

Signs OF THE TIMES



LOVE'S HOMELAND

DECEMBER 18, 1956

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Signs

of the TIMES

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The World's Prophetic Weekly

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Letters to the Editor

Rich Source of Knowledge

DEAR SIR:

The *Signs of the Times* comes to me through some kind individual to whom I wish to express my most sincere thanks. This magazine has been a rich source of knowledge and a spiritual blessing to me, and my intention is to renew my present subscription when it expires.
Arkansas, Wisconsin. O. C. G.

Health Articles Welcomed

DEAR SIR:

What I especially like this year in the *Signs of the Times* are the articles on health, and the question-and-answer section. I hope this feature will continue, because I am sure it helps many who are sick. The Counsel Corner is also good.

But I could go on and on—because each part of the paper is good. May God bless you in your work.
W. L.

Oaklyn, New Jersey.

Over and Over

DEAR SIR:

A relative in California sent the *Signs of the Times* to me. At first I didn't read it much; but the more I read, the more I wanted to read it. Now I read it all the way through, not just once, but several times. Enclosed is my renewal.
Mrs. E. Z.

Lawn, Texas.

The Deeper Meaning

DEAR SIR:

I would like to thank the person who is sending me the *Signs of the Times*. It has brought to me that deeper meaning of life, strengthening my hope, faith, and love which were ebbing like the tides. I deeply enjoy its articles and wonderful poems.
L. S. V.

Montreal, Quebec.

From Nigeria

DEAR SIR:

On completing three Bible courses satisfactorily in the Voice of Prophecy in Ibadan, they sent the *Signs of the Times* to me, and I have received so much benefit from it that it is difficult for me to express my joy in words. It always seems that each issue is printed just for me.

C. A.

Ukpo, Nigeria, W.A.

OUR COVER

Captain James E. Bowman waves from the cockpit after completing the first trans-U.S. nonstop flight in a helicopter which he piloted from San Diego, California, to Washington, D.C., in thirty-one hours and forty minutes. This is only one of many amazing achievements of recent years. Yet, marvelous as are the accomplishments of the present, they cannot compare with what God is preparing for the redeemed. The Bible declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. See "Love's Homeland," by Roy F. Cottrell, on page 5 of this issue.

SIGNS of the TIMES

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The Italian-British Aquila flying boat, which was driven onto the rocky shore at Santa Margherita, Italy, by heavy seas, lies with one wing pointing skyward. Breakers drove the aircraft onto the beach shortly after it had arrived from Southampton, England. A port wing and two port engines were badly damaged.



President Eisenhower, left, laid the cornerstone recently for the nearly completed St. Sophia Greek Orthodox Cathedral in Washington, D.C. Left to right are: Archbishop Michael, head of the Greek Church in North and South America; Greek Ambassador George B. Melas; Mrs. Eisenhower; and Spyros P. Skouras, president of 20th Century Fox.



Proof that the air age has arrived is this tail of a plane sticking out of the partly closed garage door in a driveway at Belmont, California. This flier hauled his plane over miles of winding roads to repair it at home.

PHOTOS: UNITED PRESS

the flight of **TIME**



Let's Share Our Sympathy

NOT for many decades has all mankind been so stirred to righteous indignation as by the crushing of the lawful aspirations for freedom of the Hungarian people. Sympathy for the poor sufferers and mourners in that ill-fated land has poured forth in one mighty stream from men and women of good will in every nation under heaven. If wishes could set these people free, they would be the freest of all. If loving thoughts could feed them through the iron curtain, they would be the best-fed in Europe.

But while all our hearts are deeply moved by their amazing exhibition of sacrificial devotion to a noble cause, we must be careful not to limit our sympathy to one section of the world or to one group of needy people. Sad to say, such sacrifices and suffering are not confined to Hungary. They are to be found also in the Western Hemisphere, right on our own doorstep!

At the very time that the Hungarian people were moving into their hour of anguish, the following incidents were taking place in a certain South American republic:

On August 10, 1956, a Seventh-day Adventist layman was beheaded in the presence of his family in his own back yard. On the same day another member was decapitated and dismembered.

On September 5 the missionary leader of the Seventh-day Adventist church in ——— was shot to death in the door of his home.

Three other adults, who were to have been baptized into the church on September 29, were murdered.

Two boys, 12 and 14, known in their community as the singing "Sabbatists," and who also were to have been baptized on September 29, were tied back to back and given the order, "Sing, Heretics!" They sang their songs, after which they were kicked, beaten, and finished off with daggers.

Here is the full catalogue of crime for 1956:

Churches closed, 3. Companies disbanded, 10. Persons killed, 9. Laymen imprisoned, 89. Workers imprisoned, 21. Bible colporteurs imprisoned, 87. People forced to flee from their homes, 234.

It is not a pretty story, but it is true. The figures are vouched for by the Inter-American Division of Seventh-day Adventists, and were made public at the recent biennial mission council in Washington, D.C.

Surely these poor people in this South American republic are as deserving of our sympathy as the people of Hungary. True, they are not fighting for political liberty; they are merely seeking religious liberty without fighting at all. All they ask is freedom to worship God according to the dictates of their own consciences, which in their case means freedom from the tyranny of the dominant church of their land.

One wonders why the United Nations does not concern itself with such a shocking situation as that set forth above. Perhaps when its new police force has successfully separated

the Israelis and Egyptians, it could move into this Western country and see that justice is done.

Meanwhile, let us share our sympathy and our prayers with these suffering people at our doors.

A. S. M.



A new method of launching assault boats at beachheads from air-planes is shown in this artist's drawing. The method is made possible by hydro-lift skids that allow land-based planes to taxi on the water surface as long as forward speed is maintained. As the plane skims over the surface, a rear ramp is lowered and the wheel-equipped assault boat rolls out into the water.

UNITED PRESS

A Modernist's Faith

THE recently published autobiography of Dr. Harry Emerson Fosdick, *The Living of These Days*,* has been the subject of much comment in religious circles. The book affords a good summing up of the so-called liberal movement in religion of the last thirty or forty years; and because Dr. Fosdick has been so much a part of the movement, it is of interest to read his interpretation. No one can doubt his sincerity, but we cannot help believing that the "liberalism" for which he speaks is largely responsible for the secularism and materialism that has undermined the spirituality of the church as a whole today, also for the prevailing ignorance of the Bible and the rejection of its authority.

In his youth Dr. Fosdick rebelled against some commonly held beliefs, among them the un-Biblical doctrine of an eternally burning hell. In this and other teachings he came to believe "that Christian doctrine had far exceeded its Biblical support" and needed "a broader base for doctrine than the Bible only." The result was a loss of confidence in the Bible. In college he readily accepted the evolutionary interpretations of science, and when he could not harmonize them with the Bible, it was the Bible that lost.

As a Baptist preacher in a Presbyterian pulpit, he later declared himself against the accepted belief in the inspiration of the Scriptures, the virgin birth and bodily resurrection of Christ, and the second coming of Christ as "an outmoded phrasing of hope."

Dr. Fosdick unsparingly denounces the fundamentalists who opposed his teachings as "reactionaries," "authoritarians," and "obscurantists"; but he is almost as unsparing in his criticism of militant liberals who settle down to a fixed creed.

Dr. Fosdick compares the modernist revolt against the old "orthodoxy" to Jesus' revolt against the orthodoxy of His time. In our opinion, however, there is a vast difference here that Dr. Fosdick evidently does not see. Jesus in His ministry constantly appealed to the authority of Scripture to warn His hearers against the doctrines and commandments of men. Modernism merely substitutes other doctrines and theories of men for the revealed truth of God's word. If instead of rejecting the authority of the Bible because popular theology

taught un-biblical doctrines, and because science seemed to contradict the Bible, Dr. Fosdick had found what the Bible really does teach, he would not have been so ready to reject it.

The liberal movement in theology, in Dr. Fosdick's opinion, adjusts "Christian thinking to modern knowledge." But there is no conflict between revealed truth in the Bible and the facts discovered by science, when the latter are rightly interpreted.

Dr. Fosdick did not go all the way with other modernists in prophesying a millennium through the natural evolution of mankind. He characterizes as "sentimental optimism" their devotion to "progress." He thinks the world, after two world wars, is "incredibly bad" and adds, "That grim fact I was to confront later, and I have often wondered how my struggle for faith in college would have issued if its problems, serious enough, had been complicated then by the tragic truth about human life and history which current optimism was concealing. As it was, to us sheltered collegians the conflict between faith and no-faith seemed primarily philosophical, and on that basis we argued it out with zest."—Page 59.

Dr. Fosdick spoke truly when he said, "All the progress this world will know waits upon the conquest of sin. Strange as it may sound to the ears of this modern age, long tickled by the amiable idiocies of evolution popularly misinterpreted, this generation's deepest need is not these dithyrambic songs about inevitable progress, but a fresh sense of social and personal sin."—Page 239.

Dr. Fosdick believes that whatever progress man may make in this world, "no final consummation of divine purpose, no ultimate resolution of man's dilemmas can be expected on a temporary planet. God must have some further word to say; whatever approximations of his will on earth may be achieved, his Kingdom in its fullness lies beyond history, not within it."—Page 242.

We, too, believe that God's kingdom in its fullness "lies beyond history, not within it." The second coming of Christ, which Dr. Fosdick considers "an outmoded phrasing of hope," will mark the end of this world's history and the realization of God's kingdom in its fullness.

Even in his statement of his belief in immortality, Dr. Fosdick's modernism is evident. Most Christians would say that they base their belief in immortality on the Scriptures, but he says he came to believe in it because of the evolutionary assumption that a world that started uninhabited would again become uninhabited. "The sun would become hotter and burn it up or colder and freeze it out." A dead earth, he reasons, inevitably "involves a senseless creation which in the end consummates nothing, wastes everything, preserves no values, fulfills no promises, has no meaning. My faith in immortality has been mainly a corollary from my faith that creation cannot be so utterly senseless and irrational."—Page 241.

At seventy-eight Dr. Fosdick is still a liberal, but there are indications that he has less confidence now in some of his theories of former days. In the heyday of modernism it was the aim to adjust Christian thought to secular culture and the new science, but now he admits "disillusionment with some of the reliances in which we trusted for the salvation of the world—science and education, for example. . . . It has become obvious now, however, that science is not saving the world."

We agree with Dr. Fosdick heartily when he says, "I am sure that the world today desperately needs his [Christ's] faith and his way of life, and that without them there is no hope;" but liberalism will never give the world either Christ's faith or His way.

C. D. U.

* New York, Harper and Brothers, 1956.

How Real Is Heaven?

I WAS traveling by sedan chair across a desert region of central China. As I recall, it was one of the hottest and most unbearable days I had ever experienced. I was ill from the excessive heat. The sturdy young Chinese coolies, tramping along on those burning sands, were near collapse, and declared that they could go no farther. But after a long rest at a lone desert inn, and with the promise of extra pay, the little missionary caravan was able to resume its journey.

By late evening we reached a small walled town that bore the significant name of New Earth. The native hotels were all full; but a prosperous merchant, hearing of our predica-

Love's Homeland

by ROY F. COTTRELL

ment, welcomed us to his guest room. We were generously entertained and enjoyed a restful and refreshing sleep.

A night in the "New Earth!" What a delightful contrast to the distress and discomfort of the previous day! As I have traveled in the Far East and witnessed the dire poverty and sufferings of multitudes, the thought often occurred to me: What a transition it will be when a poor, humble Christian now living in a mud hut steps over into the exquisite joys and comforts of God's new earth!

This is God's plan of infinite love for all who accept Jesus Christ as their Saviour. Of the dwellers in that blessed country, we read: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:16, 17.

Is this picture a mere poetic fancy, an elusive dream? Or is it the description of a real place? Let us see what the Bible teaches.

At the second coming of Christ the righteous dead will be resurrected, and with the righteous living will be translated to heaven, where they will reign with Christ a thousand years. 1 Thessalonians 4:14-17; Revelation 20:4, 6.

At the close of that period this earth, corrupt and stained with sin, will be cleansed by fire. Revelation 20:7, 10. In the language of Peter, "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

Beyond those cleansing, purifying fires a glorious new earth will arise. The apostle envisioned a beautiful, flawless planet "wherein dwelleth righteousness" (verse 13), which will immeasurably eclipse our most vivid concepts. The Inspired Word declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Corinthians 2:9).



CLYDE PROVINSIA, ARTIST

© F. P. S. A.

NO TIME FOR GOD

by Helen Rogers Smith

No time for God? What duties or diversions
Are these that fill each hour to the brim?
What pleasures or pursuits, what occupations
So claim our lives we have no time for Him?

Time for all things that interest and amuse us—
Enough for self, yet none for God above,
Who gave His blessed Son for our redemption,
Who loves us with an everlasting love.

No time for God, the Author of our being?
Our Father—God to whom all praise is due;
Whose tender voice forever pleads within us
To dedicate our lives to Him anew.

What now remains of all our early training—
The faith and trust that kept us glad and free,
Before we let the things of earth possess us,
And things of God slip from us silently.

Oh, ere it is too late let us recover
The fellowship divine that once we shared,
When heaven seemed near, and God was dear unto us,
And for His will and way we deeply cared.

No time for God? Ah, nothing is important
Enough to bar Him from our life away.
Let us return, repentant, and recapture
His joy, as we take time for God each day.

In His Sermon on the Mount, our Saviour brought cheer and hope to the lowly and oppressed with the radiant promise: "Blessed are the meek: for they shall inherit the earth." Matthew 5:5. Yes, this very planet that has been so marred by the curse of sin is to be fully reconditioned to become the paradise home of the redeemed.

In that realm there will be enjoyable labor for tireless hands. Vineyards and orchards will be planted and cultivated. City and country homes will be built, while beautiful parks and woodlands will adorn the countryside. Vast enterprises will be carried forward, and the loftiest aspirations attained. Isaiah 65: 17, 21, 22.

Animals will be there, but their natures will be entirely transformed. "The

wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them." Isaiah 11:6. In this life we are afflicted with aches and infirmities, with losses and crosses. But in that day the fondest dreams will be more than realized. Anguish and disquietude will all be past; for "the inhabitant shall not say, I am sick." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 33:24; 35:5, 6.

Shall we recognize our friends? Yes, for the identity of each will be preserved: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." "Beloved,

now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 Corinthians 13:12; 1 John 3:2.

The capital of that country will be infinitely more beautiful than any city built by man. Said John the revelator, "I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:2, 3.

Can we conceive of a city foursquare occupying an area nearly as large as California? Can we grasp the reality of those jasper walls, fifteen hundred miles in circumference, of those twelve massive pearly gates, of the streets paved with gold "as it were transparent glass," and all illuminated by the "glory of God?" It is truly marvelous, yet altogether real. See Revelation 21:10-23; John 14:1-3.

In holy vision the seer of Patmos visited the palace grounds of that metropolis and penned this glowing description: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Revelation 22:1, 2.

Like a mighty banyan tree, with trunks "on either side of the river," the tree of life from the long-lost Paradise sends forth its spreading branches to arch the tide, and yields its never-failing monthly harvest—twelve different kinds of luscious fruit.

In that new and glorious estate there will be no racial hatred or international rivalries, no lethal weapons, no A-bombs nor H-bombs. There will be no need for physicians, dentists, nurses, hospitals, or undertakers, for it will be a land of perpetual health and eternal youth. Nor will there be need of attorneys, police, or prisons, for "they shall sit every man under his vine and under his fig tree; and none shall make them afraid." Micah 4:4.

With no more trackless deserts or boundless oceans, the entire globe will

(Continued on page 15)



Drive-in Phones

Drive-in phones shape up as the newest advance in telephoning, says *The Wall Street Journal*. The Bell System has installed them in Indianapolis and in Douglas, Wyoming, among other spots. General Telephone readies its own version. Motorists pull up to the phone, dial the number, and haul the receiver inside the car, where the call is made.

Baby-Killer

Whooping cough kills more babies in their first year of life than do all other common diseases of childhood, reports the United Nations World Health Organization. Deaths from whooping cough declined considerably during the first half of the century, but not at the rate deaths from other diseases dropped.

Whooping cough is the only childhood disease that kills more girls than boys, the report added. In the United States the rate during the last five years was two deaths a million inhabitants among whites and sixteen among nonwhites.

Clerical Garb

Methodist ministers are beginning to look more and more like clergymen, according to a report in the *New York Times*. It was the unanimous opinion of a cross section at the ninth World Methodist Conference held at Lake Junaluska, North Carolina, that the wearing of clerical garb by ministers was increasing.

Bishop Fred Pierce Corson of Philadelphia said in the survey that Protestant

clergymen in general were increasingly aware of their "distinctive" service and the desire of the public to recognize them as ministers. He denied that the use of clerical garb signified a trend toward Roman Catholicism.

Men Likelier Suicides

Men are far more likely to commit suicide than women are, especially when they are growing old, according to figures published in the first suicide survey carried out by the UN World Health Organization, reports the *New York Daily News*. The survey showed that although the average male-female suicide ratio is roughly three men to one women, it varies from more than four to one in Norway to less than two to one in Japan. The critical age for men is the seventy-plus group. For women, the highest rate occurs between the ages of fifty and sixty.

Bats and Radar

The so-called "radar" used by bats gets confused when the creatures migrate with large numbers of birds. This is the reason why bats frequently crash into the Empire State Building, according to a report by Richard G. Van Gelder, assistant curator of mammals at the American Museum of Natural History. Mr. Van Gelder said the bat, normally a solitary migrant, when flying low finds himself surrounded by birds all moving along as he is moving. Thus he ignores his radar warning that there is an object—such as the Empire State Building—ahead.

Signs



COUNSEL CORNER

Conducted by
Pastor William A. Fagal
Director,
"Faith for Today" TV Program

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.

PARENTAL INTERFERENCE

QUESTION: Several years ago my granddaughter married without the knowledge or consent of her parents. However, she was of legal age. She now has a little boy, and she and her husband seem very happy together. But her mother still seems disappointed and tries to induce her daughter to leave her husband and come with the baby to live with her. My granddaughter thus far has refused to do this, for she says that she is very happy. Now the young couple and their child have gone elsewhere to live, and we do not know where they are, as they do not write us. I feel that my daughter should not attempt to interfere in her daughter's marriage. What do you think?

ANSWER: I heartily agree. I can think of nothing worse than a parent willfully trying to break up the marriage of a son or daughter. Even though your daughter may have disapproved of the marriage in the first place and may even have had just reason to do so, she should recognize now that a new family has been set up and a child, who needs both parents, has been brought into the world. Your daughter should do everything in her power to make the marriage of her daughter happy, recognizing that marriage bonds are for life. The young people are probably wise in concealing their whereabouts from someone who seems so determined to break up their home.

PREPARING FOR OLD AGE

QUESTION: My husband and I are in our forties, and both of us have parents that are getting along in years. We have noticed that so many older people, like our own parents, seem to be a bit demanding and at times even boring in their conversations with others. This has led us to examine ourselves and wonder if we will ever be like that. Is there anything we can do to avoid becoming unreasonable and hard to get along with in our older years?

ANSWER: Yes, for old age is simply an extension of what we are in our younger days. However, it is wrong to feel that all older people are bores. Undoubtedly many are, because so many in youth and middle age are likewise boring and unreasonable. Old age does not change them, but simply intensifies what they have been all their lives. There are thousands of sweet and kind elderly people who are so because they have given kindness and love throughout their lives. The apostle Paul said, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Corinthians 9:6. If you would

be an attractive personality in your older years, begin now to practice kindness, understanding, and love toward your fellow men. You are sure to reap in your own soul what you give out to others.

OVERCOMING FEAR

QUESTION: Can you tell me how I can overcome fear of people? This has been my problem all my life. I am always afraid I'll say something that someone won't like. I just don't know how to get along with other people and am always ill at ease.

ANSWER: Your problem is probably not so much one of fear as it is one of lack of self-confidence. Probably you need to increase your own feelings of confidence. One of the best ways to do this is to cease thinking of yourself and of what other people will think of you and begin thinking of the needs of those around you. Enter into a program of trying to help others who may be more lonely and self-conscious than you are. There are many in this old world. As you become lost in your endeavor to aid someone else, you will find a feeling of poise and confidence in your own ability growing daily. Make of Jesus your constant Companion and Guide, and soon you will be able to say with the psalmist: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Psalm 27:1.

MAKING WRONG RIGHT

QUESTION: I am a longshoreman and as such have had an opportunity over a number of years to steal things from broken packages and crates removed from ships. I have recently become a Christian and believe that as a result I am the happiest man in the world. However, my petty thievery in the past bothers me, and I wonder what I should do about it.

ANSWER: First, resolve that as a Christian you will never take part in such activities again. Concerning past misdeeds, the Bible's counsel is to restore that which was taken from another. Ezekiel 33:15 says, "If the wicked . . . give again that he had robbed; . . . he shall surely live." I therefore would suggest that you do everything possible to make restoration. Probably you should talk with your superiors, telling them frankly of your conversion and your desire to make things right. Follow their suggestions as to how this can be done. God will guide and bless you for your honesty and your desire to care for past wrongdoings.



Living Happily Ever After

by CLIFFORD R. ANDERSON, M. D.

BILL and Mary had been married for two whole weeks. Everything seemed to be going well for them both. The future had never looked so bright. Life was truly wonderful. Bill had a responsible job, and Mary was a very intelligent girl with a good background. There wasn't a cloud in the sky. Or was there?

Yes, there was one little cloud, for Bill wasn't feeling too well at times. It was not that he really felt sick, but for several years he hadn't bothered to go and see his doctor. He knew this was rather foolish, but somehow he just couldn't find the time. At least that is what he told himself. Of course, he was glad that Mary had gone to see *her* doctor before they were married. This was most important, for he was sure that women are more likely to be sick than men are. As for himself, *he* was all right. Or at least he thought he was. But he was far from well, and it wasn't long before Mary was to learn the real truth.

For several years Bill had been troubled with occasional pains in his stomach. "It's only a touch of indigestion," he told himself. "Everyone gets it occasionally. There's really nothing to worry about. I'll just take a few more pills." Which is exactly what he proceeded to do. The pills gave him some temporary relief, but they did not cure the underlying cause of the disease.

Somehow it never occurred to Bill that something serious might be going on in his stomach. Like most people, Bill was just hoping for the best. Back in his mind he had the strange idea that his marriage would somehow solve his chronic digestive troubles. But so far it had not worked out quite as well as he had expected. So he went on swallowing more medicine to try to cover up his discomfort. He was hoping for some sort of miracle to relieve those pains down in his abdomen—pains that were becoming more frequent and more severe.

Then something happened. Bill was working under considerable strain. He had to meet keen competition from several of his fellow workers. One of them definitely felt that he should have been given the job that Bill occupied. It was all rather annoying, but Bill had to suffer in silence. There was nothing else he could do but swallow his feelings and hope that things would eventually clear up. But they didn't. In fact, since his marriage the situation seemed to be growing steadily worse.



KEYSTONE

Sickness May Be a Blessing in Disguise

Rushed to Hospital

Bill was nearing the end of a long, hard day's work. He was hurrying to get things done, when suddenly he felt a very severe pain in his abdomen. That ulcer that had been troubling him for so long had at last eaten its way through the tissues of the small bowel. Now there was a hole in one side of his duodenum, and the strong digestive fluids were spilling out into the lower part of his abdomen. Bill collapsed in severe pain. He needed expert help at once. An ambulance rushed him to the nearest hospital, and he was prepared for surgery right away. There was not a moment to lose. Opening the abdomen, the surgeons found the hole and quickly repaired it. Then they sent Bill back to bed to recover, not only from the operation, but also from the painful peritonitis that had set in. His recovery was rather slow, but eventually he was able to be up and about once more.

Then came that happy day when Mary was to take him home from the hospital. But before she did so the doctor came in and had a long talk with them both. He carefully explained the real reason for Bill's serious illness. He told him that in future his whole manner or life must be completely changed. Each night he was to take plenty of restful sleep. He was to relax and stop worrying about things that were beyond his power to change. He was to eat at regular hours, and he was to take only small quantities of food at any one time. The doctor also discussed Bill's work situation with him and showed him how to adjust himself to the problems that faced him day after day at the office.

Mary Learns About Food

Then the doctor talked with Mary about food. He showed her how important it is for every woman to know how to plan and prepare a balanced diet for her family. He urged her to make a careful study of those foods that would strengthen the body and give vigor to the mind and heart. Mary wisely took his advice. Never again would she be content with a poorly balanced meal. Her husband's health and her own were far too important.

This serious illness, coming on so early in their marriage, had seemed a tragedy at the time. But actually it was a blessing in disguise, for it gave Mary and Bill a chance to understand each other and to grow together in wisdom and good sense. This was their first real crisis, but it was by no means their last. In the years ahead both of them were again and again to experience severe suffering from sickness and accident. But this illness had already taught them how to go through a crisis together. And because they could do this, there was far more chance of their living happily together through all the years to come. Illness is often a real benefit. It will draw families and friends together as nothing else can. It takes a mature mind to meet the problems of life wisely and to make the right decision at the right time.

Couple Forbidden to Marry

Another couple I know had a different experience.

During her late teens the girl had been forbidden to see the young man of her dreams. He was a foreigner, and spoke with a slightly broken accent. It was charming, but not to her parents' ears. They were determined that she should marry someone else. But she

refused. So the unhappy situation continued on year after year, with only a few rare meetings between those two young people. Yet that very opposition that might well have crushed many another budding romance, did something wonderful for them. It developed in them a determination to live for each other, come what may. And that decision later blossomed into a truly happy home.

Time dragged by very slowly for that girl. But at last she was old enough legally to make her own decisions. Then came that happy day when the two young people went to see an old friend of the family. He was a minister, and he was able to recognize true love when he saw it. What were they to do?

A big wedding was entirely out of the question. They could never afford it. But what did that matter? They were deeply in love, and that was all they cared. So a private wedding was arranged.

The quiet little ceremony had just ended. Each had promised to be true to the other "Till death do us part." There stood the young bride, her face glowing with the clear light of joyous youth. Suddenly she couldn't hold back the feelings of her happy heart any longer. Standing on tiptoe she threw her arms around her husband's neck and cried, "O John, at last we've come to the end of all our troubles!"

The kindly old minister waited for
(Continued on page 15)

I HAVE A QUESTION, DOCTOR--

Your Health Questions Answered

by "YOUR RADIO DOCTOR"

DONATING BLOOD

Q. "Is it right or wrong to give or take blood in transfusions?"

A. The average person in good health feels no discomfort whatever when he donates a pint of blood to save the life of another human being in distress. If some poor victim of a traffic accident is in danger of death from a massive hemorrhage, surely it cannot be "wrong" to administer a few pints of blood to save his life. There is no real substitute for blood. Other substances can be used to expand the volume of blood, but they can never take its place. Only real blood will keep such a victim alive and give him a chance to recover.

DISEASED ARTERIES

Q. "I am suffering from what the doctors call an aneurysm of the aorta. Can anything be done for this?"

A. Until recently very little could be done for you. But today your chances are much better. An aneurysm is a kind of ballooning out or pouching of one of the blood vessels. Such a condition is always dangerous, for at any time the aneurysm may burst and a fatal hemorrhage may result. Highly trained surgeons can now remove most of these aneurysms and replace them with healthy grafts or sections of nondiseased blood vessels. The results are often spectacular, and certainly very gratifying to the patient. A well-trained chest surgeon could help you.

SENSITIVE BACK

Q. "I have a sensitive spot in the middle of my back over the bones of the spine. Is this an indication of anything serious?"

A. Probably not, but it would be well to have an X ray of your spine just to be sure. In your case it might be wise to go to an orthopedic specialist for an expert opinion. You might have the beginnings of some disease such as arthritis. If so, the sooner it is treated, the better.

LEAD POISONING

Q. "I have a friend who is suffering from 'painter's poisoning.' He has a good doctor, but he refuses to take any injections or any other medicines. He has been sick for a long time, and now he is much worse. What would you advise?"

A. He is very foolish to ignore the counsel of his doctor. If a few injections will help him, he should have them. Lead poisoning is a serious occupational hazard. Often it means that the victim must remain away from painting permanently. Painters for many years have known that milk is an excellent antidote for lead poisoning. The calcium in milk helps to remove the lead from the body. Calcium tablets are also good for this purpose. Such people need some good multiple-vitamin capsule at least once each day. This is true of all who work amid the fumes of industrial poisons.



MONHEIMER

HOW PROTESTANTS BECAME CONFUSED

Success of the
Counter Reformation

by C. Mervyn Maxwell

AS WE have pointed out in previous articles in this series, early Protestants interpreted prophecy much the same as does the *Signs of the Times* today. However, many no longer agree with those early conclusions. Why? What brought about the change?

First of all, Protestant interpretations were not welcomed, of course, by Roman Catholic leaders. Luther, Knox, and others taught that the Roman Catholic Church was an organization opposed to truth, and, naturally, this concept was not popular in Rome.

As this church saw its membership and financial support being drawn toward Protestantism, it decided that some form of counterattack would have to be launched if the tide ever were to be turned again in its favor. As a result there came into being what is known in history as the Counter Reformation.

This Counter Reformation consisted of several phases, including the Council of Trent, the organization of the Jesuits, and the promulgation of two entirely different interpretations of prophecy.

The Council of Trent clarified and codified official Roman Catholic belief, so that all Catholics could know what their church actually believes. The Jesuits were empowered to overthrow Protestants by any means, including force. The promulgation of new interpretations of prophecy was intended to confuse Protestants. For our purpose we are most interested in this last phase.

Humiliated by Protestant application of prophecy, popes and prelates searched desperately for someone to counteract the embarrassing light being shed abroad in the world. Greatly to their relief, three men came to the rescue just when they were most needed. The fact that their interpre-

tations were diametrically opposed did not seem to matter.¹

Preterism and Futurism

The first two of the three men were the Jesuit Francisco Ribera in Spain and Cardinal Bellarmine in Rome. They developed the "futurist" theory. The third was the Jesuit Luis de Alcazar in Spain, who offered the "preterist" theory.

The futurists taught that all prophecies relating to antichrist are still in the future. Also, that antichrist will be an individual, not a succession of popes; that a day in prophecy is a literal day, so the 1260 days of antichrist are only a literal three and a half years; and that antichrist would be a Jew of the tribe of Dan and would set himself up in the Jewish temple in Jerusalem.

Preterism, on the other hand, held that all the prophecies of Revelation, including references to evil women and antichrist, were fulfilled long ago in the fall of Jerusalem, or perhaps in the downfall of pagan Rome.

It is difficult to understand how one church could sponsor two such widely differing theories, but it was all part of a plan to take the prophetic spotlight off Rome. The plan was in large measure successful.

Protestantism Seduced

Incredible though it may seem, these two views, devised and sponsored by the Roman Catholic Church, are now generally accepted by Protestants, some holding to one view, some to a modification of the other. How did this come about?

Preterism, which declares that antichrist appeared long in the past, was first accepted by Protestantism in the person of Hugo Grotius of Holland.² He was not a minister, but a jurist. Having a close friend who was a Roman Catholic, he was most embarrassed by the things his Protestant friends were saying about Catholics. He became convinced that all this Protestant emphasis was unfortunate, and in time found himself urging a "Back to Rome" movement. In 1644, thirty years after preterism was first presented by Alcazar and about one hundred and thirty years after the founding of Protestantism, Hugo Grotius published his acceptance of preterism and urged all Protestants likewise to accept it.

Grotius' progress in winning friends to his stand was slow, but in time his view that antichrist and the prophecies of Revelation had all been fulfilled in ancient history came to be standard among "modernist" Protestants.

Futurism was not accepted by Protestants until many years later. For two hundred and fifty years after Ribera published the idea, and for three hundred and fifty years after the

Protestant Reformation began, no Protestants believed that antichrist was merely a literal individual who would be manifested for a literal three and a half years. But in the early nineteenth century this Catholic doctrine was endorsed by the acid pen of Samuel R. Maitland. Today, with some modifications, it is the standard "fundamentalist" view.³

Conclusion

Today Seventh-day Adventists reject both preterism and futurism. They believe that the four kingdoms of Daniel 2 and 7 are Babylon, Medo-Persia, Greece, and Rome; that the ten horns of Daniel 7 are the nations into which Western Rome was divided; that the little horn of the same chapter, the first beast of Revelation 13, and the man of sin portrayed in 2 Thessalonians 2 are primarily the Roman Catholic Church. They also believe that the stone of Daniel 2 is Jesus Christ at His second coming; that this second coming will be literal and glorious; that the thousand-year reign of Christ follows the second coming; and that in symbolic time prophecies a day stands for a year.

These interpretations of prophecy were held with almost unqualified uniformity by the great spiritual leaders of the Protestant Reformation. Why, then, do so few Protestants believe in them today? The answer is found in Protestantism's acceptance of Catholic interpretation of prophecy.

We close this series with two appeals. First, Continue to study prophecy by referring directly to the volumes, *The Prophetic Faith of Our Fathers*, from which most of the statements and conclusions presented in this series have been drawn. Second, Take your stand on the prophetic interpretations held by Luther, Knox, Calvin, and other dauntless leaders of the church.

¹ See LeRoy Edwin Froom, "The Prophetic Faith of Our Fathers," vol. 2, ch. 22.

² Ibid., pp. 521-523.

³ Ibid., p. 511; also op. cit., vol. 3, pp. 541-544.

"It is the easiest thing in the world for us to obey God when He commands us to do what we like, and to trust Him when the path is all sunshine. The real victory of faith is to trust God in the dark, and through the dark. Let us be assured of this, that if the lesson and the rod are of His appointing, and that His all-wise love has engineered the deep tunnel of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him."



THE SIXTH HOUR

Mark 15:33 and Luke 23:44 state that Christ was on the cross at the sixth hour. John 19:14 states that He was before Pilate at the sixth hour. How could He be on the cross and on trial at the same time?

O. G. N.

The most reasonable explanation of the apparent disagreement in the Gospel narratives is that John gave the time of day according to the Roman reckoning of the hours and that the other Gospel writers in mentioning the darkness used the Jewish method of recording the time. The sixth hour, Roman time, would be about six o'clock in the morning, when Christ was before Pilate; the sixth hour, Jewish time, would be about twelve o'clock noon, when the darkness came over the land. Both methods of reckoning the time of day were then in use.

NAIL IN A SURE PLACE

Please explain Isaiah 22:23, 24.

Mrs. W. C.

The verses read as follows: "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons."

The person referred to is Eliakim, the son of Hilkiah, who is mentioned in verse 20. God says that He will remove Shebna (verse 15) and give his office of treasurer to Eliakim. Shebna, it seems from verse 16, was more interested in hewing out a rock sepulcher for himself and his family than he was in performing his public duties as King Hezekiah's treasurer, or steward. The sepulcher would be a monument to perpetuate his name to future generations. The preceding verses indicate that the defenses of Jerusalem had been neglected at the time of the Assyrian invasions and that at the same time feasting and drinking were the order of the day. Both Shebna and Eliakim are mentioned in 2 Kings 18:18, 37; Isaiah 36:22.

When God said He would fasten Eliakim as a nail in a sure place, He was using figurative language to describe the security or stability of Eliakim's administration.

Nails or pegs were placed solidly in the walls of ancient houses as supports for household utensils, or driven into the ground as stays for tents. Ezekiel 15:3; Ezra 9:8. Eliakim would be a "nail" of this sort; he would be a dependable support for vessels of various kinds, large and small, that is, all the business of the state. "The key of the house of David" (verse 22) represents the authority and trust that would be conferred on Eliakim.

When God said Eliakim "shall be for a glorious throne to his father's house" He meant that Eliakim would bring honor to his family by the faithfulness with which he would discharge the responsibilities of his office. "They shall hang upon him all the glory of his father's house" means that Eliakim would be a worthy successor to an illustrious father.

Verse 25 points to an end of Eliakim's efficient and honest administration, perhaps at his death. Affairs would lapse into the former state of disorder, for the Lord says, "In that day, . . . shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."

In Christ's message to the church of Philadelphia He applies to Himself the statement first made in Isaiah 22:22 concerning Eliakim. "These things saith He that . . . hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth." Revelation 3:7. This indicates that Eliakim, the "servant" of God (Isaiah 22:20), may be understood as a type of Christ. When Christ came of the house of David, (Luke 1:32), he inherited David's kingly authority and power. The promise to Eliakim was fulfilled in Him in its completeness.

KOSHER

What is the meaning of "kosher"? Is this word in the Bible?

J. H. Y.

The word "kosher" is not in the English Bible, but it is an Old Testament Hebrew word meaning "right," "fit," or "proper." As now used by the Jews, kosher is applied principally to foods that are ritually clean, and hence fit or in proper condition to be eaten.

C. D. U.

THE BOOK
OF BOOKS

by
TAYLOR G.
BUNCH

Just as Jeremiah lamented over the desolation of Jerusalem, so the people in captivity wept by the rivers of Babylon when they remembered Zion.



THREE LIONS

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LAMENTATIONS: BOOK OF SORROWS

THIS book was written soon after the destruction of Jerusalem by the Babylonians. That Jeremiah was the author has been accepted almost without question. Internal proofs are found in the author's deep affection for his persecuted and destitute people, his deeply sensitive and sympathetic nature, the identifying of his own bitter experiences and sufferings with those of his fellow countrymen, and the style of the writing.

The external evidence includes statements in the Talmud, a few by Josephus, and many by later Hebrew and Christian scholars. The Septuagint, or Greek, version of the Old Testament indicates the translators' acceptance of the date and authorship of Lamentations by the following introductory statement: "And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremias sat weeping, and lamented with this lamentation over Jerusalem." The Vulgate contains the same introduction. The Grotto of Jeremiah, located west of Jerusalem, marks the place where tradition says Jeremiah lamented as he looked upon the desolate city.

This book is a funeral dirge in which the weeping prophet identifies himself with the afflictions of his people. It reminds us of the bitter tears of Jesus over the fate soon to be visited upon the temple of Herod and the city of Jerusalem by the Roman conquerors. Jeremiah's warnings of doom had been fulfilled by the Chaldean invasion.

As a result, Zion was "in bitterness" and her people had "gone into captivity" because they had "grievously sinned." The city that had been known as "The perfection of beauty, The joy of the whole earth," was now in utter desolation. "Her gates are sunk into the ground." "Her kings and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord."

Israel's punishment for her iniquity was "greater than the punishment of the sin of Sodom, that was overthrown as in a moment."

"For these things I weep," said the prophet, and "mine eye runneth down with water." "Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission." He also said, "See if there be any sorrow like unto my sorrow," and "my sighs are many," and "my heart is faint." Dr. Adam Clarke asks, "Where in a composition of such length, have bodily misery and mental agony been more successfully painted?" He quotes Bishop South as saying, "One would think that every letter was written with a tear; every word, the sound of a breaking heart: that the author was compacted of sorrows; disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke, but in a groan."

Alexander Whyte, in his *Bible Characters*, wrote: "There is nothing like the Lamentations of Jeremiah in the whole world. There had been plenty of sorrow in every age, and in every land; but such another preacher and author as Jeremiah, with such a heart of sorrow, has never been born." For ages the Jewish people have read the Lamentations of Jeremiah in their synagogues on the ninth day of the month Ab, which is commemorated as the anniversary of the burning of the temple.

This book is a marvelous revelation of the character of Jeremiah. His willingness to share the afflictions of the remnant in Palestine when he might have been given a place of honor in the Babylonian court, and his ability to enter so fully into the sufferings of his people for which he was not responsible, are highly commendable. Those who boast of their patriotic spirit should study this book and learn what

true patriotism means. Like Moses, Jeremiah chose rather "to suffer affliction with the people of God" than to live in selfish pleasure while his beloved people were in bondage.

Jeremiah was not a pessimist. He was dealing with grim realities and therefore could not ignore stubborn facts. While he was the prophet of impending doom, he was also the prophet of hope and comfort. He knew that in the end all things would work together for his and Israel's good. He had faith that "the Lord will not cast off forever," and "though He cause grief, yet will He have compassion according to the multitude of His mercies," for "He doth not afflict willingly nor grieve the children of men."

Experience had taught Jeremiah that "it is good that a man should both hope and quietly wait for the salvation of the Lord," and this is an important lesson needed by every Christian today. The same God upon whom Jeremiah called "out of the low dungeon" would again hear his cry and bring final victory out of seeming defeat. His appeal to Israel was, "Let us search and try our ways, and turn again to the Lord."

The experiences that came to ancient Israel "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." See 1 Corinthians 10:1-11. The predictions and warnings of Jeremiah have a dual application, applying also to modern Zion in her relation to spiritual Babylon.

The time is near when Babylon will meet her deserved doom and the saints of God will celebrate their deliverance and entry into the New Jerusalem, which will stand forever. See Revelation 19:1-9.

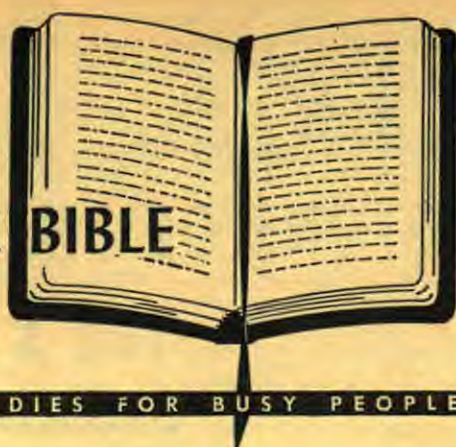
CHRIST is a rare jewel, but men know not His value; a sun which ever shines, but men perceive not His brightness nor walk in His light. He is a garden full of sweets, a hive full of honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes.

No mind can fully grasp His glory, His beauty, His worth, His importance. No tongue can fully declare. He is the source of all good, the fountain of all excellency, the mirror of perfection, the light of heaven, the wonder of earth, time's masterpiece and eternity's glory; the sun of bliss, the way of life, and life's fairway.—Arthur James Balfour.

STUDY YOUR BIBLE

BY ROBERT H. PIERSON

BRIEF BIBLE STUDIES FOR BUSY PEOPLE



47: Is Church Membership Essential?

I. MEMORY GEM

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25.

II. INTRODUCTION

Many people object to "joining the church." "I'm just as good as any church member," they say. But though "enfeebled, and defective, needing to be reformed, warned, and counseled," the true church of Jesus Christ is the only object upon earth upon which He bestows "His supreme regard."

III. BIBLE STUDY

I must belong to God's church because:

The church is the body of Christ.

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

"Ye are the body of Christ." 1 Corinthians 12:27.

"We . . . are one body in Christ." Romans 12:5.

No limb can live after being severed from the body.

"Without Me ye can do nothing." John 15:5.

The church is the building of Christ.

"Christ . . . over His own house; whose house are we." Hebrews 3:6.

"Ye also, as lively stones, are built up a spiritual house, . . . acceptable to God by Jesus Christ." 1 Peter 2:5.

The church is the family of God.

"But as many as received Him, to them gave He power to become the sons of God." John 1:12.

"Ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:18.

"That we might receive the adoption of sons." Galatians 4:5.

I want to be a member of God's great family, and the only way is church membership.

The church is the bride of Christ.

"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. And He saith unto Me, These are the true sayings of God." Revelation 19:7-9. Christ is coming the second time for His bride, the church.

Church membership and fellowship bring strength for last-day trials.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25.

Two travelers, who fancied they were well able to take care of themselves, entered a railway carriage when the train was being made up, and found comfortable seats. They had dropped into conversation, when the porter looked in and told them to go forward. "What is the matter with this coach?" they asked. "Nothing," he grinned, "only 'taint coupled on to anything that'll take you anywhere."

IV. CONCLUSION

Church membership is a part of God's plan for saving men and women. While it is true that mere church membership without a living connection with Christ will never save a person, it is also true that a person will receive spiritual food and strength by worshipping with God's people. This association will help to encourage the downhearted, bind up the brokenhearted, win the backslider, convict the sinner, and challenge the saint in preparation for Christ's coming kingdom. We all need this help.

V. PERSONAL APPLICATION

Am I a member of the body of Christ, His spiritual house?

Am I missing the spiritual strength that comes through assembling with others of "like precious faith?"

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OFFER EXPIRES JANUARY 15, 1957.

Love's Homeland

(Continued from page 6)

become a Lebanon of beauty and delight. Concerning the inhabitants the prophet said, "Thy people also shall be all righteous." "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Isaiah 60:21; Revelation 21:27. There, too, we will greet the lovely Jesus who poured out His life for us on Calvary's cross; and—

Just to be near the dear Lord I adore,
Will through the ages be glory for me.

Thrilling anticipation! Think of the rapturous Sabbath services to be conducted when that great congregation convenes to worship with the King of glory. Consider those alluring excursions as companies of the redeemed "follow the Lamb whithersoever He goeth;" and with an eye that never dims, explore the boundless universe of God.

What rapture of soul as the saved listen to the songs of the angels! "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10.

Their happiness will know no bounds, and the miracle of their salvation will be their theme song throughout the eternal years. Yet "no man," no, not even an angel, can learn that anthem except the redeemed from the earth. Revelation 14:3.

In the words of Ellen G. White, "One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy*, page 678.

Now is the time to prepare for citizenship in love's homeland, where the years of eternity will continue to bring new wonders to admire, new themes to study, and new tokens of Christ's undying devotion to those whom He died to save.

God put the church in the world.
Satan seeks to put the world in the church.—*The Defender*.

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Living Happily

(Continued from page 9)

the ecstasy to subside. Then in a quiet voice, full of understanding for human nature, he smilingly asked, "Which end?"

Which end, indeed! Well might we ask the same question. Marriage is wonderful. It solves many problems. But it always raises many more. This is the way of life. We may as well accept the fact that there are no perfect people in this world. We all have some weaknesses. And even if we were perfect, there are still no ideal situations in which to live and create a home. But these imperfections need not discourage us. They should challenge us to reach upward toward a higher plane of happiness. The home in which we live may be humble; but if true love abides within its walls, there will be no happier place in all the world. We should never forget that the most wonderful Person this world has ever seen was not born in a palace, but in a lowly stable in Bethlehem. And He grew up in an obscure village named Nazareth.

Real happiness does not spring from vast possessions. A man may be able to write his name to millions yet be constantly miserable and unhappy. Another man may be very poor, but his home be filled with joy and gladness. It all depends on how we choose to live.

Love is the only real foundation of a happy home—love that knows how to forgive and forget, even as God forgives and forgets. True love will harbor no resentments. It will develop confidence and strength in every member of the family.

Children who grow up in such a home cannot help radiating confidence

and joy, just as a lovely lake reflects the glory of the morning sun. In such an atmosphere they will develop well-balanced personalities that can meet the stress and strain of life. They will be a credit to their parents, their home, and their community. Truly there is no work so wonderful as that of creating a home in which parents and children will know the joy and satisfaction of *living happily ever after!*

A BANKER in Pittsburgh knew a lady who was painfully injured in a freak accident on the way to a church service. And his whole faith went into a tail spin. He called in any number of clergymen—which shows he was desperate—to challenge them with this and ask them how they could take seriously a religion that couldn't even guarantee a person's safety on the way to church! In all kindness, and with all deference to his sincerity, I wonder where that man has been. I wonder what Bible he has read. Could it possibly have been this Book, with its complete cataloguing, not of ease, but of trouble faced triumphantly? It is when we are ready to open our eyes, somehow, to that sterner view of life, ready to chant praise that chains can't daunt, to sing songs that darkness can't blanket—it is then that Christ can answer. For He knows we were meant, somehow, for "whatever it is that comes up out of the soil of effort, out of the bitter but creative moral struggle, out of the throb and hurt of sacrifice, out of the deep tensions of forgiveness and hope and an undiscourageable will."—Frederick B. Speakman, *The Salty Tang* (Fleming H. Revell Company).



STANLEY HALL

MY HAND IN HIS

by SANFORD T. WHITMAN

THE western heavens were alight with the soft afterglow of the long summer day. The last stirrings of the afternoon sea wind murmured drowsily in the moss-hung maples along the drive. Inside the old house, a small fire burned slowly on the stone hearth, while above it, comfortably set on the wide mantel, the family clock pointed to ten minutes to bedtime.

At his grandmother's knee, the little man of four was enjoying his evening adventure with pencil and paper. For half an hour the two of them had been drawing figures, letters, numbers, and words. Finally grandmother took the pencil and paper. Carefully she spelled out and wrote down the letters of her grandson's name—Floyd.

Then, turning the pad, she handed the pencil back to the boy and said, "There! That's your name. Now you write it. Make each letter just like the one above it. Go ahead. Try."

The brown-eyed lad looked up into his grandmother's face with childish perplexity and hesitancy. His eager face twisted into a lovable pattern of self-distrust.

"N-o-o-o-o," he confessed innocently, "N-o-o-o-o, grandma. I can't. I can't do it. My pencil goes wrong. I can't make it go where it's supposed to go."

Lovingly, grandma drew him close. Patiently she put the pencil between the thumb and forefinger of his right hand. Then, placing her own right hand over his, she drew out the letters, line by line, curve by curve, naming each of the letters in turn.

"There!" she exclaimed when she had finished. "You wrote your name. F-I-o-y-d."

A look of wonder and joy came into the lad's face. "I did, grandma? I did? Did I write my name?"

Then the full truth burst upon him and he became exuberant. "I did it! You held my hand and I wrote my name!"

Across the room grandpa had laid his paper aside and was watching and listening. The scene before him was so simple, the lesson it illustrated so profound. Weeks later it was still in his mind.

How like little boys we are, each and every one of us! Little boys of four, standing as it were at our grandmother's knee, fascinated with the letters and figures of life. Fascinated and inept and just a wee bit afraid.

We have the pattern before us. We take the pencil in our hands. We make our marks on the clean page. But, alas! How poorly they resembled the neat letters above! How uncontrolled our "a's"!

How misshapen our "b's"! How unintelligible our "c's"! What scrawlings we make at best, when we make them ourselves. How unlike the divine Pattern we are when we attempt to live His life in our own strength and wisdom!

What we need—indeed, what we must have—is a hand to hold ours as we work out our lines and curves on the page of life. It has ever been so. Long ago the apostle Paul understood this and was inspired to pen the following beautiful and significant passage: "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.

How great is the mystery of grace! Dead to self. All things of this life passed away. Yet alive as we have never been alive before—completely, and constantly renewed and quickened by the Spirit.

It is our fingers that hold the pencil. But it is the hand of Christ, holding our hands, that directs the making of the letters. How simple! How wonderful! How utterly, imperatively necessary!

Are you having trouble with your letters? There is only One who can help you. Why not yield yourself in full surrender to Him today?