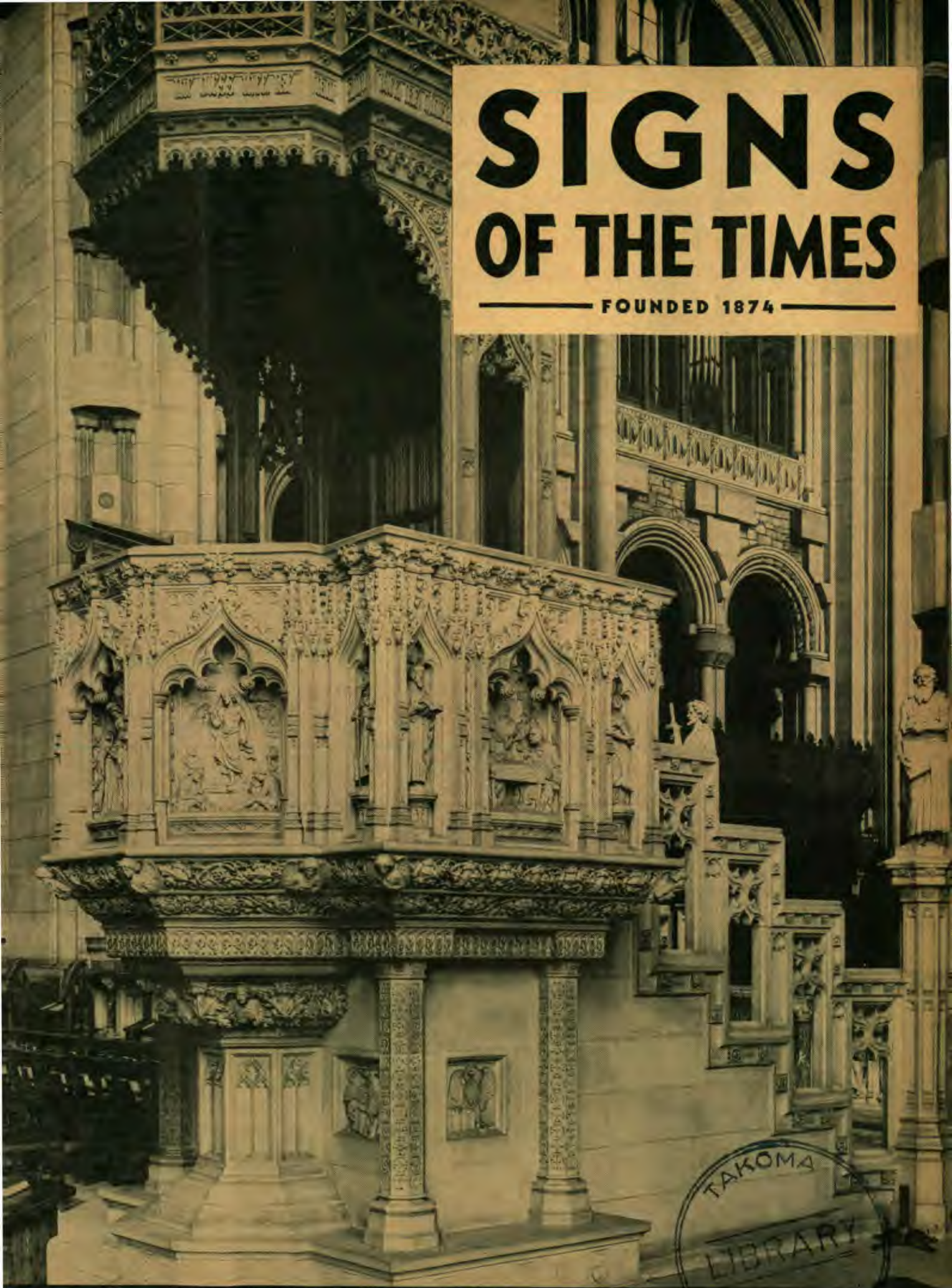


SIGNS OF THE TIMES

FOUNDED 1874



The Flight of TIME



A Survey of World Events by the EDITOR

Schoolboys being shown the mysteries of modern aircraft at a European airport.

TOPICAL



EMPTY PULPITS

IN MANY parts of the country today there are churches without pastors, pulpits without preachers.

The funds of several denominations have been decreasing for some years past, and money is no longer available to maintain the ministry at full strength. Missionary operations also have had to be curtailed, and many an outpost for Christ in foreign lands has been abandoned.

Worse still has been the decreasing interest in the ministry on the part of the rising generation. For a long time now many denominational colleges have

been lamenting the meager number of applicants for training in this holy calling. Even stanchly fundamentalist bodies have noted with some alarm how their most promising students are turning toward medicine and other more remunerative lines of endeavor rather than toward the preaching of the gospel.

But this is not the full extent of the problem. Unfortunately we are not only faced with pulpits without preachers, but also with pulpits occupied by preachers who have no message; and these in the sight of God are surely as empty as those that have no preacher at all.

Even now, with the world in its most troubled condition in history, far too many professed spiritual leaders are still

talking platitudes or preaching from newspapers, poets, and secular authors rather than from the word of God—preaching without any perception of the significance of these solemn times, and certainly with no passion for souls.

The other day the Director of Religion at a famous broadcasting station commented on a thousand sermons to which he had listened during the past few years. He said:

"Some preachers there are, if this experience is to be trusted, who can be relied on to think out what God gives them to say, and to say what they really think; and evidence abounds that their message appeals, convinces, and converts.

"But more often the temptation seems irresistible for the preacher to speak words which he thinks his listeners will like to hear—words in which the searching moral demands of the gospel are subordinated to its assurance of comfort; and the disturbing challenge of our Redeemer perverted into a sentimental admiration for a carefully limited number of sayings and incidents in His earthly career.

"But not so are devils cast out! It may be that this art—must one not say this almost lost art?—of preaching will not soon or easily be recovered."

We often speak of the need of revival in the church as a whole; but it would seem to be needed even more in the ministry. Perhaps it should begin there.

Surely today there is need for more pulpits filled with men ablaze for God; with men of deep conviction and spirit-



King George and Queen Elizabeth of England chatting with a bedridden veteran of the 1914-18 war at University Hospital, Edmonton, Canada.

ual power; with men fearless in their denunciation of evil, bold in their proclamation of "righteousness, temperance, and judgment to come."

This modern world needs more preachers with the courage of Paul and Peter, of Wesley and Whitefield, of Spurgeon and Moody. It needs men with God-touched lips like Jeremiah, and men "mighty in the Scriptures" like Apollos.

God fill the pulpits of the land today with men like these!



MAKE ROOM FOR CHRIST

REVIVAL, if it is to come at all, must begin in the individual heart. "One by one" is God's method of salvation, and thus has every great reformation been carried on in days gone by.

It is idle indeed to talk of general revival if our own hearts are cluttered up with worldly thoughts and ambitions. We must permit salvation, like charity, to begin at home. We must give Christ room to work in our own lives.

"We have multiplied problems in our modern world," writes Harold P. Sloan in *The Christian Advocate*, "just because so generally we have been neglecting the springs of spiritual power. There is an answer for every need both of modern men and modern society in Jesus Christ; but we do not make room for Him."

Then in a powerful appeal this writer says: "Men of the twentieth century, make room for Christ!"



OUR COVER PICTURE

This week our cover shows the beautiful pulpit installed in the Cathedral of St. John in New York. The carvings represent scenes from the Old and New Testaments.

"Your crisis is immediate. Either you will make room for Christ, or your scientifically implemented class and race tensions will destroy both your civilization and you. Make room, then, for Christ.

"Make room, in your week, for His worship.

"Make room, in your days, for the quest of His truth.

"Make room, in your confidences, for faith in Him.

"Make room, in your expectations, for His coming.

"Men of the twentieth century, amid all your achievements, the most creative hours you spend are those in which you worship Him, and in which you explore the mystery of His truth. It is in these you develop that spiritual mastery which alone can keep in order the physical forces of your world.

"Men of the twentieth century, make room for Christ! for without Him noth-

Batteries of anti-aircraft guns in the vast military parade in Moscow's Red Square on May Day. Portraits of Lenin and Stalin in the background.

ing is before you save only confusion, problems, strife, and despair!"

"Behold, I stand at the door, and knock," says the Saviour of men. He seeks room in our hearts. Let us open the door and let Him in.

This is the way to personal victory over sin, to the beginning of a new experience of inward peace, happiness, and spiritual power. It is indeed the only way to any effective revival.

Make room for Christ!



GAIN WITHOUT PROFIT

SAID a prominent churchman the other day: "Mankind is like a child who has suddenly come into a large fortune over which he has unrestricted control, but he has neither the wisdom nor the self-discipline to make any good use of his riches."

Science has indeed provided man with all the treasures of a golden age. He has everything his heart could wish for. The wildest flights of his imagination have taken shape before him. He has streamline trains to hurry him across continents, giant clippers to speed him over the oceans. He can hear voices and music from the ends of the earth, while distant scenes are brought near by television. In his home are a hundred devices for easing the burdens of life, while in his factories every process is hastened by marvels of modern machinery.

Yet there is something missing. Riches there are in abundance, but so little peace, so little real happiness and contentment.

(Continued on page 10)



If a man will surrender to Christ, the Holy Spirit will create in him a new heart.

Three Steps to HEAVEN



Answering the Question, "What Good Thing Shall I Do, That I May Have Eternal Life?"

by JOHN L. SHULER

THE Bible makes it plain that three things are necessary to make a man right with God and to fit him to go to heaven. 1. He must have all his sins forgiven and washed away with the precious blood of Jesus. 2. He must be born again. 3. He must walk in the ways of the Lord's commandments through the indwelling of Jesus Christ in his heart day by day.

These are the three steps to heaven. In a theological sense we call these three steps justification, regeneration, and sanctification.

These three steps raise six important questions, and I shall try to answer them. The first is, How can I have all my sins forgiven? Forgiveness is something that every soul needs and must obtain if he is to be saved. He must have it, because God says, "All have sinned." Romans 3:23. Not a single reader would dare to say that he has never done anything he ought not to have done and has never said anything he ought not to have said; in this we all acknowledge that God's word is true, that "all have sinned."

Now the A B C of the gospel is this:

- A. All have sinned.
- B. Behold the Lamb of God, who taketh away the sin.
- C. Come unto Christ, and receive pardon, peace, and eternal life.

In Isaiah 53:6 God tells us: "All we like sheep have gone astray." This is true in every case. "We have turned

aside," He says, "every one to his own way." But, thank God, the verse does not stop there. It says: "And the Lord hath laid on Him the iniquity of us all." That is the way of salvation.

The Bible teaches us that God has a cure for sin, and that cure is the precious blood of His dear Son. 1 John 1:7 says: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

God forgives sin on three conditions: There must be repentance, confession, and faith in Jesus Christ.

Repentance means a godly sorrow for sin, which causes one to turn away from every known wrong. Repentance is produced in the human heart by the Holy Spirit. The Holy Spirit is here to give repentance to every soul that will yield to His pleading, wooing, convicting power.

True repentance leads a man to confess his sins. Just as surely as a man repents, he confesses. Repentance leads to confession. When a man has committed a certain sin, he is to confess that very sin to God.

For example: Here is a man who is addicted to swearing. He has disobeyed the third commandment of God's holy law, which says, "Thou shalt not take the name of the Lord thy God in vain." Exodus 20:7. When a man repents, what will he do? If he is truly repentant, he will fall on his knees before God and say, "O God, forgive me for taking Your name in vain—for using Your name in the wrong way." He will confess this very sin and pray for help never to do it again.

Here is another man who has stolen ten dollars from Mr. B. He has broken the eighth commandment of God's law, which says, "Thou shalt not steal." Verse 15. He is a thief. When he becomes repentant, what will he do? He will bow before God and say, "O Lord, forgive me for breaking Your holy commandment, which says, 'Thou shalt not steal.' Lord, I am a sinner. I have broken that command. I have stolen ten dollars. Lord, forgive me." But is this all he will do? If he stops there, he will not find forgiveness. He must return the ten dollars to Mr. B, and ask Mr. B to forgive him. He will say, "Mr. B, forgive me for stealing this money from you." Even if Mr. B should not be willing to forgive him, if he should be angry and seek to have him punished, he is forgiven in God's sight; he has fulfilled the conditions. We do not get forgiveness until

we are willing to make right every wrong with our fellow men, whatever the consequences. If we have defrauded them, if we have robbed them, if we have defamed their character, then we cannot expect God to forgive us until we have made it right with our fellow men.

The next question is, How can I know that all my sins are forgiven now? Well, here it is in the Bible: 1 John 1:9 says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God says that if you confess, He forgives. And, remember, God never fails to do His part. What He says, He does. How, then, can you know that your sins are forgiven? If you have complied with the conditions of God's word,—repent and confess,—then you know you are forgiven.

A Gain From Surrender

And now you may ask, How can I be born again and have a change of heart? This is absolutely necessary for salvation. Jesus Christ said in John 3:3: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Jesus Christ stands across the path of every man in the world, and says: Except you are born again, you cannot enter the kingdom of God.

How can you be born again? The Bible makes it very plain. In 2 Corinthians 5:17 we read: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." If Christ comes into a man, that man is a new creature; he is born again. The old habits of sin pass away, and he lives in newness of life unto God. The Bible makes it plain how you can have a new heart. You can be born again now if you will just surrender that heart of yours to Jesus Christ. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

The moment that a man fully surrenders to Jesus Christ, that moment the Holy Spirit creates in him a new heart. When a man kneels at the foot of the cross and surrenders his heart and life to Jesus Christ, something takes place in that man's heart. He becomes a new creature in Christ Jesus. He receives a new heart. He is born again, this time from above.

The fourth question is, How can I know that I have been born again? There are many evidences of regeneration. One supreme proof is mentioned in 2 Corinthians 5:17. What happens when a man becomes a new creature, when he is born again? Old things pass

away, and all things become new. The supreme proof of a changed heart is a changed life. A man might talk until he was a hundred years old and say he had been born again, but if there were no change in his life, he would not be born again. A change in the heart produces a change in the life. The worldly things that a man once loved and cared for, he no longer wants, and the things of God that he perhaps didn't care for he now loves above everything else.

And now the fifth question: How can I be a Christian? The answer is found in Galatians 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

There is only one way that you or I or anybody in the world ever can be a Christian, and that is for Christ to live every day in our hearts through the Holy Spirit. Paul says: "I am crucified; . . . Christ liveth in me." That is the Christian life.

How can you have Jesus Christ living in your heart? Simply by surrendering your heart to Him every day. In Revela-

tion 3:20, He says: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

Do you know that there are three prayers that are always answered? When a man repents of his sin, when he is sorry for every wrong thing he has ever done,—so sorry that he is determined to turn from them forever,—and when he confesses to the Lord those wrong things he has done and asks the Lord to forgive him, that is one prayer that God always answers. The moment a man asks to be forgiven, he is forgiven.

When a man receives the Lord Jesus Christ as his Saviour, and surrenders his heart to Him and asks Him to come into his heart, that is another prayer that is always answered.

When a man surrenders himself to Christ and asks Him to create a clean heart in him, God always answers that prayer.

When Jesus Christ lives in us, He will live in us a life of obedience to the Lord's commandments just as He lived when He was here. Remember, Christ never

(Continued on page 12)



SHREIDER

Don't

Worry So

by

N. P. NEILSEN

THE hearts of many are troubled. Men are afraid. They worry over the cares of this life. They see the serious condition of the world today and are troubled in spirit. With dread they look into the future. They read of accidents and disasters on every hand. Alarming news comes to them over the radio. They hear about the turmoil and trouble of nations. They fear that a world war may break out, and they tremble at the destruction that must follow in its wake. They shudder at the thought that their loved ones may be called to join the army. They read of bombing from the sky, of the mangling and killing of innocent victims—mothers, girls, and little children, who suffer the ravages of war. They hear of famines and pestilences that reap their thousands and tens of thousands.

Hearing and reading of all these things, their hearts are troubled. They faint for fear for what the future holds.

To such come the words of the Saviour:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:1, 2. He does not want your heart to be troubled. He wants you to come to Him. He cares for you. He wants you to look away from the things of earth, and trust in Him. He will give you peace of heart and rest of soul. "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest" is His kindly invitation to the weary ones. Matthew 11:28. Lean upon Him in the time of your trouble, and you will find sweet peace. Nestle close to His side in the hour of your fear, and He will calm your troubled heart. Hear Him speaking the tender words to you in the hour of your deepest grief: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.



The
BATTLE of the
BONES

Man Before the Mountains—3

by BENJAMIN FRANKLIN ALLEN, A. B., LL. B.

IT seems a little queer, doesn't it, that practically the whole of modern philosophy and theology as to the origin and history of the earth's surface features should be bound up in a raging battle over fossil bones? *But it is true*, and has been true for nearly one hundred fifty years. Practically all that part of the Bible from the first verse to the story of the Tower of Babel, and all referring to that part, is at stake.

Almost all recent religious thought, and practically the whole fields of education and science, lean now to the view that creation and the Flood, as related in the Bible, are only figurative or allegorical. Creation as the basis of the fourth commandment and the Sabbath has been ruled out by practically all.

Geologically speaking, it is now confidently believed by evolutionary geologists that what Bible Deluge geology holds to be the layer-by-layer work of the Flood was only the erosion and deposit of many million- or billion-year "ages." During those supposed ages the living things on the earth were supposedly creating themselves, while these different layers of the earth's crust were forming.

Thus do evidences of the Flood come face to face in direct opposition to the theory of the self-development of nature. There is no possible reconciliation, for both make *exclusive* use of the same layers. Therefore, the struggle can be but terrific and uncompromising.

While most of the human bones and implements were found under the mountains in the gold belt, Dr. Whitney, California state geologist, battled many years to convince biased and dogmatic scientists of the true nature of the discoveries. He and several other geologists knew that man had witnessed the greatest crustal upheavals, those grand movements which had shaped the present surface, *all over the world*.

He says, speaking of world-wide remains of this fundamental sort: "It is

only necessary to maintain in this connection the discovery of stone implements by officers of the Geological Survey of India, scattered over a considerable portion of the Indian Peninsula, and occurring under circumstances which prove very clearly that great changes have taken place in the physical geography of that country, since the people lived by whom these implements were fashioned. The evidences to this effect have been accumulating for many years, and are as unmistakable in their nature as is possible for geological evidence to be.

"The whole of southern India has been raised six hundred feet vertically, and then subjected to immense denudation, after which the coast was depressed again: *and all since the appearance of man*, indicating a lapse of time which may have been even greater than that required for the denudation of Table Mountain. There is hardly any portion of the globe, however remote, which has not offered some evidence of the long-continued existence of man in his primitive condition; even Japan and Australia have their testimony to offer."—*Auriferous Gravels of California*, J. D. Whitney, vol. 1, pp. 281-286.

Self-Confessed Bias

We could quote many paragraphs of equal purport from Dr. Geo. F. Becker, on his observations in the Mother Lode in the 1890's, some thirty years later than Whitney's. We urge the reader to read Becker's statement in the Bulletin of the Geological Society of America, volume 2, pages 189-200.

On page 195, Dr. Becker says: "I find that many good judges are fully persuaded of the authenticity of the Calaveras Skull, and Clarence King, O. C. Marsh, F. W. Putnam, and W. H. Dall have each assured me of his conviction that this bone was found in place in the gravel beneath the lava. This statement

is made by permission. Dr. Alfred R. Wallace, too, who has seen some of the auriferous gravels and table mountains, in speaking both of the implements found and the Calaveras Skull, stated that these remains 'present all the characteristics of genuine evidence.'—*Nineteenth Century Magazine*, Alfred R. Wallace, November, 1887, page 667; see also his "Darwinism," 1889, page 456.

Dr. Samuel Laing more than thirty years ago made an attack on the Cali-

One scientist accused the Calaveras Skull of "taxing the powers of belief of every expert almost to the breaking point."



fornia evidence, and especially on the Calaveras Skull, in an effort to uphold man's supposed upward origin from brute forms. He said: "But if we accept the only two specimens known of Tertiary man, the skulls of Castelnedolo and Calaveras, which are supported by such extremely strong evidence, it would seem that as we recede in time, instead of getting nearer the 'missing link,' we get farther from it. This, and this alone, throws doubt on the evidence, which would otherwise be irresistible."

How is that for confessed bias? In the thirty years since he wrote this paragraph, many such finds have been made. The number of bones and implements of pre-Flood man found have vastly increased since then. But most of them are ignored.

Hard for Some to Accept

Dr. Keith, in his "Antiquity of Man," volume 2, page 471, quarreled with the Calaveras Skull man, as follows: "It is the 'bogy' which haunts the student of early man, repelling some, fascinating others, and taxing the powers of belief of every expert almost to the breaking point."

Dr. Robert Monroe, in his "Archaeology and False Antiquities," page 106, quotes Dr. Holmes thus on the Calaveras Skull: "It implies a human race older by at least half than the Pithecanthropus erectus of Dubois, which may be regarded as an insipient form of creature only." (That was before the recent exposure of the "errors" of Dubois's ape man.)

Then Monroe himself says: "According to these calculations, the cranium of the California 'auriferous gravel man' would have to be so low a type as to be indistinguishable from that of the simian (ape) progenitor of Homo sapiens (man). But, instead of that, we have in the Calaveras 'find' a skull that *could* have contained the brains of a philosopher of the present day." He, of course, tries to discredit the "Tertiary age" of the Calaveras Skull as being much too "old" because it throws man's supposed evolution upside down.

Then he finds fault with the human implements of the Calaveras men as "out of joint with the reversal of evolutionary doctrine which his existence implies." In other words, to him, the Calaveras Skull turned human evolution upside down. Therefore, among nearly all the "leading authorities," there was a concerted effort to have the California placer gravels under the mountains given a much younger "age." But in this case there appeared no possible excuse to give a different interpretation.

The Science News Letter of Oct. 29, 1938, rails at disturbing facts with the

same sort of unscientific bias about fossil man's footprints on sandstone 250,000,000 years "too old" for man: "They can't be human because they are much too old." "But the oldest estimate of human presence on earth is only 1,000,000 years—and these tracks are 250 times that old!" Man's fossil footprints are alone enough to defeat the whole theory of the "ages."

You see that Dr. Whitney, though he himself believed in the ape-man theory, bitterly resented the way many of the leaders treated plain evidence. They fought hard the evidence that seemed to push man's ape origin back, back, back like that. And why? Because, if the bones of a man do go back as far as any of the animals, *then how can he have descended from them?* The cause of such a conflict is perfectly obvious. It was *their theory, not the truth*, that was at stake. Man must, if their theory be true, be the very latest of all to evolve, for he is placed at the apex of the process.

This viewpoint is frankly admitted by the great scientist, Dr. J. C. Merriam, who strongly opposed the finds in the lava-capped gold-bearing gravel because "scientists claimed that such occurrences were impossible." He further said: "In

the epoch represented by the gravels in which the Calaveras Skull was supposed to be buried, this continent did not contain any apelike or monkeylike creatures out of which man could have been formed by any known process of evolution."—"Sunset" magazine, vol. 24, pp. 153-158, 1911. This expresses clearly our view of why evolutionists so bitterly opposed this evidence, and in their own words.

In describing the finding of the Punin Skull in the Andes Mountains of Ecuador in a deeply laid layer of volcanic ash, Sir Arthur Keith says: "It lay in the fossiliferous stratum; it was, when they dug it out, in the same state as the bones of the Andean horse, and of the camel and mastodon, which are imbedded in the same stratum, although not at the same spot. *If it had been the skull of any other animal than man, its antiquity would not have been called in question.*" They quibble like this at every nonape-like find that is too deeply buried in fundamental strata to be called "recent" for geological reasons.

The reason for the opposition in this case was also in the fact that the skull is

(Continued on page 14)



NEWS FLASHES

POINTED PARAGRAPHS
OF WORLD INTEREST
by W. L. Emmerson

☛ **DYING TO LIVE** "In Russia," recently declared Karl Barth, "the church is dying. Yes, but a new church is in the making, which is born in the catacombs, in the hearts of the two or three sometimes lonely wanderers, sometimes 'unknown Christians' in the villages, who come together in the name of Jesus Christ; a new church saved by the Russian mothers, who begin to teach religion to their children as the official religious education in state and church has become impossible. A similar paradoxical fact may be mentioned for Germany. The old state church is dying, but a new church is rising—a church of faith, expressing it in a new Confession of Faith, like that of Barmen and Dahlem."

☛ **NEED OF RE-CREATION** "With all our education, our scientific discoveries, our mechanical inventions, our so-called civilization, we are in the plight in which we find ourselves today," declared Dr. J. D. Jones, at the recent Congregational Union Assembly in London. "Nothing but a real redemption, a moral re-creation, will meet our need."

☛ **ANTI-RELIGION BANNED** A new French law forbids, under heavy penalties, antireligious and racial propaganda.

☛ **NEW LIGHT ON THE BRAIN** "Brain students," states Dr. Edward Podolsky, in the *Quarterly Review*, in a discussion on recent developments in brain research, "are now getting a clear picture of what constitutes intelligence. Certain are they that intelligence depends not upon the size or weight of the brain, as hitherto believed, but upon the amount of blood furnished the brain, the quality of the blood as influenced by internal and external chemical changes, which may also have something to do with the electrical energy of the brain."

☛ **ROOM FOR ALL** In a statement to the London Public Assistance Committee, Mrs. Malone stated that a recent night census disclosed only twenty-five homeless persons sleeping in the streets of London, while the same night there were four hundred empty beds in the various L. C. C. and voluntary homes for the destitute.

☛ **U. S. CATHOLIC PRIESTS** According to the latest U. S. Catholic Directory, the United States, Alaska, and the Hawaiian Islands have 33,540 priests—872 more than last year. No less than 329 new parishes and missions were established during the past twelve months, the total now being 18,757.

"I WILL Come Again"

*Christ's Definite Promise
to Return*

by ROY F. COTTRELL

IN all history, past, present, and future, the two supreme events are the first and second visits of Christ to this world. The great theme that inspired Old Testament writers was the divine promise that Jesus of Nazareth would come to seek and save the lost. The great theme of the New Testament is Christ's second coming in power and glory.

Approximately three hundred prophecies of the Old Testament foretold the events of the first advent, all of which were minutely and remarkably fulfilled in the parentage, birth, childhood, life-work, rejection, crucifixion, burial, resurrection, and ascension of our Lord. By no possible chance could all these circumstances merely "happen" to one individual; neither could an impostor have successfully met all the conditions and specifications. After the most thorough investigation of all the facts in the life of Christ, there can be but one logical conclusion—the verdict that was announced by the Roman centurion who directed His crucifixion, "Truly this was the Son of God."

Scripture prophecy is equally positive and eloquent concerning His second personal, glorious appearing as "King of kings, and Lord of lords." In the New Testament alone there are more than three hundred statements about the Master's return to this earth contained in two hundred sixty chapters. And these promises speak with radiant assurance.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second

Christ's reappearing is immediately preceded by "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

time without sin unto salvation." Hebrews 9:28.

On the eve of His crucifixion, when the heart of our Lord was "sorrowful, even unto death," and the faith of His disciples was to be severely tested, He directed their minds to the future glorious gathering when all would be safe from sin and trouble: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

"With Power and Great Glory"

Blessed assurance! The hope of our Lord's return is not a vain expectation, for it rests upon the certified promise of God's own Son, "I will come again."

On another occasion, in answer to the questions of His disciples concerning the signs of His coming and of the end of the world, Jesus said: "Then shall appear the sign of the Son of man in heaven: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30. At His trial, when placed on the witness stand by the high priest, our Lord said: "Hereafter shall ye see the Son of man

sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64. Then, in the closing chapter of Holy Writ, the promise is three times repeated to John the revelator: "I come quickly." Revelation 22:7, 12, 20.

"Sweet promise is giv'n to all who believe,—
'Behold, I come quickly, Mine own to receive;'
Of promises all, it stands as the sum:
'Behold, I come quickly, hold fast till I come.'"

From earliest times the truth of Christ's second coming was believed and taught. Enoch, the seventh from Adam, prophesied, "Behold, the Lord cometh with ten thousands of His saints." Jude 14. The "blessed hope" of Christ's return cheered Job in the dark hours of his affliction. It kept him from despair, and his triumphant faith found expression in the assurance: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27.

At the call of God, Abraham went forth from the majestic old capital of Ur of the Chaldees. He was willing to become a pilgrim and a stranger upon the earth, for his hopes and desires centered in a "better country;" "he looked





FRANCIS DANBY, ARTIST

for a city which hath foundations, whose builder and maker is God." Hebrews 11:10; see also verse 16.

David, the sweet singer of Israel, voiced his confidence in songs and psalms: "Our God shall come, and shall not keep silence." "When the Lord shall build up Zion, He shall appear in His glory." Psalms 50:3; 102:16. Likewise Isaiah declared, "The Lord God will come: . . . behold, His reward is with Him, and His work is before Him." "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 40:10; 25:9.

The disciple whom Jesus loved wrote with confidence: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:1, 2.

James, the brother of our Lord, gave counsel to the church: "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. Writing on the same theme, Peter testified: "Wherefore gird up the loins of your mind, be sober, and

hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 1:13; 5:4.

In the letters that Paul wrote to churches and individuals, he frequently mentioned "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air:

and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

"The Lord Himself, not Gabriel nor seraphim, Shall marshal all the mighty ransomed throng; The Lord Himself shall come to bring His people, And bear us back to realms of light and song.

"The Lord Himself, who once hath dwelt among us, And walked earth's dusty roads for many a mile; Who taught and toiled, and, sinless, lived beside us An object lesson of the things worth while.

"The Lord Himself, who died in substitution, Impaled upon a dreadful Roman cross— He comes, He comes, to bring us untold riches, The purchase of His poverty and loss.

"The Lord Himself, and no seraphic stranger, Shall raise the reassuring shout of cheer: With eyes alight to show us wondrous welcome, And outstretched, nail-pierced hands to draw us near.

"The Lord Himself, so precious to believers, With voice of Archangel, and trumpet loud, Will surely come, and do us this great honor, To bear us home in His bright chariot cloud."

Christ appears the second time to resurrect the righteous dead, to translate the righteous living, to unite the family of earth with the family of heaven, and to destroy the finally impenitent. Nineteen hundred years ago, He ascended to heaven to prepare a place for His people; soon He will return to consummate the purpose of the ages. "He shall send

His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:31.

Christ's second appearing will be personal, visible, and glorious. False christs may arise, do arise; but no child of God need be deceived; for even Satan himself will be unable to counterfeit or to camouflage the glorious majesty of that event. When our Lord appears, no newspaper, telegram, or radio broadcast will announce His arrival: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24: 27, 30.

Leader of the Heavenly Hosts

As the awe-stricken disciples stood upon the crest of Olivet looking intently upward for the last glimpse of their departing Lord, suddenly two shining angels stood by their side to convey the comforting, cheering promise: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

He went away bodily; He will return "in like manner" — "the Lord Himself shall descend from heaven." He ascended upward in a cloud. Of His return, it is written, "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7. Angels formed His cloudy escort to heaven. When He again appears in His glory, "all the holy angels" are with Him. Matthew 25:31. Once He came as a babe in Bethlehem's manger; now He comes in sovereign majesty. Then He came to bear the burden of sin and to die for sinners; now He comes "without sin," to bring eternal life to all His people.

Yes, this same Jesus who walked and talked with men nineteen hundred years ago, who healed the sick, who opened sightless eyes, who loved little children and comforted the poor, who courageously set His face toward Calvary, and who triumphed over death, leads the heavenly hosts as they sweep nearer and nearer the earth. While crowned as king, He still bears the scars of the nails that pierced His hands and His feet. Behind Him, and surrounding Him, are the armies of heaven, "ten thousand times ten thousand, and thousands of thousands." Revelation 5:11.

But, best of all, dear readers, "this same Jesus," who loved us and died for us, then welcomes us to association and fellowship with Himself and the angels forevermore.

Do you ask the time when the consummation will be realized? The word of God warns us that all attempts at "time setting" are futile and pernicious. Said the Master: "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36. Infinite wisdom withholds the exact time of our Lord's return, and bids every believer watch and be ready.

Christ's second coming is not at death, as some affirm, for He returns as the life-giver, to abolish death and destroy him

who has "the power of death." 1 Corinthians 15:26; Hebrews 2:14. That event is not merely a "secret rapture," or an outpouring of the Holy Spirit, as others teach; for "this same Jesus" returns personally, and in like manner as He ascended. His coming is not in the darkened rooms of the spiritist medium; for He gave the warning: "If they shall say unto you, Behold, . . . He is in the secret chambers; believe it not." Matthew 24:26. Neither will it occur in the desert, for His appearing is a universal, age-terminating event.

Writing of this great, central truth of Scripture, the eminent evangelist, C. H. Spurgeon, declared: "The day of the Lord's appearing is the day around which

our chief hopes must center." "Jesus Himself put in the heart a longing," says Dr. S. D. Gordon, "a yearning for Himself, that can be satisfied only by Himself, and will be fully satisfied only when we see Him."

Of this precious doctrine D. L. Moody wrote: "The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him. Gas stocks and water stocks, and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord."—"The Second Coming of Christ," pages 6, 7.

"The thoughts of the coming of the Lord," declared Richard Baxter, "are most sweet and joyful to me." These words remind me of a kindly old Chinese doctor in Changsha, China, who attended meetings at our chapel; and who, when presenting himself as a candidate for baptism, said, "This gospel message of Jesus' coming is the sweetest thing I've ever heard."

Truly the hearts of believers in war-torn China and in other troubled centers of the world must yearn with intense longing for the deliverance that Christ's second advent will bring. Yes,—

"How sweet are the tidings that greet the pilgrim's ear,
As he wanders in exile from home!
Soon, soon will the Saviour in glory appear,
And soon will the kingdom come."

Friend, are you ready for the coming of Jesus? Is your heart fully surrendered? Are you not tired of this long reign of sin, sorrow, and perplexity? Then let us pray, "Even so, come, Lord Jesus."

The Flight of Time

(Continued from page 3)

What is the matter?

Jesus indicated the trouble when He said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

There is no profit in such gain; and the principle is as true of nations as it is of individuals.

The trouble with so many today is that they have gained materially and lost spiritually. They have sought the wealth that science has made available, but spurned the greater riches of the kingdom of God.

All the treasures in the universe, all the inventions that the mind of man can create, will avail us nothing if we have not first found the Lord and opened our hearts to the sweet influences of His Holy Spirit. For this is the way to the wisdom and self-discipline that will enable us to make the best and fullest use of the riches He bestows.

The Biggest Job in the World

by MARTHA E. WARNER

RUNNING A HOME

LEADERS and educators in this troubled world today sense the fact that if the world is going to carry on we must have homes in which our future citizens will grow up with a sense of responsibility.

Now running a home falls mostly upon the shoulders of the wife and mother. It is not only a large job, but a full-time job. If young girls about to marry could realize this fact, they would enter the new life with a stronger determination to make a success of it.

And now while we are on this subject, it wouldn't be such a bad idea, would it, if we who are homemakers of years' standing should take an inventory of ourselves and honestly seek to know if we have made good at the job.

For a few moments let us stop and consider some of the necessary requirements of a good homemaker. Of course, we cannot hope to touch upon all the requirements demanded of the homemaker, but we can touch upon a few of the high points in the hope that women who are beginning to tire of their home, or think they are too talented to care for a home, or imagine they prefer a career to a home, will come to see that homemaking is the biggest job in all the world and the most important of careers.

A successful homemaker must be a companion to her husband, a specialist in the care of children, a good cook, a seamstress, and a hundred and one other things.

First of all, let us strive for happy homes—homes that in after years our children will remember as the spot on earth most dear to them, a place they will always want to come back to. Let us be loyal and courteous; let us be interested in one another.

Let us not keep a cluttered home, a home

where things are thrown here and there and everything is at sixes and sevens, for that means that the minds of our children will be cluttered; they will not be able to retain the best things of life.

On the other hand, we must not be so meticulous about our housekeeping that we lose sight of homemaking. This reminds me of a woman, who, with her husband and two children, lived in a spacious house, yet was homeless. Believe it or not, the front door of that house was never used except on state occasions of extreme rarity. The husband and children were trained to use the back door, for no dirt must be tracked into that house.

The shades in the living room were always down. The children were not allowed to play in the house. No playmate ever visited them. There were no birthday parties, no celebrations of any kind. Such things would upset the order of that house.

As soon as the children finished high school, they left home. The girl, confiding in a friend, said: "That house is like a tomb. In all the sixteen years I have lived there, I don't remember mother's ever laughing or playing with us. It was always, 'Don't do this,' or 'Don't touch that.' I'm not going to stand it any longer."

And she didn't. She left home, and her mother wondered why. This little story was told to me by a woman who for eighteen years lived next door to this family. Sad, is it not? Yet there are many other women in the world today who do not make their homes happy places for their children.

Let us always strive for happy homes.





JOSEPH *and the* HYKSOS

*The Exodus:
Fact or Fiction? —2*

by EDWIN R.
THIELE

Professor of Religion and Philosophy
Emmanuel Missionary College

AS POINTED OUT in our previous article, Jacob and his family entered Egypt about 1661 B. C. This would fall during the period known in Egyptian history as the second intermediate period, or the era of the Hyksos occupation. The Hyksos were a group of invaders from Asia who conquered and controlled Egypt from approximately 1750 to 1570 B. C. Before the entrance of the Hyksos, Egypt had enjoyed an era of great prosperity under the twelfth dynasty. That period was known as the Middle Kingdom. Very extensive material remains; a great amount of literature, and detailed historical records are available from that era, enabling us today to obtain a very clear picture of the life and history of the Egypt of that ancient age.

Under the thirteenth dynasty Egypt began to decline. Local dynasts sprang up in various parts of the country and engaged in petty and futile wars with one another. This led to disruption, anarchy, and chaos, and paved the way for the Hyksos invaders, who soon made themselves masters of all Egypt. Manetho called these Hyksos the "Shepherd kings." Just who they were, where they originally came from, and what they did during their stay in Egypt is not known. If any records were kept during that time, they have almost completely perished, and only the most meager remains of the material civilization of that age have survived. A number of Hyksos monarchs are known to-

day only by name, occasional scarabs having been found with their names recorded. The order of succession of these kings, the length of their reigns, and the deeds they performed are almost entirely unknown. It is thus exceedingly difficult to attempt any reconstruction of this dark period of Egyptian history. Only when the Egyptians were beginning to rise up against these foreign intruders, and were making efforts to expel them from their midst, does light once more begin to dawn.

A few points, however, are clear. The Hyksos were a strong military people who built great camps surrounded by vast sloping ramparts of earth. They made extensive use of the horse and the chariot in war, and it was they who introduced the horse and the chariot into Egypt, and who taught the Egyptians effective methods of war. Although foreigners in the land of the Nile, they adopted Egyptian manners and customs, and endeavored to rule Egypt as true Egyptian kings. They first established themselves in the delta, building a great

military camp at Avaris, and there they continued to maintain their headquarters throughout their reign. Their rule was soon extended over all Egypt, and order was again restored.

This Hyksos period provides a fitting background for the entry of the Israelites into Egypt. Under these friendly "Shepherd kings" from Asia, who may once have been neighbors of the Hebrew patriarchs in their former abode, Joseph could well have risen to a position of fame and power, being appointed to the coveted position of vizier, who controlled the functions of state. Now, too, Jacob and his family would very likely have received a hearty welcome, and the "best of the land" would have been placed at their disposal. Among the names of Hyksos chieftains inscribed on scarabs occur the words, "Jacob-el" and "Jacob-baal." It is possible that these chieftains were named after the patriarch Jacob, who, no doubt, was held by them in high esteem. Yet it is also possible that the Hyksos had in them a Semitic strain, and that the name Jacob was common to them as it was to their Hebrew cousins.

While we have no detailed picture of life in Egypt during the Hyksos period, we do have very vivid representations of the life there before and after Hyksos times, and with those representations the details of the Biblical narrative are in striking accord. The home of Potiphar, with his wife of questionable virtue; the prominence given to dreams and their interpretation; the offices of the chief butler and baker in the service of Pharaoh; the tokens of royal favor bestowed upon Joseph in the form of vestures of fine linen, a gold chain about his neck, and the royal signet ring upon his finger; the celebrated chariot of state; the custom of embalming the dead; and the striking

(Continued on page 13)



Joseph welcomes his father, Jacob, to Egypt. That patriarch's name appears inscribed on ancient scarabs found in the land of the Nile.

THE Genesis narrative of the creation states that God occupied six days in the making of heaven and earth and all mundane life, and that on the seventh day He rested from His work, put His blessing on that day, and sanctified it—set it apart for a holy use.

When this had been done, time had been divided by the Creator into periods of seven days, and it had become a historic fact that the seventh day following the six days of creation was distinguished from all other days in its character and purpose. It had become God's rest day, a holy day, a day set apart for the spiritual benefit of mankind.



distinction ever existed for any person or thing of this world as is true of the seventh day; namely, the creation of heaven and earth in six days, followed by the Creator's rest upon the seventh.

And the agency acting in the exaltation of the seventh day was not a human agency, but the infinite Creator Himself.

Yet people professing to honor and obey this same Creator feel at full liberty to disregard this day just as if nothing had ever been done to distinguish it from the commonest period of time. Is this not a strange way for Christian people to act? Does it not manifest something inconsistent, something wrong?

TIME'S GREATEST DAY

Since facts of history cannot be changed, it is as true today as it ever was that the seventh day bears this distinction from other days of the week. It is still the day on which the Creator rested from His work, and which was by Him blessed and sanctified.

The very same reason, moreover, exists today for the blessing and the sanctifying of the seventh day that existed at the close of creation. That reason is, as stated in the Sabbath commandment of the Decalogue, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Manifestly, if this was a good reason then for sanctifying the seventh day, it is no less so now. Such a reason could lose none of its force by mere lapse of time.

And if a memorial of creation was needed then, it is equally proper and necessary today.

Why, then, do the vast majority of people professing the Christian religion feel at liberty to profane that day, showing it no regard whatever, but treating it as a common working day?

They do not act thus in other matters. A person who has risen to distinction in the service of his country or of humanity is treated with deference though he may have outlived the period of active service. The historic frigate, "Constitution," is honored by Americans today because of what it was to the nation a century and a quarter ago.

Yet nothing of worldly pre-eminence ever had any such honor and distinction conferred upon it as has been placed upon the seventh day of the week. No such stupendous reason for honor and

The Hallowed Memorial of Creation

by LEON A. SMITH

COMING Next Week

In addition to the regular features:

- Does the Soul Survive the Body? C. T. Everson
 - Was the Calaveras Skull Genuine? B. F. Allen
 - A Glorious Future for You Roy F. Cottrell
 - Time With the Children Martha E. Warner
 - Pharaoh's Daughter Identified E. R. Thiele
 - What's Wrong With Modern Education? Sanford T. Whitman
 - Clouds Greg C. Robinson
-

Even had God instituted another weekly sabbath, the seventh day would still be the day on which God rested at the creation of the world, and which He blessed and sanctified; for these are historic facts, and, as such, are not susceptible to change. There is no record that God ever instituted another day to take the place of the creation Sabbath, the day He sanctified.

And how can any Bible believer think that God, the all-wise and all-powerful Sovereign of the universe, would thus reverse Himself and, in effect, say to mankind, You need not pay any further heed to the day on which I rested after creation and which I blessed and set apart for your benefit, notwithstanding the fact that the reasons for sanctifying that day still continue the same as before?

We would not think well of a human being who would exhibit no more intelligence or consistency in his conduct than that. How, then, can we believe that the God of heaven would stultify Himself in such a manner? Who would venture to charge God with folly?

No; the institution of another weekly sabbath has not been by act of God; the Creator of heaven and earth has had nothing to do with it. His rest day still stands, for the same reason that caused it to be instituted for mankind at the beginning. That was a good reason then; it is an equally good one now.

When a historic fact can be changed and be no longer a fact, and when permission from the Creator to do so can be found in His word, then, reader, and not before, you may feel at liberty to make no distinction between the seventh day and the six working days of the week.

Three Steps to Heaven

(Continued from page 5)

changes. "Jesus Christ the same yesterday, and today, and forever." Hebrews 13:8.

The sixth question is, How can I know that I am a Christian? We find an answer in 1 John 2:3, 4. "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." It is obedience to Christ's requirements that proves that a man is really a Christian.

Salvation is only by grace; but, while we are saved only by grace,—not by keeping the Ten Commandments,—grace always leads to obedience. Paul makes this plain in Romans 6:14, 15. "Sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Paul knew some people would misunderstand that and would conclude that because they were not under law but under grace they would have the right to transgress the Ten Commandments. Some people stop too quickly when they read the Bible. We must always read along with Romans 6:14 the verse following it. Paul says most emphatically that we are not to sin, or transgress the law, because we are not under the law, but under grace. Grace always leads to obedience to God's requirements.

Christ gives us a new heart so we can obey Him. In Ezekiel 11:19, 20 we read, "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God."

The Lord knows that with our sinful hearts in an unregenerated condition we can never obey Him. Therefore He gives us a new heart so we can obey Him. The language of that renewed heart is, "I delight to do Thy will, O my God; yea, Thy law is within my heart." Psalm 40:8.

To be saved it is just as necessary for us to obey the Lord's commandments as it is to have forgiveness and to be born again. When a young man came to Christ, as recorded in Matthew 19:16, 17, the answer of Jesus was: "If thou wilt enter into life [if you want eternal life], keep the commandments." And in particular He specified the Ten Commandments. Some people think that to be a Christian and accept Christ means only to make a profession of religion. Some think it means merely to be baptized; some, that it means just to join a church; and some, that it means merely

to attend church. Now, of course, being a Christian includes all these things, but, above all, it means to obey Jesus Christ. "Why call ye Me, Lord, Lord," He says, "and do not the things which I say?" Luke 6:46.

So the three steps to heaven are these: justification, regeneration, and sanctification, or, in other words, pardon, regeneration, and obedience. Are you ready to take these steps just now?

Joseph and the Hyksos

(Continued from page 11)

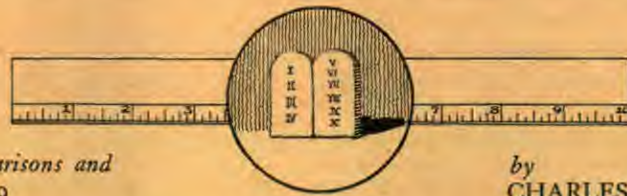
contrast of years of famine and plenty are all details that fit in perfectly with the life of ancient Egypt as portrayed on the monuments and ancient documents that come from the land of the Nile. The names used, moreover, for Joseph, his wife, and others are definitely Egyptian names.

After Joseph and his generation had died and the Israelites had increased so abundantly that the whole land was filled with them, the Biblical record states that a new king arose who "knew not Joseph." Who was this new king? While the Hyksos were ruling Egypt from their capital in the delta, there arose, during the latter part of their rule, a group of southern chieftains in the city of Thebes who disputed the Hyksos rule and began a war of liberation. Under Ahmose I, 1573-1560, the founder of the famous eighteenth dynasty, the Hyksos

were finally expelled from Egypt and were driven back into Asia whence they had come. Ahmose thus stands out as a vigorous and relentless enemy of the Hyksos and all that they stood for, routing them out of Egypt and pursuing them into Asia, and then seizing for himself and his posterity the Egyptian crown. With the Hyksos, who had been so friendly to Israel, now driven out of the land, and with the southern prince, who had gained against the Hyksos such a signal victory, now firmly established upon the throne, we may well see in Ahmose the "new king" who "knew not Joseph."

Many have often wondered why there are no records on the monuments of Egypt concerning Joseph and the Israelites. As already pointed out, the entire Hyksos period is practically a blank in Egyptian history, almost no records of any kind having survived. Many kings may have ruled during that period of whom we know nothing at all. It is, therefore, not at all strange that no records exist of the Hebrews from that dark period of Egyptian history. Records of famines and wars and building activities there are in abundance from more favored periods, but not so from the Hyksos age.

It is a well-known fact to every student of Egyptian history that the Egyptians made their records in order to pass on to posterity a memory of their good and glorious deeds. The monuments that recorded deeds which later rulers did



Bible Comparisons and
Contrasts—19

by
CHARLES G. BELLAH

The TWO COMMANDMENTS

THERE are two commandments in one law, though the two contain ten. Love to God and love to man are the two great commandments of the law. Matthew 22:35-40. The first four commandments of the ten cover man's whole duty to his God. The last six commandments of the ten cover man's whole duty to his fellow men. Love to God is man's first duty. Love toward man is his second duty.

The first is a great commandment. The second is like it. These are two very simple yet mighty comprehensive rules. They constitute two great truths, teeming with love. Love God, love men. Obey one, and do not offend the other. Love to God and love to man constitute our title to heaven.

This is a double yet single love. The two must never be made twain. They must remain whole and unimpaired.

Love to God is to be the first, dominant duty of man. God is first in the Bible. "In

the beginning God." Genesis 1:1. He should be first in every life. But the second commandment is like the first, for it has the same author. If we love God supremely, we shall love our neighbor sincerely. He who is rich in love to God will not be stinted in love to his neighbor.

"Love thy neighbor as thyself." We should do this, because he is *as* ourselves. To love our neighbor *as* ourselves will help us to love God *better* than ourselves. Love the neighbor for God's sake, and love God for the neighbor's sake. And let us talk to God about the neighbor before talking to the neighbor about God.

One cannot love God as he should and not love man as he should. Neither can he love his neighbor as he should without loving God as he should.

What we cannot do by loving God and man we had better not try to accomplish any other way.

not wish to see preserved were defaced or utterly demolished. Foes of an old regime frequently thus wrought their vengeance upon the memory of those who had gone before. Under such conditions it would be little short of a miracle if such a story as the experiences of Israel in Egypt should ever be found recorded upon Egyptian monuments.

Many have also wondered why the Israelites did not leave behind them any material evidences of their stay. Before the Israelites entered Egypt, they were a race of nomads, and while in Egypt they did not greatly alter their previous manner of life. Nomads do not leave behind them enduring material monuments to perpetuate their memory. But again we point to the almost total lack of material remains of any kind whatsoever from the entire Hyksos period. From other ages come temples and statues and tombs, often in abundant profusion, but from Hyksos days even the monuments of enduring stone have strangely vanished.

There is one item recorded in the story of Joseph which should have left upon the life of Egypt a permanent impress capable of proof today, and that is his purchase of all the land for the crown. There are some indications that in earlier ages Egypt had already experienced at least a partial ownership of the land on the part of the king. But as local monarchs increased in power and the central authority weakened, the land reverted to private ownership. With the breakdown of central authority prior to the Hyksos occupation any system of central ownership of the land in the name of the crown would naturally have crumbled, and the people would have regained their lands. When Joseph became vizier under a Hyksos king, he may very well have found the people in control of their lands, as described in the Genesis record; and in purchasing these lands again for the crown he may thus simply have been reverting to an ancient custom.

It is significant that when we come to the eighteenth dynasty, which succeeded the Hyksos on the throne of Egypt, we find the entire land of Egypt in the possession of the crown, with the exception of the land held by the priests, exactly

as we would expect to find it from the description left in the Biblical record. Concerning this period, Moret says, "Take it for all in all, the royal authority only gained by the state of war with the Hyksos. . . . The princely families disappeared; the whole of Egypt formed 'Pharaoh's Fields;' never was the country more effectively in the hands of the king than at the beginning of the New Empire."—"The Nile and Egyptian Civilization," page 291. And, concerning the same period, Breasted declares: "Lands, now chiefly owned by the crown, were worked by the king's serfs. . . . For purposes of taxation all lands and other property of the crown, except that held by the temples, were recorded in the tax registers of the White House, as the treasury was still called."—"A History of Egypt," page 237.

Shrouded in mist and mystery as is this period when Israel was in Egypt, enough facts have been allowed to remain to help us to understand how the stage was set for Israel's entry into, and ultimate departure from, the favored land of the pharaohs.

(To be continued next week)

The Battle of the Bones

(Continued from page 7)

extremely well shaped, and not in the least apelike. Though that of a woman, and rather small, it has exceptionally large brain capacity for its size. Judging from the statements of Dr. Keith, if it had been apelike, it would have been hailed with delight! ("New Discoveries Relating to the Antiquity of Man," Sir Arthur Keith, pages 311-313.)

At Ehringsdorf, Germany, was found in a limestone quarry several parts of skulls, with many implements, and the usual prehistoric animals with which most of the men that we feel were pre-Flood men are found. Dr. Keith says of the last skull found: "A massive piece of rock had been blasted from a deep stratum, one in which a thin layer of ashes, charcoal, broken and burnt bones, as well as implements, marked the site of an ancient hearth. A workman, on trimming the block, laid bare the vault of a human skull; in the fragment of the

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EDITOR . . . ARTHUR S. MAXWELL

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rock which he had detached was another part of the skull."—*Id.*, pages 317, 318.

This was fifty-four feet beneath many thick layers of solid limestone, as first reported, with layers of clay, limy sand, gravel, bones, plant remains, and silt between them. Later a skull found in a near-by quarry was fifteen feet deeper from the surface, but in the same rock layer. This was of a man, about twenty-five years of age, but of normal size and well shaped.

What could be done about this?

The authorities simply changed the first report of the rock from common limestone to a stone called "travertine." This, they said, was, after all, not a real water-laid stratum, but was formed from lime that had been seeped out from the regular limestone of the country by water and had solidified over these bones. Therefore, they said, it is a *superficial deposit*, and could have been formed even in "recent" times, geologically speaking.

It looks questionable, doesn't it?

In 1891-92 Dr. Eugene Dubois, on duty with the Dutch army in Java, found the cap of a human skull in a layer of dirt through which a river had cut. Near it he found a molar tooth. A year later he found a thigh bone and another tooth about fifty feet away. He let no one at the time see the original bones, but made plaster casts of them for other people to see. This skullcap cast was very thick, and indicated a small flat head, just what the "animal-origin" sponsors were looking for.

For thirty years these casts were hotly and widely and exhaustively measured and discussed. A whole ape man was built up from them, and he was called "Pithecanthropus erectus." Many ape men have been built, and are shown in all the textbooks now, with less than this to start with.

But the doctor kept the real bones locked up in his closet. He also intimated he had found other human bones in Java, which were full size and entirely human. But he would not show those to anyone. He was criticized bitterly for this. Fi-

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nally, after thirty years, he relented, and showed his apelike bones to Dr. Hrdlicka. (*Science*, Aug. 17, 1922, Supplement, page 8.)

Dr. Hrdlicka said they were all more human than the casts showed, and, especially, the skullcap was *thinner and larger*. It had a stony crust inside it that had never been removed, which had made the plaster cast of it much thicker! The truth was out at last!

Think of all the world being treated for thirty years to this ape-man "error," which at last turned out to be such a fake!

Two years later, Dr. Dubois came out with the other bones he had kept hidden. They were a lower jaw that had several teeth in it, which he had found thirty-two miles away from the other bones. Now he was allowed, with the full approval of the "authorities," to use that jaw with the skullcap and the two stray teeth to construct *another* man!

In Dubois's first report he estimated the brain space to be 550 cubic centimeters. But now, after scraping out the stony crust, Dr. Weimert of Germany, who has measured the *real bones*, says the brain space is 1,000 cubic centimeters! He also says the bones are not apelike at all, but entirely human, only small. ("Discoveries Relating to the Antiquity of Man," Sir Arthur Keith, pages 295-302; "The Case Against Evolution," George Barry O'Toole, pages 313-318.)

After thirty years of general acceptance of *Pithecanthropus erectus*, during which his first picture had crept into every textbook, every encyclopedia, thousands of magazines, screen slides, newspapers, and heavy books that now fill the libraries, as the true word of modern science,—all must be dumped into the wastebasket as crude "error," bordering on fraud.

But after seeing such manifest evasion, such self-confessed bias, and so many examples of the violation of every principle of proper scientific attitude, how can we have any respect left for the deductions of these scientists? How can we trust them not to influence our conscience away from the word of God? How can we trust to them the education of our children?

However, as long as man has it in him to grasp at mere excuses to try to hide from the all-seeing eye of the Creator and from His commandments, the system will prosper.

Therefore the *battle of the bones rages on!*

In our next article we shall review the evidence and arguments of those who have led out in the opposition to the Calaveras Skull. We shall cite all the main attacks that have been made against it, and endeavor to reply to them. Our subject will be: "*Was the Calaveras Skull Genuine?*"



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TWO-MINUTE
MESSAGE



FACING the WIND

by

INEZ BRASIER

DAY was slow in dawning, for the storm that had been about us all the night still lashed the sodden countryside. I glanced down the road, filled with rivulets racing to the creek at the foot of the hill. There, on the stretches between the hurrying water, was a horned lark. Always, as it went up and down to find a bit of breakfast, it faced the wind. The sudden gusts buffeted it, sometimes lifting it across the muddy water; yet still it faced the wind. Down the steep incline or along the level stretch did not matter. Its head was toward the storm. Then, its hunger satisfied, it rose with the wind and was gone.

The lesson has been with me all the day. Have I always faced the problems of life bravely, confident that in the Master's plan there is a key to each one? Or, have I turned, defeated, from life's buffeting?

"So long as we are in the world, we shall meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If Christ dwells in us, we shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self, and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Not even God can make our characters noble or our lives useful unless we become coworkers with Him. Those who decline the struggle lose the strength and joy of victory."

"All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good. All experiences and circumstances are God's workmen whereby good is brought to us."

Let me repeat. "Those who decline the struggle lose the strength and joy of victory." To meet the problems bravely, to face life's storms unafraid—this is our "allotted task." Like my horned lark, with wings grown strong against the winds of heaven, we may meet whatever comes, knowing an all-wise love has given it for our growth and strength. Then joy comes, born of courage and trust. "When, notwithstanding disagreeable circumstances, we rest confidently in His love, and shut ourselves in with Him, the sense of His presence will inspire a deep, tranquil joy."

"Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Psalm 16:11.

In its far northern summer home the horned lark soars above the earth, above the stunted brush and tundras. From the depth of the blue sky its song of exquisite melody drifts down.

We, too, shall sing. We shall sing of our Father's goodness and saving love. It is a theme of which we shall never tire, for not once are we left alone "to struggle against great odds and be overcome." Why should we not rejoice and praise that wondrous love?

"I will sing of my Redeemer,
His triumphant power I'll tell;
How the victory He giveth
Over sin, and death, and hell."