul, the same system that supported the ancient sanctuary service is to provide for the preaching of the gospel. He observed, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at

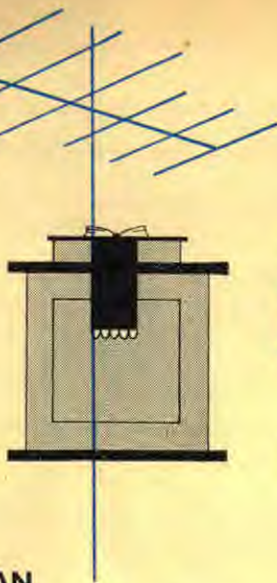
(Continued on page 14)

was endeavoring to drive a sharp bargain with the Lord; but the circumstances do not warrant that conclusion. This was a crisis hour in Jacob's life, and the vow was the ardent expression of a heart filled with gratitude for the continued assurance of divine love and favor. It would appear that he had been

remiss in his financial obligations to the Lord; but now, becoming truly penitent, he promised to be faithful in tithe paying.

This experience teaches a vital lesson; it is never too late to take a new stand in our loyalty to God. It should also be noted that the repentant Jacob

SIGNS COUNSEL CORNER



If you have a question, address it to "Signs" Counsel Corner, "Signs of the Times," Mountain View, California. Enclose a three-cent stamp and your name and address. Anonymous questions cannot be answered.

Conducted by

Pastor William A. Fagal

Director, "Faith for Today" TV Program

DATING A NON-CHRISTIAN

QUESTION: I am a Christian girl and hope someday to have a happy marriage and home life. I have recently begun to date and have had some happy times with friends. However, one thing is bothering me. I have been wondering for a long time whether or not it is right for a Christian boy or girl to date a non-Christian. What do you think?

ANSWER: The final intent and goal of dating is marriage. The Bible is specific regarding the dangers of a believer marrying an unbeliever, and tells us, "Be ye not unequally yoked together with unbelievers." A young person would undoubtedly be wiser never to take the first step in dating a non-Christian. Then the last step could more easily be avoided. As a Christian girl, you undoubtedly are looking forward to a Christian home with a husband who will pray with you and your children, and who will be seen in church with you. Now is the time to be selective of your companions. "Guard well the beginnings."

CHURCH EXPANSION

QUESTION: At the present time there seems to be a growing increase in church membership, and there is a real expansion program taking place within all denominations

over our vast country. In your opinion, is that not a real sign that people are now turning to Christ?

ANSWER: It is true that church attendance is now higher than ever before, and that expansion programs are being carried on in practically all denominations. However, when one remembers that the population of the world is also increasing rapidly, he realizes that the percentage of the population now adhering to a religious group is probably not as encouraging as it might be. Also, many church leaders are expressing concern over the shallow religious experience on the part of so many who seemingly connect with the church for social reasons rather than correction. It would seem that Paul's prediction is being fulfilled, that in the last days many would have "a form of godliness" but deny "the power thereof." 2 Timothy 3:5. God wants His people to have a deep, rich, full dedication of heart and life to Him. No religion is really worthy of the name unless it is based on Jesus Christ and an acceptance of His blood shed for our redemption on Calvary.

WRONG CHOICE

QUESTION: For quite some time I have been keeping company with a young man and have come to think a great deal of him. We have talked and planned of marriage, but now I discover that he already is married and is the father of two children. He states that he plans to get a divorce before we are married, but he is hesitating to do so because of his children. I am beginning to feel quite troubled about the whole situation. What do you think I should do?

ANSWER: Break off your relationship with this young man immediately. It is good that he feels a sense of responsibility toward his children. He is the only father that they can ever have, and no one else can discharge his responsibility to them. He ought also to feel a very definite sense of responsibility toward the mother of his children. In courting you as he did without telling you he was already married he was dishonest with you and dishonorable with his wife. Even if he should get a divorce, you would do well to remember that if he would leave his wife and children to marry you, he would probably not hesitate later to leave you, too. No happiness can ever be found in going contrary to the counsels of God's word regarding the permanence of marriage vows. Look elsewhere for a proper husband for yourself.

I Thank Thee, Lord

by Inez Clark Thorson

I thank Thee, Lord, for quietude
When tasks of day are done,
And for the happy song of birds
That greets the rising sun.

For friends who come to me in time
Of joy and of distress,
Dear friends who know my every fault
Yet love me none the less.

I thank Thee, Lord, for hymns of hope
To sing when life seems gray,
And for the faith that bids me walk
With Thee along the way.



YOUR RADIO DOCTOR TALKS ABOUT

Mending a Broken Home

Denying the Problem Will Never Solve It

by CLIFFORD R. ANDERSON, M.D.

HOME—is there any sweeter word in any language? Is any place more dear to the hearts of people everywhere?

A real home is a shelter from the storms of life, a place to enjoy, a place in which to relax, a place of peace and rest. A true home is the center of all human hopes and ideals. It doesn't have to be a mansion. As John Howard Payne wrote many years ago,

Be it ever so humble,
There's no place like home.

Yet many a home today is only a house, where the biting winds outside are more than matched by the cold criticism and perpetual unhappiness that reign within. For not every house is a home. In fact, there are very few real homes today. In some there may be wealth and social prestige. But these do not ensure happiness. The best things in life are always free. It is so easy for us to forget this fact, especially in a world that tries to measure everything in terms of money.

There is no situation more tragic than a broken home. It vitally affects the lives of parents and children alike. Much of the disease from which people are suffering today comes as a result of trying to live in a divided home with all its bitterness, misunderstanding, and lack of love and appreciation.

Divorce is easily obtained today, but often it raises more questions than it solves. Problems may arise to plague the members of a family for the rest of



their lives. There may be times when divorce is the only answer. But before taking such a drastic step a husband and wife should weigh the possible results with great care, for this may not be the answer to their troubles. It is rather an admission that they have failed to make a sensible adjustment to life. Someone may be determined to have his own way, whether it is sensible or not. Such a person is selfishly blind to the real needs of his family.

What is a broken home? The answer to this question is not as easy as it may seem. There are several kinds of broken homes. Naturally the death of one or both of the parents will often break up a home, but not always. Sometimes there is such a strong bond between those who are left that the home remains almost intact. Sad as such a home may be for a while, it is often the easiest to repair. For although no one can take the place of the one who has gone, and the loved ones may be deeply grieved, yet they manage to adjust to what is inevitable and carry on.

It is not the loss of a parent that is the most tragic in the life of a child. Many of the world's most successful people have started out as orphans. Such children often manage to rise above their handicaps and meet their problems successfully. While they always feel the loss of their loved one, the memory of a happy past helps to carry them on to success.

It is the broken home where the parents decide to stay together "for the sake of the children" that is often the most tragic of all. Such parents are usually living completely separate lives, each without the least interest in what the other is trying to accomplish. Each one is equally determined to raise the children according to his or her own ideas, and often these ideas are diametrically opposed. As a result the children grow up in an atmosphere of constant friction and argument. They never know where they stand on any issue, and can never please both parents at once. Part of the time they find themselves siding with one parent, part of it with the other. This constant stress is bound to have a deep effect on their minds and bodies.

Such children usually tend to be more sensitive than those around them. They may be easily upset. Consequently they are often misunderstood. They may fail at school because their nervous energy is being used up in trying to straighten out their home situation. They may come to school tired and irritable, perhaps suffering from indigestion because

of a poor diet. Some of them are grossly overweight, simply because they are so starved for love at home that they eat too heartily to satisfy their inner longing for real companionship. Others are thin and weak. They have no appetite and no desire to eat. They may fail to grow normally, and often are subject to colds and other infections.

Parents of such children often bring them to the doctor, thinking that a series of injections, or some special vitamins, are what they need. But for such children the most important medicine of all does not come out of a bottle or a syringe. It comes from a contented spirit resulting from feeling wanted and appreciated in the home.

Substitute Parents

Far too many parents are shirking their responsibilities and leaving others to carry on for them. In some cases there may be no other choice, for not everyone is capable of being a good parent. Some people who are not parents can often do a much better job than those who are. A good schoolteacher may sometimes help to make up for the deficiency of a parent who has neglected his or her responsibilities to a child. Grandparents and other relatives may

sometimes come to the rescue of a neglected child and provide the love and understanding so necessary to the growth and development of that child's personality. It is a good thing that such people are around to help in time of need.

But the ideal home is one in which the parents themselves assume the responsibility of caring for the child as he should be cared for, training him to meet the problems of life and giving him a chance to make good in the world. But, unfortunately, there are far too many homes where children's lives have been darkened by chronic bickering and quarreling.

Don't Exploit Your Child

Children who live in broken homes often spend all their younger years trying to bring their quarreling parents together. In this they are rarely successful. Then again some children, in order to get their own way, learn to play one parent against the other. But this does not bring real happiness or satisfaction, either. If parents are constantly quarreling, and their differences cannot be reconciled, it may be better for them to go their separate ways. A child who grows up in relative peace with one

(Continued on page 15)

I HAVE A QUESTION, DOCTOR --

Your Health Questions Answered

by "YOUR RADIO DOCTOR"

DIZZY FEELINGS

Q. "Six weeks ago I had an attack of what the doctor called 'Ménière's disease.' I had to stay in bed a week, and the second week I could be up for only short intervals. I still have dizzy feelings many times during the day, and they always frighten me. Will I ever get over this?"

A. I believe you will. Doctors are not certain as to the cause of this strange condition. Sometimes it may follow a severe cold in the head. In other cases it may be due to changes in the blood vessels that pass through the head. In a few cases it has been found that certain structures in the inner ears contain too much fluid. Some who suffer with migraine headaches also are troubled with occasional attacks of dizziness similar to Ménière's syndrome. Probably the organs of balance within the inner ear are not functioning properly. The more agitated you become, the more

difficult it is for these tiny organs to regain their normal function. Try to keep calm. Don't worry about yourself. Put your trust in the healing power of prayer. The Great Physician understands your case, and He will lead you in what is best for you. Commit your way to Him, and trust in Him. He has the answer to your problems.

DENTAL X RAYS

Q. "Please tell me if dental X rays which are taken once or twice each year are harmful to one's health."

A. No, the amount of exposure to radiation from a dental X ray machine is small, especially if it is a modern machine. Bad teeth and abscessed gums are far more likely to destroy a person's health than the small amount of radiation one might get in having an X ray of his teeth. I don't believe you have anything to fear, except from hidden abscesses at the roots of the teeth.



Truth Shines Again

It was in part Christopher Columbus's faith in prophecy that led him to strike out to the west.

GALLOWAY

IN PRECEDING articles we have seen how the teachers of the early Christian church interpreted prophecy along much the same lines as are taught in the *Signs of the Times* today. Literal prophecies were accepted as literal, and symbolic prophecies were interpreted in the light of literal explanations given within the covers of the Bible.

During those early days, hope in the literal return of Christ burned bright. But later on Origen's allegorical interpretations, though at first condemned, were firmly adopted by the church. By the end of the fourth century the church was content to believe that the apparent conversion of Rome marked the onset of the millennium, that Satan was already bound, and that Christ's second coming occurred continually as a silent, spiritual event. Interest in the great climax of the ages foretold by apostles and prophets since the world began waned and all but disappeared.

But the light of truth was not permitted to go out forever. "Behind the dim unknown, standeth God within the shadow, keeping watch above His own." After approximately eight hundred years, the torch of early-church interpretation was borne aloft again, this time by such Christian champions as Joachim of Floris and Arnold of Villanova.

by C. MERVYN MAXWELL

Both of these men were Roman Catholics, for almost all Christendom was Catholic in those days. And both of these men were close friends of popes and other prominent leaders. Joachim of Floris, who lived about the year 1175, founded a monastery with the pope's blessing and was often appealed to for advice by English and French bishops. Two popes urged him to complete his writings on prophecy, and King Richard the Lionhearted stopped by on his way to a crusade to discuss prophetic interpretations with him. Joachim, "the greatest prophetic expositor of his day," was no insignificant personality.

NOTE

This series is based on material contained in the monumental four-volume set *The Prophetic Faith of Our Fathers*, by LeRoy Edwin Froom. Requiring over twenty years of time, twenty thousand miles of travel, and the willing cooperation of numerous librarians and scholars in Europe and America, this work has evoked the praise of hundreds of leading churchmen and university professors.

In several basic aspects of prophetic interpretation, this intellectual and influential abbot took his stand with the leaders of the early church. He believed that the millennium and the second coming of Christ were both still in the future, and that the stone of Daniel 2 did not smite the image at Christ's first advent but, said he, was a "precious stone, which will descend from heaven" to fill all the earth.¹ With Victorinus of the early church, he accepted what is now known as the "historical" approach to prophecy, which holds that the book of Revelation covers repeatedly the history of the church from Christ's day till the end. Consequently he taught that the seven seals and the seven trumpets each cover the Christian Era.

In these ways Joachim all but reversed the allegorical teachings of Origen and Augustine. And he went even further. He rediscovered the fundamental proposition that in time prophecies a symbolic day stands for a year. This was one of Joachim's most notable contributions. Early-church leaders had applied the principle to short-term prophecies but were unable to apply it to such long-term prophecies as the 1260 days of Revelation 12, because they did not see how the world could last until A.D. 1260. Since Joachim lived around the year 1175 he was not restricted by this misunderstanding. He wrote, "A day with-

out doubt [is to be] accepted for a year and a thousand two hundred and sixty days for the same number of years."² The significance of Joachim's rediscovery of the "year-day" principle cannot be overestimated.

Joachim's "mantle," in some ways at least, fell on Arnold of Villanova. Like Joachim, Villanova was a personal friend of kings and popes and was a diligent student of the prophecies. Unlike Joachim, he was a court physician. In his study of medicine Villanova's brilliant mind carried him far beyond his own days. He recommended that the mouth be rinsed after every meal and that babies be bathed daily, and he believed that cold baths and vapor and shower treatments are beneficial.

In prophetic interpretation, Villanova progressed one logical step beyond Joachim. He became the first to apply the year-day principle to the 2300 days of Daniel 8:14. He wrote, "When he says 'two thousand three hundred days' it must be said that by days he understands years."³ "It is not unaccustomed, in the Scripture of God, for days to understand years. Nay, it is certainly usual and frequent. Whence also the Spirit in Ezekiel testifies: 'A day for a year I have reckoned to you.'"⁴

Two other medieval developments in the study of prophecy should be mentioned. One of these was the discovery of America by Columbus in 1492. Christopher Columbus was not only one of the world's greatest explorers; he was also a student of Bible prophecy, and it was in part his faith in prophecy that led him to strike out for the west. In his book on prophecy Columbus announces his belief that East and West must be united and the gospel carried to every creature before the end of the world. From his observation of the signs of the times, he believed that Christ's coming could not be delayed much longer. He wrote, "I said above that much remained for the completion of the prophecies, and I say that there are great things in the world, and I say that the sign is that Our Lord is hastening them; the preaching of this gospel in so many lands, in recent times, tells it to me."⁵ Earth's history was drawing to a close. The world must hear the gospel; therefore he, Christopher Columbus, must be on his westward way across the waters, to fulfill (as he supposed) Bible prophecy.

Another development resulting from prophetic studies was the era of the Crusades. Contributing directly as they did to the close of the Dark Ages and

(Continued on page 15)



SPIRIT SÉANCES

Is it right for a Christian to attend a spirit séance? M. A. B.

Spiritism is based on the widely accepted belief that the dead are alive and that communication between them and the living is possible through the spirit medium.

Anciently God forbade any attempt to communicate with the dead. Before the Israelites entered the Promised Land, He told them through Moses, "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." Deuteronomy 18:10, 11.

"A consulter with familiar spirits" is translated "a medium" in the Revised Standard Version. A necromancer was one who pretended to have communication with the dead, and this practice was one of the abominations of the heathen nations of Canaan. Verse 12. See also Leviticus 20:6; 2 Kings 23:24. The crowning act of King Saul's sinful course was his turning to a witch in his attempt to get a message from the dead prophet Samuel. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord; therefore He slew him, and turned the kingdom unto David the son of Jesse." 1 Chronicles 10:13, 14.

Through the prophet Isaiah God said, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20.

While many of the things that occur at séances have been demonstrated to be the result of fraud and trickery, there is no doubt that some of the manifestations are supernatural. But that does not prove that they are right or true. There are evil spirits which are intelligent beings, but they use their knowledge to deceive. Said the apostle Paul, "For we wrestle not against flesh and blood, but against principalities,

against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (margin, "Against wicked spirits in high places"). Ephesians 6:12. These spirits, and not the spirits of departed loved ones, are the "familiar spirits" of the séance.

Our safeguard against the deceptions of spiritism is a knowledge of the Bible, which teaches that the dead are dead, that they know nothing of what is going on in the earth. "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" "His [man's] breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Psalms 6:5; 146:4; Ecclesiastes 9:5, 6.

God's prohibition against consulting those who had "familiar spirits" was, therefore, not an arbitrary command. He did not want His people to be deceived by wicked spirits who represented themselves as the spirits of the dead.

Another reason why a Christian cannot have any part in spiritism is its teaching concerning Christ and the gospel which centers in His shed blood. Spiritualists teach that salvation is "by character development—not by the blood of the Lamb." (Time, Sept. 7, 1953.)

Such beliefs are a complete denial of the gospel. Christ declared, "This cup is the new testament in My blood, which is shed for you." Said the apostle Paul, "Blessed be the God and Father of our Lord Jesus Christ, . . . in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Luke 22:20; Ephesians 1:3-7.

In teaching the inherent immortality of man, with its corollary of pretended communication with the dead, and in denying the efficacy of the blood of Christ which cleanses and saves from sin, spiritism plainly contradicts the word of God. Therefore there is no light in it. At the spirit séance the inquirer places himself on Satan's ground. The Christian therefore will not go to such a place. C. D. U.



LAMBERT

THE SONG OF SOLOMON

*Melody of
Divine Love*

by
TAYLOR G. BUNCH

GIVE THANKS

For home and health and work to do,
For friendships on life's way,
For loving-kindness and good cheer,
To scatter day by day,

For harvests rich in this broad land,
For men with loving hearts,
For liberty to work and gain
The fruits freedom imparts,

For strength to meet each task of life,
For faith that will not dim,
For hearts which overflow with praise,
In fellowship with Him,

For each good gift by God bestowed,
We praise Him for His aid,
With Him beside we safely walk
With joy and unafraid.

—Ernest O. Sellers
in "Watchman-Examiner."

THE full title of this book is revealed in the first verse, "The Song of Songs, which is Solomon's," which probably means, "The Best of the Songs of Solomon."

Solomon seems to have inherited the ability of his father in the writing of songs, for in 1 Kings 4:32 we are told that "his songs were a thousand and five." It is believed that he was the author of some of the psalms. The most common title of this book is "The Canticles," which comes from the Latin Vulgate. A canticle is a nonmetrical hymn to be chanted.

Even though the writer is definitely identified in the opening sentence, the authorship and place of this book in the canon of Scripture have been questioned in both ancient and modern times. However, the book is included in all the ancient copies of the Hebrew Scriptures, is found in the Septuagint, and is a part of the catalogues of the books of Scriptures from the earliest days of the Christian church. It contains all the external and internal evidences of canonicity found in the other Old Testament books not expressly mentioned in the New Testament. The Song of Songs was held in great veneration by the ancient Hebrews, and its place in the canon of Scripture was not questioned by the early Christians.

The mention of "threescore queens and fourscore concubines" seems to indicate that this song was composed during the earlier years of Solomon's reign, for at a later period he had "seven hundred wives" and "three hundred concubines." These proved his undoing, for "his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God." See 1 Kings 11:1-4. The book under consideration is therefore not a picture of the corrupt court that later characterized the royal palace of Solomon. It is rather the description of the simple purity of an unspoiled maiden blossoming into queenly beauty in the environment of royal magnificence.

It is believed that the writer drew lessons from his own love experiences, for in 1 Kings 11:1 we are told that "King Solomon loved many strange women." Most of his marriages were based on political expediency, the attractions of physical beauty, or the passions of the lower nature, rather than on love. However, it seems likely that the illustrations in this book were drawn from the experiences of a genuine love marriage.

There are few other books of Scripture on which more commentaries have been written and on which there is a greater variety of opinion. Franz Delitzsch, the German theologian, declared that "no book of Scripture has been so much abused by an unscientific spiritualizing and an over-scientific unspiritual treatment." A superficial perusal of this song of love could easily lead to the conclusion that it deals only with human affection between the opposite sexes, for the frank language used is rather shocking to the Western ear. It is difficult for the Occidental to place himself in the setting of the Oriental scenes described in this poem.

However, the expressions of fervent affection are given in the spirit of purity and sweetness and constitute a matchless description of true wedded love as a type of the devotion that should exist between the Lord and His church. This is the concept of both Jews and Christians.

While it is true that there are no direct references to the Song of Solomon in the New Testament, the same can be said of several other books of the Old Testament whose right to canonicity remains unquestioned. Nor should the fact that the Canticles are

not mentioned in the other Old Testament books, or in the writings of Josephus and Philo, affect its standing. Similar language is used all through the Bible and especially in the psalms. The forty-fifth psalm is called "A Psalm of Loves," and treats the same subject in practically the same way, and is considered by some as the key to the meaning of the Song of Solomon.

The metaphor of marriage as a parable of the union between God and His people is used all through the Old and New Testament Scriptures, and doubtless many of these statements and figures were borrowed from "The Song of Solomon." Today marriage is still used to illustrate the love-union existing between Christ and His bride, the church.

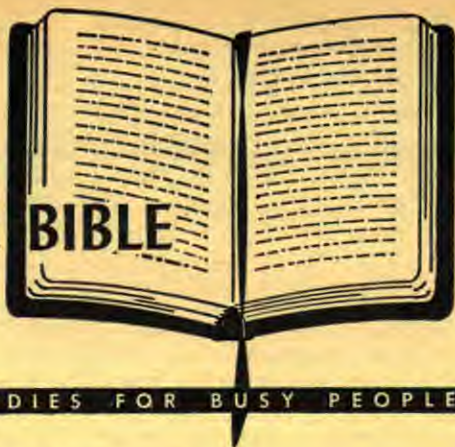
The prophet Isaiah said, "Fear not. . . Thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel." Isaiah 54:4, 5. Jeremiah wrote, "Turn, O backsliding children, saith the Lord; for I am married unto you." Jeremiah 3:14. The text most often used in marriage ceremonies is found in Isaiah 62:4, 5, where we read, "The Lord delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

The apostle Paul made frequent use of this metaphor throughout his epistles. To the church at Corinth he wrote, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:2. John described the final union between Christ and His people as "the marriage of the Lamb" at which time "the marriage supper of the Lamb" will take place. "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." See Revelation 19:7-9.

The New Jerusalem is called "the bride, the Lamb's wife," because it is her eternal home, and is said to be "prepared as a bride adorned for her husband." This event is beautifully illustrated in the parable recorded in Matthew 22. Through the gospel all are called to the marriage banquet of

(Continued on page 15)

STUDY YOUR BIBLE



BY ROBERT H. PIERSON

BRIEF BIBLE STUDIES FOR BUSY PEOPLE

44: Bible Baptism

I. MEMORY GEM

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

II. INTRODUCTION

Baptism is the door of the church. Christ was baptized by immersion and He bids us follow His example in all things. Baptism is also a symbol of Christ's resurrection. When we are baptized by immersion we thus make public confession of our belief in and our acceptance of His resurrection.

III. BIBLE STUDY

In writing to the Ephesians, what does Paul call the church?

"The church, which is His body." Ephesians 1:22, 23.

How do we enter this body of Christ?

"By one Spirit are we all baptized into one body." 1 Corinthians 12:13.

How do we "put on Christ"?

"For as many of you as have been baptized into Christ have put on Christ." Galatians 3:27.

Does Jesus consider baptism essential?

"Jesus answered, 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." John 3:5.

Of what is Bible baptism a symbol?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:3-5.

How was Jesus baptized?

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him,

Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him." Matthew 3:13-16.

How do we know that John baptized by immersion?

"And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." John 3:23.

How many modes of baptism does the word of God mention?

"One Lord, one faith, one baptism." Ephesians 4:5.

What three steps should always precede baptism?

The candidate must repent. See Acts 2:37, 38.

He must believe on the Lord Jesus Christ. See Mark 16:15, 16.

He must be instructed. See Matthew 28:19, 20.

How urgently was Paul prevailed upon to be baptized?

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

IV. CONCLUSION

Inasmuch as Jesus Himself declared that unless a person "be born of water . . . he cannot enter into the kingdom of God" (John 3:5), we must conclude that baptism by immersion is a most important step. Before we go down into the watery grave we must be sure that we have accepted Christ by faith, repented of our sins, and been well instructed in His teachings.

V. PERSONAL APPLICATION

Have I truly "put on Christ"?

If I have never been baptized by immersion, shall I not follow my Lord in this important step?

A Grateful Heart

(Continued from page 6)

the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Corinthians 9:13, 14. In harmony with this apostolic instruction the heralds of the gospel are to be sustained by the tithes of Christian men and women.

In the great commission Christ instructed His disciples, "Go ye into all the world, and preach the gospel to every creature;" and a gracious, all-wise God has provided the tithing system to finance this world-wide gospel enterprise. This arrangement is so simple that all may understand it, yet it is fair and equitable to all, neither oppressing the poor nor favoring the rich.

Tithing is a constant reminder of God's ownership; and all who truly love Christ are happy to return to Him the sacred tenth. None should consider it as an arbitrary tax exacted from the Christian. Neither is it the entrance fee to the City of God. It is rather the outflow of love and loyalty to the Giver of life and health and every other blessing. No offering we may bring can serve as a substitute for a converted, surrendered heart. No act of ours, no labor, no sacrifice, can purchase or merit for us the divine favor. All good things from above are absolutely free gifts of infinite love.

Do we sometimes feel that appeals for liberality are too frequent? Then it is well to remember that in the Gospels of Matthew, Mark, and Luke one verse in every six deals with a man's posses-

sions; while of the twenty-nine parables narrated by Christ, sixteen speak of the Christian and his money. The Master does not ask, "How much do you own?" but, "What are you *doing* with that which you possess?"

In the closing book of the Old Testament is a remarkable prophecy for the church in the last days. It describes the work of preparation necessary for "the great and dreadful day of the Lord;" it portrays the ministry of Christ in the coming judgment, the gathering of His jewels, the destruction of the finally impenitent, and the purification of the earth by fire. In the very heart of this divine forecast occurs a startling reproof and challenge to the people of God concerning the payment of a faithful tithe. The searching indictment is made: "Will a man rob God? Yet ye



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have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:8-10.

God's rich storehouse is overflowing with the choicest of treasures; and even as parents delight to shower valued gifts upon their children, so the heavenly Father yearns to open those spacious windows and pour forth untold blessings upon all His faithful people.

It was the Lord Jesus who said, "It is more blessed to give than to receive." What then "shall I render unto the Lord for all His benefits toward me?"

The Song of Solomon

(Continued from page 12)

the Lamb, though "many are called, but few are chosen."

Perhaps the best commentary on The Song of Solomon is found in Ephesians 5:22-33: "Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, His body, and is Himself its Saviour. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave Himself up for her, that He might sanctify her, having cleansed her by the washing of water with the word, that the church might be presented before Him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of His body. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. This is a great mystery, and I take it to mean Christ and the church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband." (Revised Standard Version.)

Down through the ages the church has found in the Song of Songs the melody of that divine love so beautifully portrayed in the gospel of Christ. It is a love that was incarnated in human flesh for the purpose of wooing

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and winning lost men and women so that when the Bridegroom comes to receive His bride and seal the union for all eternity we can enjoy sweet fellowship with Him in the celestial city and the kingdom of glory. Surely we would miss the mark if we failed to grasp the spiritual meaning of this song of love.

Mending a Broken Home

(Continued from page 9)

parent may be better off in the end than one who lives in a house where there is plenty of everything except love.

But many a broken home can be mended, if only the parents are willing to make the necessary adjustments. Both must be willing and anxious to do this. One can never do it alone. There must be a desire to forgive and to forget the past. Most marital tangles arise from selfishness, on the part of one or both of the parents. There is no way through such tangles unless both parents are prepared to begin all over again, as though nothing had happened to mar their happiness. This is not easy, but it is well worth the effort. Remember, there is never a completely innocent party. One may be more guilty than the other, but often both are deeply involved.

The best way to mend a broken home

is, first, to recognize that the break exists, and, second, to do something about it. Denying the problem will never solve it. Only by facing up to it realistically, and making the necessary changes, will such a problem ever be solved.

Mending a broken home is not easy. Such changes take time. Mistakes may occur, and the situation may become strained at times, but if the attitude of forgiveness is present, the clouds of trouble will roll away, and the sunlight of happiness will shine through again.

"To err is human; to forgive, divine." Let us learn to forgive each other, praying every day for the guidance of God in all that we do. True it is that "the family that prays together stays together." There is no finer way of mending a broken home than this.

Truth Shines Again

(Continued from page 11)

the emergence of the Renaissance, and hence ultimately to all modern thought and progress, the Crusades constitute no inconsiderable landmark in the history of the human race. Though few realize it today, it was a Bible prophecy (albeit erroneously interpreted) which was a major cause of the Crusades.

Fantastic as the reasoning may seem to the modern mind, the medieval masses were successfully appealed to in this way: The Bible says that before the end of the world, antichrist will sit in God's temple (2 Thessalonians 2), persecuting Christians. God's temple is to be in Jerusalem; but there are no Christians in Jerusalem, for the city is inhabited by Moslems. Let us therefore drive out the Turks and make Jerusalem Christian so that antichrist may have Christians to persecute. *Thus prophecy will be fulfilled, and Jesus will come!*

In this article we have traced the re-emergence of early-church interpretation in the work of Joachim of Floris and of Arnold of Villanova. We have also introduced the matter of antichrist. In our next article we shall see how the further study of antichrist helped bring on the Reformation and also helped establish early-church interpretation in the Protestant church.

¹ See LeRoy Edwin Froom, "The Prophetic Faith of Our Fathers," vol. 1, p. 702.

² Joachim, "Concordia," fol. 12 v. Cited in Froom, op. cit., p. 713.

³ Translated from Arnold of Villanova, "Introductio in Librum [Joachim] De Semine," fol. 7 v, col. 2, lines 34ff. Cited in Froom, op. cit., p. 750.

⁴ Ibid., fol. 8 r, col. 1, lines 14-20. Cited in Froom, loc. cit.

⁵ Columbus, "Libro de las Profecias," in "Scritti," vol. 2, pp. 81-83. Cited in Froom, op. cit., vol. 2, p. 175.

by KATHLEEN BARRON



STANLEY HALL

Thankful for Clean Sheets

IF THERE'S anything worse than Thanksgiving Day without any place to go, I don't know what it could be.

And that's just the situation I found myself in, the first year I was out of school and on my own in a strange town. That in itself was pretty frightening for one as shy as a mouse. And when Thanksgiving time came along I was, without any apologies, homesick.

Thanksgiving morning was as dreary as my mood when I woke up promptly at six and couldn't go back to sleep for thinking of what was going on at home about then. Finally in desperation I

dragged myself out of bed, turned on the radio, and decided I might as well clean my room as anything else. As I reached into the linen closet for fresh sheets, the radio came on, and a voice said, "Were you ever thankful for clean sheets?"

Of all things! There was something I'd not thought much about before. Thankful for clean sheets. I'd had clean sheets all my life. Didn't everybody? I took a good long look at the sheet I was holding, while the man continued his tale, reminding his audience that most of the people in the world had never so

much as heard of sheets. He went on to enumerate some of the common items in our homes that most of us consider necessities, that would be luxuries of the highest order in some countries.

I glanced around my room. It was only one room, but there were the radio, the electric clock, the comfortable chairs. "A lot of people sit on the floor, you know," remarked the commentator.

Oh, I had ever so many things to be thankful for, if only I would admit it. But it still wasn't like going home. I still had Grandma's pumpkin pie on my mind. Then the commentator told a story that I've never forgotten. I've thought of it ever so many times when I've felt alone and a little blue.

There was a certain minister who had in his parish a poverty-stricken widow, aged and alone. She lived in a little hut out on the edge of town. Her income was meager, so friends sometimes supplemented her scanty supply of food. There were times in their hurry, however, that they forgot all about the old widow and her troubles. But she was always cheerful and had a kind word for everyone.

Thanksgiving time came around, and it was bitterly cold. As he watched the busy preparations for dinner at his home, the minister thought of the little old widow down at the edge of town, and decided to share his dinner with her. His wife prepared a basket of good things and the minister set forth for the widow's house.

When he arrived, he knocked loudly, but there was no response. Knowing that his parishioner was deaf, he opened the door and walked in, intending to call to her. But he heard a voice. So he tiptoed to the kitchen to see if she had company.

There sat the little widow, at the kitchen table, with a bowl of thin soup and a handful of soda crackers. She was saying grace at her Thanksgiving dinner. "Dear Lord, I thank Thee for all this," she said, "and for Thine own Self, too. Amen."

I was so busy scolding myself for being selfish and thoughtless that I didn't hear what else the commentator had to say. Soon the sun came out, and I brightened up, too. And, do you know, before I had my room cleaned, I received no less than three invitations to Thanksgiving dinners!