

# SIGNS OF THE *Times*



VOLUME 79, NO. 42 NOVEMBER 11, 1952

SHAPING YOUR DESTINY  
THE BIBLE AND YOU

DAYLORAY



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Vol. 79, No. 42

November 11, 1952

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## OUR COVER

Many youth today are perplexed by the confused state of the world. They are thinking anxiously about the future. In their hearts they are wondering if God really cares for them, whether or not He has a plan for their lives. Does He control the world and the destiny of every soul? Do all things work together for good to those who love Him? Or is life just a jumble of events that happen by chance and luck? Be sure to read "Shaping Your Destiny," by Carlyle B. Haynes, on page 12 of this issue.

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

Printed and published weekly (four issues a month) by the Pacific Press Publishing Association at Mountain View, California, U.S.A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 18, 1918.

RATES in U. S. A.: Single copy, one year . . . . . \$2.25  
Clubs of five or more to one address, each . . . . . 2.00  
To Canada and other countries taking extra postage:  
Single copy, one year (U. S. funds) . . . . . \$2.75  
Clubs of five or more to one address, each (U. S. funds) . . . . . 2.25  
Please make all checks and money orders payable to *Signs of the Times*, Mountain View, California.

In requesting change of address, please give both old and new addresses. No papers are sent except on paid subscriptions.

## Your Bible Questions Answered

### Sabbath Days

In their interpretation of Colossians 2:16 writers in the "Signs of the Times" say that the "sabbath days" are not the weekly Sabbath but the annual sabbaths of the ceremonial law. I believe such a distinction is unwarranted and that they include all sabbaths. No other religious writers interpret this text as your paper does.

F. C. H.

The verse under consideration reads: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."

Some Bible commentators of other denominations have shown clearly that they recognize the distinction between the weekly Sabbath and the ceremonial sabbaths. We quote from three:

1. From Adam Clarke, an English nonconformist commentator: "There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that, *Remember the Sabbath day, to keep it holy*, is a command of *perpetual obligation*, and can never be superseded but by the final termination of time. As it is a *type* of that rest which remains for the people of God, of an eternity of bliss, it must continue in full force till that eternity arrives; for no *type* ever ceases till the *antitype* be come. Besides, it is not clear that the apostle refers at all to the *Sabbath* in this place, whether Jewish or Christian; his *sabbaton*, of *sabbaths* or *weeks*, most probably refers to their *feasts of weeks*, of which much has been said in the notes on the Pentateuch." (Emphasis his.)

2. From Albert Barnes, an American Presbyterian commentator: "There is no evidence from this passage that he would teach that there was no obligation to observe *any* holy time, for there is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number—'THE Sabbath,' it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the *moral* law, or the ten commandments. No part of the moral law—no one of the ten commandments could be spoken of as 'a shadow of good things to come.' These commandments are, from the nature of moral law, of perpetual and universal obligation." (Emphasis his.)

3. From Jamieson, Fausset, and Brown, Presbyterian and Anglican commentators: "The *sabbath*—Omit 'THE,' which is not in the Greek. 'SABBATHS' (not 'the sabbaths') of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged (Leviticus 23:32, 37-39). The weekly sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days. Leviticus 23:38 expressly distinguishes 'the sabbath of the Lord' from the other sabbaths." (Emphasis theirs.)

C. D. U.





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Research assistant at the University of California examines the Berkeley seismograph after the severe earthquake which rocked a 700-mile-long area of the state in July. Picture on left shows the violent oscillations created by the quake, which was so severe it jarred the needle off the drum.

## THE FLIGHT OF TIME

### Global Enterprise

FROM time to time in these columns we have called attention to certain political, social, and religious developments of this twentieth century which would seem to indicate, according to Bible prophecy, that time is running out and the end of the world is near.

If this interpretation of modern trends is correct, we should also expect to see a phenomenal effort being put forth today to carry the gospel of Christ to all mankind. For did not our Lord Himself say, "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. This prediction He further emphasized by revealing to John that in the last days, just before His return in glory, the "everlasting gospel" would be proclaimed to "every nation, and kindred, and tongue, and people." Revelation 14:6, 7.

Is such a global enterprise on foot today?

We believe it is. And the more it is studied, the more remarkable it appears.

A few days ago it was our privilege to attend a meeting at which the latest figures regarding the audacious program of the great second advent movement were announced; and we confess amazement at the progress reported. It was

a business session of the leaders of the Seventh-day Adventist Church, who had come from the ends of the earth to tell of God's providences in recent months; and no one could have listened without being impressed that something of very great significance is going on.

A year or two ago it was thought to be phenomenal when one thousand persons were baptized in one day. But on September 3, 1952, five thousand people in South Africa were baptized in one day. Reports from Inter-America, Southern Europe, and the South Islands also told of the baptism of twelve hundred to fifteen hundred in a single twenty-four-hour period. It was never like this before—not since Pentecost.

Membership gains around the world have been spectacular. There are now almost ninety thousand Seventh-day Adventists in the South African Division, another ninety thousand in the Southern European Division, and a third ninety thousand in the Inter-American Division. The message of the "everlasting gospel" is spreading like a prairie fire from nation to nation and continent to continent.

During 1951, over seventy thousand people joined this advent movement. And not only did this multitude of new

adherents come from many a "nation, and kindred, and tongue, and people," they came also from many religions—from Mohammedanism, Confucianism, Buddhism, Roman Catholicism, and heathenism.

According to the prophecy of Revelation 14:6, 7, the gospel is to be proclaimed in the last days with a "loud" voice—so loud that all can hear it. Significantly, Seventh-day Adventists are now broadcasting from 908 stations located at strategic points all around the world. There are indeed few localities anywhere on earth that are not within range of one of these stations. Altogether, in the eleven leading languages of mankind, the gospel message is being given one thousand times every week by this means.

The Bible Correspondence Schools operated in connection with all such broadcasting and television activities report 1,282,676 enrollments, with 323,316 persons having completed the Bible courses offered.

Seventh-day Adventists also operate forty-three publishing houses, making gospel literature available in 197 languages. The vast amount of books and periodicals distributed in 1951 was valued at almost \$14,000,000.

Believing that healing the body should accompany efforts to convert the soul, Seventh-day Adventists operate 108 sanitariums and hospitals, also fifty-seven dispensaries and treatment rooms. During 1951, 166,563 persons registered as patients in these institutions, while nearly two million treatments and other medical services were given to outpatients.

How is such a global enterprise supported?

To some it seems a mystery that a comparatively small people—numbering barely 250,000 in North America—is able to sustain a world-wide work of this magnitude. The fact is that its financial backbone is the tithing system, plus a deep-rooted conviction that the movement is of God and calls for the devoted effort and sacrifice of every member.

This is why, in 1951, Seventh-day Adventists contributed, in tithes and mission offerings, over \$52,000,000. Every member throughout the world—including all the converts from heathenism in Africa, India, and the South Sea Islands, many of whom have little or no income





UNITED PRESS  
In March, 1951, a 2,000-year-old canoe was excavated near Chiba City, a suburb of Tokyo. In the ancient vessel a lotus seed was found which, when planted, produced the vigorous growth shown in this photo.

—paid an average tithe of \$45.09, mission offerings of \$15.28, offerings for home and local work of \$13.97, a total per capita giving of \$74.34 for the year. According to figures published by the National Council of Churches, this puts Seventh-day Adventists far ahead of all other Christian bodies in contributions.

In calling attention to these figures there is no thought of boasting, for we realize that figures, however large and impressive, are no sure indication of spiritual power and progress. Worldly institutions, which exist solely for the achievement of material goals, often report prodigious statistical expansion. However, we cannot but believe that when a movement with purely spiritual objectives, operated for the most part along purely missionary lines, and which proclaims an unpopular message calling for personal sacrifice and godly living, begins to reveal swift and spectacular progress in all parts of the world, it is a matter which, to say the least, deserves the thoughtful attention of all who are concerned with the trends of the times.

Long ago Christ said that some such development as this would take place immediately prior to His return in glory. Today the global enterprise He predicted is actually in operation. It may not be perfect. It may reveal many a human flaw. But it is here. And it is here *on time*, doing the very work Christ said it would accomplish. Surely this, too, is a sign of the times, and we would urge our readers to inquire into it more fully.

A. S. M.

## Religious Education

**A** SUBJECT much discussed in church journals nowadays is the need for religious education. However, while there is universal recognition of the need, much disagreement exists as to how it should be supplied. One writer states that three fourths of all public-school students are from non-religious homes and do not attend any church school. All see a religiously illiterate generation growing up, and urge that something should be done about it—but as to how, and by whom, they have few practical suggestions.

Charles P. Taft, reviewing the situation in an article entitled "Religion and the Public Schools," in *The Christian Century* of August 20, asks, "What out of our religious inheritance can we teach in the public schools, and how can we do it?" He then calls attention to the historic difficulty that arises when religion in the public schools is discussed: "If we try to answer in the public schools the basic question of religion, What is God and what is man's relation to Him? we enter a realm of controversy so violent that Horace Mann, who believed in religion and wanted to teach it, finally concluded that it was impossible, and led the way to our present general position. But the result of that decision has been a movement to the opposite extreme which has made religion an extracurricular activity, certainly not as important usually as football or basketball."

Mr. Taft suggests that the need for

religion in the schools can be met by picking and training teachers who have a personal religious experience. We believe, with him, in "solid personal character based on religion" as "an essential quality for a good teacher;" but at once there arises the practical difficulty of choosing such a teacher. Will a Protestant, however excellent his personal character, be acceptable to Catholic patrons of a school as one fit to discuss religious subjects, and vice versa?

Mr. Taft's second suggestion is to attempt "to secure agreement among the major faiths in any locality for the inclusion in the nonreligious courses of the maximum amount of religious material of a noncontroversial nature." To us, this does not seem to offer much chance for success. When one considers that Protestant leaders, in solemn assembly, cannot agree on the minimum essentials of Christian belief, what is there common to all religions that will be acceptable for teaching in the public schools?

If "Bible reading without comment" is adopted, as some suggest, what selections would be read? For example, would the first chapter of Genesis be on the reading list? Even in the same church there often are two groups, one holding the Bible account of creation to be literal truth, the other brushing it off as myth. Then, too, which version would be read, the King James, the Standard Revised, or the Douay?

Mr. Taft approves the "released time" plan, which has been adopted in many places. We wonder, however, if an hour a week of "released time" is sufficient to put religion on an equality with football and basketball, especially if 60 per cent of the children who attend a religious school on released time get no other religious training at all.

We believe that Horace Mann advocated the only plan that can be made to work in the public school. This leaves the responsibility for religious teaching to the home and the church, both of which have been lax in the performance of their duty.

Mr. Taft says that "the greatest need is for a real process of religious education in the church school." In this he is correct. Religious education is a primary responsibility of the church and the home. It is to be hoped that the present widespread discussion of the need for it will arouse parents to supplement what the church does by making religion a vital part of home life. Family Bible reading and prayer, so common a generation ago, will give children the finest moral foundation to meet the issues of today.

C. D. U.



# The Bible and You

*How It Can Transform Your Life*

by H. M. S. RICHARDS

Speaker of the Voice of Prophecy Radio Program

**T**HE coronation of the late King George VI of Britain was the first to be broadcast to the world by radio. In it was a magnificent testimony to the Bible. Those of us who were listening in were thrilled as the crystal-clear voice of the archbishop of Canterbury rang out through Westminster Abbey, and over the world, in these words: "Our gracious king, we present you with this Book, the most valuable thing this world affords. Here is wisdom; this is the royal law; these are the living oracles of God." So were the Holy Scriptures presented to the king of a mighty empire.

They are also presented to you and to me. Remember, the Holy Book is not the word of man, but the word of God. The apostle Paul says, "The things that I write unto you are the commandments of the Lord." 1 Corinthians 14:37. They are not his personal commandments. Again, in 1 Corinthians 2:13:

"We speak, not in the words which

man's wisdom teacheth, but which the Holy Ghost teacheth."

In 1 Thessalonians 2:13 the apostle says, "Ye heard of us, . . . not as the word of men, but . . . the word of God." This phrase, "the word of God," is found frequently in the Holy Book. Statements such as "thus saith the Lord," "God said," and other similar expressions occur more than 2,500 times in the Bible. So the Holy Scripture is to be received "not as the word of men, but as it is in truth, the word of God." The restless soul of man—of millions today—longs for such an authoritative message from God.

When Henry Drummond, the writer, was forty-six years of age, he was thought to be dying of a mysterious disease. Weary of the philosophy of evolution, he said to Sir William Dawson, a scientist and a devoted Christian, "I am going back to the Bible to believe it as I once did. I can no longer live in uncertainty. He did go back. His in-

Through His word, God has revealed to all the way of eternal life.

LAMBERT



for NOVEMBER 11, 1952



tellectual wandering ceased, his soul weariness vanished. It will be the same with you, friend, if you turn back to the Great Book which has outlived the centuries and the philosophies of men.

We all need the Bible today. Abraham Lincoln said, "All the good Saviour gave to the world was communicated through this book. But for it we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it."

Tolstoi said, "Without the Bible, the education of the child in the present state of society is impossible."

Edmund Burke, the greatest philosophical statesman that Britain ever produced, made a habit of reading a chapter of Isaiah before going to speak in the House of Commons. "Isaiah," he said,



"possesses both the blaze of eloquence and the light of truth."

We ask, Why does the Holy Bible have such a profound effect upon individuals and upon the world? Why do men speak as they do about the Bible? The reason is this: It is not merely a good book, a great book—it is an inspired book. The apostle Peter tells us, as we read in 2 Peter 1:21, that "the prophecy came not . . . by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The ancient prophets sometimes had to study their own writings to discover the meaning of the Spirit of God. This is made clear from a statement in 1 Peter 1:10-12. They also acknowledged each other's inspiration. In Daniel 9:2 we read that the prophet Daniel studied the writings of the prophet Jeremiah that he might understand God's plan in the seventy-year desolation of Jerusalem. In 2 Peter 3:15 we find the apostle Peter acknowledging the inspiration of the writings of the apostle Paul. Our Lord Jesus Christ Himself set His seal on the inspiration of the Scriptures of the Old Testament when He said, as we read in Luke 24:44:

"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." He added, "The Scripture cannot be broken." John 10:35.

Are there any evidences besides the claims of the Scripture itself that the

Holy Book is inspired by God? Yes, indeed. Through the centuries that have passed, the Holy Bible has accumulated an abundance of evidence. Some of these proofs are: (1) fulfilled prophecy; (2) the scientific accuracy of the Bible; (3) its historical accuracy as revealed by archaeological discoveries; (4) its marvelous unity; (5) its inexhaustible depths; (6) its indestructibility; (7) its superior teaching; (8) its matchless influence; (9) the absence of a single contradiction; (10) the testimony of Christ; (11) the character of Christ; (12) the testimony of vital personal experience. There are others.

I believe it was the great Bible student Flavel who said, "Bad men or devils would not have written the Bible, for it condemns them and their work. Good men or angels could not have written it, for, in saying it was from God when it was their own invention, they would have been guilty of falsehood. Therefore the only remaining possibility is that God Himself is the Author of the Bible."

Now we ask, Why was the Bible written? The answer is in John 20:31:

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Here are the words of Jesus:

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life." John 6:47.

So you see how important the Holy Bible is. We are by nature dead in sin. Colossians 2:13; Ephesians 2:5; 1 Timothy 5:6. Death has passed upon all men because all have sinned, as we read in Romans 5:12. "The wages of sin is death," eternal death. Romans 6:23. Therefore our only hope to live here spiritually, and to live eternally, is to find that life which is God's gift in Christ.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The Holy Bible was given to us primarily that we might know these great facts and have everlasting life; that we might accept the Lord Jesus Christ as our only Redeemer. This shows how important it is to us. The Bible teaches that this salvation cannot be earned or merited by good works or deeds.

"Not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3:5.

This is the very foundation and content of the Christian religion, the salvation of men.

These glorious truths are revealed in the Bible. That's why Voltaire, the great satirist and skeptic, expressed an elemental truth when he said, "If we would destroy the Christian religion, we must first of all destroy man's belief in the Bible."

The book of nature teaches us much about God, proclaiming His power, His glory, His wisdom; but it does not reveal salvation. It brings no hope of eternal life.

How can we obtain the knowledge of God which we need for our own soul's peace? The answer is in Deuteronomy 29:29: "The secret things belong unto the Lord our God." It is useless for us to try to discover them. "But those things which are revealed belong unto us and to our children forever." It is this revelation that we need.

What we all need is a new birth. This mighty, miraculous, creative transformation comes in only one way.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

How does this Holy Word bless the transformed, regenerated life? First, it gives understanding.

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

Second, it keeps from sin.

"Thy word have I hid in mine heart, that I might not sin against Thee." Verse 11.

(Continued on page 14)



#### 6.5 Million U.S. Stockholders

About 6,500,000 individuals own publicly held stocks in the United States, the Brookings Institution reports after a nationwide survey. The institution reported that the vast majority of shareholders, or 76 per cent, earned less than \$10,000 a year after taxes.

#### British Books

Nearly \$6,000,000 worth of British books were exported to the United States last year. That's 31 per cent more than 1950's shipments and the most since London's Publishers' Association started keeping records five years ago. "And sales are still going up," says an association official. Sales would be even higher if it weren't for copyright obstacles. The demand is greatest for scientific tomes.

#### 90,000 Seats at Coronation

Great Britain will set up about 90,000 observation seats for Queen Elizabeth's coronation procession in June, and spectators will pay \$10 to \$15 to sit in them, according to the Associated Press. More than twenty-seven miles of seats will be erected, at a cost of \$2,000,000. These will take care of about half the spectators.

#### Back to the Soil

Gentlemen farmers now own nearly a third of all farms in the United States, a proportion practically double that of two decades ago, the Institute of Life Insurance has reported. More Americans are managing to combine successfully farm living with earning a basic livelihood outside of agriculture. The basic livelihood may be a job, profession, or business in a town or city, now easily accessible to outlying areas.





COURTESY GLACIER NATIONAL PARK

# The Liberal Heart

*Fat Souls—and Lean*

by FREDERICK GRIGGS

"The liberal soul shall be made fat."

*Proverbs 11:25.*

WHILE ago I read a parable of a brook and a pond which illustrates this proverb. The stream came gaily tumbling down from a spring high in the hills. Wherever the sun touched it as it ran along it looked like a stream of silver hurrying on to do its full measure in forming a mighty river. Farmers through whose meadows it passed were gladdened by the greenery and life which it gave their fields. On its way it passed a pond.

"Where are you going, little stream?" asked the pond.

"To help the great river carry the ships to the sea," replied the brook.

"You are very foolish," said the pond; "we are going to have a hot summer, and you will dry up if you don't save your water. I'm going to keep all my water, if I can."

"Well," said the brook, "if I can't live long I'm going to do all the good I can, anyway, before I die."

The pond was right about the hot weather. It came, and the pond dried into little more than a mudhole. But the generous stream gurgled on, giving drink to man and beast, fertility to plant and vine, and doing its bit to carry the big ships out to the sea. Fed by the eternal snows of the mountains, it

blessed everybody and everything along its way. The pond ceased to be a blessing and became little more than a producer of mosquitoes.

This parable well illustrates the lives of men—the little stream the fat soul, and the pond the lean one. We must not confuse a fat soul with a fat body or a lean soul with a lean body. It is the liberal, kindhearted person who grows into a fat soul. Of the Saviour it was said, He "went about doing good." No one was ill in villages through which He had passed. He fed the hungry. He spoke words of comfort to the downhearted. His kindly look and word brought cheer even to little children. He was "a Man of Sorrows, and acquainted with grief." He knew in His inmost soul the afflictions of men. He knew their troubles and joys. But it must be said that His words and deeds of hope and cheer brought a sustaining comfort to His own heart. His expression of peace to others returned peace to Him. It is a law of our life that we get about what we give.

A maiden lady had lost relatives and friends until she was quite alone in the world. She was prematurely old and not friendly with anyone. An acquaintance died and left a young orphan girl. The aging maiden lady, whose freshness of body and heart seemed fading, took pity on the waif and adopted her. As the years ran along, this girl grew into a beautiful young woman, loved and admired by all who knew her. And the same years wrought a cor-

responding change in her foster mother. She had become a charming old lady, whom to know was to love. She said to a friend, "Many people said I was a fool when I adopted a little girl, but it was the nicest thing I ever did in my life. What would I be now if I had gone on the way I was, doing for, and thinking of, only myself? My life has broadened, and I have been getting happier every year. It has been a glorious thing for me that I have had somebody to work for and to think about other than myself." Yes, "like begets like." The brook gave cheer and lived. The pond cared for itself and died.

There is a lesson in point from Goliath and David. Goliath, a giant more than eleven feet tall, whose spear was as large as a weaver's beam, was great physically. He was the pride and boast of the army of the Philistines. But he was far from being a liberal soul. He was narrow-minded, thinking only of his physical bigness and prowess. David was the opposite—a ruddy-cheeked youth, thinking only of the cause and people of Jehovah. When he met his physically mighty opponent he came not in his own strength, but, said he, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand."

Perhaps there could be no better illustration of the truth of the proverb "The liberal soul shall be made fat" than this experience of David. He lost

(Continued on page 15)





PHOTOS BY AUTHOR  
Two of the poor Arabs who now occupy the caves of ancient Petra.

# Lost Empire Found

*The Rise and Fall of the Nabataeans*

by W. L. EMMERSON



The marvelously carved remains of Petra, though now in decay, tell of ancient greatness.

COMING down from Obelisk Ridge, with its vivid reminder of the "standing stones" and "high places" of the ancient inhabitants of Canaan, we found our curiosity aroused to follow the subsequent history of the "rose-red city" of Petra after the overthrow of the Edomite kingdom by the Nabataeans, and to discover links with the later history of the Jews.

The name Nabataean will seem quite unfamiliar to the great majority of Bible students, as it occurs nowhere in the Scriptures. But it has definite connections with Bible history, for with the royal line of the Nabataean kings was linked by marriage the famous, or infamous, Idumaeen family of the Herods in the time of Christ.

As previously mentioned, the Nabataean invaders were a Semitic people from central Arabia. The great traveler Burton has suggested that they may have been descendants of Nabajoth, the eldest son of Ishmael. The names at least are closely akin.

Coming into what is now Transjordan, about the time of the fall of Babylon, they possessed themselves of Edom, enslaving many of the Edomites and pushing the rest across the Arabah into southern Palestine. They quickly adapted themselves to settled life, and in a few centuries they had built upon and greatly extended the earlier civiliza-

tions that they found in Moab and Edom.

They must have been a most industrious people, for they conserved every trickle of water and drop of rain by means of reservoirs in every wady and gully. With skillfully constructed aqueducts they conveyed the precious liquid to terraced fields wherever there was enough earth to cultivate. No people before or after succeeded in pushing cultivation farther into the desert.

## *Control of the "King's Highway"*

In the centuries that followed they began to recognize the commercial value of the control of the strategic highways which passed through their territory. As a result they built a great trading empire and became one of the most cultured and wealthy nations of their day.

Incense, perfume, spices, gold, precious stones, apes, and peacocks from Arabia and India passed through Petra to Gaza and up the King's Highway to Phoenicia and the Mediterranean region, while the products of Greece, Rhodes, and Italy were spread far and wide through the same system of communications to Mesopotamia, Arabia, and beyond.

Trade even extended to the Far East, as we learn from Chinese records, where Petra, in the early second century A.D., was known as Li-kan. In all probability silk constituted one of the main exports

to the west, while in return Li-kan, or Petra, sent henna, frankincense, glass, embroidery, carpets, gold, and silver to China.

To protect their commercial interests the Nabataeans repaired and strengthened the old Edomite fortresses and built many new ones. Explorers of the American School of Oriental Research have found more than five hundred Nabataean fortresses, watchtowers, towns, and villages scattered over the territories of Edom and Moab.

Without a doubt the Nabataean treasury was vastly augmented by tolls which traders who used the highways paid for their security.

It is significant of the wealth of the Nabataeans that on the two occasions that Alexander the Great came against them they were able to buy off the great conqueror.

They were similarly able to maintain friendship with the Seleucid successors of Alexander and with the Jews during the days of the Maccabean struggles. As a result of this policy of neutralism, the reign of Aretas I, at the beginning of the first century B.C., was a time of great prosperity.

In 55 B.C., when Pompey swept through Syria, his general Gabinius received the surrender of Petra to Rome; but for a century and a half the native kings were allowed to retain



their authority in loose attachment to the empire.

### *Linked With Herods*

It was during this period of semi-independence that the family of Herods, descended from the ancient Edomites, came into prominence. For many decades their fortunes were closely linked with those of the Nabataean kingdom.

Shortly before the beginning of the Christian Era, Herod the Great, he who slaughtered the children of Bethlehem, secured the friendship of Aretas IV by helping him to consolidate his position upon the Nabataean throne. His son Herod Antipas, the murderer of John the Baptist, married the daughter of Aretas, but later aroused the enmity of Aretas by throwing her over for Herodias, the wife of his brother Philip.

Bloodshed might have broken out as a result of Herod's desertion of his first

wife, for Rome took up the cause of Herod; but, fortunately for Aretas, the emperor Tiberius died at this time and the Nabataean king was left unmolested for the rest of his reign of forty-nine years.

From 2 Corinthians 11:32 we learn that the kingdom of Aretas IV then extended as far as Damascus and that it was the city governor placed there by the Nabataean king who sought to apprehend Paul.

Two monarchs were allowed by the Romans to succeed Aretas, but when their constant revolts became troublesome and dangerous, the native rulers were deposed and the kingdom was organized as part of the Roman province of Arabia (A.D. 105).

Trajan, in the second century of the Christian Era, consolidated his hold upon the whole region to the east of Jordan by rebuilding the King's Highway as the Royal Road from Syria right

down through the Nabataean kingdom to the Gulf of Akaba.

### *Exploring Petra's Wonderful Ruins*

I thought of the long and brilliant history of the Nabataean Empire and its Bible associations as I gazed around me at the marvelously carved architectural remains which, even in their decay, entrance every visitor to Petra today.

All around the great basin and up every ravine running into it the Nabataeans had cut their mighty columned temples, banqueting halls, and tombs out of the living rock, copying the art of the nations with which they had political and trade connections.

Because of the lack of inscriptions and the fact that practically no excavating has yet been undertaken, it is extremely difficult to date the monuments of Petra.

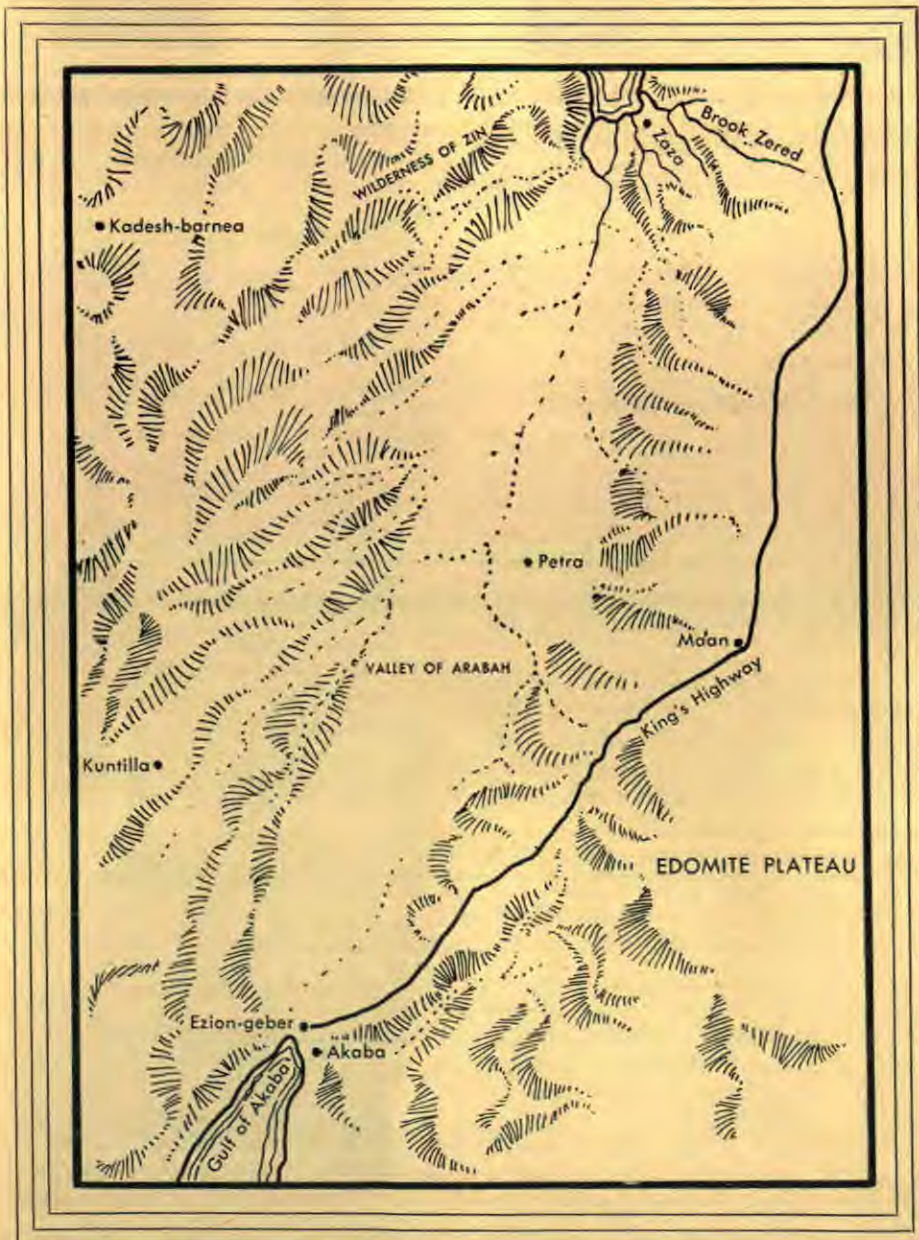
If, however, the "rectilinear" monuments with simple straight-line decoration, and the "corniced" monuments recalling the cavetto cornices of Egyptian tombs and monuments, represent the pre-Nabataean period at Petra, the so-called "Assyrian" monuments may be the earliest Nabataean work. Those which are characterized by the "crow-step" style of decoration, familiar in Assyrian architecture, constitute more than half the monuments of Petra, indicating that they date from the period when the Nabataean Empire was beginning to be great and wealthy.

Belonging to this period of Nabataean history are also the great cubical masses of stone of all sizes, from a few feet on each side to twenty- or thirty-foot cubes, symbolizing the solar deity Dhu-e Shara, lord of Seir.

Finally, when contact with the Greek and Roman world was established, the older styles of architecture were almost completely abandoned in favor of the classical temple and tomb façade with columns and pediments in the style of the monuments of Greece.

It has been suggested that the introduction of classical style may date from the reign of Aretas III (85-60 B.C.), for his name, "Philhellene," indicates the direction of his interests. The majority, however, of the classical monuments were probably carved by native workmen to the instruction of the Roman conquerors after the extinction of the independent Nabataean kingdom.

The Khasneh Feraun which I had seen in the Siq gorge on my way into Petra is one of the best known of the classical monuments, in the form of a prostyle temple with six columns and pediment, with an upper story comprising a circular pavilion and encircling





The temple of Ed Deir, most famous of the monuments of Petra.



The author sits with his guide at the base of the great stone urn that crowns the Ed Deir temple.

colonnade surmounted by a great urn.

From the ground level to the top of the urn the total height of the monument is 130 feet, while the greatest width is 92 feet.

Inside, the plain chambers which open out of a central hall suggest that the monument may have been the tomb of one of the last Nabataean kings.

Maybe Herod Antipas himself paused here as he rode down the Siq to admire its lines and to note the light and shade as the morning sun or the reflected afternoon rays illuminated its superb details.

Undoubtedly it made a tremendous appeal to the Romans when they occupied Petra, for its pattern was copied in more than one later monument carved by Nabataean craftsmen to their orders.

After another look at this "model" monument of the classical period at Petra, I climbed the lower slopes of the mountain of Al Khubda on the north side of the Siq to a great rock platform along which is ranged the largest assemblage of rock-hewn monuments anywhere in Petra. The urn temple is so called by reason of the urn by which its façade is surmounted. The Corinthian temple, as may be expected, has capitals in Corinthian style. The "Palace" is a most elaborate structure, comprising three superimposed stages after the style

of a Roman palace, while the Florentine tomb is so named from an inscription naming Sextius Florentinus, who lived about A.D. 140.

### *Petra's Most Famous Temple*

Descending from the Al Khubda monuments, I set off in search of the most remarkable of all the temples of Petra, that of Ed Deir. Passing our camp at the foot of the hill of Al Habis, we crossed the Ain Musa and turned into the mountains up the wady Ed Deir.

Sometimes we climbed sections of rock-cut staircase; sometimes we followed a narrow track up the ever-narrowing gorge. Here and there other steps led up to little niches or cells in the rock walls of the wady.

At last we came out on a little plain among the mountaintops 3,500 feet above sea level, on one side of which, carved in the massive cliff face, was the largest and most impressive of all the monuments of Petra. Its Arabic name, Ed Deir, the convent, reveals the use to which it was put when the Christian hermits came to Petra, but in Nabataean days it was a temple.

It consists of two stories, the first with six columns on either side of a great door twenty-six feet high and a second story with a central tower like the

Khasneh and surmounted, like that monument, with a gigantic urn thirty feet high.

The massive dimensions of the monument will be appreciated when it is pointed out that its height to the top of the urn is 132 feet, while its width of 154 feet makes the sixty-foot west front of Westminster Abbey seem almost insignificant.

Inside, like all the monuments of Petra, there is merely an undecorated square temple chamber. What furniture and fittings it once contained we have no knowledge of whatsoever. The elaborateness of the façades and the simplicity of the interiors of the temples and tombs of Petra are indeed one of that ancient city's greatest mysteries.

Ed Deir probably dates from about the time of Hadrian and belongs to the days of Petra's decline, in contrast with the Khasneh, which belongs to its heyday.

From the plain of Ed Deir we got a wonderful view of the peak of Jebel Harun 4,430 feet high, and the reputed burial place of Aaron. On its summit a little white tomb contains a stone sarcophagus and canopy marking the supposed place of Aaron's death, one of the most sacred Moslem places of pilgrimage.

(Continued on page 15)

## GOD'S SOMETIME

by R. HARE

Sometimes strange visions meet our gaze,  
Rough details wait our hand,

While unexpected changes rise  
We cannot understand.  
We look and question for design,  
But darkness folds us round.  
The hidden cause escapes our thought,  
In mystery all profound.

Tear-blinded eyes fail to discern  
Or read the reason why;  
Then in the shadow we forget  
And doubting clouds our joy.  
There is a patience we must learn  
When trials bring their test.  
God's seeing eyes must ever know,  
Faith whispers, "It is best."

A thousand blessings crowd our way  
To make our spirit glad.  
We do not need to question when  
One trouble makes us sad,  
Just leave the question with our God  
And trust His ruling hand.  
In yonder tearless land, sometime,  
Love's heart will understand.

Faith is a living power below,  
It needs no borrowed light.  
Heaven's revelation yet will tell  
God's hidden ways are right.  
Cling to the hand invisible,  
Obey the voice unheard;  
Sometime the gloom will pass away,  
And glory will be shared.



# STRONG as a Mother's Love

by DALLAS YOUNGS



KEYSTONE

**T**HOUGH man has sinned, he is still the object of divine affection. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isaiah 49:15, 16.

There is no attachment in nature so strong as that of the compassion of a mother for her child. This is proverbial of animals and humans. "Strong as a mother's love," is a common saying. Yet there are times when a mother does not love, does not pity, does not succor, does not have compassion upon her child. She may give her child out to adoption, or place it in a home, or may abandon it. Heathen mothers sometimes throw their infants in the river to appease the wrath of the river god. "Yet," says God, "will I not forget thee."

Some believe that God is not interested in them, that He does not love them. But God's mercy is boundless.

True, God hates sin, but He loves the sinner. If the sinner will repent and turn from his wicked way, he will obtain such deep and abiding mercy as God alone is able to bestow. God would have His people to understand His compassion. "I have graven thee upon the palms of My hands," He says. This is doubtless a prophetic allusion to the nail-pierced hands of the Redeemer.

The parable of the prodigal son reveals God's limitless compassion. The boy, despising his father's house, demanded and received his legal portion of the estate. Immediately he began his journey to a far country, where he gathered around him those of similar disposition and spent his money in riotous living. As time went on, he sank ever deeper into vice and dissipation. Soon

his money and friends were gone, and he was compelled to feed swine.

At last he began to take stock of himself. He saw what a fool he had been, and realized that all this might have been avoided had he regarded his father's counsel. Now he was sure he had forfeited his father's favor. Then he recalled that his father was a merciful man, and he resolved to throw himself upon that mercy. True, he was no longer worthy to be called a son, but it might be that his father would allow him to occupy the position of a servant. Even that, he thought, would be better than feeding swine. "I will arise and go to my father," he said.

The trip back was hard. Now he was in rags, and he had to walk. His father, who had been hoping and watching for his return, ran to meet him as he approached the old homestead and embraced him. He put his own rich robe over the boy's rags, thus preventing the prying eyes of inquisitive neighbors from seeing his son's degradation. Then he put his ring upon the young man's finger and brought him to the house, declaring, "This my son was dead, and is alive again; he was lost, and is found."

By this parable Jesus sought to teach that God is ever yearning for the sinner to come to himself and return. He is eager for the opportunity to manifest His compassion. He wants to forgive. He is anxious to pardon His wayward sons. If they will but repent and return, all will be well.

The sinner may fear that he has passed beyond the pale of God's mercy, but it is not so. The invitation to all weary, burdened, troubled sinners is, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. The sinner needs

rest, not from physical weariness, perhaps, but from his tormenting conscience. It is hard, as Jesus told Paul, to kick against the pricks. Soul rest is found only in forgiveness, and forgiveness is found only in God. It is God's will that the good news of His willingness, His eagerness, to forgive should be proclaimed in all the world. It is His will that sinners, like the prodigal, should hear, repent, turn, and live.

God's law is fixed, immutable, unchangeable. From beginning to end the Bible emphasizes the perpetual nature of the Ten Commandments. Embodying eternal principles of right, they cannot change and are, in fact, as enduring as His throne.

That God cannot set aside His law when it is transgressed is seen in the experience of Adam and Eve. Their sin, though seemingly small, constituted an act of serious disobedience, and it drew the death penalty as God said it would. There is no instance on record when God set aside His law to free the transgressor from its condemnation. This could not be. Even the omnipotent God could not do that. God cannot make a right thing wrong, or a wrong thing right.

Since the law of God cannot be set aside, and since the progenitors of the human race fell under its condemnation, there is no hope for man as far as the law is concerned. His only hope must reside in the mercy of God. It is highly significant that in the ancient wilderness tabernacle God directed that a "mercy seat" should be placed above and over His law.

God's law cannot save the sinner. That is not its purpose. It cannot extend the hope of salvation to its trans-

(Continued on page 15)





# SHAPING YOUR DESTINY

*An Inspiring Message to Youth*

by CARLYLE B. HAYNES

**I**N A previous article attention was directed to the great Scriptural teaching that "all things work together for good to them that love God." Romans 8:28. It is my purpose now to deal at greater length with Joseph's life as an illustration of this basic truth.

The most important part of Joseph's story, as it is brought before us in the Bible, begins when he was about seventeen years of age. To have a comprehensive understanding of any child it is necessary to go back at least as far as his grandfather and grandmother. With that in mind take a look at this remarkable lad.

His grandfather was Isaac, son of Abraham. His father was Jacob. Joseph lived in a family suffering from all the evils of polygamy. There were three women in the home, each of them a wife, each with children, and each with ambitious designs for her own children. Each watched circumstances and developments, eager to seize the control of events for the benefit of her own boys.

Among the youngest of the twelve boys was Joseph. The father loved this boy more than the others because he was the son of his old age. Of course Benjamin, Joseph's full brother, was even more a son of his old age, but Joseph was the first-born of the only woman Jacob really loved. So he loved Joseph deeply, more than any of the others.

In Jacob there was mingled the trickery of his maternal stock as well as the gentleness of Isaac, his father. It would be only natural to expect, considering the laws of heredity, that the child of such ancestry would have mingled in him the characteristics of his parents and grandparents.

Joseph, however, was unique. No character in the archives of history matches his, save that of our Lord. There is purity beyond compare, sweetness of disposition, great intellectual power, unmatched patience, amazing willingness to forgive even the most ter-

rible wrongs, and striking powers of prevision.

There is no accounting for such a character, developed amid such influences of depravity and contention, on the basis of mere human antecedents and the elements which go into physical make-up. An outside power must be brought into consideration and given weight, a power which imparts vision to youth, that gives ability to hold true to that vision, a power mightier than

the human spirit, but which joins itself with that spirit, impressing and developing it. Only in that way can we account for Joseph.

There was an innocence and naïveté about Joseph which prompted him to tell his dreams to his unimaginative brothers. They were not dreamers themselves, and they deeply resented the implications of his dreams which they were able to perceive. Dreaming was not for them. They were men of



When Joseph's brothers bowed before him he understood more of the plan that God had for his life.



the natural senses. What they could feel, see, touch, taste, and smell, they understood. That they were willing to accept. But dreams, no. They were sturdy, hardened, rough, vigorous, carnal men, of the earth, earthy. And it offended them that this young one, this callow youth, should come among men such as they were and tell such dreams as that of his sheaf standing up and their sheaves bowing to it.

They despised him, hated him. And they plotted to bring his ridiculous dreams to nothing. Dream, would he? They would see to that.

Do not miss the important fact that this boy had spiritual contact with God. He possessed an implicit and profound belief, which no developments seemed to shake, that God had a definite, positive plan for his life, that there was something in the mind of God for him to accomplish, some purpose to fulfill, some program, divinely made, to carry out. He was conscious always, in all circumstances, that he was under the discipline of God, under the tuition of the divine Spirit, and he surrendered himself to that Spirit to be directed at every step and in every decision of life. He looked upon himself as a man under divine orders, God's man, God's agent, to hold himself always at God's command.

Let it be emphasized that whoever believes such things, whoever accepts the teaching of the Bible that God has a plan for his life, and keeps that before him always, recognizing in circumstances only the tools which God uses to shape and mold and fit him for his destiny, and yields himself to these impressions and convictions which come from above, and permits them to take him outside the developments which are immediately around him and touch him, yielding himself willingly, happily, agreeably, and devotedly to such influences, is bound to see his most cherished dreams fulfilled and the will of God for him completely realized.

### Planning for You in Love

It is a great thing to believe that you live in God's thoughts, that He is planning for you in love, that He is shaping your life, that He has assigned you something to accomplish for Him, that you are His agent to fulfill His purpose, and that He will control for good every circumstance that is permitted to touch you. And it is true. Just as true of you as it was of Joseph.

Let a man believe that, and apply it to every circumstance of life, and it will result in the cultivation and development of his spiritual nature. There will come to that man great thoughts, a

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wide-open understanding of God's purposes, a far-reaching vision, and timely adjustment to sudden setbacks and sudden promotions. The nature of that man will be lifted up to commune with invisible forces and brought into tune with infinity. That man will move steadily, inexorably forward in the way God has marked out for him, to take the place for which God has prepared him.

Thus Joseph moved up. For long and trying years it did not seem to be upward. But it was. A steady progression, until the great hour came when, shaped, polished, and prepared, he was ready to fill acceptably the place for which God from the beginning had destined him.

### Shaping a Man for His Place

He had plenty of opposition. Those below envied him, hated him, opposed him, tried to ruin him, did everything they could to stop him. His brothers determined to clip his wings and bring him down to their level. That was their purpose. But it was not God's purpose. And to fulfill His purpose God used all their enmity, all their malice, all their murderous hatred, to shape this man to the fulfillment of His plan.

He was in the hand of God, and all things touching him were in that same hand. No one could do anything to him or against him, except as God could use it to assist him on his way, to perfect his character, to improve his service, to shape him for his place.

No accident can happen to such a man. Things do not happen to him by chance. He is God's man, God's agent, and everything that occurs to him comes through the hand of God.

Nothing can really hurt such a man. His feelings can be hurt, he can be plunged into terrible grief, he can be shocked by the hatred of brethren, but all this works together to his real good as he believes God and yields to His disciplining hand.

Joseph's feelings must have been terribly hurt when it dawned upon him that he was an object of bitter envy and hatred. When he realized that these men, sons of his own father, were prepared even to take his life, the shock must have been terrible. There must have been tears in his eyes as he pleaded with them to spare him.

But a score of years later they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Genesis 42:21.

Yes, Joseph was made to weep, and his sensitive heart and delicate soul were shocked beyond words, at the searing hate which blazed out against him so unjustly and undeservedly; but he did not turn away from God, he did not repudiate the vision which sustained him, he did not abate his confidence that somehow, in ways he could not at the time discern, God was in the shadows keeping watch over His own, using even these outrageous developments to work out His own purposes. God makes to work together for good even the malice of evil men.

"FORGIVENESS is the beautiful perfume the flower gives to bless the one who crushes it."



## The Bible and You

(Continued from page 6)

Third, it guides in the way of life. "Thy word is a lamp unto my feet, and a light unto my path." Verse 105. Fourth, it builds.

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

Fifth, it gives hope.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15:4.

How can we understand the Bible? Remember, we shall not understand it all at once. No one should condemn it on that account. Suppose I should send my little five-year-old boy to school tomorrow morning. Then, when he comes home in the afternoon, I ask,

"Son, can you read? Can you write? Can you spell? Do you understand all about algebra, geometry, Hebrew, Latin, and Greek?"

"Why, daddy," he would say, "how funny you talk! I have been all day trying to learn the A B C."

Then suppose I would say, "If you have not finished your education, you need not go to school any more," what would you say about me? You would say that my mind was unbalanced.

Friends, there is as much reason in that as in the way some people talk about the Bible. The Bible is exhaustless. Great men of God and scholars who have studied the Bible for fifty years have never probed its final depths. There are some truths there that the Christian church has been searching out for the past 1,800 years. No one has ever fathomed the Bible in its entirety.

How should we study the Bible?

First, we must study it as God's word for us. We must receive it "as it is in

truth, the word of God." 1 Thessalonians 2:13. God has spoken; the eternal silence has been broken; the divine answer has been given to the problem of human sin.

In the second place, we must be ready to obey its precepts, else we cannot expect to understand it.

"If any man will do His will, he shall know of the doctrine." John 7:17.

Will a lack of education bar us from understanding the word of God? No! In Matthew 11:25, 26 we read the words of Christ:

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight."

Why is human wisdom not enough in studying and understanding the holy Word?

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14.

In the next place, we should associate relevant scriptures, "comparing spiritual things with spiritual." Verse 13. We should search in all the word, here a little and there a little, on every subject.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah 28:10.

This sort of study of the word of God will do three things for you and for me. First, it will point the way to personal salvation.

"The Holy Scriptures, . . . are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

Second, it will equip us for the service of God.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.

Third, it gives to every person who believes it a certain hope for the future.

"The hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." Colossians 1:5.

You may be surprised as you begin to read this Book and to meditate and pray over it. John Hutton has said, "It holds up a strong light by which a man can read even the small print of his soul."

What shall we do with this book of Holy Scripture? Let us search it, believe it, obey it, and love it as God's word to us.

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## Lost Empire Found

(Continued from page 10)

As with the legend of Ain Musa, there is considerable doubt whether this is Mount Hor of the Bible, for many believe that Mount Hor is over on the other side of the Arabah.

A little to the north of Jebel Harun we saw the flat-topped mountain of Al Baiyara, whose impregnable summit, reached by one steep path, may be the eagle's nest to which Obadiah referred as the place of security of the rebellious Edomites. Obadiah 3, 4.

Returning again down the wady Ed Deir, we made a final tour of the floor of the valley with its scattered bush-covered hillocks, and tried to picture the appearance of the basin in the first centuries of the Christian Era when it was covered by streets and buildings.

The only walls still standing are those of a ruin called Kasr el Bint near the foot of the acropolis rock of Al Habis and from which a columned roadway led past a massive altar to the city forum, still marked by column bases.

Much of this city must have been in existence in the days when Herod came to the court of Aretas IV to claim his bride. No doubt he walked in the Petrean forum, visited its temples, frequented its bathing places, and perhaps watched spectacles in the great theater in the outer Siq.

Petra's political independence ceased when the Romans decided to incorporate it into the province of Arabia, after which it gradually declined.

For a brief period it stirred again with the coming of the Christian faith. It was then that Ed Deir was converted into a monastery, the urn temple of Al Khubda became a church, and the numerous crosses and other Christian symbols were cut in the rock monuments of the ancient city.

The Christians eventually disappeared before the Moslem tide in the seventh century, and nothing more was heard of Petra until the Crusaders for a brief period established a castle there as part of their defense line in this territory.

Today the sole inhabitants of Petra are about a hundred and fifty Bedouins of the Ibn Gazi tribe. Living in the caves of the ancient city, they cultivate a few patches of wheat and barley, keep a few goats, and supplement their meager livelihood by the sale of "antikas" to those who visit the famous valley.

The city "in the clefts of the rock," the strong city, the rock of Edom is no more!

(Next article: "Where Israel Was Turned Back")

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## Strong as a Mother's Love

(Continued from page 11)

gressor. It only has the ability to reveal the sinner's sin and to condemn it. Neither is the law able to extend the hand of mercy and lift the sinner out of the pit of sin wherein his transgression has plunged him. It can only demand the execution of justice.

Were it not, therefore, for God's mercy the sinner would have to suffer the penalty of eternal death. But mercy conceived the plan of salvation in which One as great as the law died a substitutionary death to satisfy the demands of the law. That One, God's only-begotten Son, in the fullness of time came as the perfect divine-human Man, yielding up His life on the cross that men through Him might have eternal life.

God's infinite mercy was expressed in the mercy seat. While the law condemned the sinner and demanded his death, the mercy seat was set above it. It was here, over the mercy seat, that God met with the high priest on the Day of Atonement; and herein, in the mercy of God, resided the sinner's hope.

It would be well for sinners and saints alike today to understand that God has a mercy seat in heaven. As God and man met over the typical blood sprinkled before the mercy seat in the

wilderness tabernacle, so in the heavenly temple the repentant child of God meets his divine Parent on the common ground of the blood of Christ before the mercy seat. It is on this basis that we are invited to come boldly to the throne of grace that we may obtain mercy and find help in time of need.

## The Liberal Heart

(Continued from page 7)

all sense of fear in his zeal for the cause of God. It was his liberality of heart that led him in the establishment of a throne upon which our Redeemer shall reign forever. Isaiah 9:6, 7.

The liberal-minded, kindhearted person may be poor in all the material things of life, but his concern for the welfare of all whose lives he touches is great. "Let this mind be in you," said Paul, "which was also in Christ Jesus." Paul then tells of our Saviour's unselfishness and His care for others rather than for Himself. It was "for the joy that was set before Him" that He "endured the cross, despising the shame" that was brought upon Him, that He became the Saviour of all who receive Him as such. It is because of His liberal, loving, giving heart that all men may have hope, cheer, and fat souls.



# The days of a tree

by JAMES H. STIRLING

**S**TRETCHED on the ground in a redwood forest of California lies a tree called "the Fallen Monarch." Hundreds of years ago it was king among a forest of giants, but, weakened by fire, it was brought down by a storm. Today its moldering form, partly covered by ferns and moss, remains as evidence of its past glory.

Yet while apparently conquered by the elements, this tree did not give up. From its roots a little shoot began to push up into the light. Year by year this sapling grew, taking fresh strength from the old roots. Now it towers above its parent as another giant among giants.

This experience of the Fallen Monarch has been repeated many times among these redwoods, the oldest living forms of life in the world. Undaunted by the forces that brought extinction to other kinds of life through the millenniums, these majestic trees have demonstrated their ability to survive. Well do they illustrate the prophet's words, "As the days of a tree are the days of My people." Isaiah 65:22.

Through the ages God's people have faced many calamities. When Joseph of Arimathea and a few other disciples tenderly placed the shrouded body of Jesus in the tomb, they felt as if they were burying everything worth while in life. "We trusted that it had been He which should have redeemed Israel," was their cry of despair.

Yet out of that dark hour came complete vindication of God's purposes. On the third day Jesus burst forth in the glory of the resurrection, and the power of the new life which He thus demonstrated has proved to be a living force in His people through all succeeding centuries.

"I am come that they might have life, and that they might have it more abundantly," He promised, and this

abundant life has sustained His faithful disciples in every age.

Roman emperors sought to exterminate the followers of the Galilean. After burning and beheading thousands, and throwing many more to the lions, they sat back with satisfaction at the seeming accomplishment of their aims. Yet, rooted in the sure promises of God, and tenderly cared for by Him who never slumbers or sleeps, truth began to send up new shoots. Isaiah wrote, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots;" and out of the church's worst trials that branch has always come back. No matter who the antagonist—emperor, ecclesiastic, or dictator—the faith of Jesus has survived.

Today again there are powerful forces at work seeking to exterminate this faith. In some places church buildings have been destroyed or locked, and followers of Christ cast in prison. In others public disdain and social ostracism have been used as weapons against it. Yet the power of God is more than enough to meet the challenge.

"Christ rejoiced that He could do more for His followers than they could ask or think. He spoke with assurance, knowing that an almighty decree had been given before the world was made. He knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the bloodstained banner would wave triumphantly over His followers. He knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter."—*The Desire of Ages*, page 670.

In an hour of crisis the prophet Elisha observed that "they that be with us are more than they that be with them;" and



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New life flourishes on the foundation furnished by the fallen redwood.

this is true of all who link their life with God's. For every seemingly insurmountable difficulty there is a way around; for every overpowering temptation there is a way of escape; for every heartache there is the balm of Gilead. As the poet says,

I've never seen disaster crush them quite—  
Those families who rear  
Their altars underneath  
Small sheltering roofs,  
And year by year  
Trust God and serve Him,  
Seeking advice,  
And walking in His light.

Though there be grief and hardship  
They must meet,  
I've never seen disaster  
Crush them quite.

Relying on God's strong arm of mercy, we need not give up when all seems lost. In Him there is certain victory and new life ahead. "For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands."