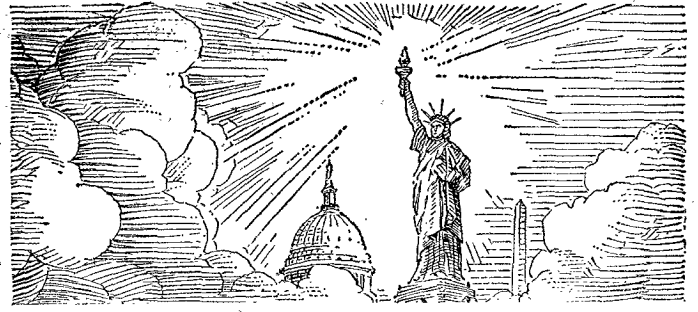
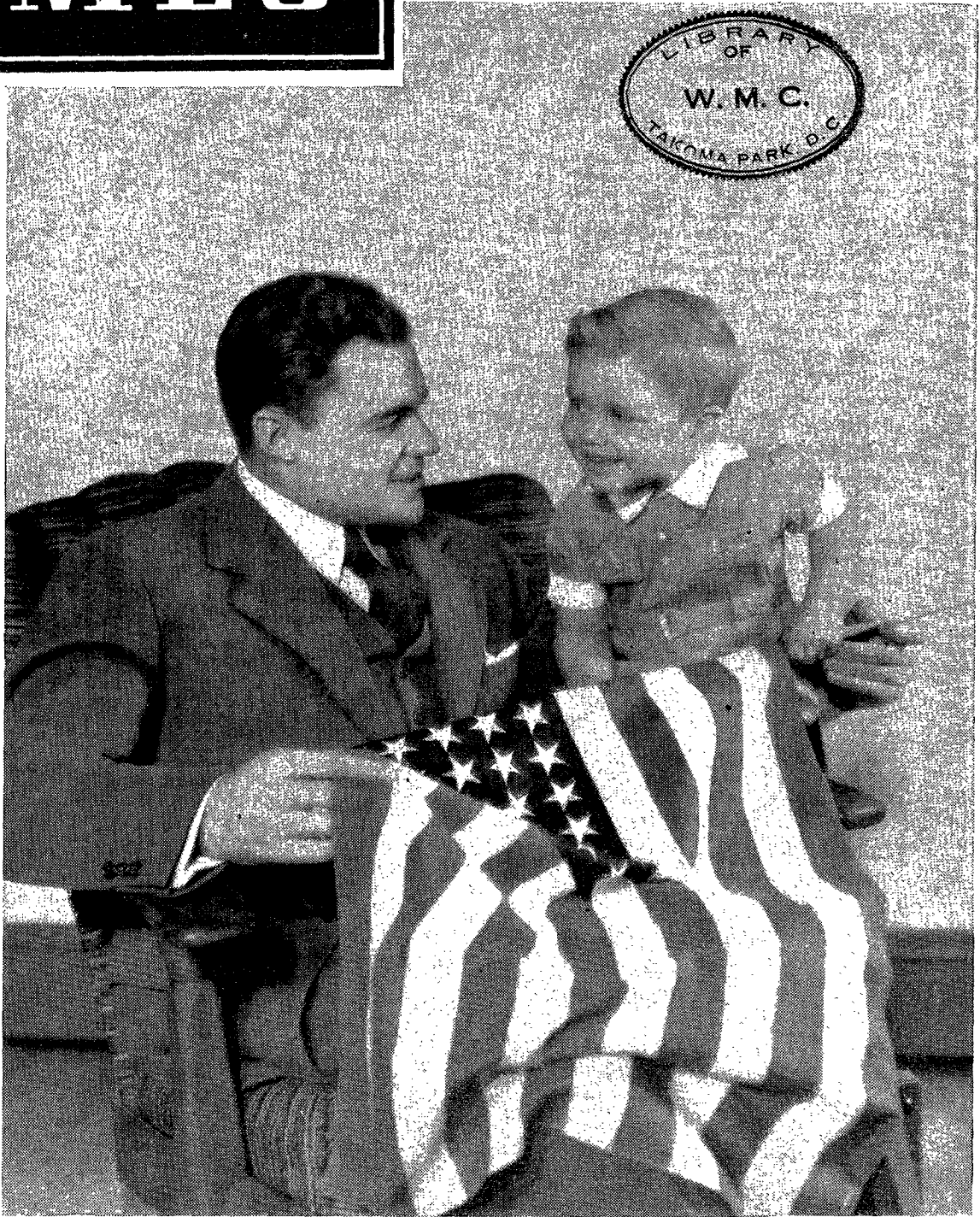
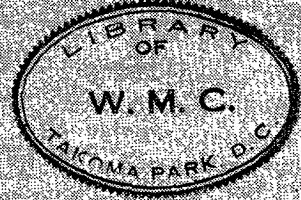


SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



ROBERTS

Vol. 75, No. 26

Patriotism Is Not Enough—See page 3

July 6, 1948

SIGNS OF THE TIMES

EDITOR ARTHUR S. MAXWELL
ASSOCIATE EDITOR MERLIN L. NEFF
ASSISTANT EDITOR FRANCIS A. SOPER

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OUR COVER

On July 4 many an American father will be telling his boy about the story of the flag, and it is well. The rising generation cannot be too well instructed concerning the basic principles of civil and religious liberty on which this great republic of the new world was founded. Yet, as Nurse Cavell said: "Patriotism is not enough." Every child should also be taught the commandments of God and the faith of Jesus, which alone can make and keep a people truly great.

CIRCULATION MANAGER H. K. CHRISTMAN

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CORRESPONDENCE

Over Seventy Years

DEAR SIR:

I wish to take this occasion to thank one of my local friends for sending me the splendid weekly paper, *Signs of the Times*, for over a year. If I knew who it was, I would thank him personally.

My acquaintance with your church organization goes back over seventy years. During that time I have been a great admirer of the sincerity of its membership and Christian leadership throughout the world. E. B. S.

Lakeview, Michigan.

Source of Strength

DEAR SIR:

I cannot express in words how much I have enjoyed this paper. It is a great strength and spiritual food for the soul. I have always been interested in prophecy, and find that your valuable paper gives me the much-desired truth I have been seeking.

Keep up the good work, as there are many like myself who are seeking the truth and spiritual guidance.

I see some do not approve of this valuable paper; but do not be weary in well-doing. Every knock is a boost.

Sincerely,
Alberta, Canada. Mrs. W. T. P.

Sure Refuge

DEAR SIR:

I would like to thank the unknown friend who, four years ago, sent me a subscription for the *Signs of the Times*. I have been a subscriber ever since. . . . In these times it means a great deal to have a sure Refuge, and a "way out."

Evansville, Illinois. Mrs. N. B.

Back to the Simple Gospel

DEAR SIR:

Through the generosity of one of your subscribers we have had the privilege of reading your *Signs of the Times*. We have found the magazine not only enlightening in a spiritual way, but also interesting in regard to current events and their Biblical significance.

We, too, have become advocates of a return to "the simple gospel of Christ" and are preparing for His imminent second appearing; therefore we would like to enroll in your free Bible correspondence course. H. L. N.

Seattle, Washington.

Appreciation

DEAR SIR:

I have been receiving the *Signs of the Times* for about two years now, and it grows more wonderful and inspiring with each issue. No other magazine like it.

Houston, Texas. I. R.

Like the Bible

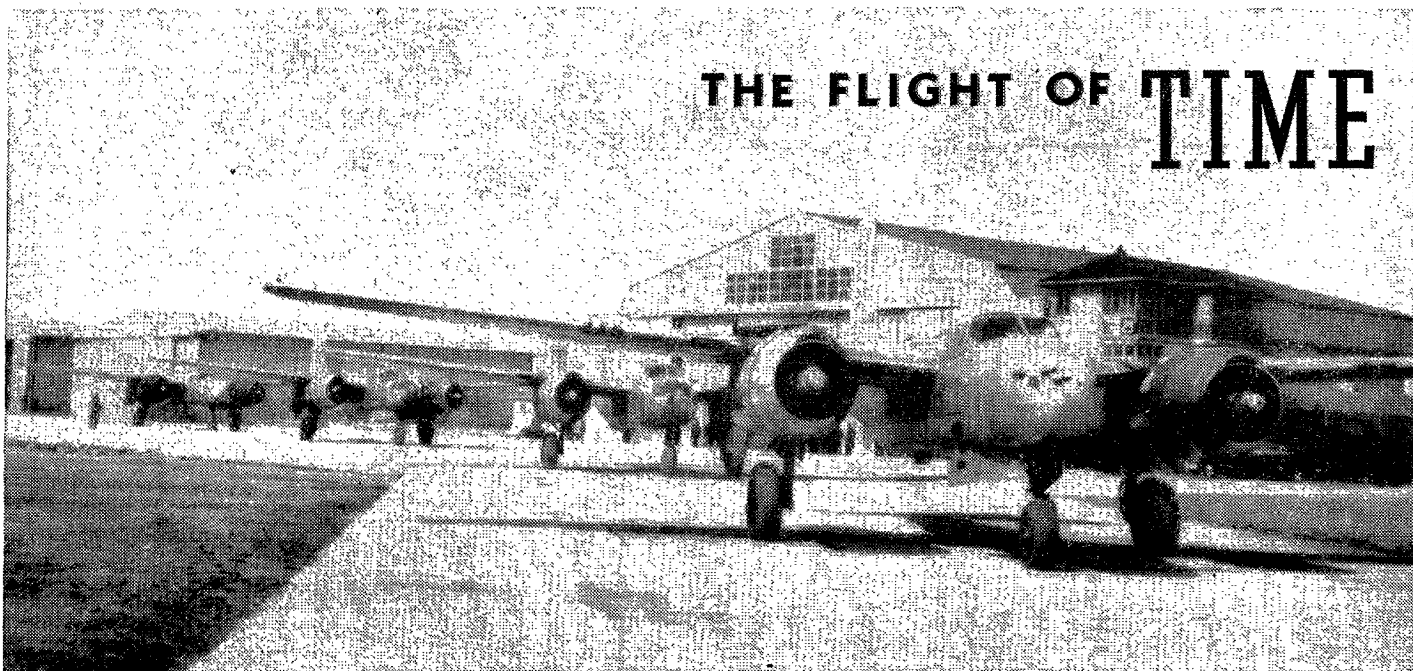
DEAR SIR:

I am in debt to someone for sending me the *Signs of the Times*. I have been getting it for almost a year now. I read every word of it every week, and then pass it on to a shut-in friend. She says: "It is like the Bible—I like to read it over and over again."

I am not an Adventist, but I think you are doing a great work. You are reaching more lost souls than any other church through your papers and personal workers.

Murfreesboro, Tennessee. Mrs. E. C. C.

THE FLIGHT OF TIME



First U. S. planes delivered to Turkey taxi down the airport at Ankara.

ACME

EDITORIAL

Patriotism Is Not Enough

IN olden days the Fourth-of-July celebrations usually were climaxed with an oration given by a prominent political leader. He frequently denounced other nations and called for blind patriotism to "this land of liberty." The speech usually included the idea that "our nation is always right. If anyone says it isn't, they're wrong." Those were the days when men talked about "manifest destiny" and "democracy's supremacy."

Today, in the cold reality of modern history, we realize that patriotism is not enough to maintain the democratic way of life. Loyalty to one's country must include moral and spiritual integrity on the part of every citizen. "No great nation has ever been overcome until it has destroyed itself," says Dr. Will Durant.

Self-discipline. This is an essential trait of character in a free people. It is currently believed by many persons that many laws make men good. However, if America is to remain free and democratic, we must learn to discipline ourselves. The law of love for one's neighbor, working in the heart, is better than a thousand laws in books. Discipline begins in the home, or it does not exist. Parents must strive diligently to command the respect of their sons and daughters. The child must know what it means to obey. If a lad of six refuses to obey his parents, he will probably flaunt filial disrespect when he is twelve.

Is it not logical to expect him to grow up to disregard the laws of his country?

Discipline is needed in our adult population. Temperate living, right thinking, and courageous action will do more to give democratic freedom a new lease of life than a thousand orations or a hundred new laws on the statute books.

Goals to achieve. Our weakness also lies in the lack of a cause to live for. We pride ourselves on our standard of living, but for millions life is only a treadmill to obtain material things—houses, automobiles, clothes, food, and shallow amusements. This is their supreme interest.

What Americans need is a burning purpose to which they may dedicate their lives. It is true not only here, but also across the Atlantic. A newspaper

correspondent who recently returned from Great Britain says that many of the people there actually look back on the war days of 1940-41 with nostalgia. Those were the days, they declare, when they really lived. Of course they were in constant danger of bombing and invasion, but the people stood shoulder to shoulder. They were united in fighting for a cause. Life had significance! But now it is different; there is no danger—only a constant round of petty restrictions and humdrum annoyances.

Sacrifice. When one reads the story of how the American Constitution was framed, he is impressed with the sacrifices that were necessary in order to create a new nation. Such sacrifices have been forgotten by much of the populace in an age when liberty comes to them



Soldiers fire final salute at Nettuno Military Cemetery before beginning the task of returning to America the remains of 22,000 U. S. servicemen who died in Italy during the war.

STOECKER, ACME



BLASSETTI, ACME
American Sherman tanks of the Italian army rumble down Imperial Way in Rome to impress voters at the time of the recent election.

without a struggle. Lord Lothian once said: "Man lives by expressing the love which is God. For the great mass of humanity this means doing useful things for one another, making boots, driving taxis, building houses, growing wheat, singing songs, writing. . . . The exchange by which you render service to others and they render it back to you. That is the only way men can live. As they become more spiritual, the character of that will change; but it is always going to be a manifestation of love one to another." Such love is willing to make sacrifices for the good of others; it is part of the democratic way of life.

Realization of God's purpose. We need a deep realization that the destiny of men and of nations rests not on human prowess, but upon the will of Providence. Benjamin Franklin saw the divine plan behind earthly governments when he said: "I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that *God governs in the affairs of men.* And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, that 'except the Lord build the house they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

May we, on the day which commemorates the birth of liberty in the United States, dedicate ourselves anew to the principles of liberty, equality, and justice upon which this democracy was founded. May we stand ready to discipline ourselves, learning to live with others and to sacrifice so that others, too, may find happiness and security. Most important of all, may we recognize God's hand in the destiny of nations and humbly submit to His will.

M. L. N.

One Good World

SPEAKING amid the ruins of Frankfurt, Germany, on May 18, Robert M. Hutchins, chancellor of the University of Chicago, challenged intellectuals to lay the foundations for "one good world." Prime responsibility for man's present tragedy he laid at their door; and for this reason, he said, they must plan and work together to rebuild what they have destroyed.

"Whether we have one good world or one bad one will depend in large part," he said, "on the leadership that the intellectuals of the world are prepared to exert."

Universities, he added, must take the lead in building a better life, because "when there is no future, the universities have to make one."

We would not for one moment minimize the contribution which "intellectuals" and university men can make to the rebuilding of the world which a generation of strife and turmoil has laid in ruins. Undoubtedly upon such men, because of their unusual advantages, there does rest a very real and solemn responsibility in this matter. Their highly developed and well-trained minds should have prepared them for leadership in the work of reconstruction. But intellectualism is not enough. The "hard intellectual work" advocated by Dr. Hutchins is no doubt very necessary, but it will never produce a good world.

As Royce Brier has said: "No one would deny the indispensability of the intellect in saving the world, both in the matter of the vigor of intellectual leadership and in raising the intellectual level of all mankind. Things have to be thought through. And yet, Man is not an intellectual skeleton. He has on him the flesh of emotion, conscience or lack of it, courage or cowardice, the capacity to choose between right and wrong. All the ratiocination of all time will not by

itself bring us to do right and reject wrong. Only in their hearts can men achieve that."

As to whether Aristotle or Jesus did more to produce a better world, Brier said: "There is no argument over the answer. . . . Speaking from a great mind, Aristotle could only speak to intellectuals; speaking from the heart, Jesus could speak to everybody."

The Greek intellectual leadership, certainly the most brilliant on record, was not enough to rescue Western man from his plight of two thousand-odd years ago. So the mere development of intellect would not save the world today.

Again quoting Brier: "A better world is a problem in human relations. And only within severe limits can logic or any other intellectual process be effectively applied to human relations. There is more conviction in an act of kindness than in the greatest philosopher's thesis on Kindness as a Virtue. There is more inspiration in a man who in a great cause does right and spurns wrong, though it hurts him, than in all the learned disquisitions on moral courage ever written."

Brier is right. Before any real progress can be made, something must happen to the human heart. We need intellectual leadership, but much more do we need spiritual leadership, based upon the teaching of Jesus and the power of the Holy Spirit.

The apostle Peter had the true conception of the matter when he wrote: "Nevertheless we, according to His promise, look for new heavens and a new earth, *wherein dwelleth righteousness.*" 2 Peter 3:13.

The new earth will be a good earth, not because of any physical improvement in the surface of the globe, or because of any change of government, but because the people who live there will be "all righteous." Isaiah 60:21. Notice that it does not say, all intellectual, or all scientific, or all degreed, or all wealthy, or all white, or even all American. God's emphasis, both here and hereafter, is on *righteousness*. He knows that His good world of tomorrow can continue through eternity only if it is peopled with good men. For this reason He stresses the supreme importance of conversion and spiritual re-creation. "Except a man be born again, he cannot see the kingdom of God." John 3:3.

So, with due respect to Dr. Hutchins, it is the church, rather than the university, which holds the key to the future. The church has the divine solution to the present dilemma, and with this priceless asset it should take the lead in building a better world.

A. S. M.

Camouflage!

Press Propaganda of the Knights of Columbus Refuted

by L. H. LEHMANN

Editor of "The Converted Catholic Magazine"

A FLOOD of clever propaganda is inundating the secular newspapers and magazines in the form of paid advertisements subsidized by the Knights of Columbus Information Bureau. Nationally known magazines with large circulations, such as the *Pathfinder*, *The American Weekly*, Hearst's *Sunday Supplement*, and others, have been featuring them of late and even calling attention to them in their editorial pages.

The line followed in these advertisements—expensive, two-column spreads with pictures—is to "play down" the official teaching of the Catholic Church

and to make it appear quite harmless to Protestants. These ads, it must be remembered, appear in secular newspapers and magazines, never in the Catholic press. The Catholic people are taught otherwise.

This camouflaged method of presenting the raging lion of Roman Catholicism as a meek little lamb to gullible and overtolerant Protestants in America was first started by the Paulist fathers. They went so far in watering down official Catholic teaching that Rome became alarmed and called them severely to order. Pope Leo XIII went so far as

to condemn their methods under the title of "Americanism"—a new kind of heresy. For, in the eyes of Roman Catholic authorities in Rome, what these Paulist priests taught bordered upon Protestantism. As a result, many of these priests themselves began to believe that what they taught was true and renounced the priesthood and became Protestants. At one time four of the most outstanding Paulist priests in New York walked out in a body and joined Protestant churches.

But now, led by the Knights of Columbus (which is a purely lay-Catholic organization), a section of the Roman Catholic Church in America is trying to revive the Paulist method in order to lull Protestants into a belief that Roman Catholic teaching on sin, salvation, marriage, education, separation of church and state, public schools, etc., does not differ much from Protestant belief.

The Jesuitical method of saying this is: (1) to exaggerate what Protestants think of the Catholic Church's erroneous teachings; (2) to ask rhetorically if this is true—without giving answer or denial; and (3) to make it appear as ridiculous as possible that the Catholic Church would ever teach such terrible things.

Here is a sample of such a presentation as it appeared under the heading "You Hear Strange Things About Catholics" in the *Pathfinder* and in scores of other secular newspapers and magazines:

"Some think that Catholics believe the Pope is God . . ."

"that non-Catholic marriages are invalid . . ."

"that Catholics want religious freedom only for themselves . . ."

THE AUTHOR

L. H. Lehmann, born in Dublin, Ireland, spent most of his early life in Roman Catholic schools. In 1918 he entered the University de Propaganda Fide, in Rome, Italy, and was ordained a priest of the Roman Catholic Church in St. John Lateran. In theology he was awarded the degrees of S.T.L. and D.D. He served as a Roman Catholic priest in Europe and in South Africa, and for several years acted as negotiator in legal matters at the Vatican. Later he came to the United States, where he served as a priest in Florida. He is now editor of "The Converted Catholic Magazine" and director of Christ's Mission, in New York. He is the author of many magazine articles, books, and pamphlets on the aims and activities of the Roman Catholic Church.

On the balcony of St. Peter's the pope speaks to 200,000 Romans.

ASCANI, ACME



"that Catholics oppose public schools and separation of Church and State . . ."

"that Catholics pay the priest for forgiveness of their sins . . ."

"that they must buy their departed relatives and friends out of Purgatory . . ."

"that Catholics are forbidden to read the Bible . . ."

"that Catholics use holy water as sure-fire protection against loss of a job, lightning, or being run down by an automobile . . ."

Now it so happens that all the above are true according to official Roman Catholic teaching and practice—except for the exaggerated twist purposely given to some of the statements in these advertisements. This can be seen if we take them one by one:

1. Catholics believe that the pope is God.

No one could blame a Catholic if he believed this. For he is taught that the pope is the "vicar of Jesus Christ;" that he is infallible when he opens his mouth to teach anything about faith or morals; that everyone must kneel before him and kiss his ring; that he speaks for God and is able to make mortal sins and to forgive any kind or type of sins and to delegate that power to others. Pope Leo XIII categorically declared:

"We [I] hold upon this earth the place of Almighty God."*

2. Catholics believe that non-Catholic marriages are invalid.

Up until the year 1908 this was true of the marriages of all non-Catholic baptized persons, i.e., Protestants, Eastern Orthodox, and other baptized persons not in communion with the Roman Catholic Church. It is true still for every Protestant who marries a Roman Catholic in a Protestant Church or before a civil marriage officer.

3. Catholics want religious freedom only for themselves.

This is also true according to the official and most solemn decrees of the Roman Catholic Church. The catch is that in Protestant democratic countries such as the United States where Catholics are in the minority, the Catholic Church is forced to uphold religious freedom (in theory) for all, in order to secure it for itself. In Catholic-dominated countries this is not necessary, and, in practice as well as in theory, the Catholic Church by agreement with the

*In his encyclical letter *Proclara Gratulationis Publicae* ("Jamvero cum Dei omnipotentis vices in terris geramus"). See *Great Encyclical Letters of Leo XIII*, page 304.

civil authorities openly denies this freedom to Protestants.

4. Catholics oppose public schools and separation of church and state.

This is also obviously true, and if lay Catholic people do not conform to this teaching of their church they are at fault in the eyes of their church authorities. The canon law (canons 1374-1381), encyclicals of recent popes, and official Catholic textbooks leave no doubt in the matter of opposition to American public schools where religion (the Roman Catholic religion) is not a part of the curriculum. "The school, if not a temple," says Pope Pius XI, "is a den."—Encyclical on education, 1929. Catholics, furthermore, must oppose even those schools where other religious instruction that differs from Roman Catholicism is taught. "Neither can Catholics admit that type of mixed school," says the same Pope Pius XI, "in which students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers." (For further documented facts see *The Catholic Church and the Public Schools*, by L. H. Lehmann, 25 cents a copy.)

As to Catholic opposition to separation of church and state, there is hardly need to stress this. The democratic principle of separation of church and state has been openly condemned by all popes for the past four centuries. The latest pronouncement was by the present Pope Pius XII last October 31, in which he stated that the (Roman Catholic) Church and state are "inseparable." Lest anyone should think that such a union should not be close and complete, he made it clear that anything taught to the contrary "certainly does not deny any union between the two, and still less does it dictate a cold and disassociating aura of agnosticism and indifference."

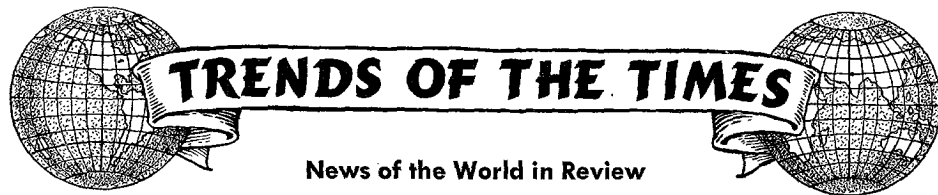
The Knights of Columbus should therefore listen to their pope and not tell Protestants that they can even be indifferent to the kind of union between the Catholic Church and the state that the pope commands. Of course, all Catholics must be in favor of the separation of a non-Catholic Church and the state. This subtle Jesuitical distinction may give an appearance of truth to their statement.

5. Catholics pay the priest for forgiveness of their sins.

Such payment is not now handed over in the confession box. But forgiveness of sins is one of the duties of a priest, for the performance of which he gets paid.

6. Catholics must buy their departed relatives and friends out of purgatory.

(Continued on page 18)



Coffee in Church

To stimulate church attendance, the Protestant Episcopal Church of the Heavenly Rest in Manhattan has started a "coffee hour" to follow the Sunday morning service.

The Bomb and the Unborn

The office of the Surgeon General of the United States stated recently that the effect of atomic radiation on unborn children would not be to produce monsters, but rather, there "would probably be a higher rate of abortion and miscarriage," inasmuch as the radiation is usually fatal to developing embryos.

"Ten Years From Now"

"Only choices between dangerous courses," face the United States during the next ten years, warns *Time*. At the end of that period the editors picture the United States as being in one of three possible conditions: "Divided, stunned and defeated, . . . trying to adjust itself to a communist-ruled world;" "victorious, . . . trying to salvage what it can from the radioactive wreckage of the world;" or "busy, peaceful, . . . helping to push forward the frontiers of freedom everywhere." "Almost certainly, in those ten years," *Time* con-

tinues, "some Americans will die fighting. . . . Almost certainly, billions of dollars will be poured out. There will be no safe course. . . . The shape of the next ten years," it concludes, "will not be changed by wishing."

Million New Houses

One million new houses and apartments in cities and towns will be needed in the next ten years, prophesies Raymond M. Forley, Federal Housing Administrator. In addition, he believes that a "considerable amount" of housing will be needed in farm areas.

Record of Helpfulness

Americans gave \$447,000,000 worth of food, clothing, and cash to foreigners during 1947, the Department of Commerce reports.

French Fleet Reviving

The French fleet is up to almost two thirds of its prewar strength, reports the United Press. With 670 ships, aggregating 2,733,638 tons, before the war, France finished the war with about 250 ships, totaling some 1,000,000 tons. By building a few of her own, and buying more both new and secondhand from other countries, she now has 490 ships, totaling 2,007,350 tons.

S.L.M.

Can We Communicate With the Dead?



PALMISTS, astrologers, fortune-tellers, and spirit mediums extract more than \$200,000,000 annually from gullible Americans who long to know the future or hope to communicate with some loved one who has died. For millenniums the mysterious question, "What happens at death?" has mystified mankind.

The desire to penetrate the future and to look through the portals of death is universal. Thinking that it may be possible to contact the dead and converse with deceased loved ones, people will pay a handsome figure to try to accomplish this feat.

Harry Houdini, noted "dean of American magicians," and his wife spent thousands of dollars in an attempt to receive one genuine message from the great beyond. Prior to his death on October 31, 1926, Houdini arranged a secret code with his wife, promising her that if by any chance it were possible to send messages from the spirit world he would communicate with her.

For ten years after her husband's death Mrs. Houdini attempted to establish a contact, visual or verbal, with her departed mate. But all her efforts were futile. The tenth and final attempt was conducted in Hollywood. Simultaneously in other parts of the world—New York, England, New Zealand—mediums assembled in an attempt to communicate with Houdini.

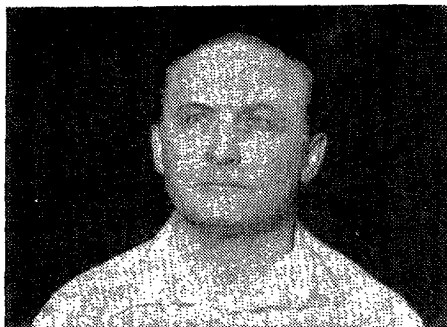
The setting in Hollywood was on the roof of a hotel. The night was crisp, and the stars twinkled above the group. A sprinkling of cinema celebrities rubbed shoulders with renowned representatives of spiritism's "inner circle" and with other invited guests. As the séance began, there was a tenseness, a feeling of expectancy, hanging over the assembly. This was a bid for world-wide renown and victory on the part of spiritists.

The minutes ticked away. Interest held the group overtime, but finally it dwindled into nothing. Mrs. Houdini arose slowly. Studiously she surveyed her guests. Then, her voice barely audible, she said: "He hasn't come. I am now convinced he never will be able to come through. I shall extinguish the lights on his shrine. My last hope is gone. All my life I was taught that I would meet

by EVERETT E. DUNCAN

my loved ones on the other side of death. If it were so, Harry could have contacted me from that other side. I have grown to doubt immortality, and long ago gave up hope of communication after death."

No one knows what lies beyond the grave, except God. If we wish to learn the truth about what happens at death we must turn to God's Book, the Holy Scriptures.



KEYSTONE
Houdini told his wife that he would communicate with her after death, if possible. No message ever came through.

In the Bible, death is likened to a sleep. Jesus, in speaking of the death of Lazarus, said: "Our friend Lazarus sleepeth." John 11:11. In sound sleep the mind is relaxed and at rest; the sleeper is unconscious. David tells us that, when a person dies, "his breath goeth forth, he returneth to his earth; in that very day his *thoughts* perish." Psalm 146:4.

The dead do not know what goes on in this life after they depart. "The living know that they shall die: but the dead know not *anything*." "There is no . . . *knowledge*, nor *wisdom*, in the grave, whither thou goest." Ecclesiastes 9:5, 10.

Instead of a person's soul going to heaven, hell, or purgatory at death, the

Bible says: "All go unto one place"—the grave. Ecclesiastes 9:10.

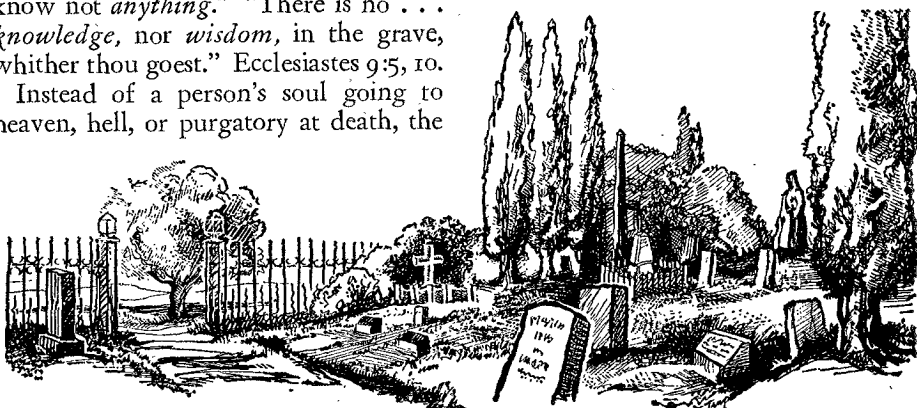
Christ's own promise is our hope. He says: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

A workman for the great chemist Michael Faraday accidentally knocked a silver cup into a solution of acid. The cup dissolved, and the workman was chagrined and embarrassed because of his carelessness. But before his astonished eyes the chemist stirred another chemical into the solution, and soon every particle of silver was precipitated to the bottom. The shapeless mass was lifted out and sent to the silversmith, and the cup was remade in its original shape.

If a human genius can do a thing like this, can not the Creator, who formed man of the dust of the ground, re-create His children when He calls them forth at the second advent of Jesus? "The trumpet shall sound, and the dead shall be raised incorruptible." 1 Corinthians 15:52.

A MAN is what he is, not what men say he is. His character no man can touch. His character is what he is before his God and his Judge, and only himself can damage that. His reputation is what men say he is. That can be damaged; but reputation is for time, character is for eternity.—*John B. Gough*.

NEVER judge a man by his relations, but rather by his companions; his relations are forced upon him, while his companions are his own choosing.—*Franklin*.



MEDO-PERSIA

“AND behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.” Daniel 7:5.

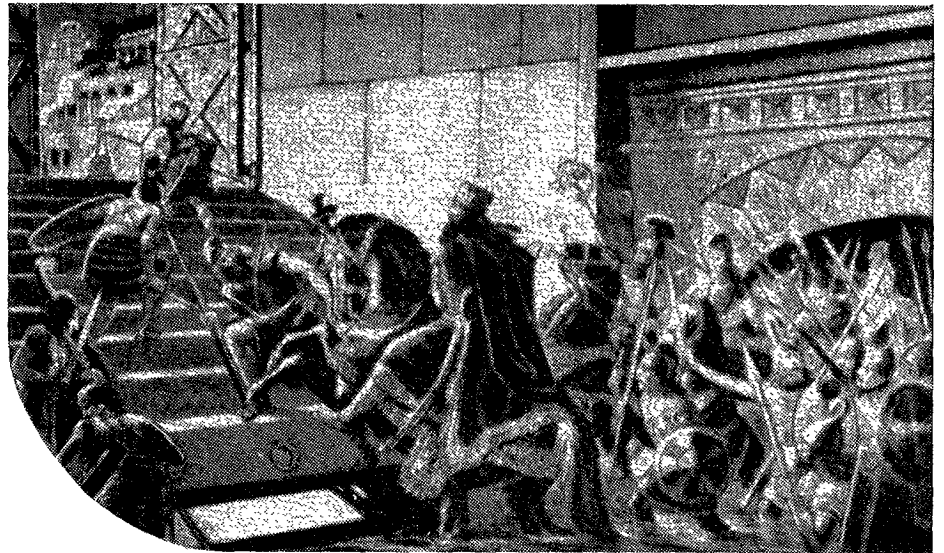
The largest species of bear in the Old World is found in the mountains of what was in Daniel's time Media. This is a rough, wooded country. The bear is a ponderous and awkward animal, and therefore slow in its movements. However, it has great strength and brute force. It is greedy, cunning, cruel, sullen, and ferocious. The bear is also noted for its persistency.

The bear is therefore an appropriate symbol of Medo-Persia whose armies never moved with the speed of the Babylonians or Grecians. The armies of the Medes and Persians were large and ponderous and moved with massive strength. Darius marched through Scythia with 700,000 men, a large army in those days. He also had a fleet of war vessels numbering six hundred, with 120,000 additional fighting men. Xerxes assembled and led the largest army of ancient times, conservatively estimated at 2,500,000 soldiers. According to Herodotus, Xerxes' army numbered 5,283,220 men.

In the vision of Daniel recorded in chapter 11, which was given “in the first year of Darius the Mede,” it is stated that three kings would follow in Persia, “and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.” Daniel 11:1, 2.

Bible students agree that this fourth king was Xerxes, the son of Darius Hystaspis, who undertook to carry out his father's military plans against Greece. Xerxes was noted for his wealth. Adam Clarke quotes Justin as saying that Xerxes “had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted.” He was more noted for his riches than his generalship.

In 480 B. C., Xerxes led his great army in an invasion of Greece. He met no re-



Long before Cyrus, conqueror of mighty Babylon, was born, Isaiah wrote under inspiration that God would “open before him the two-leaved gates; and the gates shall not be shut.”

sistance until he reached the pass of Thermopylae in northern Greece. Here three hundred Spartans and some five thousand of their allies under the leadership of Leonidas, the Spartan king, defended the pass against the hosts of Xerxes. It was an undefeated band of men until a Greek betrayed to the Persians the secret of another pass through which an army marched and attacked the Spartans from the rear. Xerxes, pressing on, captured and burned Athens. From the mainland he watched the naval battle of Salamis and saw his fleet overwhelmingly defeated and scattered by a small Greek navy. This caused his ignominious retreat from Greece.

Xerxes left Mardonius with an army of 300,000 men to carry on the war, but in the battle of Plataea in 479 he was defeated and slain, and all but 40,000 of his men were killed or captured. Thus ended the inglorious Grecian campaign that later brought such a terrible revenge at the hands of Alexander the Great. The Persian kingdom had reached the zenith of its power and had begun that fatal national decline that ended in ruin.

As a bear rises from a lying posture, one side is raised above the other, and as the symbolic bear prepared to go forth to

conquer and devour, “it raised up itself on one side.” “It raised up one dominion” is the marginal reading. The kingdom was of a dual nature, being composed of two peoples or nations—the Medes and the Persians—united in a common purpose. One of these two dominions or nations would be raised above the other in the leadership and rulership of the Medo-Persian Empire. This same characteristic of the second world empire of this prophecy is described in the next vision under the symbol of a ram with two horns: “And the two horns were high; but one was higher than the other, and the higher came up last.” Daniel 8:3.

We are not left to conjecture as to the meaning of this symbol, for the angel of prophecy interpreted the vision and named the kingdoms symbolized. He said that the ram that was seen “pushing westward, and northward, and southward; so that no beasts might stand before him” but “did according to his will, and became great,” represented “the kings of Media and Persia.” Verses 4, 20. From the place of the vision in Shushan “the palace,” which later became the capital of the kingdom, Medo-Persia's military conquests were carried



Empire of Conquest

by TAYLOR G. BUNCH

westward against Lydia, Babylonia, Syria, and Asia Minor; northward against the Scythians, Armenians, and the Caspian countries, and southward against the Egyptians and Libyans. While all nations had to submit, the military aggressions of Medo-Persia were chiefly in the three directions mentioned in the prophecy.

The Persians were a pastoral people, so that this also is an appropriate symbol. Figures of rams and goats have been found by archaeologists on many Persian cylinders. In the ruins of Persepolis, the ancient capital of Persia, a plate was discovered on which was engraved a ram's head with two horns, and one was higher than the other! Media was an independent kingdom long before Persia was anything but a subject province. After Cyrus, however, Persia became the dominant power and attained the greater eminence.

The dual nature of the second kingdom of Daniel's vision is also indicated in the symbolic image of Nebuchadnezzar's dream. Here Medo-Persia was represented by the breast and arms of silver. Two nations would be bound together by one rulership, even as the shoulders bind together the two arms, one of which is usually stronger. The union of the two nations was brought about by the genius and leadership of Cyrus, one of the greatest generals and conquerors of recorded history. His character and exploits were comparable to those of Nebuchadnezzar. He was named and his conquests described in Bible prophecy long before he was born. He was declared to be God's "servant" and "shepherd." See Isaiah 44:28; 45:1-5.

The bear of the prophet's vision had in its mouth three ribs of a mutilated victim. "And three ribs gripped between its fangs; it was told to go and devour much flesh." (Moffatt.) Aristotle declared that the bear was "an all-devouring animal." The symbol is appropriate in describing the waste of human life incident to the warfare and conquests of

the Medes and Persians. See Isaiah 13:15-19.

The meaning of the three ribs has evoked much discussion. Fenton and Havernick render it "tusks" instead of "ribs." The Authorized and Revised Versions indicate that the three ribs told the bear: "Arise, devour much flesh." In the Septuagint the bear commands three ribs to do the devouring. Moffatt says that the bear "was told to go and devour much flesh." "And it was commanded to arise and devour much flesh" is another translation. According to Isaiah 44:28 and 45:1-5 it is evident that the Lord commissioned Cyrus to overthrow and destroy Babylon. Therefore the latter rendering expresses the true meaning.

It is the consensus that the three ribs represent three provinces or nations conquered by Cyrus and which later joined him in his future campaigns by furnishing him with men and supplies. Since the command to devour was given after the three ribs were already in the mouth of the bear, it is evident that they represent three of the first provinces conquered by Cyrus and cannot therefore include Egypt, which was one of the last to yield to the power of the Persian conqueror. The three provinces or nations that stood between Cyrus and world dominion were Media, Lydia, and Babylonia. As soon as these yielded to his sovereignty, his world dominion was assured. These three nations were also bound together by an alliance in which they promised to assist each other against the aggressions of Cyrus, even as the three ribs were held together by the flesh that covered them.

The triple alliance of Media, Lydia, and Babylonia against Cyrus is portrayed by the historian Ridpath. After describing the war in which Cyrus subdued Media, the writer says: "More important by far was the next campaign of Cayaxares [Cyrus], directed against the kingdom of Lydia." The historian asks the question as to why the other two of

the allied powers did not come to the relief of Media when that kingdom was being overrun by Cyrus. His answer is that while the three were bound together by an alliance, Lydia and Babylonia could not mobilize their armies and reach Media in time to render assistance.

Ridpath many times mentions these three kingdoms together, and other historians likewise indicate that these three powers constituted the military obstacle between Cyrus and world dominion. Therefore they must be the three powers symbolized by the three ribs in the mouth of the bear. As soon as Media was subdued, the Medes joined the Persians in forming a dual kingdom. As soon as they were conquered, Lydia and Babylonia also became a part of the new and growing empire, even as the flesh of the three ribs became a part of the bear after being devoured. It is interesting to note that Egypt was not conquered and added to the empire until after the death of Cyrus. It was subdued by Cambyses in 525 B. C. and therefore could not possibly be one of the three symbolic ribs.

With Sardis as the capital, Lydia was one of the richest and strongest kingdoms of the ancient world. Cyrus captured the city by strategy in 546 B. C. It is said that during the campaign of Cyrus against Lydia, Nabonidus strengthened the fortifications of Babylon and built the inner walls with their two-leaved gates of brass in preparation for the anticipated attack. Croesus, the king of Lydia, sent to Nabonidus for the help promised in the alliance; but the king of Babylon left him to his fate. The capture of Babylon, the third of the three opposing and allied powers, placed Cyrus and his uncle, Darius, at the head of the second of the four universal kingdoms of our prophecy. Thus, again history perfectly fits the prophetic mold.

—◆—
We do not repent in order that God may love us, but He reveals to us His love in order that we may repent.—
E. G. White.

The Stay-at-Home Pharaoh

The Colossi of Memnon, Figures of Amenophis III



AMENOPHIS III, who ascended the throne of Egypt after the Exodus, and who was still on the throne when Joshua led his army across the Jordan to the conquest of Canaan, was a significant ruler in the history of Israel. He followed a line of Egyptian pharaohs who had extended the bounds of Egypt far into northern Syria and who had recorded their achievements in empire building upon the walls of the temple at Karnak and elsewhere. But Amenophis himself was not a warrior. He was a stay-at-home luxury-loving monarch whose greatest passion was for building.

Is it not strange that at the time when Israel might have been apprehensive about entering a province of the Egyptian Empire from which they had recently escaped, there should ascend the throne a pharaoh with such a zeal for the beautifying of his capital that he had neither time nor inclination to bother about what might be happening in remote Syria? Certainly Providence must have set him upon the throne of Egypt "for such a time as this."

Why did Amenophis turn from the campaigning of his predecessors to the erection of magnificent buildings to the glory of Amen? Various reasons have been advanced. For one thing, the conquests of his predecessors had brought untold wealth into Egypt, and naturally Pharaoh felt that it could not be better used than in erecting lasting monuments to Amen, and incidentally to his own glory!

Moreover, as his claim to the throne was not as strong as he might have liked, being the son of Amenophis II by a foreign princess, a daughter of the king of the Mitanni, he may have felt the necessity of staying at home and proving his worthiness to the Great House by beautifying the capital.

Whatever the reason or reasons may have been, the fact is that at the time

when God was about to lead Israel into Canaan, Amenophis the Builder ascended the throne. Majestic temples began to rise on both sides of the Nile at Thebes. Avenues of ram-headed sphinxes—each with a statue of Amenophis in front of it—were laid connecting the new temples with the earlier temple of Karnak. Thus, the neglect of the empire began.

Where could I learn something more about Amenophis the Builder? Did any of his majestic buildings still remain to witness to his zeal and magnificence?

Why, yes, indeed. There was his temple to Mut, the wife of Amen, at Karnak over by the sacred lake, and the avenue of sphinxes linking it with the main temple.

There was his temple to Mentu on the north side of Karnak, picturesquely set at the end of an avenue of sphinxes leading south from the central court of the Karnak temple and surrounded by the waters of the horseshoe-shaped sacred lake. But these, while once fine structures, were almost completely ruined and added little to our modern knowledge of their builder.

On the west bank of the Nile Amenophis erected a beautiful mortuary temple for the celebration of the last rites at his funeral, and in front of the entrance gate he set up two colossal statues of himself. To the great loss of archaeology and art, however, this temple also has entirely disappeared, only the two statues, the so-called Colossi of Memnon, still towering in splendid isolation over the alluvial plain in continuing witness to the vast scale on which he built. Sixty-five feet high they stand from top to toe. When their crowns were in place they could not have been less than seventy feet high.

The actual details of the lost mortuary temple of Amenophis we learn from a black granite stele found in

*How Egypt's Ruler Left
Canaan Open for Israel*

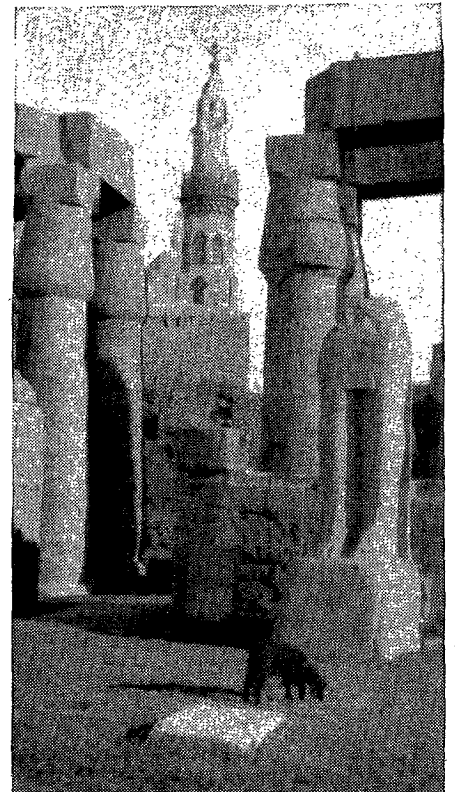
by W. L. EMMERSON

1896 by Sir Flinders Petrie. According to this monument, the temple was built of dazzling white sandstone. Its floor was overlaid with silver; its doors were of electrum metal. Ornamentation of gold and precious stones was everywhere. Innumerable were its royal statues of granite and costly stones.

No wonder that visiting kings of Babylon, Mitanni, and Assyria reminded him in their letters, speaking of the Egypt of Amenophis, that "in my brother's land gold is as common as dust." No wonder indeed that Amenophis's mortuary temple earned for

The Moslem mosque left when excavators uncovered the Luxor temple of Amenophis.

EMMERSON



him the title of the Golden Emperor.

But although not a vestige remains of Amenophis's mortuary temple save the two colossi, there is one memorial of Amenophis the Builder which still stands glorious in its antiquity. This is the celebrated temple of Luxor on the brink of the east bank of the Nile, and about two miles south of Karnak. So toward it I one day turned my steps through the dusty lanes of the native town.

Coming out onto the river front I gazed for the first time upon the forest of beautiful lotus columns which make the Luxor temple, whether seen from the shore or the river, by night or day, an unforgettable memory.

Not so many years ago this temple was almost buried under debris of milleniums, and the dirty village of Luxor rose among the tops of the columns. When permission was obtained to uncover the site, the stipulation was made that the little mosque of Abu'l Haggag, the local saint of Luxor, which stood over the northeast corner of the temple, should not be disturbed. And there it still stands on a hillock in the corner of the most northerly court, indicating the depth to which the whole temple was covered before the excavators got to work.

Luxor is only about a third the size of the Karnak temple, being 853 feet long as against 1,220 feet, and 181 feet across at its greatest width compared with 338 feet in the case of Karnak. But Karnak was the work of a millennium of pharaohs; Luxor was the work of one man, the Golden Emperor.

I turned along the riverbank and entered the forecourt of Amenophis's temple. It is really fortunate that the entrance to the Luxor temple is here, for it enables one to turn one's back upon the additions of the pharaohs of the nineteenth dynasty and to think of the temple as it was conceived by the Golden Emperor himself.

Amenophis does not seem to have got far with the decoration of the entrance and forecourt, for the reliefs are claimed chiefly by Tutankhamen and Harmhab. No doubt, however, it was Amenophis's original plan that the wall should be decorated with scenes from one of the great religious festivals of the year, about the middle of the inundation, when the sacred boats of the gods of Karnak were brought down the Nile to Luxor and returned to Karnak at the end of twenty-four days.

The finely cut reliefs on one of the entrance walls depict the sacrifices at Karnak, the transport of the boats by the priests, preceded by soldiers, standard-

bearers, and the royal chariots, to the Nile, the voyage by galley to Luxor, the procession to the temple, and the sacrifices at Luxor. On the opposite wall the return journey is portrayed.

These fine reliefs, though finished by later pharaohs, pour a flood of light upon the elaborate religious ritual in which, next to building, the Golden Emperor reveled. Great was Amenophis's devotion to Amen and the rest of the pantheon of Egypt.

On the walls of the Hall of Pillars are

reliefs of the coronation of Amenophis by the gods, his reception of tribute from the various provinces, or nomes, of Egypt, and of the king paying his reverent respects to the gods of Egypt. At the far end are shrines dedicated to the goddess Mut, wife of Amen, and the moon god, Khonsu, two of the Theban triad.

I could not but be struck by the contrast between these reliefs and the reliefs of the warrior Thutmosis III on the

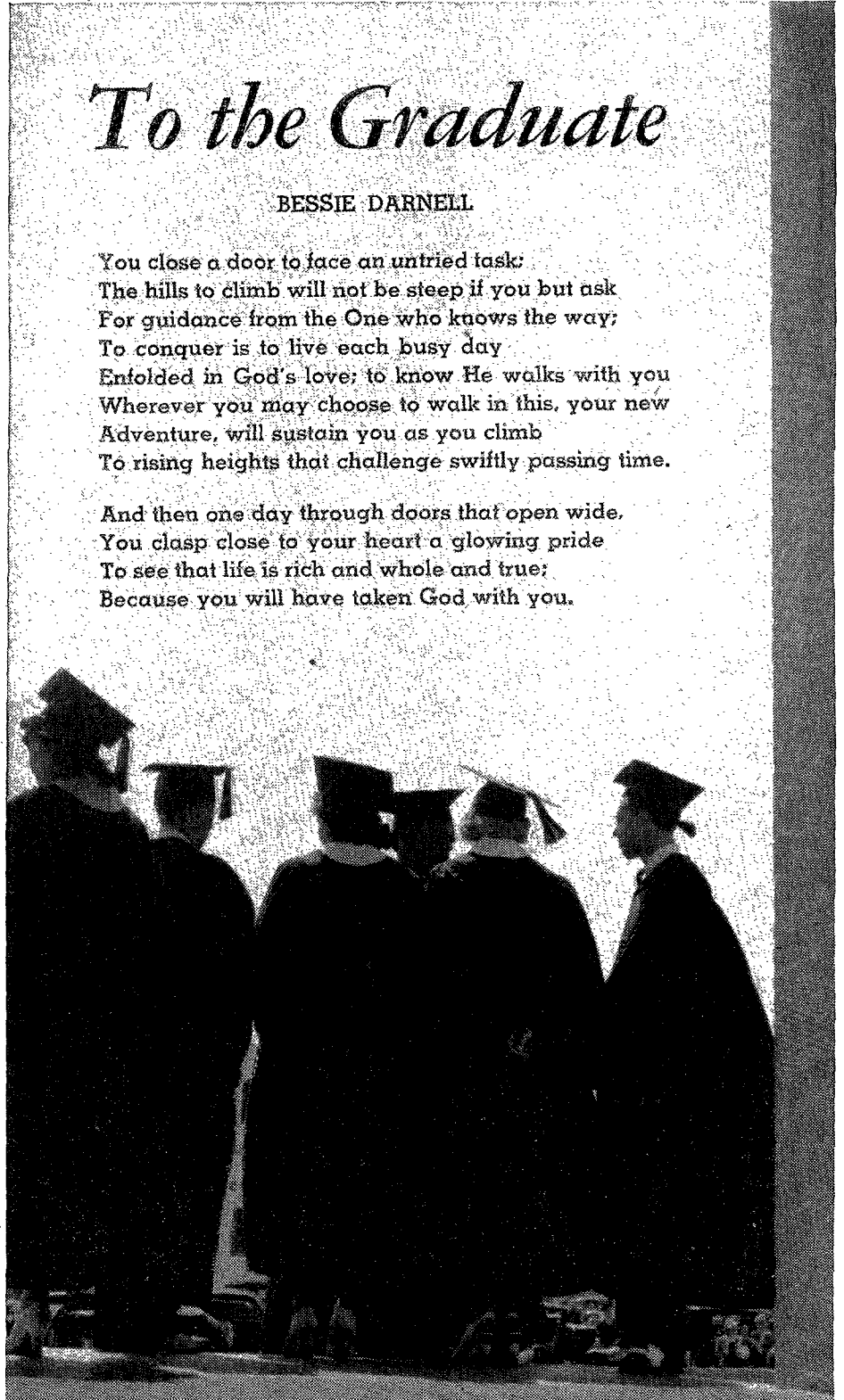
(Continued on page 15)

To the Graduate

BESSIE DARNELL

You close a door to face an untried task;
The hills to climb will not be steep if you but ask
For guidance from the One who knows the way;
To conquer is to live each busy day
Entolded in God's love; to know He walks with you
Wherever you may choose to walk in this, your new
Adventure, will sustain you as you climb
To rising heights that challenge swiftly passing time.

And then one day through doors that open wide,
You clasp close to your heart a glowing pride
To see that life is rich and whole and true;
Because you will have taken God with you.





"He is risen, as He said."

The CROWNING PROOF

Christ arose from the grave
"according to the Scriptures."

by W. E. READ

THE messengers of the cross in the early days of Christianity preached "Jesus Christ, and Him crucified." 1 Corinthians 2:2. They preached fearlessly, courageously, and in the power of the Spirit of God. With lives wholly surrendered to the divine will, they sought not their own interests, but the glory of their Master. "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:33.

Paul, in his letter to the Corinthian church, asserts that the resurrection of Christ was the fulfillment of prophecy: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Corinthians 15:3, 4.

Again, in his testimony before Agrippa he declares: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts 26:22, 23.

The apostle Peter did the same thing in his discourse at the home of Cornelius. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43.

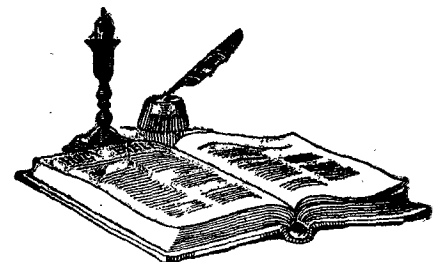
Further references to the Scriptural basis for their preaching will be seen in the testimony of the following faithful ambassadors of the gospel of Christ: Of Peter (Acts 3:18; 1 Peter 1:10, 11), of Paul (Acts 17:3; Acts 26:22, 23; 1 Corinthians 15:3, 4; Acts 13:40, 41), of Nathanael (John 1:45), of John (John 2:22), of Apollos (Acts 18:28), of Stephen (Acts 7:2, 53), of Philip (Acts 8:30, 35).

Then there was the added testimony of our resurrected Lord: On several occasions during His ministry He predicted His own sufferings, death, and resurrection. There are no less than seven instances of this. See John 2:19, 21; Matthew 12:40; 16:21; Mark 9:9, 31; Luke 18:33; Mark 14:28.

We have seen that Jesus and His followers, in their appeal to the hearts of men, based their entreaties on the Scriptures of the Old Testament. Our Old Testament is what was known to the Jews as the Hagiographa,—the holy writings,—and these were made up of three parts, the writings of Moses, the psalms, and the prophets.

Jesus, when talking with the disciples after His return from Emmaus, referred to these when He referred to the prophecies of His ministry, death, and resurrection. "He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24:44-46.

When the apostles bore their public testimony to the ministry of Jesus, they made earnest efforts to connect the prophecies of Israel with the fulfillment of prophecies of the life and work of the Messiah. The sermon of Peter in Acts 3 and the sermon of Paul in chapter 13



illustrate this. Arthur Ramsey makes this comment:

"If the reader will turn to the speech of St. Paul at Antioch in Pisidia (Acts 13: 16-41) he will see a clear illustration of the two aspects of fulfillment. There is in this speech the characteristic use of proof texts. St. Paul cites Psalms 2 and 16, Isaiah 55:3, and Habakkuk 1:5 in his preaching of the resurrection. But there is also in this speech that which underlies the use of proof texts, namely, the connection of the unity of God's acts in Israel and His acts in Christ. . . .

"It was, however, not only in terms of proof texts that the apostles were thinking. There was a larger fact that lay beneath the use of these texts. The particular passages had their significance because the Scriptures as a whole had found fulfillment. What God did in old time, in the call and redemption of Israel, in the catastrophes and deliverances of her history, has now found its climax in the deliverance of Christ from death.

"Thus the Scriptures, being vindicated by Jesus Christ, seem in divers ways to speak about Him. Passages about the sufferings of the righteous seem to describe His Passion. (Psalm 22.) Passages about God's mighty deliverances seem to bear witness to His resurrection. The Old Testament is found both to foretell Christ and to preach Him."—*The Resurrection of Christ*, pages 27, 28.

Paul also showed clearly "that the promise which was made unto the fathers," made centuries before, became "the hope of the promise." Acts 13:32; 26: 6-8. This in turn became "the hope of Israel," and that, the apostle declares, is fulfilled in the resurrection of Christ from the dead. Acts 28:20; 24:15, 21.

The example of the believers in the early church should lead us in these uncertain times to give careful heed to what the Scriptures teach concerning our own day. We are facing a great crisis, and we need divine guidance. Thank God, there is an unerring guide in this period of gloom and doubt. The resurrection of Jesus Christ is a well-established fact, for as Bishop Westcott declares: "Taking all the evidence together . . . there is no single historical incident better or more variously supported than the resurrection of Christ."—*Gospel of the Resurrection*, page 133.

This grand climax to the first advent of the Saviour is a pledge of the fulfillment of the other scriptures which tell us that He will come again in power and great glory. It is for us to give heed to the counsel God has given us, and prepare to meet our God. He assures us that

he "that cometh to Me I will in no wise cast out." John 6:37.

NOTE: Anyone desiring further evidences for the Biblical basis of the death and resurrection would do well to read the treatise by Cyril of Jerusalem, who wrote early in the fourth century A. D. on 1 Corinthians 15:3, 4. See *Nicene and Post-Nicene Fathers*, Christian Literature Company, New York, 1894, vol. 7, pp. 94-103.

Camouflage!

(Continued from page 6)

It is the official teaching of the Catholic Church that souls in purgatory cannot help themselves, and that their time in purgatory depends upon the offering of masses and suffrages of priests on earth, for which a money payment is demanded. It may sound crude to say, as the Knights of Columbus do in this advertisement, that Catholics must "buy their relatives and friends out of purga-

tory." But the money is paid to the priest for offering the mass, which amounts to the same thing. The only objection to using this form of "buying" souls out of purgatory is the fact that *when Catholics pay a priest to say a mass for a soul in purgatory, there is no guarantee given that they will get what they pay for, as you would if you buy a loaf of bread in a store.*

7. Catholics are forbidden to read the Bible.

There is also a catch in this. In Protestant countries nowadays, where the Protestant version of the Bible is the "biggest best seller," Catholics are even urged by their church to read the Bible, but only the Roman Catholic version as approved by official authority. But, here again, permission is not given to understand what is read if it in any way contradicts what the Catholic Church teaches. When such contradictions are found, the Catholic is told that the church is the final authority to be fol-

WHAT DO YOU GLORY IN?

by ELTON A. JONES

IT was on a Fourth of July one hundred seventy-two years ago that America declared itself independent. Ever since then this day has been one on which the people have celebrated their liberty.

And liberty is something in which to "glory," something for which all should be profoundly grateful. Freedom was bought at a dear price, and it has been ours to enjoy only because some have been vigilant in keeping guard over it.

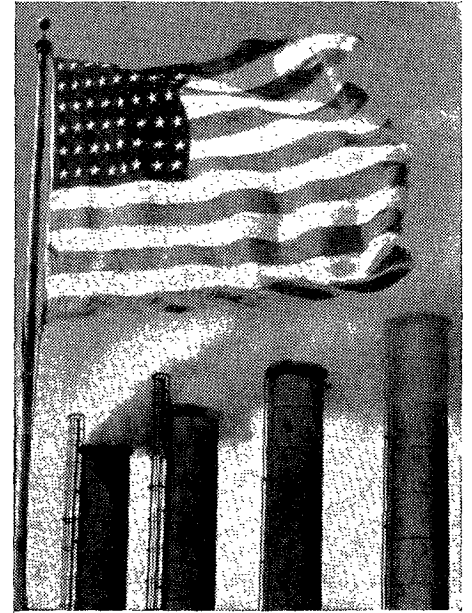
Why should we not glory in something every day? Why confine our glorying to a single day in the year?

As a matter of fact, some *do* glory in one thing or another frequently.

There are some who are satisfied with their scholastic attainments. Others glory in their physical prowess; still others in their riches.

But there is something better than these to glory in.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lov-



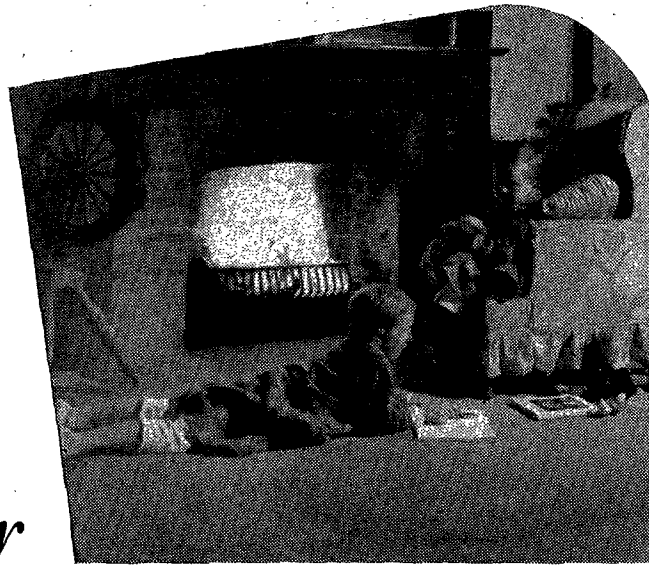
LAMBERT

ing-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9: 23, 24.

Should we not then glory in our liberty? Certainly. Liberty and freedom are gifts of God. "Where the Spirit of the Lord is, there is liberty." 2 Corinthians 3:17.

If we recognize our liberty as from Him,—if we understand and know Him,—that is something in which to glory every day..

Solve
Your



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lowed, since the Bible is a "dead book," whereas the church is a "living organism." Catholics therefore are not forbidden to read the Bible, but are forbidden to believe anything in it that is not in conformity with the tradition of their church.

8. Catholics use holy water as sure-fire protection, etc.

Holy water is not a "sure-fire" protection against anything. Yet Catholics are supplied with it and do use it in the belief that it may in some miraculous way protect them against dangers. Blessed medals of St. Christopher are also given them to ward off automobile wrecks, but no insurance company will give a rebate on automobile insurance to anyone who pins one of these medals to his automobile. Catholics also use scapulars around their necks when swimming, in the belief that they will act as a kind of lifesaver if they get into difficulty in the water.

The Knights of Columbus advertisement then goes on to say: "If all these things—or any of them—were true, it would be a pity. For at least one out of every six Americans is Catholic—and it would be a national tragedy if one sixth of all Americans entertained such erroneous ideas."

It will be noted that there is no definite statement made that these things are not true. Nor would the Knights of Columbus dare to make such a denial. Since it would be such a "national tragedy" if Catholics in America believed these things, why will not the Knights of Columbus assure the American public that they, as spokesmen for the Roman Catholic lay people, refuse to believe these things in spite of the official teachings of their church authorities? Let them avert this "national tragedy" by publicly repudiating such beliefs.

If the Knights of Columbus did this, they would assure Protestants and other Americans that Catholics do not believe: (1) that the pope is either God or God's sole infallible mouthpiece on earth—which amounts to the same thing; (2) that Protestant marriages are invalid, even if a Protestant marries a Catholic in a Protestant church; (3) that religious freedom should be restricted only to the Roman Catholic Church, even in Catholic countries; (4) that the American public-school system should be condemned, as popes and other Catholic officials command; and that (the Catholic) Church and state are inseparable, as the pope says; (5) that priests should be paid for their work of forgiving them their sins; (6) that they should have to pay a priest to offer mass for souls in purgatory; (7) that the church

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should force them to accept the word of man in Catholic tradition against the word of God as they find it in the Bible; (8) that holy water, scapulars, medals, have any power to help them against accidents, and that therefore they will use them no longer.

If Catholics did not believe these things, they would become good Protestants.

But Protestants in America see that their Catholic friends do believe and practice all these things in their daily lives. Of what use, then, for the Knights of Columbus to go to all the expense of publishing these camouflaged advertisements that half deny them and give the false impression that they are not commanded by the church or practiced by the people?

Stay-at-Home Pharaoh

(Continued from page 11)

walls of the Karnak temple. There, the great majority of the reliefs are scenes of battle against the enemies of Pharaoh. Here are only scenes of ordinary life, worship, and devotion.

Clearly Amenophis was a man of peace and religious devotion, with little interest in campaigning and empire building.

Luxor, in fact, is the autobiography of Amenophis the Builder, who sacrificed an empire to his devotions, and in doing so made it possible, under God, for Israel to overcome the inhabitants of Palestine without a single Egyptian force being dispatched to their aid.

If a warrior pharaoh had risen to the throne immediately after Amenophis the Builder, the situation might even then, from Egypt's point of view, have been retrieved, and Israel might have faced a serious counterattack. Why no such pharaoh arose and why no such punitive campaign was sent out is another remarkable story which I shall tell later.

Making my way back through the vestibules, the Hall of Pillars, the forecourt of Amenophis, and the entrance colonnade, I passed between two colossi of Ramses the Great, and entered the northern court which, a hundred and seventy-five years later, that great Pharaoh of the nineteenth dynasty tacked on the earlier temple.

The usual double colonnade around the court is much inferior in design to the delicate papyrus-bud columns of Amenophis, and the filling of the intercolumnar spaces with granite colossi of Ramses revealed the vanity and egotism of the builder, as also did the mighty pylon gateway with its two obelisks and six more colossi of the king. Only two

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The Editor

SIGNS OF THE TIMES
Mountain View, California

seated and one standing colossi remain, together with one obelisk. The other obelisk now stands in the Place de la Concorde in Paris.

The reliefs on the inside and outside walls and in the pylon included some religious processions and sacrificial scenes, as in the southern portion of the temple; but the greatest prominence was given to battle scenes, conspicuously absent from Amenophis's reliefs. Ramses holds a council of war. In his war chariot he dashes into the fray, while dead and wounded lie around. He storms Tunip in Naharina. He fights a battle in the open. He attacks Satarna, leaving devastation all around. He traverses the Lebanon mountains and returns with his royal sons and many Asiatic prisoners.

Most striking of all are pictures and a long description of the famous battle of Kadesh, about which he seems to have been quite inappropriately proud, seeing that the battle was a draw, and the Hittites successfully barred the way to any further extension of the Egyptian Empire northward.

What a significant contrast do the two portions of this remarkable temple present! At one end we have a stay-at-home pharaoh building to glorify his name and earn the commendation of the gods, at the same time leaving the gates of the Syrian Empire wide open for the entrance of the tribes of Israel.

Then a century and a half later we find

the warrior Ramses the Great on the throne, leaving the now established Israelites unmolested in Canaan, but holding back the northern invaders and the tribes of the eastern desert so that the land of Israel might have "rest." Surely, I thought, as I wended my way back through the dusty streets of modern Luxor, God does give the kingdoms of the nations to "whomsoever He will" and moves in most mysterious ways His wonders to perform!

God's Care

ALL who have chosen God's service are to rest in His care. Christ pointed to the birds flying in the heavens, to the flowers of the field, and bade His hearers consider these objects of God's creation. "Are not ye of much more value than they?" He said. The measure of divine attention bestowed on any object is proportionate to its rank in the scale of being. The little brown sparrow is watched over by Providence. The flowers of the field, the grass that carpets the earth, share the notice and care of our heavenly Father. The great Master Artist has taken thought for the lilies, making them so beautiful that they outshine the glory of Solomon. How much more does He care for man, who is the image and glory of God. He longs to see His children reveal a character after His similitude. As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character.

All who choose Christ's kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God's providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God's children are never absent from His mind.—E. G. White.

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"Peace, be still!" said Jesus; and stormy Galilee was calmed.

BROWN

KEEP ME CALM!

by MRS. E. E. ANDROSS

FORTUNATELY some of our bedroom windows face the east, and often during the summer months I watch the dawn of a new day while our feathered neighbors sing praises to the Creator who "givest them their meat in due season." One glorious morning last summer, not long after the first streak of light filtered through the treetops, I saw the moon low in the western sky.

My heart thanked the heavenly Father for the innumerable blessings from His bountiful hand. The quiet beauty of the morning reminded me of Jesus—His majestic poise, His mighty power, His unbroken calm. Then I thought of the word picture we have of Jesus in the fifty-third chapter of Isaiah: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

Marvel of marvels! Still, after all, that was only a fitting climax to His calm, perfectly poised life. When the multitude tried to make Him king, He was calm. In the raging tempest, when the boat was about to sink, He was calm. In Gethsemane, before the murderous mob, He was calm!

Calm as the ray of sun or star,
Which storms assail in vain,
Moving unruffled through earth's war,
The eternal calm to gain.

One day in early summer I spent an hour or more beside a mountain stream in Yosemite. The spring thaws were sending floods of water down from the mountains. Several miles from where I sat the river had plunged over two precipices, and now with a deafening roar that foaming torrent went thundering down the valley. Rocks and other debris were thrown up on its rugged banks. Nothing, it seemed, could withstand the power.

But there was one thing upon which those angry waters seemed to have no effect. It was a rock that lifted its head out of that seething flood. The waters boiled fiercely around it. They rushed against it with vehemence. At times the foam swept over it. Still it moved not! It was unperturbed in that raging torrent.

I listened quietly to the sermon of the rock. Somehow it spoke to me of Jesus, the Rock of Ages. He, too, was immovable. He was faithful and true, and He remained calm in the fiercest storms of life. The rock seemed to say: "If you would be calm and true as was Jesus, then let Him anchor you securely to the Rock of Ages; let Him possess your soul; let Him live His life over again in you." Yes, there lies the secret of a life like His. There is the answer to my prayer: "Lord, keep me calm."

