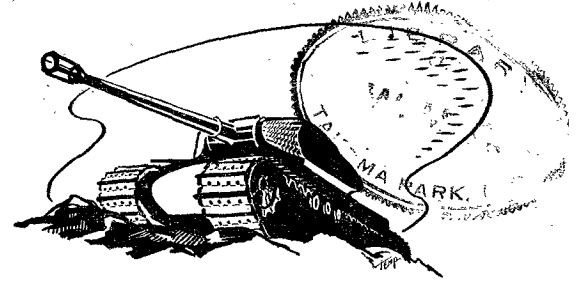


SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



BOYER, ACME

Vol. 75, No. 24

The Symbols of Bible Prophecy—See page 8

June 15, 1948

SIGNS OF THE TIMES

EDITOR ARTHUR S. MAXWELL
ASSOCIATE EDITOR MERLIN L. NEFF
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VOL. 75, No. 24

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OUR COVER

The church of the Holy Sepulcher, frequently struck by bullets in recent fighting, is located in the Arab section of Jerusalem, five hundred yards from Jewish buildings. The key to this historic Christian edifice is in the possession of a Moslem. Thus cross, crescent, and star of David, symbols of three great religions, are closely intermingled both in the Holy City and in all Palestine.

CIRCULATION MANAGER H. K. CHRISTMAN

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CORRESPONDENCE

A Guiding Light

DEAR SIR:

Although I am not a member of your church, I find *The Signs of the Times* a great source of comfort and encouragement. Having spent twenty years in spiritual darkness of the Roman church, I find the *Times* a guiding light in these last dark days. I can't understand anyone refusing to read the *Times*. God bless you.

A converted Catholic,

Mrs. M.

Poquonock Bridge, Connecticut.

Reformers; Egypt

DEAR SIR:

I have just finished reading the last issue of *Signs of the Times*,—practically every word of it,—and I feel impressed to write you of my appreciation of this, the finest of periodicals.

I feel that it is fully worthy of any and every effort that we have made or can make in its circulation. How informative and spiritual it is! I have admired the series on the Reformers, and now the series, "Light From the Land of Bondage."

May the dear Lord richly bless you in your effort for Him.

Redlands, California.

C. J. T.

"God the Creator"

DEAR SIR:

Some kind friend has been good enough to send me *Signs of the Times*. Let me say that I enjoy reading it very much, and always gain something of light from its pages.

The last number with its story of the schools in New Mexico and its article, "God the Creator" was especially helpful.

Needham, Massachusetts.

H. W. K.

Chaplain Likes It

DEAR SIR:

I am the Protestant chaplain at this Veterans' Administration Center, and have been receiving your weekly *Signs of the Times* for some months now.

I wish to thank you for your kindness to us, and can assure you that I appreciate receiving your periodical.

Hot Springs, Arkansas.

Rev. S. C. V.

The Bible and "Signs"

DEAR SIR:

For the past several months I have been receiving a copy of the *Signs of the Times*, and have enjoyed it very much.

I am an invalid, unable to get out of the house, so the only enjoyment I have is derived from reading my Bible and your publication.

Steubenville, Ohio.

E. B.

Enlightenment for Japan

DEAR SIR:

Through some unidentified generous friend, I have been receiving the *Signs of the Times*.

Though I was first of all not interested in Christianity, I've found an enlightenment in the publication, which gives great relief and guidance to the people whose country is currently in a miserable state of confusion subsequent to the defeat of a war.

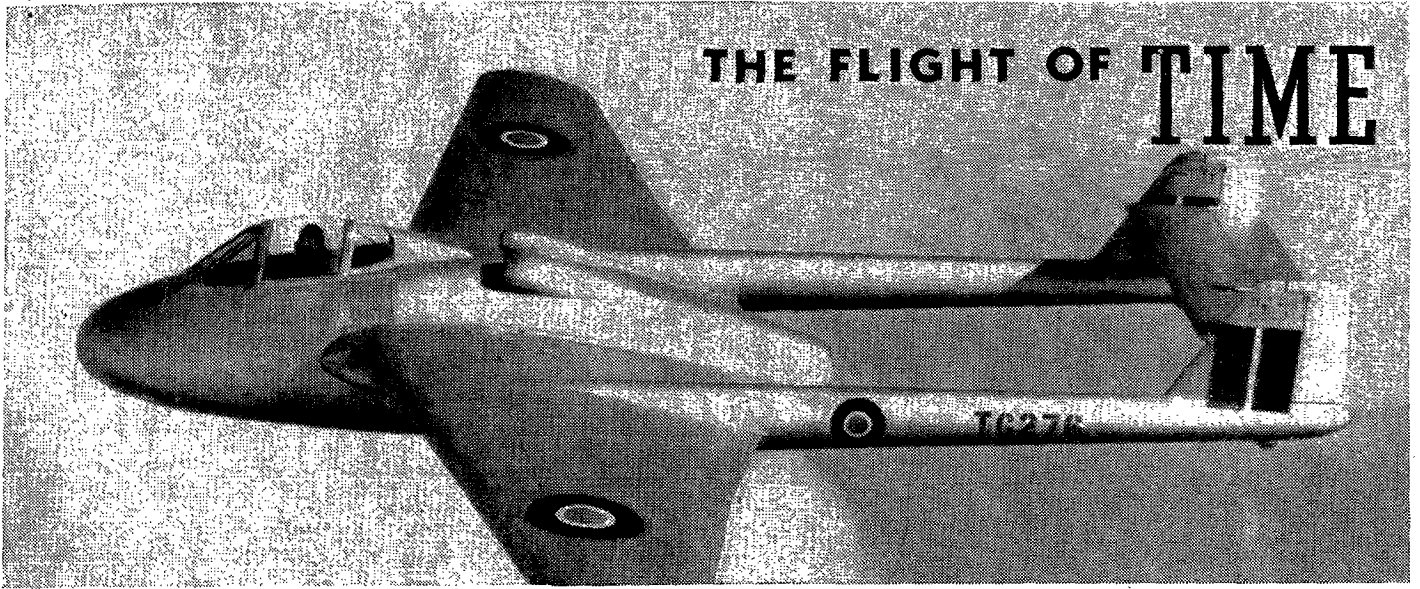
And now I look forward to receiving each new issue with great enthusiasm. Since the magazine contains such valuable and interesting reading matter, I have been passing each copy received to friends here, and they are all delighted to read.

Ikoma-gun, Nara Prefecture, Japan.

Y. F.

SIGNS of the TIMES

THE FLIGHT OF TIME



A jet-powered De Havilland "Ghost Vampire" similar to this recently attained a record altitude of 59,492 feet.

ACME

EDITORIAL

By Bread Alone

WHILE the European Recovery Program has been called "the greatest venture in constructive statesmanship" ever undertaken by any nation, yet we are prone to overestimate its power to help a stricken continent. Materialism has so distorted the thinking of the man in the street that he sincerely believes money can save the world.

Howard Mumford Jones indicts our foreign policy in *The Saturday Review of Literature* when he says: "What Europe hungers and thirsts after most deeply is moral and spiritual strength; what our policy insists upon giving Europe is materialism—a materialism which, whether you want to call it the Marshall Plan, or the cold war against Russia, or the restoration of doubtful governments, or bolstering European currencies, springs from an erroneous concept of the uses of victory."

Spiritual and moral leadership are in grave danger of being sidetracked in the race for armaments and the attempt to secure the peace by balance-of-power politics. Have we no power in the spiritual realm to equal that of atomic bombs in the physical world? Europe is desperately short of the bare necessities of life, it is true; but she is dying for lack of faith and spiritual calm. We have not offered these fundamentals to the millions in need because, as a nation, we do not possess them. The America of 1948 is caught in paroxysms of fear. We are trying to buy good will with money; we hope that dollars will guarantee security. We hear lofty

phrases of idealism, but they do not conceal our selfish aims.

"The essential appeal of fascism was to the soul," Jones reminds us. "Overburdened by the responsibilities of life, frightened by the incoherence of a state at once tyrannical and irresponsible, the individual European could through fascism share the strength of the corporate spirit. He became a member in a mystical body. Participation in the party not only removed the crushing weight of freedom and frustration from the average man, it also gave him the strength of great causes, the assurance that he shared the total life of the nation, the race, the world."

The fascist governments are gone, but multitudes have no leader they can trust. It is an opportune moment for the pseudo-religion of communism to engulf the masses who are longing for a messiah. We can never fight communism successfully with dollars alone, for that system holds out a utopia of materialism to mankind. Our program must offer Europe that which is deep and enduring as well as that which satisfies the needs of the moment, or we shall fail.

In our attempt to save Europe from disintegration, we seem to forget the Master's words: "Man shall not live by bread alone." When human beings lose faith in themselves and in God, they deteriorate into a fearful burden upon society. Bitter with cynicism, they say: "Life isn't worth living." They may be given food and clothing sufficient for their needs; but if the fire of faith has gone out of their eyes, they are blind and helpless.

The apostles Peter and John found the power of God to be greater than

silver or gold. They found the helpless cripple at the temple gate expecting help from them. "I have no silver or gold," Peter said, "but what I have I give you. In the name of Jesus Christ, the Nazarene—walk!" Acts 3:6, Weymouth. Have we nothing but gold and food to offer a distraught world?

"Man must be arched and buttressed from within," said Marcus Aurelius, "else the temple wavers to the dust." Along with the financial assistance we are sending to Europe, we must send the gospel of hope and regeneration. Inner resources can be strengthened only by the peace of Jesus Christ. The Master left His followers a precious legacy in His last will and testament. He did not promise them material riches, for He died a poor man; but He bequeathed to them a treasure so precious that the richest man on earth would give a fortune to possess it. "My peace"—this is the priceless gift the Son of God offers distraught humanity.

We promise freedom from want to our European allies, but with that must come freedom from fear and freedom from sin if they are to know peace of mind. Freedom from fear grows out of perfect love and confidence in the heavenly Father. The miracle of faith drives out fear when a human being no longer trusts self but allows God to control his life. Freedom from sin comes when a lost soul accepts the full pardon offered by the Saviour of the world. Thus, the chains are broken forever and man finds genuine happiness.

This is the spiritual power America should give war-torn, disillusioned Europe. But before we can give the gospel to others, we must possess it in our own hearts.

M. L. N.

Those Comic Books

UNDER such forthright titles as "Horror in the Nursery," "Puddles of Blood," "Sex and Sadism for the Growing Child," popular magazines of recent dates have carried articles decrying the evil effects of comic books. Thinking men and women are awakening to the sinister influences of the crime and horror portrayed in these popular publications.

However, to say that they are popular is to put it mildly. The amazing increase in circulation of comic books is a phenomenon of modern times. Judith Crist, writing in *Collier's*, estimates that 60,000,000 copies a month clutter magazine stands all over the country, and that they eventually find their way into nine out of ten American homes.

Surveys indicate that 95 per cent of all children between eight and eleven read them; 84 per cent between twelve and seventeen. Comic books, reports *New Republic*, are the addiction of three out of four American homes; in two of these three homes they are virtually the only reading matter.

And to say that they are "read" is also an understatement. Children devour comics, hoard them, swap them, make collections of them. Instances have been reported in which 200 youngsters have read a single comic book. To realize the engrossing interest they have for the youngsters, one has only to linger at a newsstand and watch the avidity with which a juvenile purchases comic books, the intensity with which he reads them, and the completeness with which they cut him off from everything else.

It is obvious, therefore, that such engrossing reading will have a definite and permanent influence on the child's life. In the case of the comics, is this influence constructive or degrading?

Marya Mannes, appearing on the Town Meeting of the Air some weeks ago, scored the comics for being a "colossal waste of time—the infinitely precious time of growth." "They are killers," she went on, "killers of time. What an indictment of our time that it has to be killed! What an indictment of a way of life that a child has nothing better to do than read comics!"

Echoing this sentiment, John Mason Brown of *The Saturday Review of Literature*, appearing on the same program, remarked: "What riles me when I see my children absorbed by the comics is my awareness of what they are not reading and could be reading; in other words, of the more genuine and deeper pleasures they could and should be having."

As to the choice of words used in comic books this indictment was made: "I resent the way in which they get along with the poorest kind of writing. . . . They reduce the wonders of the language to crude monosyllables."

It is surely not logical to send a child to school to learn grammar and proper usage, and then undo the effort by placing before him the perversion of English, the slang, the sloppy contractions, and vulgarity so prevalent in the comics.

But this is not all. "Their power of seduction," declared Mr. Brown, "lies in the fact that they make everything too easy. . . . The comics offer final and melancholy proof that even among the young the mind is the most unused muscle in the United States."

What is the type of story that predominates in comic books? Gershon Legman, a New York specialist who has made investigation into the whole subject of the comics, has found that, conservatively, the average city child reads from ten to a dozen comics a month, and that, on the average, there is at least

one scene of violence to each page of pictures. This means that each month a child is subjected to 300 such scenes. A city child who was six years old in 1938, Legman thus figures, "absorbed an absolute minimum of 18,000 pictorial beatings, shootings, stranglings, blood puddles and torturings-to-death from comic books alone."

Arthur J. Freund, chairman of the Criminal Law Section of the American Bar Association, which has made a survey of publications for children, expresses this opinion: "While juvenile crime is on the increase in almost every locality in this country, the surprising circumstance is that the rate is not higher. . . . With almost every child and adolescent bombarded many times daily with the jargon of the criminal and the horrors and depraved methods of his activity, we should rejoice that we have as much normal and rational child behavior as we do."

"Oh, yes," asserts Marya Mannes, "they make it clear that crime doesn't pay. They are full of righteous conclusions and sentiments, where right triumphs and wrong is punished, but right triumphs by force and violence; right triumphs by the fist and gun. The impact of the fist on the jaw is the comic's law. It is an ugly law."

What effect is this constant barrage of violence having on the children of our time? Dr. Frederic Wertham, Manhattan psychiatrist and director of the Lafargue Clinic, studied the question for two years. The purpose of the study was to find "not what harm comic books do," says Dr. Wertham, "but objectively what effect they have on children. So far we have determined that the effect is definitely and completely harmful." "The comic books, in intent and effect, are demoralizing the morals of youth."

"We do not maintain that comic books automatically cause delinquency in every child reader," this authority declares, "but we found that comic-book reading was a distinct influencing factor in the case of every single delinquent or disturbed child we studied." "You cannot understand present-day juvenile delinquency if you do not take into account the pathogenic and pathoplastic influence of the comic books." Or, in other words, as *Time* comments, "comic books not only inspire evil but suggest a form for the evil to take."

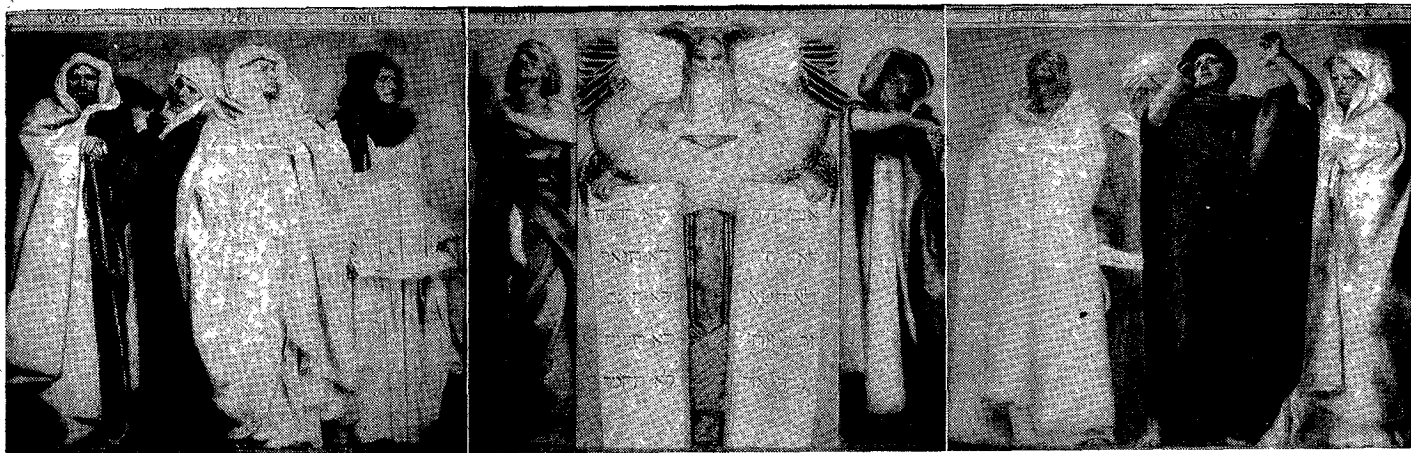
It is little wonder, then, that the increase of violence in juvenile criminality goes hand in hand with the increase of comic books. Childhood is the age of imitation and hero worship. What the child's mind feeds upon, to a great ex-



Two helicopter squadrons have been commissioned by the Navy, marking a new phase in naval air strategy.

ACME

(Continued on page 7)



The message of the Old Testament is the same as the message of the New Testament. The One who knows "the end from the beginning" (Isaiah 46:10) does not change.

The Diamond in the Rock

*How the Truth and Beauty of the New Testament
Are Found Embedded in the Old*

THE trouble with you Seventh-day Adventists," said a white-haired old minister to me one day, "is that you don't realize that the Old Testament is done away. The New Testament has been given us to replace the Old, and it plainly shows that we don't need to keep the Old Testament regulations."

He had made a life study of the Bible, and I was young. At the moment I was unable to answer him satisfactorily.

Was he right? Is the New Testament so new that it does away with the Old Testament?

Were the Jews saved one way, and we another?

Is there really a difference between God in the Old Testament, and God in the New Testament?

It is important to answer these questions, for, if God has changed, we would be advised to re-examine our faith. If God changes every three or four thousand years, Christianity is a very unstable religion.

Moreover, Isaiah 8:20 says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If, therefore, the New Testament is so different from the Old, and disagrees with it, it is the New Testament which must be done away, for the Old Testament is declared to be the standard.

Let us examine the facts.

First of all, Jesus is the One at whose feet the supposed change is placed. Did He speak differently from the Old Testament?

by LAWRENCE MAXWELL

Consider the Beatitudes.

Jesus said: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." But many years before, the psalmist had declared: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18. Jesus was but repeating an Old Testament thought in different words.

Jesus and the Old Testament

The Saviour continued: "Blessed are they that mourn: for they shall be comforted." Seven hundred years before, Isaiah had cheered the sorrowing and afflicted with the words: "I will lead him also, and restore comforts unto him and to his mourners." Isaiah 57:18.

Jesus said: "Blessed are the meek: for they shall inherit the earth." David had

sung, in Psalm 37:11: "The meek shall inherit the earth."

The Master said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The great Messianic prophet had called: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1.

Jesus said: "Blessed are the merciful: for they shall obtain mercy." David had said: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Psalm 41:1.

Jesus went on: "Blessed are the pure in heart: for they shall see God." In the twenty-fourth psalm David had asked, "Who shall ascend into the hill of the Lord?" and had answered, "He that hath clean hands, and a pure heart." Psalm 24:3, 4.

The Beatitudes were not new. They were merely the old, old story of the love of God, couched in different form, brought together where their combined brilliancy could not fail to attract attention.

So one might continue through the Sermon on the Mount, showing that again and again, rather than presenting new material, Jesus was reminding His hearers what the old prophets had said.

But there were other messages Jesus gave us. Was there some change indicated in them? Consider the talk with Nicodemus, on the new birth: "Ye must be born again." True religion is not



mere outward form and symbols. It requires a complete transformation of character. But this was not new teaching. Long before, as the awfulness of his sin came up before him, David had cried: "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. The new birth was taught fully one thousand years before Jesus discussed it with Nicodemus.

Then there is the sermon on the Bread of Life, recorded in John 6. Jesus told the Jews that spiritual life depended on eating the flesh and drinking the blood of life. He explained: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

But close to two thousand years before, Moses the lawgiver had told their fathers: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deuteronomy 8:3.

Finally, as if to leave no doubt whether He did away with the Old Testament, Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17.

There are other instances which might be mentioned. But it should be obvious that Jesus did not give us any grounds for discarding the Old Testament. Certainly no modern preacher can preach as Christ did, unless he makes use of the Old Testament Scriptures.

If Jesus did not do away with the Old Testament, who did? Did Paul? He said that Jesus took away the handwriting of ordinances which was against us, "nailing it to His cross." Colossians 2:14.

But we don't have to go to Paul to learn about the end of the law. More than five centuries before the crucifixion, Daniel had foretold that when Messiah the Prince should be cut off, He should "cause the sacrifice and the oblation to cease." Daniel 9:27. And here, indeed, is a clearer statement on the end of the law than anything Paul wrote. There might be some doubt as to which law Paul says came to an end, but Old Testament Daniel plainly shows that it is the sacrifice and oblation—the ceremonies of the sanctuary—which were to cease.

It is these same sacrifices and oblations to which Paul refers. Neither Daniel nor Paul said the Ten Commandments came to an end. Paul did not give us permission to discard the Old Testament.

Other Considerations

Many have the impression that the tone of the Old Testament is radically different from the tone of the New Testament. For instance, the Old Testament speaks of sacrifices for sin; Jesus taught righteousness by faith.

It is true that the Jews were instructed to kill a lamb when they had sinned. But they were not taught that killing

the lamb forgave their sins. It was merely a symbol of the death of "the Lamb of God, which taketh away the sin of the world." John 1:29. This is evident from a number of facts. In the first place, the sacrificial system is repeatedly called a copy of a pattern, as in Exodus 25:9, 40.

Again, it is apparent that the people did not offer a lamb every time they sinned. The census recorded in Numbers indicates about 3,000,000 Jews. Had each Jew offered a lamb for his daily sins, more than one billion lambs would have been required each year. Had they even offered one each, in a year, there would have been more than 8,000 sacrifices each day, some 58,000 a week. If 58,000 had been common in a week, why record the number of animals involved in Josiah's Passover, a mere 41,400? See 2 Chronicles 35. Slaying the lamb was to remind them that their sins required the death of Jesus, our Saviour, to atone for sins.

Again and again the prophets of the Old Testament told the people that God was interested in heart religion, even as the apostles taught the Christians in the New Testament. "Rend your heart, and not your garments," Joel pleaded. Joel 2:13.

"For Thou desirest not sacrifice; else would I give it," David said in the prayer already quoted. "Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Psalm 51:16, 17. See also Micah 6:7, 8 and Isaiah 1:11-20.

Jeremiah called Jesus: "The Lord our Righteousness." Jeremiah 23:6. Moreover, when Paul wanted to present an example of one saved by faith, he looked not to a New Testament character, but dipped far back into the Old Testament to find Abraham, of whom it was recorded in Genesis 15:6 (where every Jew might read it): "He believed in the Lord; and He counted it to him for righteousness."

Curses

Some get the impression that the Old Testament is very harsh on the sinner, cursing him for every failing, while the New Testament speaks only of blessings to the righteous.

True, as in Deuteronomy 28, Moses read a long list of curses. But even this came only after a list of promised blessings. And the New Testament, while it does include the Beatitudes, contains also the most severe curse in the Bible, Revelation 14:9-11, imposed on those who receive the mark of the beast.

(Continued on page 15)



Mobilizing Industry

The United States Government is making a survey of 25,000 industrial plants, representing about 90 per cent of America's industrial capacity, to find out what they can produce for war. Thomas J. Hargrave, president of Eastman Kodak Company, and chairman of the National Military Establishment Munitions Board conducting the survey, has announced that 11,000 of these industries have already been studied, and are being allocated, according to their ability to supply the needs, to the different branches of the armed services, which will then make arrangements for actual production in the event of war.

Blood for Bomb Victims

Blood banks and other emergency medical services might have saved 20,000 lives in Hiroshima, had they been available, Dr. George M. Lyon of the Veterans Administration believes. *Time*, considering the problem of the civilian and the bomb, further stated that doctors would have to decide to whom the blood

and serum should go, the Army suggesting that anyone within a mile of the blast would die sooner or later regardless of transfusions. The Atomic Energy Commission is experimenting with rutin, a substance obtained from green buckwheat and useful in checking internal bleeding (an effect of radiation), thus lowering the death rate by radiation from 64 per cent to 12 per cent.

Bonus for Uranium

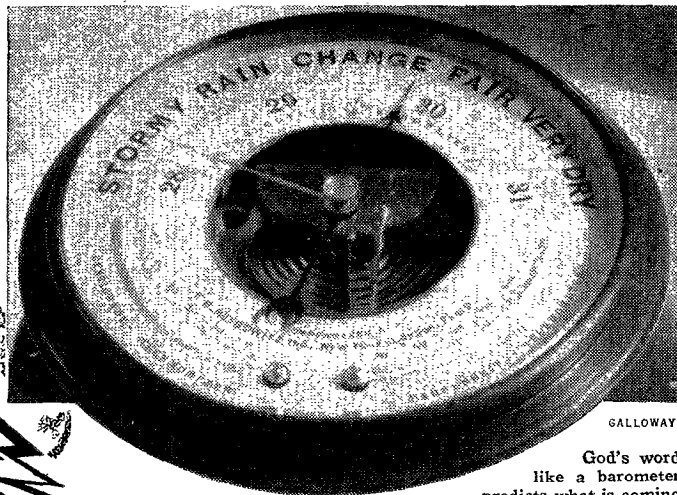
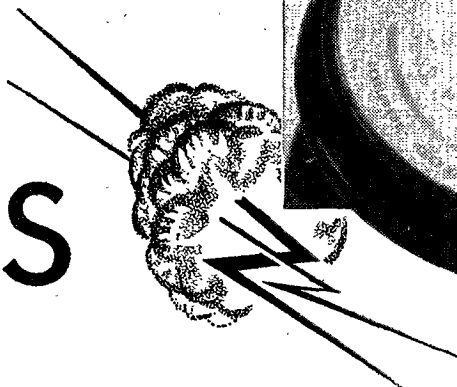
The Atomic Energy Commission has offered \$10,000 to anyone who can find a new deposit of high-grade uranium ore within the United States.

Drunken Arrests Climbing

"The ratio of arrests for drunkenness per 100,000 of the population was nearly three times as great in 1946 as in 1932, the highest point yet reached under repeal," reports the Temperance League of America. Based on FBI records, there were 831.1 arrests per 100,000 for drunkenness in 1932, and 2,233 per 100,000 in 1946.

S.L.M.

A Voice From the FOUR WINDS



God's word,
like a barometer,
predicts what is coming.

WHEN great crises have confronted cities, nations, or an entire civilization,—like the antediluvian world,—God has urged upon some men to utter words of warning of the doom to come. At times the voices were those of His chosen servants, as Noah's warning of the coming Flood, or Jonah's voice crying: "Yet forty days, and Nineveh shall be overthrown."

At other times men of national repute, as Jeremiah, or perhaps someone of lowly origin, have been used of God to warn people of the approaching hour of destruction. Of this latter type was the man who warned the inhabitants of Jerusalem, day and night for seven years, while chanting the wild dirge: "A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and against the Temple! . . . a voice against the whole people!"—Henry Hart Milman, *The History of the Jews*, book 13. We are told that nothing could stop this man from giving his dreadful message, and he ceased not to proclaim it until he was slain in the siege of Jerusalem.

Today men everywhere recognize that we are approaching another crisis. It is freely said that this crisis may be so stupendous that it will overwhelm all civilization in a great cataclysm of destruction. Some of us who dwell on the fringes of the inhabited world hear these voices of warning quite as clearly as do those who are living in the center of civilization. Recently, twenty-two American editors and publishers made a flying trip across Africa, visiting us. Field Marshal Jan C. Smuts, premier of South Africa, received them in the premier's mansion. His speech on this occasion seemed to us comparable to the voice of the man who walked up and down the streets of Jerusalem, crying that the day of doom had come!

The general declared: "We are dazed

Warnings of Impending Doom

E. L. CARDEY

with what is happening. The question is, Are we going to submit, or once more stand up before God and man and stand with all our strength for what we believe to be right? That is the question which is before us. It is an issue which America must face, and not only America, but South Africa and the rest of the world."

He continued: "In the old days, when anything went wrong, nations could prepare to meet any possible eventuality. Thanks to the whole character and the modern tempo of human affairs, there is in these times no time to prepare. Today there is no time to think things out. If we are not prepared we cannot recover ourselves or retrieve ourselves. Tomorrow the situation may be irretrievably lost."—*Cape Times*, March 2, 1948.

After referring to the Bible parable of the foolish virgins, General Smuts emphasized that time is getting short, and he asked whether or not we are ready to meet the crisis ahead.

Men everywhere are talking of the crisis hour coming somewhere between 1950 and 1955. Somehow they recognize that things are moving rapidly today, and we know truly that the last events will be rapid ones.

God's ancient prophet spoke under divine inspiration when, writing about the last days of earth's history, he declared: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zephaniah 1:15. After this warning of what would come

upon the nations of the earth, his attention was called to those who direct national affairs, and he declared: "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust." Verse 17.

Yes, we are approaching the final crisis. But the Lord is sending us a message of hope. If we will follow His direction we shall find a way through.

Those Comic Books

(Continued from page 4)

tent determines his thoughts and actions. If his mind-food consists of a constant diet of violence, crime, and greatly exaggerated but unreal life scenes, his is a life patterned after these things.

On the other hand, the uplifting, the helpful, the constructive, aid the youngster to develop in his life ideals that will make him "a servant of God and a friend to man." But where in all the 720,000,000 comic books flooded upon the market in the course of a year can one find a single instance where a character conquered only because he was kind, honest, and generous?

What a great change in the form and content of comic books would take place if author and publisher pondered Paul's outline of Christian mental culture before releasing each copy: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8.

Furthermore, how few modern comics would even be read if parent and child would think upon "these things."

Yet, in the sight of God, would this be asking too much?

F. A. S.

The Symbols of BIBLE PROPHECY

Why Great Empires Were Portrayed in Cartoons Twenty-Five Centuries Ago

by TAYLOR G. BUNCH

THE first half of the book of Daniel is historic or narrative, and the second half, prophetic. While it is true that two prophetic dreams are introduced in the historic section, they were given to the king of Babylon, and the role of Daniel was secondary. He acted only as the interpreter of the visions of Nebuchadnezzar which were included in the first section because of their historic nature. With the second section begins a series of prophetic revelations to Daniel. The only narratives are those necessary to indicate the time and circumstances under which the visions were given and interpreted.

With chapter seven begins the prophetic division of the book. "In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters." Daniel 7:1. This is Daniel's first recorded vision. Daniel became a prophet when he was a young man, and we have no record that he was given a prophetic vision until he was more than eighty years of age.

The prophecy of chapter seven takes us back to the first year of the regency of Belshazzar, and, therefore, if it were placed in its proper chronological setting, it would come between chapters four and five. Nabonidus was the last ruler of Babylon, and he reigned from 555 to 538 B. C. But during the closing years of his sovereignty he placed his son Belshazzar on the throne as the acting ruler while he went into retirement. This is indicated in the Septuagint translation: "While Belshazzar was reigning—acting as king—for the first

year, Daniel saw a vision beside his head upon his bed."

Daniel wrote only the "sum" or summary of what he had seen in vision. The word "sum" means "substance" or "the whole abstracted." "And writing the dream, he comprehended it in few words," is the Douay Version. The prophet could easily have written a large volume on what he saw in this one vision of the future history of the world, but he summarized and condensed it into a single chapter in his book. In his interpretation of King Nebuchadnezzar's dream covering the same history as the vision under consideration, Daniel said that he was making known "what shall be in the latter days." Daniel 2:28. He later declared that his prophecies would be studied and understood in "the time of the end." Daniel 12:4, 9. The accumulated light of previous ages focuses upon our time. The vision now being studied was recorded for our special benefit.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Daniel 7:2, 3. In his vision the prophet saw a great storm break "forth upon the great sea." (R. V.) This was doubtless the Mediterranean, which because of its size and importance was known to the ancients as "the great sea." Numbers 34:6; Joshua 23:4.

The Egyptians, Assyrians, and Babylonians fought on the eastern and southern shores of the Mediterranean, the Persians ruled it with their ships, and Alexander crossed part of it and trav-

ersed its eastern shores in his campaign of world conquest. The Romans fought all over and around it and called it "our own sea," and "a vast Roman lake." This great sea witnessed much of the history unfolded from the days of Daniel to our own, and is destined to be the center of interest and importance to the end of time. The name Mediterranean means "the middle of the earth."

It is self-evident that symbols are employed in this vision. The "sea" has always been symbolic of the great sea of humanity, or the peoples and nations of earth. Isaiah 8:7, 8; Revelation 17:1, 15. This symbol is still familiar to man. The great human sea of the old world was agitated or "stirred up" by a terrible



storm. Winds or storms are appropriate symbols of war and strife among the nations. Psalm 65:7; Isaiah 17:12-14; Jeremiah 4:12, 13. This is also a familiar figure to mankind. Lloyd George called the first World War "a great hurricane." Speaking of the evidence of approaching war another writer said: "It is a dull ear indeed that cannot hear the mutterings of the coming storm." God uses language and illustrations with which we humans are familiar, that we may comprehend His word.

The picture is not of a wind blowing in one direction, but of "the four winds" that "rush out upon the Great Sea" (Fenton) in contrary directions, tossing its waves into agitated and heaving commotion. *Four* is one of the scriptural figures for universality and therefore represents universal or world war. The military strife came from the four points of the compass.

The Bible is its own interpreter, and the meaning of "the four winds from the four quarters of heaven" is explained in Jeremiah 49:35-37. In the vision of the seventh chapter of the Revelation, "four angels" are described as "holding the four winds of the earth" until the gospel work is completed.

That the four great beasts of Daniel's vision are symbolic no person can question. Such beasts as those described do not live in the sea or have their origin there. They are animals that live on the land. These symbolic beasts which came up out of the symbolic sea as the result of a symbolic storm were interpreted to Daniel by the angel of prophecy as representing universal rulerships or kingdoms. "These great beasts, which are four, are four kings, which shall arise out of the earth." Daniel 7:17. "Four kingdoms," says the Douay Version, and "four empires," the Fenton translation. In verse 23 we are told that the fourth beast is "the fourth kingdom upon earth." The ruler of a kingdom has always been identified with the kingdom itself.

The Lord employed the use of cartoons millenniums ago. Beasts and birds as symbolic of nations is a method approved by and well known to man. Assyria, Babylonia, and Persia thus represented their national existence. This has been abundantly proved by archaeological discoveries. Both Egypt and Assyria are symbolized in the Scriptures by a "dragon" or a "crooked" and "piercing serpent." See Ezekiel 29:3; Isaiah 27:1. Babylon was symbolized by a lion and, in Ezekiel 17:3, 12, by an eagle.

This is also a well-known and universal modern custom. The United



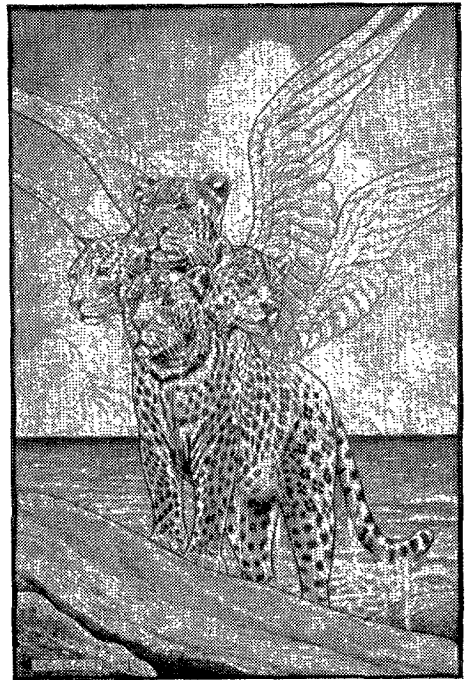
States is represented by both a man and an eagle; Great Britain by both a man and a lion; France by a rooster; Russia by a bear, and China by a dragon. Almost every nation in the world, as well as the states of the American government, is symbolized by beasts and birds. It is not at all strange, therefore, that the Lord should employ a method so well known to, and so universally used by, man.

Many wonder why the Lord employed symbols instead of using plain language which it would be impossible to misunderstand. This is easily explained. Since these great lines of prophecy reach to the end of human history and were recorded especially for the benefit of the last generation, they must be preserved



until their fulfillment is accomplished. They portray the enemies of God and of His people, with their cruel and savage warfare and persecutions against "the saints of the Most High."

The preservation of these visions demanded the use of parables or symbols to conceal the meanings from the wicked and at the same time reveal them to the righteous. Of his prophecies Daniel himself wrote: "None of the wicked shall understand; but the wise shall understand." Daniel 12:10. We owe the very existence of the books of Daniel and the Revelation to the parabolical method in which they were written which conceals the truth from the enemies of God and reveals it to His friends. It was for this same reason that Christ did so much of His preaching in parables or symbols. His enemies made this necessary.



Untamed and savage beasts of prey are the divine symbols of the godless nations of this earth under the reign of sin. The tastes, ambitions, and inclinations of their rulers and military conquerors are like those of ferocious animals.

All the great empires of this prophecy were greedy, selfish, and savage. Their universal rulerships were made possible through bloodshed and war. This is true of most of the nations of this world. Satan is the world's great war lord and has always caused the winds of strife and human passion to stir up the most savage elements in men and nations. How different is the viewpoint of God and man! With nations as with individuals "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7.

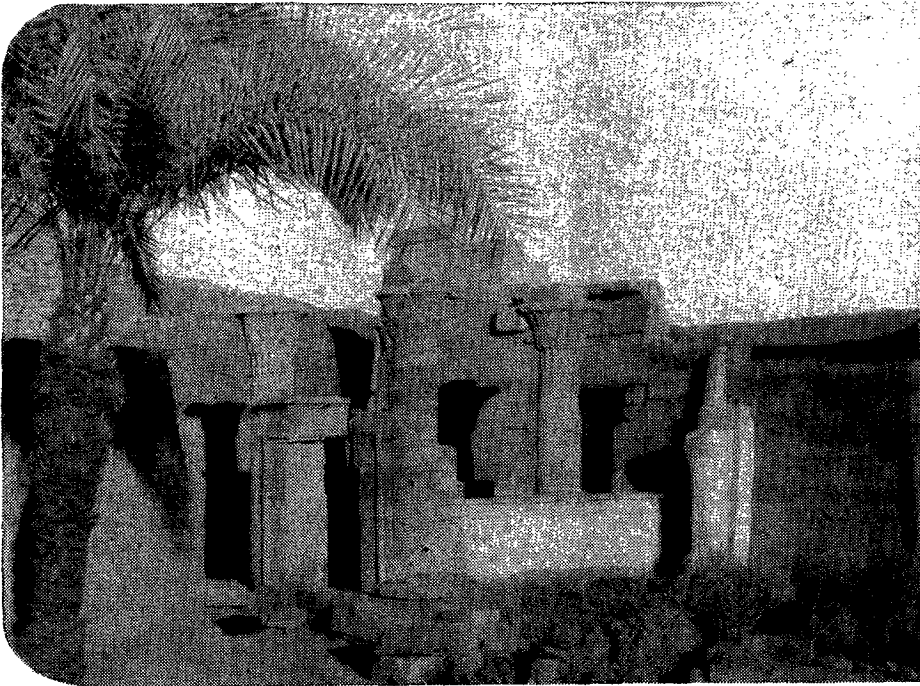
THE

HORNETS

*Inscriptions on Egyptian
Monuments Solve An-
other Bible Riddle*

*Annals of the Pharaoh
Who Oppressed Israel*

by W. L. EMMERSON



The small temple of Ptah, rebuilt and decorated in honor of the Megiddo victory of Thutmosis III.

THERE is a rather mysterious statement in Joshua 24:12 in which God through Joshua reminds the Israelites of His wondrous working on their behalf, saying: "I sent the hornet before you, which drove them [the tribes of Canaan] out from before you; . . . but not with thy sword, nor with thy bow."

God spoke of these "hornets" previously to Moses saying: "I will send *hornets* before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee." Exodus 23:28. And again: "Moreover the Lord thy God will send the *hornet* among them, until they that are left, and hide themselves from thee, be destroyed." Deuteronomy 7:20.

Now these "hornets" were not literal insects sent to harass the Canaanites. The "hornet" was actually the heraldic symbol or badge of Thutmosis III, the Pharaoh of the oppression and his successors, and it was the conquering hosts of these pharaohs more than anything else which swept away the tribes which dominated Palestine in the days immediately preceding the arrival of Israel, leaving the broken cities and wretched remnant an easy prey to the advancing Hebrews.

So while the Israelites had little to thank the oppressors for in Egypt, they

did later benefit very considerably from the results of their Syrian campaigns.

I wanted to learn all I could about this real service which the Pharaoh of the oppression unwittingly began to render to Israel, so I went to see his Hall of Records in the mighty temple of Karnak, which lies on the east bank of the Nile just south of the modern town of Luxor. Approaching the vast temple area down the famous avenue of ram-headed sphinxes, I made my way through the maze of ruins which is a veritable "history book in stone," covering almost a millennium of Egyptian history, to the "central court," which was the entrance of the temple in the days of Moses' youth.

From the central court I passed through the ruined entrance gateway (now called Pylon 4) erected by Thutmosis I, across a narrow court, through still another gateway (Pylon 5) erected by the same Pharaoh, and found myself standing before Pylon 6, which leads to the vast additions of the great Thutmosis III. Through its granite doorway I looked into the first of his two Halls of Records, on the walls of which—together with both faces of Pylon 6—the leader of the "hornet" swarms has left us a record of the part which he played in preparing the way for the tribes of Israel to enter the Promised Land.

On the ruined pylon, yet still clearly discernible, is a great list of no less than 119 cities of Judea and northern Palestine invested by Thutmosis. The name of each city is contained in an oval with associated figures, and above the list in hieroglyphics is the superscription: "List of the tribes of the Upper Retenu (Syria)."

The recorder of this list was one Thaneni, who states in his tomb across the river:

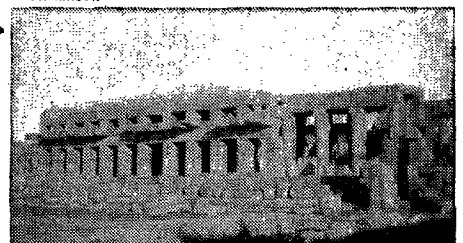
"I followed the good god, sovereign of truth, king of Upper and Lower Egypt, Menkheperre (Thutmosis III). . . . I recorded the victories which he won in every land, putting them into writing according to the facts."

Another Egyptian who was with Thutmosis, Nehi by name, later became viceroy of Kush and recorded in a temple at Wadi Halfa this statement:

"He (Thutmosis) went forth, none

The festal temple built by Thutmosis III to celebrate his conquests in Canaan and Syria.

EMMERSON



OF THE LORD

like him, slaying the barbarians, smiting Retenu (including the Canaanites), bringing their princes as living captives, their chariots wrought with gold, bound to their horses, . . . with their tribute on their backs, . . . as do the dogs."

With intensifying interest I passed through a door in the northeast corner of the first hall into the second or Great Hall of Records surrounding the sanctuary.

On the north wall of this chamber I gazed upon the famous "Annals" of the nineteen campaigns which pushed out the borders of the Egyptian Empire to the Euphrates in Asia and far south into Central Africa.

Remarkably enough from a Biblical point of view, the campaign which is recorded in most detail is the first, which was directed against the land of Canaan and culminated in the decisive battle of Megiddo, the first Armageddon of history!

Beginning at the far end of the north wall and running back through the first hall to the back of the entrance pylon, the inscription tells how the campaign was begun as a result of the incursions of northern chieftains, particularly the king of Kadesh, against the Egyptian trade routes. These, Thutmosis determined once and for all to stop by carrying fire and sword into the enemy's own territory. He crossed the Sinai desert with his army and, arriving at Gaza, made it the base for his operations. Hearing that the king of Kadesh had established himself at Megiddo in the plain of Esdraelon, he advanced with his army northward. Against the advice of his officers he determined to assault Megiddo frontally through the narrow defile of Aruna. This apparently suicidal plan took the enemy by surprise. They were thrown back headlong from Aruna to Megiddo, before which the confederate forces under the king of Kadesh were utterly smashed, with the loss of great numbers of horses and chariots.

Siege operations were immediately begun against Megiddo, which soon surrendered (1479 B. C.), and further vast numbers of horses, cattle, sheep, goats and other spoil, as well as innumerable prisoners, fell into the hands of Thutmosis.

From Megiddo, Thutmosis pressed on as far as southern Lebanon, receiving tribute from the now cowed tribes. He

then turned back, and, having reaped the harvest of 113,000 bushels of grain from the plain of Megiddo, returned in triumph with his prisoners and spoils to Thebes. He deposited in the temple of Amen the "roll of leather" on which the royal scribe had kept an account of the campaign and instructed the sculptors to copy the story on the walls of the Hall of Records.

Among the towns listed on the entrance pylon are many familiar in the Bible record, such as Beeroth, Beth-



another, Gilboa, Cana, Hazor, Megiddo, Laish, Merom, Accho, Beyrouth (Berothah), Joppa, and Damascus.

The campaigns that followed are recorded in much less detail, but they followed up the victories of the first campaign, culminating in the overthrow of Kadesh itself in the sixth campaign, and the setting up of a commemorative tablet on the Euphrates beside that of Thutmosis I in the eighth campaign. The remaining eleven campaigns were chiefly for the collection of yearly tribute of slaves, gold, silver, cattle, sheep, and fragrant woods, and for the suppression of local revolts.

Tracing the annals along the walls of the Record Halls I realized how well the "hornets" had carried out their divinely appointed task. Megiddo, Arvad, Kadesh—the powerful centers of re-

sistance—were broken, and Syria was reduced to a patchwork of weak, disunited, and impoverished tribes held in subjection by the overpowering might of Egypt. When, about the middle of the fifteenth century B. C., the Egyptian garrison troops were withdrawn, the abandoned native chieftains of Canaan proved an easy prey to the Israelite invasion.

On the south wall of the two Halls of Records, ending, like the annals, on the back of the entrance pylon, Thutmosis recorded the three feasts he ordained to celebrate his Asiatic victories and the rich gifts he made to the temple of Amen, which raised it from the status of a comparatively minor temple to the mightiest temple in all Egypt.

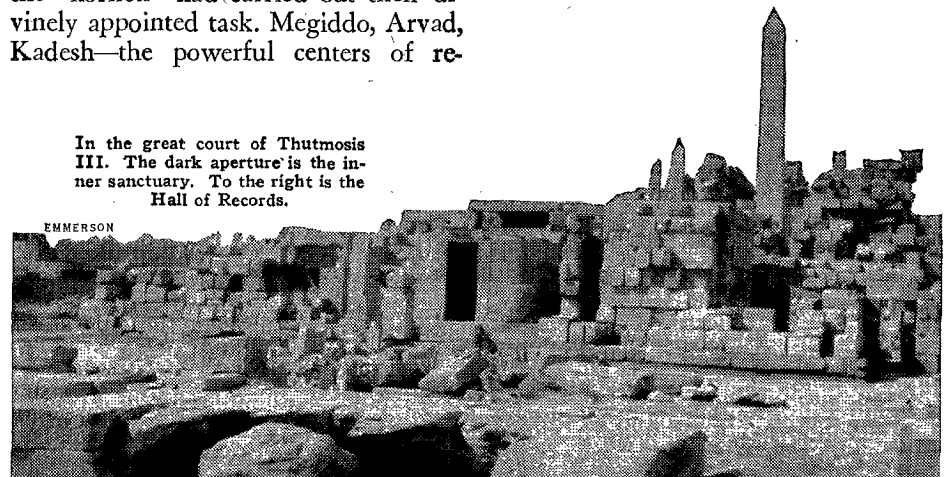
Thutmosis significantly concludes his record: "I have not uttered exaggeration, in order to boast of that which I did saying: 'I have done something,' although my majesty had not done it. I have not done anything to people, against which contradiction might be uttered." We can well believe him. Actually Thutmosis did not by any means record all his building activities between his campaigns.

We learn from the Bible that the Israelite slaves were largely used in the building, or rather rebuilding, of the store cities of Pithom and Raamses in the land of Goshen.

At On, or Heliopolis, in the Delta he erected a "forest of obelisks" in the sun temple there. Interestingly enough, the one solitary shaft which still rises on the site of On records the fact that "His majesty (Thutmosis III) commanded to encircle this temple with a thick wall of stonework, for his father Ra-Harakht forever, when he cleansed Heliopolis, the house of Ra."

Cleopatra's Needles, which today stand on the Thames Embankment in London and in Central Park, New York, have no connection with this lady at all,

(Continued on page 13)



In the great court of Thutmosis III. The dark aperture is the inner sanctuary. To the right is the Hall of Records.

HOW LONG

Was Jesus in the Tomb?

by W. E. READ



The Meaning of "Three Days and Three Nights"

WHEN Jesus came to this earth as a man among men, He gave many distinct proofs of His divine Messiahship. But one of the most important is to be found in His reply to the Pharisees relative to their request for a sign. "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matthew 12:38-41.

During the years, certain queries have been raised as to the meaning of this passage. The fact that mention is made of "three days and three nights" has led many to feel that the expression should be interpreted literally, covering a full seventy-two hour period. This, in turn, has led them to another conclusion, that the Saviour was crucified on a Wednesday and resurrected late on the Sabbath day.

The purpose of this article is to examine this question and to determine what the Saviour actually meant when He used the words as recorded in this passage.

It should be noted that this is not the only expression in the New Testament in which mention is made of the time Jesus spent in the grave. Such expressions as "within three days," "after three days," and "the third day," are also used.

The list of the references in the New Testament where these terms are found as they relate to the period between the burial and the resurrection of the Son of God are as follows:

1. "Three days and three nights." Once: Matthew 12:40.
2. "After three days." Twice: Matthew 27:63; Mark 8:31.
3. "In" or "within three days." Five times: Matthew 27:40; Mark 14:58; 15:29; John 2:19, 20.
4. "The third day." Ten times:
 - a. Five occasions by Jesus. Matthew 16:21; 17:23; 20:19; Luke 13:32; 24:46.
 - b. One by Peter. Acts 10:40.
 - c. One by Paul. 1 Corinthians 15:4.
 - d. One by Cleopas. Luke 24:21.
 - e. One by the angel. Luke 24:7.
 - f. One by the priests and Pharisees. Matthew 27:64.

Actually the expressions occur more often, and while two or more Gospels refer to the same experience, but one is listed in this classification.

It should be further observed that the same Saviour who said "three days and three nights" (Matthew 12:40), also said "after three days" (Mark 8:31), also "in three days" (John 2:19), and on five occasions, "the third day."

Consequently we should be led into difficulties if we should insist that the meaning of the expression "three days and three nights" is a literal seventy-two-hour period. It must be evident to anyone that if this is what the passage means, then Jesus rose from the dead, not on the third-day, but on the fourth day. That of course would be contrary to the many passages which teach that He rose from the dead "the third day according to the Scriptures." 1 Corinthians 15:4.

Are we to believe that the expression "three days and three nights," with the meaning some give to it, namely, seventy-two hours, should be primary, and that all the other scriptures, such as "after three days," "the third day," be made to harmonize with that one statement; or should we take the expressions which are referred to so many times, and seek to harmonize the "three days and three nights" expression with them? We have seen that while this expression is used but once, the other expressions are used in reference to the resurrection of the Saviour at least seventeen times. Shall we seek to make the seventeen expressions harmonize with the one, or would it not be more consistent to endeavor to see the harmony of the one expression with the seventeen?

We must remember also that we are dealing with a Jewish expression, and it would be well to understand what this means from the Jewish viewpoint. It would hardly be right to impose our Western understanding on such a term. We might observe what Greek scholars and others tell us.

From S. T. Bloomfield: "In the Jewish mode of reckoning time, by which small parts of days were counted as whole days, and accordingly a space of time not two whole days might be computed as three days and nights."—*The Greek Testament With English Notes*, vol. 1, p. 71.

From Henry Alford: "In the Jerusalem Talmud (cited by Lightfoot) it is said 'that a day and night together make up a [night day], and that any part of such a period is counted as the whole.'"—*The Greek Testament*, vol. 1, p. 132.

From A. T. Robertson in the *Expositor*: "So far as I can learn, the effort to

locate the death of Jesus on Wednesday is due to the wish to interpret 'after three days' literally and in opposition to 'on the third day' for the day of resurrection of Jesus. In simple truth if 'after three days' has to mean after seventy-two hours, that would be on the fourth day, not on the third day, a flat and hopeless contradiction. The use of 'after three days' is simply a more or less free vernacular idiom such as we use today and is easily understood in harmony with 'on the third day.'

From Thomas Hartwell Horne: "In common with other nations, the Jews reckoned any part of a period of time for the whole, as in Exodus 16:35. Attention to this circumstance will explain apparent contradictions in the Sacred Writings; thus, a part of a day is used for the whole, and part of a year for the entire year."—*An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, Codell, London, vol. 3, p. 180.

What do Jewish authorities tell us? Notice the following from *The Jewish Encyclopedia*:

"In Jewish communal life part of a day is at times reckoned as one day; e. g., the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of seven days of mourning; a short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. Again, a man who hears of a vow made by his wife or his daughter, and desires to cancel the vow, must do so on the same day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little before night, the annulment must be done within that little time."—Article, "Day."

From Flavius Josephus:

a. The eighth day means within that number of days.—*The Antiquities of the Jews*, b. 1, ch. 12, par. 2.

b. That after three days means the third day.—*Ibid.*, b. 8, ch. 8, pars. 1, 2.

c. That forty days afterward means the fortieth day.—*The Wars of the Jews*, b. 1, ch. 16, par. 2. See note by translator Whiston.

d. That in five days means the fifth day.—*Ibid.*, note.

In the cited footnote on "Accordingly, he . . . came himself forty days afterwards" we read: "This way of speaking, 'after forty days,' is interpreted by Josephus himself, 'on the fortieth day.' . . . In like manner, when Josephus says, . . . that Herod lived 'after' he had

ordered Antipater to be slain 'five days,' this is by himself interpreted, . . . that he died 'on the fifth day afterward.'"

We can quite easily see how these terms were used in the Old Testament. Observe the following:

a. In the case of Joseph (Genesis 42:17, 18) his brethren were to be put into ward for "three days," but Joseph talked with them on "the third day."

b. In the case of Rehoboam (2 Chronicles 10:5, 12) he, the king of Judah, told those who made complaints to come again "after three days;" but it was quite understood when they should return, for in verse 12 it mentions that they came "on the third day."

c. The case of circumcision. Genesis 17:12. This rite was to be performed when the child was eight days old, and yet in Leviticus 12:3, the counsel is that it should be done on "the eighth day."

The same principle is followed in the New Testament. Notice the references in the Gospels.

a. In Matthew 27:63 the Pharisees who came to Pilate mentioned that Jesus had said, "After three days I will rise again;" but their understanding of that is indicated in the next verse, "That the sepulcher be made sure until the third day."

b. In Mark 8:31, when Jesus was talking to His disciples of His coming sufferings and death, He mentioned that "after three days" He would rise again, but in Mark 9:31 we find, "He shall rise the third day."

Everyone concerned in the matter understood this method of speaking, as will be seen in the following scriptures:

The Saviour—Luke 24:46

The angels—Verse 7

The apostle Peter—Acts 10:40

The apostle Paul—1 Corinthians 15:4

The two at Emmaus—Luke 24:21

The enemies—Matthew 27:63, 64

In the minds of the enemies of Jesus there evidently appeared no contradiction or misunderstanding. They did not use this against the followers of Jesus. Had there been any basis for so using it, they would certainly have done so.

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The Editor

SIGNS OF THE TIMES
Mountain View, California

There are still other expressions which might be noticed, and these are found in both the Old and the New Testament. They are the expressions: "tomorrow" and "the third day." Observe the following scriptures: 1 Samuel 20:12; Acts 27:19.

Then note particularly the words of Jesus in Luke 13:32: "He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected."

This is in full harmony with the expression "the third day," used so many times in the resurrection story. Think of the two disciples on the road to Emmaus. When talking with Jesus they said: "Today is the third day since these things were done." Luke 24:21. That day was Sunday. Now if Sunday was the third day, it is quite clear that the day before must have been the Sabbath, and that surely was the second day. Then the day before that must have been Friday, and obviously that would have been the first day. Hence there is real Scriptural basis for the belief that the Saviour of mankind was crucified and buried on Friday, rested in the tomb over the Sabbath, and rose from the dead on Sunday, the first day of the week. In the light of these findings there should be no difficulty in understanding the words of the Saviour.

While it is important to know the facts regarding the time Jesus was in the tomb and to understand the harmony of the Scriptures which relate to this great event, the all-important thing is to know that Christ "was delivered for our offenses, and was raised again for our justification." Romans 4:25.

May it be our earnest desire and longing to be like Christ. May we pray from the heart with the same great champion of the truth of God: "That I may know Him, and the power of His resurrection." Philippians 3:10.

The Hornets of the Lord

(Continued from page 11)

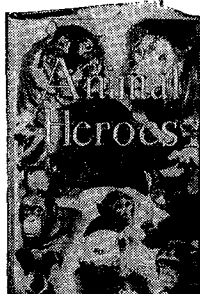
but are two of the obelisks of Thutmose III which once stood at Heliopolis. These were placed before a temple of the Caesars in Alexandria about 13 B. C., from whence they were eventually removed, one arriving in England in January, 1878, and the other in the United States in July, 1880.

On the New York obelisk Thutmose declares that "his father, Ra, . . . decreed for him victory against every land, and might of the sword by his arms, in order to widen the boundaries of Egypt."

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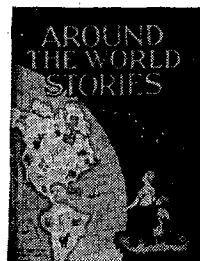
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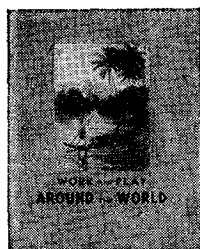
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In Constantinople there is a Karnak obelisk of Thutmosis III in which he celebrates himself as "binder of every land." Still another was re-erected in the Circus Maximus in Rome by Constantine in A. D. 357, and then in front of the Basilica of St. John Lateran by Sixtus V in 1552. This was intended by Thutmosis III to stand in the Karnak temple, but before he could get it inscribed he died. His grandson, Thutmosis IV, recorded on it that his grandfather's "monuments in the house of Amen" were "greater than that which his ancestors made, who were before; exceeding that which ever was."

A little distance to the north of the Amen temple stands a delightful little temple dedicated to Ptah, which, according to a granite stele found in it and now in the Cairo Museum, was in a ruinous condition when Thutmosis returned from the first Palestine campaign.

With the spoils of Megiddo he rebuilt the temple, replacing the old wooden doors with "doors of new cedar" from the "best of the terraces" of Lebanon and with Asiatic copper.

He re-equipped the temple with vessels of gold, silver, and costly stones; he provided new clothing of fine linen for the priests, and ointments of "divine ingredients" for the service of the god, as well as a multitude of offerings to be placed before his statue.

Today the temple still stands, glorious in its ruin, a reminder of the success of the "horns."

Awed by the memory of the great Pharaoh of the oppression, I emerged from the Hall of the Records into a great ruined court beyond. On the far side of this court I saw the great festal temple of Thutmosis III, erected in honor of the divine triad of Thebes—Amen, Mut, and Khonsu—and to commemorate his victorious campaigns.

I entered the columned hypostyle hall with its high central nave and lower side aisles and explored the chapels of Amen, Mut, and Khonsu, the central sanctuary, and the many ruined chambers and rooms surrounding it and the main hall.

In the Cairo Museum is a great granite stele found by A. E. Mariette which describes in detail the erection of Thutmosis' additions to the Karnak temple. Thereon he tells that he began this great colonnaded hall on his return from the second campaign. The foundation ceremony was on the last day of the second month of the twenty-fourth year of his reign. As he took part in the "beautiful feast" he "rejoiced exceedingly when he saw the great marvels which his father (Amen) had performed for him."

In one of the rooms near the sanctuary was found a black granite tablet, now in Cairo, on which Amen in turn tells Thutmosis what he has done for him.

"I have given thee might and victory against all countries," declares Amen. "I have set thy fame, (even) the fear of thee, in all lands. Thy terror as far as the four pillars of heaven. . . . The chiefs of all countries are gathered in thy grasp, I myself have stretched out my two hands, I have bound them for thee. . . . Thou hast smitten the hordes of rebels according as I commanded thee. . . . I have come, causing thee to smite the Asiatics. Thou hast made captive the heads of the Asiatics of Retenu. . . . I have come, causing thee to smite the eastern land."

Thutmosis accepted the assurance of the priests of Amen as to who had been his helper. Really, however, he should have dedicated the hall to Jehovah, for it was He who gave him and his "hornets" power to drive back the Syrian tribes, and that not so much for the glory of Egypt as to make a way for His people Israel.

In a little room opening off the southwest corner of the hypostyle hall I found the spot where Thutmosis set up what has been called the Karnak Table of Kings, now transferred to the Bibliotheque Nationale in Paris.

Proudly he listed the pharaohs of Egypt from the earliest times, culminating in his own glorious majesty. Little did he realize the profound humiliation which his son and successor was to experience at the hands of that same Jehovah, God of the despised Israelites, toiling away for him in Goshen!

With the festal temple of Thutmosis III the eastern half of the great temple of Amen ends, but beyond the girdle wall which surrounds the whole area are the ruins of the mortuary temple of the great conqueror and oppressor. Standing among its broken stones it seemed to me appropriate that this vast stone volume should end here, for with Thutmosis III an epoch of Egyptian history did indeed end.

"It came to pass in process of time, that the king of Egypt died," the Bible record says. The obsequies of the mighty empire builder gave the signal for Moses' return from Midian and for the tremendous series of events which were to result in the release by the stretched-out arm of the Lord, of the children of Israel from their long bondage.

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NOTHING will make us so charitable and tender to the faults of others as by self-examination thoroughly to know our own.—*Fenelon*.

The Diamond in the Rock

(Continued from page 6)

Someone once remarked that God learned a lesson. He tried to force the Jews to be good by holding over them the fear of punishment. Finding this unsuccessful, He changed His plan. Under the new dispensation He would make man hate sin by wooing him with love and the hope of reward.

This critic must have overlooked Jeremiah 31:3: "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

Likewise, the whole tragic experience of Hosea demonstrates, in the figure of a husband mourning his unfaithful wife, the God of love earnestly pleading with His people to return to Him.

The Great Commandment

Jesus told the lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:30, 31.

Thus love is truly said to be the law of the New Testament. But it does not displace the Ten Commandments. For these two laws did not come as new doctrine from the lips of Jesus in His earthly ministry. He but quoted Deuteronomy 6:5 and Leviticus 19:18: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt love thy neighbor as thyself."

These laws had been given through Moses, who also adjured the people to keep the Ten Commandments as the ultimate and eternal requirement of eternal life. If there was any difference between these laws, Moses contradicted himself. But he did not contradict himself. The Ten Commandments merely explain, in a few more words, what God meant when He said, in substance: "Love God, love thy neighbor." Love was the law of the Old Testament.

Reasons for Difference

Why, then, the apparent difference between the Old Testament and the New, for there does seem to be a difference?

The important thing to remember is that the difference is not in doctrine, but in emphasis. The Pharisees had made the law of God a heavy weight; Jesus came to remind them that he who truly keeps the law will declare: "I delight to do Thy will, O my God." Psalm 40:8.

Moses spoke so often in mundane

terms because the Jews' interests were so much with earthly things. They could not grasp the finer shades of God's tender love.

They might be likened to a tree. In the winter all we see is the branches. In the spring the buds swell, and all we notice is the newly forming leaves. In the harvest we note only the fruit. But while the fruit hangs on the tree, the leaves are still there, and so are the branches, even if we do not notice them. And it is a fact that the leaf buds and the fruit buds had been formed early in the previous autumn, and had been on the branches throughout the winter.

The Old Testament is the branches and the leaves. The New Testament is the fruit. The buds of New Testament fruitage can all be found on the branches of the Old Testament. Cut down the branches, strip off the leaves, and the fruit will wither.

The message of the Old Testament is the same as the message of the New Testament. The Jews of Christ's day misinterpreted what Moses had said. They added greatly to the Scriptures. It was they who made God's law a burden, not Moses. Even today, many study the Old Testament through the eyes of the scribes and Pharisees.

The Old Testament still stands. Salvation is the same today as when Abraham and Moses walked the earth. "Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:8), refers as surely to the first chapter of Genesis as to the last of the Revelation.

Note who said this. It was not some Old Testament writer, speaking before any seeming change had taken place; it was not some misguided apologist, vainly attempting to cover a change by saying it did not exist.

But Paul the apostle, the great preacher of old things done away, who did more than any other to emphasize that we are free from the ceremonial law, was the one who said: "Jesus Christ the same yesterday, and today, and forever."

Our God has not changed. Truth is not the child of time, a passing fancy, nor an ever-changing myth. It is permanent, changeless, everlasting.

Thus, the Old Testament, like a rock cast aside by many, when carefully examined reveals its true character. It is a precious diamond upon whose facets shines the light of God's eternal truth in all its brilliancy and perfection.

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OFTEN our trials act as a thorn hedge to keep us in the good pasture, but our prosperity is a gap through which we go astray.—*Spurgeon*.

"Do Something!"

by SANFORD T. WHITMAN



Be a better person than you were yesterday.

GALLOWAY

IT happened many years ago on one of the high mesas of western Colorado. The threshing outfit had finished the field above the barn and was moving to a new "set" on the farm across the road. In attempting to pull the separator into position between the first two stacks, the man operating the tractor stalled the motor, and both machines started to roll backward.

Quickly he applied the brakes—and as quickly he discovered that the brakes would not stop the backward movement of the tractor. He stepped on the pedal again, harder. Still the two machines crept backward inch by inch. The brakes would not hold!

Tractors then did not maneuver as easily as do present-day models, and it was evident to everyone that unless the machines were stopped, there would be at best a broken tongue, at worst an upset separator.

But at the moment there was no immediate danger. The wheels of both separator and tractor were in good alignment, and the backward motion was slow. For a few moments the men stood where they were, watching with unabashed amusement.

All, that is, except the man on the tractor. He was frantic. Again and again he jumped on the brake pedal, trying to lock it tighter. He looked back first along one side, then along the other, attempting to keep the wheels from cramping. Then, apparently feeling that the others were not aware of his peril, he looked at them imploringly. "Don't just stand there!" he shouted. "Do something! Block it! Block it!"

It took only a moment for one of the men to pick up a block that was carried for such an emergency and place it behind a wheel. With a jolt the whole outfit came to a stop, and the threatened accident was averted. But the incident and the lesson it taught sank deep in the minds of several of those present.

"Don't just stand there! Do something!" What better spiritual advice could be given to the men and women of today?

If you know you are slipping from worthy prin-

ciples and noble ideals, don't wait for disaster to strike, do something about it now! Do something! Be a better man today than you were yesterday. Be a better woman than you have ever been before. Pray more. Hope more. Work more. Love more. Be more kind and noble. Be more pure, more generous. Be more considerate of others. Be more Christlike in every way. Let your soul be stirred by the realization that God proposes great things for your life—great difficulties, great victories, great service, great reward. Do not allow your past to limit your future. Do not measure what is to be, by what has been.

He who is the author and finisher of our faith has all power in heaven and in earth. Matthew 28:18. He is able to do exceeding abundantly above all we ask or think. Ephesians 3:20. He is able to make all grace abound to usward, that we may want of no good thing. 2 Corinthians 9:8.

Ours is indeed a high calling. Should we not therefore do something proportionately grand? Should we not go on from perfecting the theories of godliness in our minds to enacting them in our hearts and lives? Should we not stand fully in the freedom of God's forgiving love? Should we not yield ourselves as never before to the working of His mighty power in us?

These are momentous years. The issues of these times permit of no delay. What we are to do, we must do quickly.

Friend, are you numbered among the elect of God? Do you have the love of the truth in your heart, steadying you like a strong hand over the slippery places of life? If you do not—do something about it while you may.