

# SIGNS OF THE *Times*



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**GIVE GOD A CHANCE**  
**THE LORD'S DAY**

GALLOWAY

Editor . . . . . Arthur S. Maxwell  
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### OUR COVER

All over the world there are boys and girls, husbands and wives, praying for some dear one on the battle front, wondering why God doesn't do something to end all the strife, confusion, and sorrow in the world. They try to believe that "all things work together for good to them that love God," but find themselves questioning whether it is really true. Read "Give God a Chance," by Carlyle B. Haynes, on page 11 of this issue.

CIRCULATION MANAGER . . . . . H. K. CHRISTMAN

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### Baptized for the Dead

Please explain 1 Corinthians 15:29. How is it possible to be baptized for the dead? H. P. U.

This text reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Many interpretations of this passage have been given, but we believe the correct one is to be found in Paul's teaching regarding baptism as a symbol of Christ's burial and resurrection.

In Romans 6:3-5, the apostle says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Again, in Colossians 2:12 he speaks of being "buried with Him in baptism."

By baptism the believer signifies that he is "dead to sin" (Romans 6:2) and that he has accepted Christ's death in his behalf. Symbolically he is buried with his Saviour and rises to "walk in newness of life," as Christ was buried and "raised up from the dead" (verse 4). Baptism becomes therefore an expression of belief in the final resurrection of the dead.

The entire fifteenth chapter of 1 Corinthians is Paul's argument for the resurrection of the dead. In this chapter the expression "the dead" appears fourteen times, always in the plural. It refers to the dead collectively, not to any particular dead person. "The dead" for whom the Corinthians were said to be baptized (verse 29) and "the dead" referred to in the next clause are the same as "the dead" from whom Christ was raised up (Romans 6:4).

Evidently some of the church members in Corinth did not grasp the full significance of baptism. They denied the resurrection of the dead (1 Corinthians 15:12). So in verse 29, Paul argues that in the very act of being baptized they had professed faith in the resurrection. He declares, too, that if there is no resurrection of the dead, then Christ is not risen (verses 12-19) and baptism is a meaningless ordinance.

There is another reason for not believing that Paul taught that an unbaptized dead person could be benefited by the baptism of a living person. Paul and other Bible writers make it clear that no one can accept salvation for another. Baptism is efficacious only when the person baptized believes in Christ and repents of his sins. Mark 16:16; Acts 2:38; 8:36, 37; 16:30-33. A dead person cannot believe or repent. "Every one of us shall give account of himself to God." Romans 14:12.

C. D. U.

### Bible Languages

In what language or languages was the Bible written? What was the first translation? R. L.

The Old Testament was written in Hebrew and the New Testament in Greek. In the Old Testament a few short passages (Ezra 4:8 to 6:18 and 7:12-26; Jeremiah 10:11; and Daniel 2:4 to 7:28) were written in Aramaic, or, as it is sometimes called, Chaldee. The first translation was the Old Testament into Greek (the Septuagint), begun about 250 B.C. C. D. U.



Cavalry and infantry of the revived Italian army parade past the Arch of Constantine in Rome.

UNITED PRESS

## THE FLIGHT OF TIME

### Notable Bible Conference

ANYONE who doubts whether the Bible has a message for our day should have been present at the important Bible conference recently held in Washington, D.C.

Convened by the General Conference of Seventh-day Adventists with the purpose of rethinking and restating the fundamental truths of the everlasting gospel in relation to the challenging issues of the twentieth century, it proved to be a most inspiring occasion.

In attendance were about 400 Bible teachers, evangelists, pastors, editors, and church administrators, who had come from all parts of the world not to dissect the Bible and take it apart in the manner of the higher critics, but, rather, in a spirit of prayer and humility, to examine it anew as the word and the will of God.

The setting was not that of a debating society, but of a prayer meeting and a lecture room. Months before the conference was called, men of experience were appointed to give special study to certain specific subjects, and the results of their research were presented in a series of fifty-minute papers, interspersed with seasons of prayer and personal testimony.

Conducted after this manner the con-

ference proceeded with a harmony which was a delight to witness, culminating in the celebration of the ancient Biblical service of the washing of feet and the Lord's Supper.

"We meet," said President W. H. Branson at the opening session, "not to find new and untried ways or teachings, but rather to build on the solid foundations laid so well in Bible conferences of earlier days. We are here to dig deeper, to look higher, to strengthen our faith in the fundamental teachings of the Bible."

Care was taken to avoid discussion of obscure and unimportant issues. It would have been easy to consume the entire time of the conference upon matters of detail and "private interpretations" of unfulfilled prophecies. Wise direction laid emphasis upon subjects of vital importance and special timeliness in this critical hour of history.

Perhaps the most remarkable feature of the conference was the way that the speakers, without prior collusion, sought to uplift Christ as the Saviour of mankind, the one hope of our distracted and despairing world. Without exception, Christ was central in every presentation, leading to the ultimate conclusion that

a Christ-centered message is the supreme need of our day, the only message worth giving in such a time as this.

Very fittingly the first subject considered was the accuracy and reliability of the Bible as attested by archaeological discoveries of the past century. Remarkable indeed is the evidence now available to prove that the Bible is true history. No Christian need have doubts on this score; nor has he reason to apologize for this Book in the presence of scholars. As S. H. Horn, of the Seventh-day Adventist Theological Seminary, ably proved by a massive array of testimony, the declarations of Scripture are now amply buttressed by science. The spade has confirmed the Book. Modern discovery has demonstrated what the humble Christian always accepted by faith, that "the word of the Lord endureth forever."

Next on the list of subjects was "Christ the Center of All True Preaching," followed by "The Gospel in Type and Antitype," "The Mediatorial Ministry of Jesus Christ," "The Covenants, the Law, and the Gospel," and "Life Only Through Christ."

The emphasis upon Christ in all these studies is evident from the titles, but one would need to have been present to catch the full impact of His supremacy in every phase of theological study. Delegates came away with the impression that if any people are preaching Christ today it is surely the Seventh-day Adventists. Anyone who asserts the contrary simply doesn't know what he is talking about.

Naturally eschatology came in for a good deal of consideration at the convention, including "Evidences of Christ's Imminent Return" and the "Closing Events of the Great Controversy." The latter paper was of particular interest because it dealt in considerable detail with Armageddon, the speaker demonstrating that it is a "war" rather than a single battle, that it involves all nations and the whole world, and is the climax of the long controversy between Christ and Satan. At once a physical conflict between rival nations and a spiritual conflict between an apostate world and God, it will mark the end of human history and the triumph of the Saviour and His saints.

"Antichrist in History and Prophecy" was presented by F. H. Yost of the Seventh-day Adventist Theological Seminary, while L. E. Froom, author of that monumental work, *The Prophetic Faith of Our Fathers*, demonstrated that the

advent message now being given to the world is not a fly-by-night occurrence, but is built solidly upon the foundations of many generations.

F. D. Nichol, editor of the *Review and Herald*, dealt with "The Increasing Timeliness of the Threefold Message," proving that developments in the religious, scientific, educational, and political spheres of human thinking during the past hundred years have increasingly demonstrated the urgent need of the message of Revelation 14:6-11, and how, by this message, God long ago designed to preserve His truth amid the multitudinous errors and deceptions of the last days.

The word in action, or the practical application of the gospel revelation, was presented as "World Evangelism Our Basic Task" and "The Gospel Commission and the Remnant Church," while power for successful ministry of the word was emphasized by studies on "The Holy Spirit and the Latter Rain" and "Christ Our Righteousness."

## Missions and the Advent

**A**N INSPIRING discussion of the missionary obligation of the Christian church was published in the August 13 issue of the interdenominational *Christian Century*, under the title, "The Church Under the Cross." The author, Charles W. Forman, a Presbyterian missionary from Chile, now connected with the foreign-missions division of the National Council of Churches, reported on the International Missionary Council meeting held this summer in Willingen, Germany. Mr. Forman stated that, though the council was aware of serious world conditions which present great obstacles to missionary advance, hope and courage were the dominant note.

In this meeting, as in other religious conferences of the past few years, the second coming of Christ was an important theme and gave perspective to the discussion of missionary work. Though not all church leaders saw the church's missionary obligation in the light of

We agree with Canon Warren that "history without eschatology is in the strict sense without meaning." Eschatology is a theological term for doctrines associated with the last events of this world's history, such as the end of the reign of sin, the second advent of Christ, the resurrection, and the judgment. It gives meaning, or should give both meaning and incentive, to all the church's activities, especially its missionary work. If church leaders will indeed see "with new light the importance of this final hope for all our work here and now," we may expect to see new life coming into the church and a revival of missionary activity that will carry the gospel to the millions still waiting.

"For many years now," said Mr. Forman, "the world church has been so impressed by the fact that it embraces the whole world that it has seemed to be more concerned with its own nurture and solidarity than with its missionary obligation. Now, said the conference, the time has come for the church to look outward rather than inward, to put an end to the predominant emphasis on building up its own life and to address itself anew to the outreaching task."

Mr. Forman closed his article with a statement written by Bishop Lesslie Newbigin of the Church of South India: "When all things are shaken, when war and tumult surround us, when all human pride and pretension is humbled, we are emboldened to proclaim anew the hidden reign of our crucified and ascended Lord, to summon all Christians to come forth from the securities which are no more secure and from the boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to Him, and of preparing the whole earth for the day of His coming."

Preparing the whole earth for the day of His coming is indeed part of the gospel commission. After telling His church to go, teach, and baptize, Christ added the promise, "Lo, I am with you *always, even unto the end of the world.*" Matthew 28:20. Previously He had said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then shall the end come.*" Matthew 24:14.

From this we conclude that the end of the world is directly related to the proclamation of the gospel. The end will come only when the gospel has been preached *in all the world*. What an incentive for the church to do its utmost to fulfill its mission, and so bring the glorious consummation of its blessed hope!

C. D. U.



"Survivors" from a simulated sea disaster carry ashore their 230-pound rubber lifeboat which was dropped near them by helicopter in a lifesaving demonstration by the Navy.

Eighty studies in thirteen days gave every delegate a strenuous postgraduate course in the fundamentals of the Christian faith, resulting in a spiritual refreshing beyond all expectations.

Though some doubted whether such a Bible conference could be successful in times like these, all went away convinced of its value. Certainly there is nothing like diligent, prayerful study of the word to fortify and reinvigorate the soul.

More Bible conferences such as this, bringing similar blessings to thousands of people all over the world, might well bring that spiritual revival for which Christians everywhere are praying.

A. S. M.

Christ's coming, many did, and some of the leaders gave unequivocal expression to their belief. We quote from Mr. Forman's article:

"The great emphasis upon hope for the final fulfillment of history with the second coming of Christ was, for some Americans, a 'hard saying.' But many also saw with new light the importance of this final hope for all our work here and now. They realized that, as Canon Max Warren of the Church of England's missionary society put it, our human 'history without eschatology is in the strict sense without meaning.' Only in terms of what we are finally moving toward can the meaning of what we are now doing be seen."

# SICK

## Because You Think So?

*How the Mind Influences the Body*

*Importance of a Sound  
Christian Outlook*

by HAROLD SHRYOCK, M.D.



KEYSTONE

**T**HE boys at a boarding school once decided to play a practical joke on one of their number. It was secretly agreed that each time anyone saw Harry, on this particular day, he would remark about how sick Harry appeared.

So throughout the day Harry became the recipient of many casual remarks which were intended to make him sick because he thought so. One boy said, "What's the matter, old man? You are not looking so well today!" Another said, "You'd better take it easy, Harry; you look as if you are not feeling up to par." Still another boy said, "I hear you're kinda sick. What's the matter? Is there any tuberculosis in your family?"

This was a mean trick to play on poor Harry. He responded very much as you and I would have. By the end of the day he went to the infirmary and told the school nurse that he felt sick and would like to have the services of a doctor.

Such a circumstance prompts the question, "How do I know whether I am really sick or well?" The answer is that an awareness of health or of sickness is a relative matter. In borderline cases one's concept of his own degree of health depends upon whether he is optimistic or pessimistic. With optimism, a person can overlook minor symptoms and consider himself to be in good health. With an attitude of pessimism, a dull headache or an uneasy feeling in the abdomen may prompt the conclusion, "I must be sick."

There is a bit of magic involved in the way a person reacts to himself. If in his own thoughts he assumes, "I am feeling

fit as a fiddle," his body will respond in ways that are consistent with good health. There will be a spring in his step, and he will have access to reserves of vitality that enable him to play an offensive role in the day's events. But when a person becomes reconciled in his own thinking to a state of invalidism, his body reacts accordingly. Such a person is on the defensive healthwise. He starts the day with an admission that he is not equal to the demands upon him. He becomes prematurely aware of fatigue. He is on the alert for symptoms that confirm his fear of illness.

### HOLY SPIRIT

by HAZEL HARTWELL SIMON

I know Thee not as tongue of flame;  
To me, a still, small voice  
Within my being comforts me  
And makes my heart rejoice.

I have not heard Thee speak with  
tongues;  
And yet my heart has heard  
The message of God's wondrous love  
By Thy unspoken word.

Not in a mighty, rushing wind,  
Or Pentecost display,  
But in the whisperings of God  
Within my heart each day.

I know Thy mission to rebuke;  
But oftener to me  
Thou comest in remembered hours  
Of sweetest constancy.

What joy! what consolation this,  
While Jesus is away—  
To have Thee near me, in His stead,  
To guide me day by day!

Of course there are certain symptoms that a person should take seriously. A hemorrhage from any part of the body is sufficient reason to consult a doctor at once. A lump in the breast always deserves prompt attention. The loss of several pounds of weight within a few weeks, a persistent cough, spells of unconsciousness, severe breathlessness after climbing stairs, and radical changes in bowel action justify a careful examination by a physician before they should be passed by as unimportant.

Once a person receives assurance from a physician that he is fundamentally healthy, he should direct his thinking accordingly. As looking in the mirror gives a person a good idea of his general appearance, so a periodic visit to the doctor gives him the background for evaluating his own state of health. Looking in the mirror enables a person to say, "My appearance is as good as the average. I have no reason to feel apologetic. I can hold my head up with the rest." With the assurance of fundamentally good health, a person should say to himself, "I am perfectly robust and healthy. I am at least as strong as the average. There is no reason for me to humor myself or to be anxious over the possibility of illness."

Every person carries a fairly accurate mental picture of himself. This is based on observations that he makes about the way he is received by other people, on his memory of what he sees when he looks in the mirror, on his knowledge of his inherent traits and preferences, and on his knowledge of his own accomplishments and abilities. As a re-

sult, one person sees himself as a good sport. Another considers himself to be shrewd and clever. Still another develops the opinion that he is in a key position for guarding the reputation and interests of some cherished enterprise. Another rates himself as a scholar. And someone else pictures himself as an invalid.

At first thought it is difficult to understand how a person can be content playing the role of an invalid. Fundamentally, illness is unpleasant. It is hard to believe that a person can even seem to prefer invalidism to good health. Actually it is not that he wants to be sick.

Sickness can become a means of obtaining something that is desired. A self-appointed invalid may use his illness as a means of attracting attention which he would not otherwise receive. He may use his illness to force a husband or wife to be more dutiful. He may hold up his poor health as an excuse for not having accomplished some-

thing worth while in life. It is as though he were saying to the world, "The reason I did not succeed in my original plans is because I am the victim of poor health. See, I am sick, I cannot be expected to do the things that healthy people can do." Invalidism can become the excuse on which a person pins his failures.

This unhealthy way of thinking tends to perpetuate the supposed state of invalidism. If an invalid were to suddenly become well, it would be expected that he resume his efforts toward success. Therefore it is only as he remains ill that he can continue to claim his excuse for meager accomplishments in life.

The person whose mental concept of himself includes a state of good health is in the best position to meet the challenges which normal living provides. The person who derives personal satisfaction from being well has no excuse for failure. With an attitude of health, a person possesses the courage to overcome obstacles and to find ways out of

difficulties. Living is fun in the framework of abundant health.

Many people are saved from imaginary illness because they are too busy to take time out for invalidism. For some people the pressure of making a living is a major asset because it does not permit time enough for illness. For others, the confidence of relatives and friends provides such an incentive for accomplishment that to admit a tendency to illness would be a breach of faith. Other people find such enjoyment in work that the thought of idleness by way of sickness is repulsive. Thus there is no temptation to take refuge in illness. Still others avoid the temptation to be sick because of the pleasure they derive from being able to say that they are healthy. For them, health represents the ideal state. Anything less than health is a disgrace.

From the experiences of these several groups we can safely conclude that invalidism is a questionable luxury. A practical way to avoid it is to keep so occupied with profitable enterprises and wholesome attitudes that continued good health becomes a necessity.

It must be admitted that excessive exertion, even in worthy enterprises, may deplete one's reserve of vital force and thus lay the foundation for illness. In order for a person to enjoy good health while succeeding in life, he must follow the rule of being temperate in all things.

The Christian philosophy provides an ideal stabilizing influence by which an individual may avoid the unwholesome extremes of exertion and yet not find it necessary to use illness as an excuse for the disappointments of life. The Christian philosophy brings about an equanimity by which the stresses and strains of everyday living are robbed of their tension-producing effects.

Without the Christian philosophy an individual tends to be impatient and dissatisfied with what life offers. He sets a certain goal for accomplishment or for acquiring those things which he desires, but circumstances beyond his control prevent his realizing the cherished hopes. So tension results, with all its disease-producing potentialities.

With a Christian philosophy and a faith in a living God and in His merciful watchcare over each individual, no one need be perturbed over life's disappointments. A Christian philosophy enables a person to look beyond the difficulties of the present. The Christian has insight into the divine purpose for his life. He is not resentful because others seem to be favored above himself. So he has no reason to resort to the excuse of poor health in his attempt to reconcile life's inconsistencies.



#### **U.S. Incomes**

Americans earned a record \$251,100,000,000 in personal income last year, the Department of Commerce reported recently. While almost every type of personal income was higher than in 1950, Government payrolls climbed the most—33 per cent—as the armed services and defense agencies continued to grow. The Government paid its employees \$29,000,000,000. Wages and salaries for all working people, including those employed by the Government, totaled \$166,000,000,000, 16 per cent more than in the year before.

#### **Job Prospects for Aged**

The average length of life is growing longer, but "occupational expectancy is definitely decreasing," Dr. E. V. Cowdry of Washington University School of Medicine at Saint Louis maintains.

In 1890, Dr. Cowdry said, 70 per cent of men over 65 years were employed. In 1950, the percentage had almost halved, and by 1960, only 30 per cent over 65 are likely to be employed, it is estimated.

#### **When Girls Learn to Lie**

Little girls learn to lie earlier than little boys, on the average. This is one of the findings of a twenty-four-year study of normal children conducted by Dr. Jean

Walker Macfarlane, professor of psychology at the University of California. "The girls learned to sidestep the heavy socializing pressures by evasions or outright lies by the tender age of four, when 50 per cent of the mothers reported lies as a problem," Dr. Macfarlane said.

#### **French Wine Problem**

The French wine industry is undergoing one of the gravest crises it has ever known because of its inability to sell a large quantity of its product on the home market, while competition abroad hinders exports, according to the Paris correspondent of the *New York Times*. The French people are drinking much less wine than before the war. One of the reasons is the campaign against alcoholism. The relatively high price of ordinary table wine also has reduced consumption.

#### **British Imports of American Tobacco**

American tobacco will come to Britain in greatly reduced quantities in coming months, according to the London correspondent of the *Wall Street Journal*. To husband scarce dollars, officials are reportedly planning to cut purchases as much as 75 per cent below last year's level.

In 1951-1952, about 212,000,000 pounds of Britain's 355,000,000 pounds of tobacco imports came from the United States.

# The Candle of the Lord

by FREDERICK GRIGGS



GALLOWAY

IN ONE of his psalms King David describes many afflictions and sorrows through which he had passed, and his happy deliverance. His trusted friends had proved untrue. "The sorrows of death compassed me. . . . The sorrows of hell compassed me." But, said he, "I will call upon the Lord: . . . so shall I be saved from mine enemies. . . . He brought me forth also into a large place; He delivered me. . . . Thou wilt light my candle: the Lord my God will enlighten my darkness." Psalm 18: 3-28.

"Man is born unto trouble," said Job. From the first cry of the babe at his birth

country schoolhouse. There was no light in the one-room school building, and everyone had to bring a light. Twenty-five or thirty lights made a well-lighted, cheerful place and helped each student to do his best. So it is with any group when each member has allowed the Lord to make his spirit a lighted candle, and uses his candle to walk in the right way.

My father's farm in Michigan was about four miles from an Indian settlement. To go to the village where they did their marketing, the Indians had to pass our farm home. They brought berries and other things which they sold at homes along the road to get money with which to make their purchases. My mother became quite well acquainted with an old Indian woman and often made purchases from her, particularly in the wild-berry and fruit season. At one time this old woman came to mother with a small amount of money which she said my mother overpaid her in a recent purchase.

"Why didn't you keep it?" asked mother. "I did not know I had given you too much money for those berries."

The old Indian lady, tapping her chest, replied, "I got bad woman and good woman in here: Bad woman say, 'Don't tell you got too much money for berries.' Good woman say, 'Money not yours. You give back.'" That old Indian woman did not lose by doing the honest thing. Mother became a regular customer. The Indian woman's spirit had become the lighted candle of the Lord, making it possible for her to see the right way.

The verse from which our study is taken reads, "The spirit of man is the candle of the Lord, searching all the inward parts."

Paul in his letter to the Romans speaks thus of the heathen: They "show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accus-

"The Spirit of Man Is the Candle of the Lord." *Proverbs 20:27.*

to his last moan at his passing from this life, the light of man's spirit is mingled with darkness. But these texts make it clear that our Father in heaven will light any man's spirit so that it will become a candle. A coin is lost in a dark room, but by the light of a candle or lamp it is discovered. It is by the light of his automobile that the driver can see the road and drive safely.

I was at one time driving my auto, and when the sun went down I turned on the lights. They did not give much light and I thought something was wrong with them; but as twilight deepened into darkness the auto lights shone clearly. "The darker the night, the brighter the light." So it is with any soul whose spirit "is the candle of the Lord." As David pictured his afflictions, they could not have been much more severe; but all was changed when the Lord lighted his spirit. He saw the pathway of comfort.

When I was a lad I attended an evening singing school, conducted in a

(Continued on page 18)

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## BE NOT AFRAID

Though all the world be troubled,  
And men's hearts faint with fear  
At dangers in the distance  
And dangers drawing near;  
Though every help should fail them  
On which their hopes are stayed,  
Let not your heart be troubled,  
Nor let it be afraid.

Though all the earth be troubled  
And its foundations shake;  
Though raging sea shall thunder  
And mighty mountains quake;  
Though lofty walls shall crumble  
And in the dust be laid,  
Let not your heart be troubled,  
Nor let it be afraid.

Though all your way be troubled  
And bounds and landmarks lost;  
Though on the stormy billows  
Your little bark is tossed;  
Though all around be changing,  
Here let your mind be stayed:  
Let not your heart be troubled,  
Nor let it be afraid.

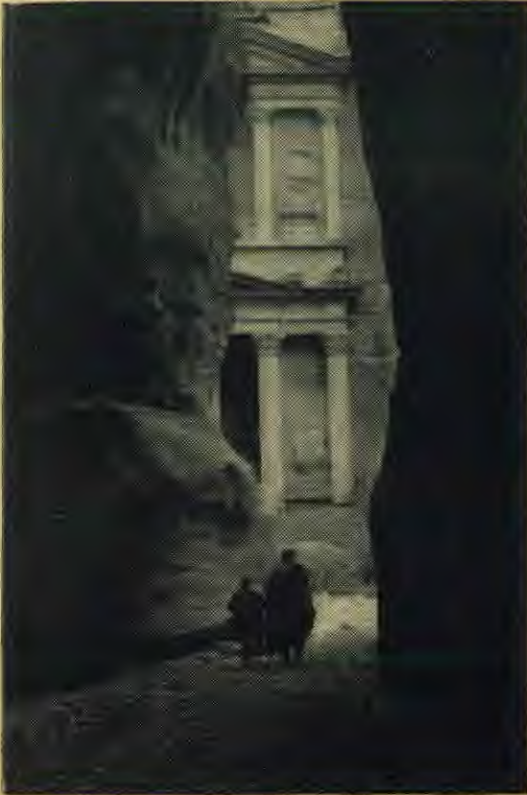
Oh, blessed word of Jesus  
And faithful from of old;  
In which our fears may vanish,  
To which our trust may hold;  
You shall not be confounded,  
You shall not be dismayed;  
Let not your heart be troubled,  
Nor let it be afraid.

—Annie Johnson Flint.

# Through Edom's Gorge

*Visiting Famous Petra*

by W. L. EMMERSON



The ancient capital of Edom, viewed through the gorge at Petra.

**WE** HAD only seen Ma'an in the light of our headlights as we came down its single street the previous evening, so early the next day we went out to look around the little town before setting off on the next lap of our journey.

Ma'an, which has not been identified with any Biblical city of ancient days, is a dusty town, as might be expected, right in the heart of the Syrian Desert. The flat-roofed houses are all of gray-brown adobe, relieved by whitewash here and there, and by bright blue doors, these latter to keep out evil spirits, we were told.

Along the streets were a number of stores containing a miscellaneous assortment of goods suited to the simple needs of the townsmen and passing Bedouins. We thought it would be a good idea to get a Bedouin robe and headdress each, which we did without arousing any particular interest on the part of the villagers, but when we began to admire a handsome knife in its leather sheath worn by a young Bedouin, we quickly found ourselves surrounded by a growing crowd, all with drawn knives! It looked much more bloodthirsty, of course, than it really was, for they were only competing with one another to sell their weapons to us—at a price!

We examined them all and eventually purchased a knife each, much to the delight of the vendors and to the chagrin of those whose weapons were not accepted.

Two Arab legionaries were much amused at the transaction and were flattered to be photographed among the group of Arabs who had gathered around us in the street.

We had not anticipated stirring up such excitement and were somewhat relieved to get away safely, as the people of Ma'an have the reputation of being cantankerous and of readily starting a quarrel.

Quickly we got to the hotel, climbed into our car, and set off for Petra, the ancient capital of Edom.

## *The "Red" Land*

The track for some miles ran slightly west and north across an undulating gray-brown plateau of flinty gravel, beyond which the plain began to fall away toward the west into a region of red rocks. Here and there patches of soil had been plowed for cultivation, and this, too, was deep red. In the distance a wall of mountains smoldered red in the morning sunshine.

At once the meaning of the name Edom, "red land," came to my mind. Truly we were in Edom now!

The region is designated the land of Seir in Genesis 32:3, which may be derived from a word meaning "hairy," referring to the scrubby appearance of its desert vegetation. In Obadiah it is also called the mount of Esau, after Jacob's brother, from whom the Edomites were descended. Genesis 36:8, 9.

The high plateau provides extensive pastures after the rainy season, and barley and wheat are cultivated in the sheltered wadies; but after the beginning of July the uplands are brown, dry, and barren, save along the perennial water-courses, or in the neighborhood of springs and cisterns.

In the western wadies there were once abundant forests; but these were cut down extensively in early times to provide charcoal fuel, and in later days the Turks despoiled them for fuel for the Damascus-Medina railway. As a consequence, the wadies are now largely denuded, though laurel, oleander, tama-

PHOTOS BY AUTHOR



The author with his armed guide seated on the summit of the citadel of ancient Petra.



risk, thorn, and broom bushes, and some olive and fig trees, still grow along the watercourses.

### *Did Moses Come Here?*

We were running now down a steep-sided wady with evidences of early terracing when a far greater and more industrious population inhabited this region. Some distance along the valley we came upon Ain Musa, or spring of Moses, from which a little stream runs on down the wady to Petra. This was the first of a number of place names linked with Moses which we were to come across. It is, however, extremely doubtful whether he was ever here, for Petra is right in the heart of Edom, through which Israel were refused passage. Certainly no credit can be given to the tradition that it was here that water flowed from the rock at Moses' command.

There was a little vegetation around the well, and a few Bedouins had pitched their black tents along the wady bottom to avail themselves of the life-giving stream.

A little beyond Ain Musa we reached the village of Elji, where we had to leave our car and take to horses for the remainder of our rocky journey.

### *Jealous as the Edomites*

The villagers of Elji are as jealous of their control of the road to Petra as the Edomites were of the roads through their land in ancient times, and it was from them that we had to hire transport animals and secure an armed guide to take us to the ancient city in the mountains.

Some years ago, when the villagers learned that the motor road was to be continued through to Petra, there was a riot which resulted in several deaths.

Since then the men of Elji have been left in undisputed possession of transit rights!

Arrangements having been made by our Armenian driver, we mounted, and our little cavalcade set off, headed by the mounted Arab guard with slung rifle and cartridge belt.

Leaving behind the little walled gardens and orchards of Elji, we continued down the valley by a rough track between terraced fields of grain and vegetables. The desert was now left behind, and, as we proceeded, the valley became greener and greener. There were shrubs and trees here and there, and grass grew wherever there was a patch of earth among the rocks.

The wady became narrower and steeper, and then, just beyond the ruins of a crusader castle upon an isolated hill, we came upon a row of tombs cut in the reddish rock of the cliffside. These were the first of the monuments of a civilization long since extinguished, of which we were to see more spectacular evidences farther on.

Just beyond, the wady closed into a narrow gorge only a few yards wide and with vertical walls two to three hundred feet high, the so-called Siq, which constitutes the only entrance on the eastern side into the ancient capital.

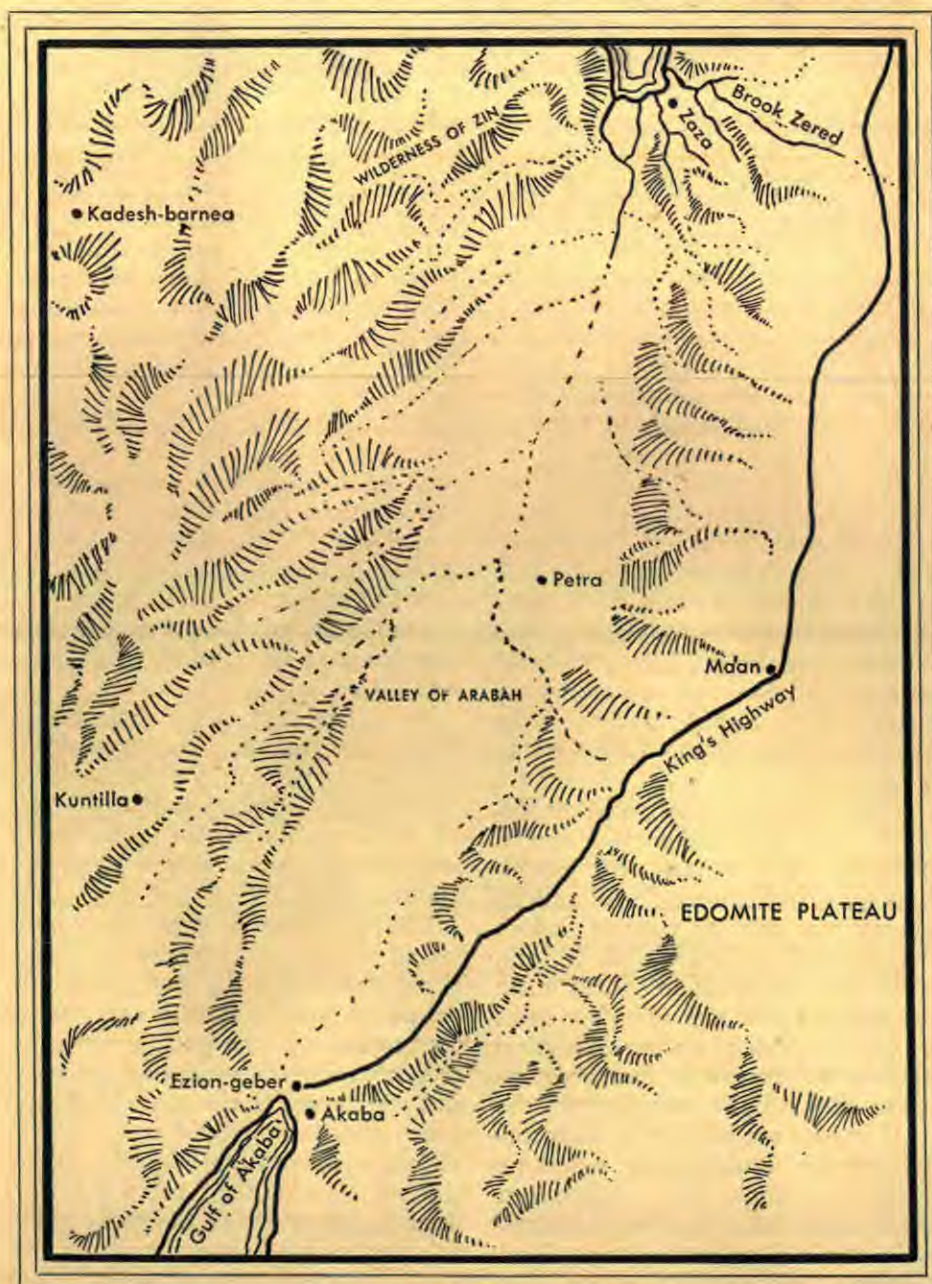
### *In the Cleft of the Rock*

I stopped my horse and gazed at the miniature canyon along which the stony road disappeared round a bend, and the significance of the Lord's warning to the inhabitants of Edom through the mouth of the prophet Obadiah was brought vividly home to me:

"The pride of thine heart hath deceived thee," God said to them, "thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obadiah 3, 4.

Here was perhaps the very cleft of the rock to which the Lord referred. While it certainly did make the capital of Edom well-nigh impregnable against her earthly enemies, it availed nothing when the wrath of the Lord was turned against her for her iniquities.

Not only was this an important gateway in the days of ancient Edom, but it was also the entrance of a great highway into Petra in later centuries. Besides the north-south road of the King's Highway, another important trade route passed in an east-west direction through Petra, across the great valley of the Ara-





Left: Some of the poor cave dwellers now living near Petra

Following a narrow track which wound among the hillocks covering the valley bottom, we soon reached the tent camp which the ubiquitous Thomas Cook maintained during the summer months in the heart of the ancient capital.

Our sleeping quarters were allotted, a welcome meal was served, and we sallied forth to begin our explorations of the "rose-red city."

Before I tell all the fascinating things

bah and southern Palestine to the port of Gaza.

In Roman times, in fact, a paved way led through the Siq, some remains of which are still to be traced here and there along the gorge.

### The "Rose-Red City"

With the vertical walls of the Siq sometimes closing in so that in places two horses could hardly pass between, the beauty of the rocks of Petra began to be really evident. The prevailing color was a light rust- or rose-red, hence Dean Burgon's description "the rose-red city half as old as time;" but the whole rock was also streaked and veined with a variety of color from yellow and green to blue and purple, orange and red, giving a most spectacular aspect. And to add to the beauty, from every nook and cranny hung an infinite variety of ferns, mosses, and creepers with flowering shrubs, oleander, broom, and acacia bushes wherever there was sufficient earth for them to gain a hold.

Having so recently come from the bare, stony desert, we found it impos-



Below: The great "high place," center of ancient worship at Petra.

sible to describe the luxuriant vegetation of the gorge against the polychrome rocks.

After about a mile and a half the gorge suddenly turned sharply to the right, while another narrow ravine came in from the left. At the junction of the two gorges there rose, carved in the soft, easily workable rock, a magnificent tomb façade with striated rose-red columns, sculptured frieze and pediment, surmounted with a carved cupola and urn.

The natives call it Khazneh Faraun, or the Treasury of Pharaoh; but actually it has nothing to do with either Pharaoh or the Edomites. It dates, as do many of the monuments of Petra, only from Roman times, having been cut at the command of the emperor Hadrian by native workmen after the style of the Temple of Isis on the Capitoline or Aventine Hill in Rome.

A little distance farther down the Siq, which had now opened out into a broad valley, we came upon a great amphitheater, also in Roman style. Like all the other monuments we were to find in Petra, it was hewn out of the solid rock.

The labor involved in cutting these ascending rows of rock steps in a great semicircle capable of seating some three thousand spectators must have been immense. Beyond the amphitheater the valley opened out into a vast basin surrounded by multicolored sandstone mountains rising to between four and five thousand feet. The floor of the valley itself was 2,775 feet above sea level at its lowest point.

which we saw, a little history of this important site will provide a helpful setting.

In the dim and distant past this region seems to have been inhabited by the giant Horites, or Horim, about whom we know nothing except that they were troglodytes, or cave dwellers. Genesis 14:6.

When the tribe of Esau multiplied into the Edomite nation, as the Bible records, they gradually displaced the former inhabitants and established their capital amid these impregnable hills. It was called by them Sela, meaning "the rock." Deuteronomy 2:12; 2 Kings 14:7.

The Greeks later designated it in their own language Petra, which name it has retained ever since.

It was while Edom was at the height of its power that their king in Sela contemptuously refused to allow his close relatives, the Israelites, to pass through his land, even though they promised to keep strictly to the King's Highway. Numbers 20:17-21.

The wars which were constantly waged in later years between Israel and Edom were in part the result of this initial act of hostility, but also they were for possession of the mineral resources of Edom of which we shall learn later, and for control of the great highways which passed through the land.

Gaza, as we have mentioned, was the terminal point on the western highway through Edom, (while the port of Ezion-geber, which Solomon built on the

(Continued on page 15)

One of the "standing stones," or "pillars," worshiped by the ancient Edomites.



**T**HERE are people who do not believe there is significance in anything. Their horizon is bounded by this life. Their creed is materialism. They talk a great deal about luck.

No doubt those who take this position mean that the loveliness of the flowers, the dawn over the hills, the glory of the setting sun, and friendship, love, sacrifice, courage, and endurance do not mean any more than the water in which they wash up their dinner things. If there is no meaning, no significance in life, then, of course, there is no point in trying to think things out, for even our thinking has no significance either.

Such a philosophy as this is utterly



REVIEW PHOTOS

# Give God a Chance

*He Has a Purpose and a Place  
for Every Life*

denied by the divine statement that "all things work together for good to them that love God."

It is entirely contrary to truth to believe that God has no plan, or has a plan that can be ultimately defeated, say, by Russia, or China, or by some dictator who may appear and disappear in a brief time like a spark passing up the chimney, or like "a vapor, that appeareth for a little time, and then vanisheth away."

Can you imagine God, the eternal Creator of this marvelous universe, wringing His hands at what has happened and what is happening in the world and saying, "I never counted on this; now all My plans are defeated?"

We grow disturbed about the course a war takes, and about the upheaval that dictators make in the world. We would have been similarly disturbed if we had lived when Alexander, 350 years before Christ, conquered land after land, people after people, in ways and by methods which certainly do not square with anything we would describe as God's will. Nevertheless, God used the crimes of this man's inordinate ambition to aid His purposes. Wherever Alexander's armies went, the Greek language began to be spoken and roads were laid down. Through both of these agencies the gospel of Christ was later taken to the world.

So Alexander's conquests were used as means to produce those mediums through which Christianity spread to the ends of the earth. It is pleasing to think

by CARLYLE B. HAYNES

that the toil of the lowly slave making a road through difficult mountain country, working under the lash of one of Alexander's slave drivers, was not merely a contribution to the ambitious designs of a ruthless monarch, but the preparation of the way of the Lord, making the paths straight for the feet of those who came bringing the gospel of peace centuries later.

You have heard of that representative of imperial Rome who told a lowly Nazarene of his powers of life and death. Listen to the words of that Nazarene: "Thou couldest have no power at all against Me, except it were given thee from above." John 19:11. That is, the power to do an incomparable evil is a gift of God and will be used to further God's purposes even though, at the time, no one can see how this could be.

Pilate and Jesus faced each other. Who had the power? Pilate thought he did. But history has judged between them. By what looked like a defeat on a cross, Jesus did infinitely more to further God's purpose than did the proud Roman, of whom, but for the Man he crucified, the modern world would never have heard.

So give God time. Trust Him even in the darkness. Every seeming victory of evil will be the instrument in His hand to achieve His will.

Remember that scene outside Jerusalem when the saintly Stephen was stoned

to death? Watching the scene was Saul of Tarsus, the young, cultured Pharisee. He was minding the clothes of those who stoned Stephen. He saw the tragic scene through to the end. Stephen had been guilty, Paul thought, of blasphemy. There was a law about blasphemy. The punishment of blasphemy was death by stoning. So everything was in order. Stephen deserved what he was getting. Indeed, Saul would like to bring all other Christians to the same fate. Saul was quite satisfied.

He laid waste the church, "entering into every house, and haling men and women committed them to prison." Was he satisfied? No, there was something going on in his mind. He could not get Stephen's face out of his mind, that face lighted up like an angel's.

Never before in Saul's experience had a man cried out, while being stoned to death, "Lord Jesus, receive my spirit." What a religion! To die like that! Never before had a man prayed for his murderers, "Lord, lay not this sin to their charge"—never, except when that same Jesus on a cross outside Jerusalem had prayed, "Father, forgive them; for they know not what they do."

Every stone that beat down Stephen made a breach in the walls of the soul of Saul of Tarsus. Then, on the way to Damascus, Jesus confronted him, and he surrendered. The stones in the hands of evil men had fulfilled the purpose of a holy, loving God. Later, this same

*(Continued on page 15)*

# THE LORD'S DAY

*Christ's Gift to His Church*

by P. E. QUIMBY



In vision on Patmos John saw Christ walking among the seven golden candlesticks on the Lord's day.

IT IS believed that the revelation which God gave John was the last divine message which He gave direct to man. A great deal therefore depends upon it.

The place of the revelation was the Isle of Patmos; the time, "the Lord's day." For such an important communication it was natural that God should choose the most sacred time, a day of hallowed and holy memories.

During the four thousand years since creation week, the seventh-day Sabbath had been God's day of sanctification. It was His time which He had blessed. It was the divine institution that patriarchs and prophets had honored and revered. God had said through His prophet Ezekiel that the Sabbath "shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:20.

Back at Sinai, with His own finger, He had written His ownership of the seventh day directly into the fourth commandment. "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. Repeatedly He had given to Moses instruction concerning the observance of His holy day. "Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

In later years God spoke through the great prophet Isaiah, saying, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleas-

ure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13, 14. Therefore, from creation down through the history of Israel, the days of the prophets, to Christ's day, the Sabbath was distinctly God's day, a thrice-blessed day.

Now God was to grace this earth with the "revelation of Jesus Christ." Most appropriately therefore was it given on "the Lord's day," the holy Sabbath day. Christ had voiced His personal testimony in His statement, "The Son of man is Lord also of the Sabbath." Mark 2:28. Throughout His life of ministry and service He had constantly manifested an attitude toward the Sabbath day which indicated His appreciation of the fact that it was the Sabbath, the Lord's day.

When that great Sabbath came to John, it was no disappointment to him. God did His part, sharing with the beloved disciple scenes never before beheld by mortal man. John did his humble part, too, for he states, "I was in the Spirit on the Lord's day." He had made his preparation for that day that belonged to God. He had planned for a spiritual feast regardless of his environment, and God met him there. On that holy day John was in such a frame of mind, so completely in tune with God, that he could hear the voices of the angelic messengers.

Thus in giving His last divine message to man, God gave honor to the day He had honored at creation, emphasizing anew the importance He places on the observance of this day.

ing anew the importance He places on the observance of this day.

The climax of all the teaching of the Bible relative to the Sabbath appears distinctly in Christ's parting commission to His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matthew 28:19, 20.

This constitutes Christ's will for His beloved church. The work that He so nobly began, they are to carry on. Here He assigns to the church its supreme task, its only credentials for existence and claim to His name. The sphere is "all nations." The group which He had in mind to do this work is indicated by the word "ye," which includes every man, woman, and child who has followed Him from that day to this. His further instructions are definite and specific. He commands His followers to teach "them to observe all things whatsoever I have commanded you." The "all things" includes every teaching recorded in the Gospels for the church.

In the opening of His ministry He stated, "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. His life and labors were a magnification of the law of God. Every act of his daily life was in strict conformity to that law. He was "without sin." Hebrews 4:15.

Christ's daily life and habits must have been in harmony with His verbal teaching, otherwise He would have been labeled a hypocrite. Being the Son of

God, He could not have preached one thing and acted something else. His teaching and His life were in strict accord, and established the same eternal moral principles. Throughout the Gospels the record is replete with illustrations of His observance of the seventh-day Sabbath as required by the fourth commandment.

He taught the truth of the seventh-day Sabbath by precept and example. He believed it and abided by it. Therefore it was one of the "all things" included in His commission to His church.

As this commission was to be the task of the church for all time, it is obvious that He intended that the Sabbath truth be taught in all succeeding ages. It was thus an essential part of the precious heritage the church received from its Founder.

As He had given the holy Sabbath so much consideration throughout His ministry, so the Christian church was to do likewise. It was to be part and parcel of the Christian message to "all nations." It was to be universal and for all peoples. As far as the influences of the great commission should extend, the truth of the seventh-day Sabbath would also extend. It was to be a vital part of the global message of the Christian church. Every nation and people were to receive it as a part of Christian faith and practice.

## Candle of the Lord

(Continued from page 7)

ing or else excusing one another." Speaking of himself, he says, "I lie not, my conscience also bearing me witness." "Our rejoicing is this, the testimony of our conscience." Some people seem to think that the mission of the lighted candle, or the conscience, is to condemn us when we walk in a wrong path or do an evil deed; but its mission is also to approve the right way and the good deed. We are happy when the lighted candle has shown the lost coin to us.

One of America's great preachers tells this story: One day when he was a young boy his father took him for a walk across the farm, then told him to go back to the house alone. On his way he passed a pond, on the bank of which was a small turtle sunning itself. The lad raised the stick in his hand to strike the harmless reptile. He had seen other boys do similar cruel things; but when his arm carried the stick to its height to make the strike, something seemed to hold his arm so that he did not strike the turtle. He was so astonished that when he got home he asked his godly mother what it was that had held his arm. She took him on her lap, tears in

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her eyes, and told him, "Some men call it conscience, but I call it the voice of God that spoke to your heart. If you will always listen to that voice, my dear son, you will live a happy, useful life." The lighted candle of the Lord is but His voice speaking to our hearts.

At the railroad crossing between father's farm and our village was the familiar sign, "Stop, Look, Listen." The lighted candle of the Lord should enable each possessor to see, even in the darkness of night, such a sign at every crossing of life. If this "lighted candle" is to be the blessing that God intends, we must act promptly upon its good counsel.

I recently read the story of a slovenly drunkard who was given a lighted candle by a fellow drunkard as he staggered along his way. Out of curiosity he held it and looked at it. Immediately he was reproved and felt ashamed of his shiftless, drunken life; but, not desiring to change his life, nor being able to throw the candle away, he decided to give it to the wineshop man who sold him liquor. Looking through the window, he saw the liquor merchant dozing behind the bar. He opened the door, tiptoed in, put the candle in the hands of the wine seller, hurried out, and closed the door. The liquor seller in turn passed the candle to a half-asleep customer. This customer gave heed to the "searching" of the lighted candle of the Lord in his heart. He became an honest, temperate man and a good homemaker.

The candle of the Lord needs to be well cared for. In Solomon's day a candle, so called, was generally but a dish of oil in which rested a wick which, when lighted, drew up oil from the dish and gave light to all in the room. I have read that in some lands particular care is given to the making of the candles to be lighted and burned in certain religious ceremonies. The bees which secrete the wax from which the candles are made are considered sacred, being dedicated to this work. The flowers from which the bees gather the honey pollen are also considered holy. Every process in the making of the candles is regarded as sacred. If this report be true, it affords a great lesson concerning the making of our spirits into candles, by which God may search the recesses of our hearts and rid them of all lurking evils.

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## Through Edom's Gorge

(Continued from page 10)

Gulf of Akaba, was the key to the sea trade with south Arabia, India, and the Far East.

Evidences of this trade are at present entirely confined to references in ancient literature; but when excavation becomes possible, the far-reaching connections of Petra will no doubt be confirmed.

During the latter part of the reign of Solomon, Israel's hold on Edom was to a degree lost, and in the reign of Jehoram, Edom, with Moab and Ammon, succeeded in freeing themselves from Israelite domination.

Amaziah sought to subdue Edom again and pursued them to the "Rock," or Sela, where he perpetrated a terrible massacre. 2 Kings 14:7.

Following Edom's defeat, Uzziah rebuilt Ezion-geber or Elath (2 Kings 14:22), but it was lost again forever in the days of Ahaz.

### Judgment Overtakes Edom

The Edomites retained their independence by paying tribute to the Assyrians, and they managed not to fall foul of Nebuchadnezzar on the rise of the new Babylonian kingdom.

When the Edomites received southern Palestine in return for their treacherous aid against Judah, they felt that their security was assured. But the judgment which the prophets threatened for their lack of brotherliness to their kinsmen (Psalm 137:7) was not long in coming. Even while they were in process of assimilating their new territories, a hitherto unknown people from the Arabian Desert, the Nabataeans, swept in upon their unguarded land and capital and overwhelmed it.

Thus retribution came to the Edomites for their treachery, and in the ancient Edomite land the Nabataeans grew into a new and even greater empire, while the remnants of the Edomites who were not enslaved or assimilated had to make the best of the Negeb of southern Palestine, which now came to be known as Idumaea.

Quickly adapting themselves to settled existence after their Bedouin life of the desert, the Nabataeans built dams, reservoirs, and aqueducts for the cultivation of the arid expanses, and built up a new and vast commercial empire as a result of their strategic position on the trade routes north, south, east, and west. With their vast wealth, they beautified the captured capital of Edom with rock-carved monuments which came to be known as one of the wonders of the ancient world.

These Nabataeans, who, as we shall see later, had very close connections with the Herods of Christ's time, maintained and expanded their empire until the first century of the Christian Era, when they in their turn were overthrown by the Romans. The Romans reorganized the ancient land of Edom as a part of the Roman province of Arabia Petraea.

When the Romans entered into possession, they were not slow in making use of the Nabataean stonemasons of Petra, and many of its finest monuments were the work of native craftsmen under the orders and to the designs of their Roman overlords.

### In Search of Earliest Edom

Wanting to begin at the beginning of the long and checkered story of this mountain-girt city of the desert, we retraced our steps, accompanied by our armed guide, across the irregular valley floor to the Outer Siq. Instead of following it all the way, we turned sharply south where a great rock-cut staircase wound up the mountainside. As we climbed we wondered how long it must have taken to cut these elaborate steps. It was beyond our power to guess; but one thing we did know, and the knowledge almost took our breath away—these steps were at least two thousand and perhaps three, or even four, thousand years old!

Where were they leading? What would we find at the top? Reaching the crest of the mountain at last, we found ourselves confronted by two great tapering stone pillars about a hundred feet apart, one twenty-three feet high and nearly twelve feet square at the base, the other not quite as high and about seven and a half feet square at the bottom.

These pillars have given to this mountain the name of Obelisk Ridge, and the immense effort required in their construction will be realized when it is stated that the whole summit of the rock was cut away in order to leave them standing.

In the Scriptures we read of "pillars" which were worshiped on "high places" by the idolatrous inhabitants of the land when Abraham and his descendants first dwelt there, and which in many cases were broken down by the Israelites when they occupied the land on the west side of Jordan. Deuteronomy 12:2, 3.

By reason of the precarious hold Israel had on the east side of Jordan, a less thorough work of demolition was possible, and here in the heart of the land of Edom we were able to look upon an example of the deities of stone which the earliest inhabitants worshiped before they had a knowledge of the true God.

A little farther along the ridge, right on the summit of the mountain, we came upon an open-air sanctuary. It comprised a rock-cut rectangular court some forty-seven feet by twenty-one feet. On the west side was an altar standing some three feet high and approached by three shallow steps. South of this was a circular platform, in the top of which was carved a rock basin with a drainage channel. Possibly it was used for drink offerings.

Further to the south a large stone tank no doubt served for water storage or for washing the sacred vessels.

Immediately in front of the altar was a raised dais which must have been connected with the ritual of the altar, perhaps for the reception of food offerings, while on the east a rock-cut bench may have been for the accommodation of the worshipers.

This is the largest and best-preserved of the "high places" of Petra, but it is not by any means the only one. Dalman recorded a large number of holy places like this, besides numerous niches and shrines of obviously religious origin and purpose.

Strabo speaks of the city as being very religious in his day, and without doubt this was equally true of Petra in earlier days.

The fact that the Outer Siq, which is in such close proximity to Obelisk Ridge, is crowded with monuments of all kinds, indicates the special sanctity of this part of Petra and suggests that it was the most ancient of the holy places of Petra.

As we stood there on Obelisk Ridge, the whole picture of the idolatrous worship of the Canaanites upon the "high places" of that land seemed to come alive, and we were transported back among the scenes of idolatry which the coming of Israel swept away.

(Next article: "Memories of the Herods")

## Give God a Chance

(Continued from page 11)

Paul, the greatest missionary and Christian thinker the world has ever seen, began a letter like this: "Paul, a servant of Jesus Christ."

No, God has not given us up. His purposes are too great, His resources too vast, for Him to cry retreat.

He has sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before His judgment seat:

Oh, be swift, my soul, to answer Him!  
be jubilant, my feet!

Our God is marching on.



LUOMA

# DEAD TREES

by  
MIRIAM  
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UTT

**A**S I was riding down a familiar winding highway from a tree-covered mountaintop, I looked back to catch another glimpse of the colorful sweep of forest ranging up the mountain slope.

This multitonned arboreal rug thrown over the mountainside was gloriously impressive, but I saw standing out from the living green of nature's sculptured carpet several whitish-gray trees. Each dead tree rose prominently from the verdant background as if to call attention to its stark presence. Not one of the live trees, with its gracefully waving branches and emerald leaves, was nearly so noticeable or attention-getting as each dead tree was in all its shocking unattractiveness.

How like the Christian church is the forested mountainside! With all their individual variations of personality its members present a genuinely pleasing and harmonious effect because united by love for God and their fellow men. A thoroughly alive Christian, because he drinks from the Living Fountain and gets his sustenance from the Bread of Life, cheerfully, lovingly, effectively, and yet modestly carries out God's purpose for his existence. Such vital trees in God's forest impel others to become trees "planted by the rivers of water; . . . his leaf also shall *not wither*." Psalm 1:3. Thus the Father in heaven is glorified.

But what of the dead trees on this wooded slope? No one would look at the magnificent mountain scene and say, "I can't see any beauty here because of

those five or six ugly dead trees." No one would judge an entire forest as unworthy of his attention because of a few dead specimens. But some people look at the dead trees in God's church and say, "There's nothing beautiful about them. See how dead they are! If *they* are 'trees of righteousness, the planting of the Lord' (Isaiah 61:3), I certainly don't want to be one of 'the trees of His forest' (Isaiah 10:19)."

Notwithstanding the responsibility of church members to be living trees, trees of "beauty" in the "garden of God" (Ezekiel 31:8), and ensamples to all men of the faith they profess, God does not excuse any man because he looks at the dead wood in the church and decides because of it not to become a member of His church, a living tree among "the trees of the Lord." Psalm 104:16.

The Creator says, "Look unto *Me*, and be ye saved, all the ends of the earth." Isaiah 45:22. The Scriptures teach that salvation is obtained from Christ Himself. "And being made perfect, *He* became the author of eternal salvation unto all them that obey Him." Hebrews 5:9. Salvation comes from "looking unto *Jesus* the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

How wonderful that we do not have to look at faulty men and women (those "dead in trespasses and sin," or at those who have turned back to "the pollutions of the world"), but we can fix our

eyes full upon Jesus, the One "altogether lovely." Let us look to the One made "perfect through sufferings" (Hebrews 2:10), "who His own self bare our sins in His own body on the tree, that we, being *dead* to sins, should *live* unto righteousness" (1 Peter 2:24).

Let us accept His glorious yet simple invitation, "Come unto *Me*, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30. Almost the last words of God's Book offer the glorious invitation, "And let him that is athirst come. And whosoever will, let him take the water of *life* freely." Revelation 22:17.

Of those who accept this invitation, extended with such love to "whosoever will," the Divine One says, "For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. . . . Before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 65:22-24.



All who come to Christ will find rest and comfort for their souls.