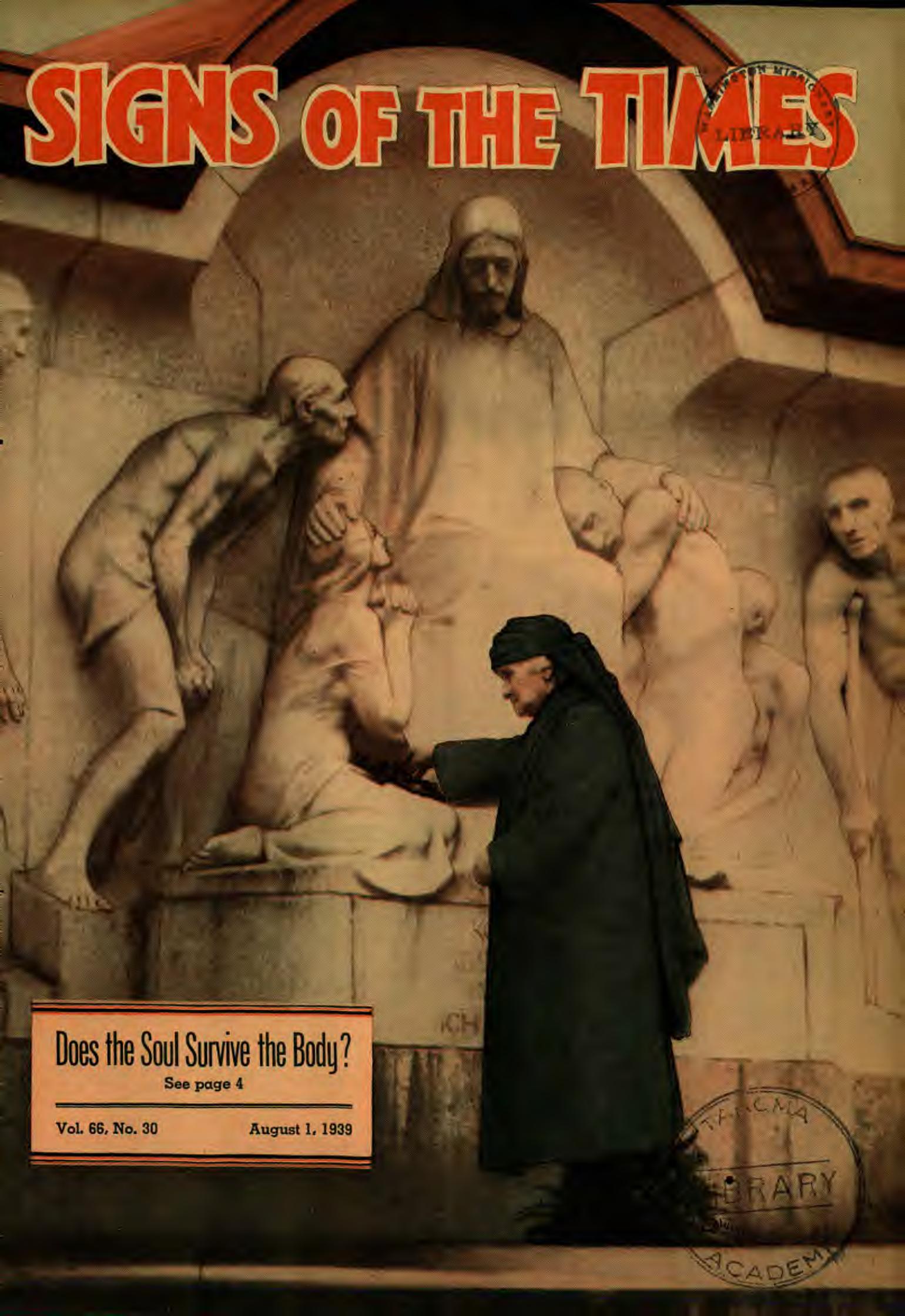


SIGNS OF THE TIMES



Does the Soul Survive the Body?

See page 4

Vol. 66, No. 30

August 1, 1939



At Randolph Field, Texas, training center for the U. S. air force, young men are taught the principles of flight with the aid of model planes before taking to the air.

The Flight of **TIME**

A Survey of
World Events
by the EDITOR



MORE THAN A THOUSAND TONGUES

IN THE annual report of the American Bible Society for 1938 the good news is recorded that the Scriptures are now being issued in 1,021 languages, an increase of twelve during the year.

It is conservatively estimated, says the report, "that nine tenths of the people of the world can now hear some substantial part of the Scriptures read in their native tongue."

Little more than a year ago we were rejoicing that the thousand mark had been reached in the number of languages; but now even this is exceeded, and the work goes on.



INTERNATIONAL

The same astonishing evidence of vitality is revealed in the matter of circulation. For the fourteenth successive year, in its 123d year of service, the Society announces an annual circulation of approximately seven million volumes. The exact number for last year was 6,970,757, issued in 182 languages and in over forty countries. And this in addition to all the millions circulated by Bible societies in other lands!

In China, last year, despite all the upheavals attendant on the Japanese invasion, more Bibles were distributed than ever before. Twenty thousand copies a month were published during the last five months of the year.

The secretary of the China agency, Dr.

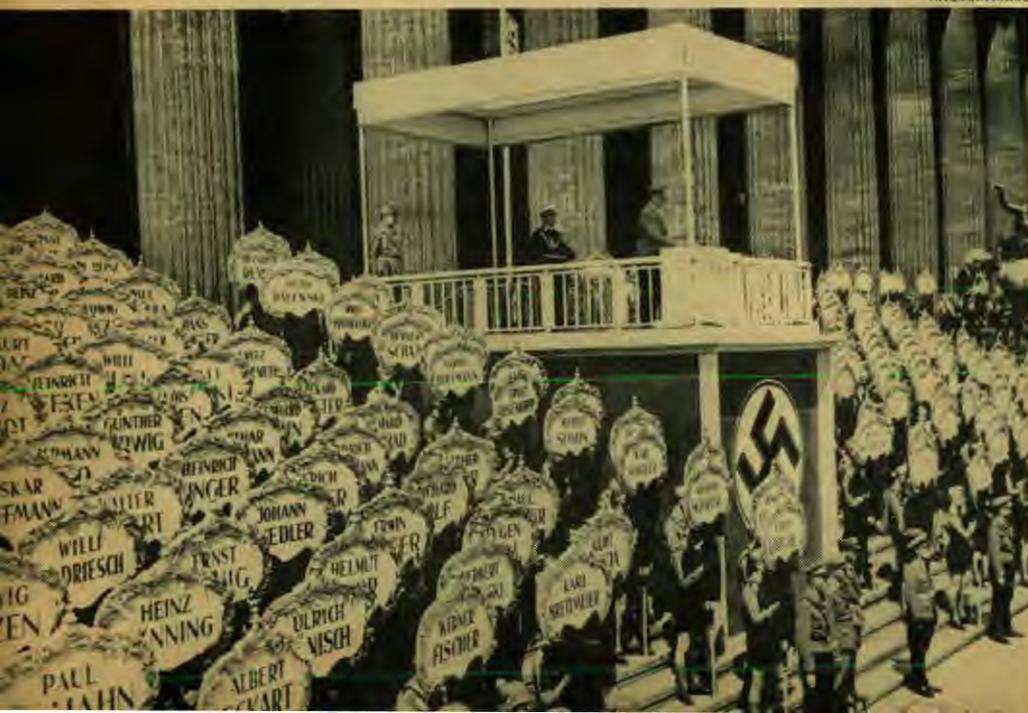
Carleton Lacy, reported at the annual meeting that a truckload of Bibles moving west from Hong Kong plunged into the river. Later the books were rescued and artificially dried in a Hankow egg-packing house. Many were rebound, and so eager were the people of Central China to possess the Bible that every book was sold. Missionaries scoured their shelves for extra copies. Shopworn, wrongly bound, worm-eaten books were all put into circulation.

In Japan, where the Christian churches celebrated the fiftieth anniversary of the first complete Japanese Bible, the circulation of the Book increased 10 per cent over the previous year.

In the United States the circulation again showed an increase, with more than 40,000 copies being supplied to CCC camps.

Thus in all the earth this wonderful, living Book speeds on its way, its triumphal progress accelerated rather than impeded by strife and turmoil. Indeed, the more troubled world conditions become the more men cry out for the solace and hope it contains.

No other book has ever enjoyed such a welcome from waiting multitudes in every tribe and tongue. The best that any man has written has never even distantly approached the record of the Bible. But then, the Bible is different. It is not a man's book, but God's.



INTERNATIONAL

Hitler welcomes the German soldiers who fought with General Franco in Spain. The wreath-bordered names indicate those who died in the war.



NO KING BUT CAESAR

SUCH was the declaration of the chief priests as Pilate presented Jesus before the people with the question, "Shall I crucify your king?"

"No king but Caesar!"

The terrible words have echoed down the centuries as multitudes have made their fateful choice between God and man.

Today the cry is rising in a new crescendo of blasphemy. It has become the fundamental doctrine of more than one Great Power. Caesar is being deified again, and woe to those who refuse to bow down in homage to the images of himself he sets up.

Yet there is another King whose claims upon human loyalty cannot be ignored with impunity.

No child of God indeed dare exalt Caesar above Christ. Remembering His incarnation, His passion, His death, he must ever say:

"Love so amazing, so divine,
Demands my soul, my life, my all."

Herein arose the greatest test that came to Christian believers in the first century. Would they burn incense to Caesar? Would they render him honor due alone to God? Their refusal to do so was the basic cause of much of their persecution.

History is repeating itself in these last

OUR COVER PICTURE

There is a touch of sadness about our cover this week,—symbolic of all the sorrow in the world today,—and yet withal a marvelously comforting thought in the tender welcoming attitude of the consoling Christ. Truly, "He knoweth our frame; He remembereth that we are dust," and in fullness of knowledge, wisdom, and love is abundantly able to comfort all who mourn.

KEYSTONE

days. Caesar is again demanding all his ancient authority. Moreover, there is developing about us "an image to the beast"—a replica of that domineering, totalitarian religio-political power that demanded the absolute subservience of every living soul throughout the long black night of the Dark Ages.

Centuries ago prophecy indicated that this recrudescence of tyranny would appear just before the close of time, and lo, now, we behold its outlines taking shape. Revelation 13:11-17.

How solemn indeed is this hour! How we need divine strength that we may be

Though there was some uncertainty as to the extent of the help being given to General Franco during the civil war in Spain, no attempt is made to cover it now. Here is a busy scene at Cadiz where thousands of Italian troops are seen embarking for home. They left their planes, tanks, and heavy artillery behind.



able to stand firmly for righteousness, truth, and our heavenly allegiance against all odds!

While respecting Caesar in all his proper authority, as exhorted in Scripture, let us resolve that in every conflict between his authority and that of Christ we will say with Peter and the other apostles, "We ought to obey God rather than men." Acts 5:29.



RETURNING NIGHT

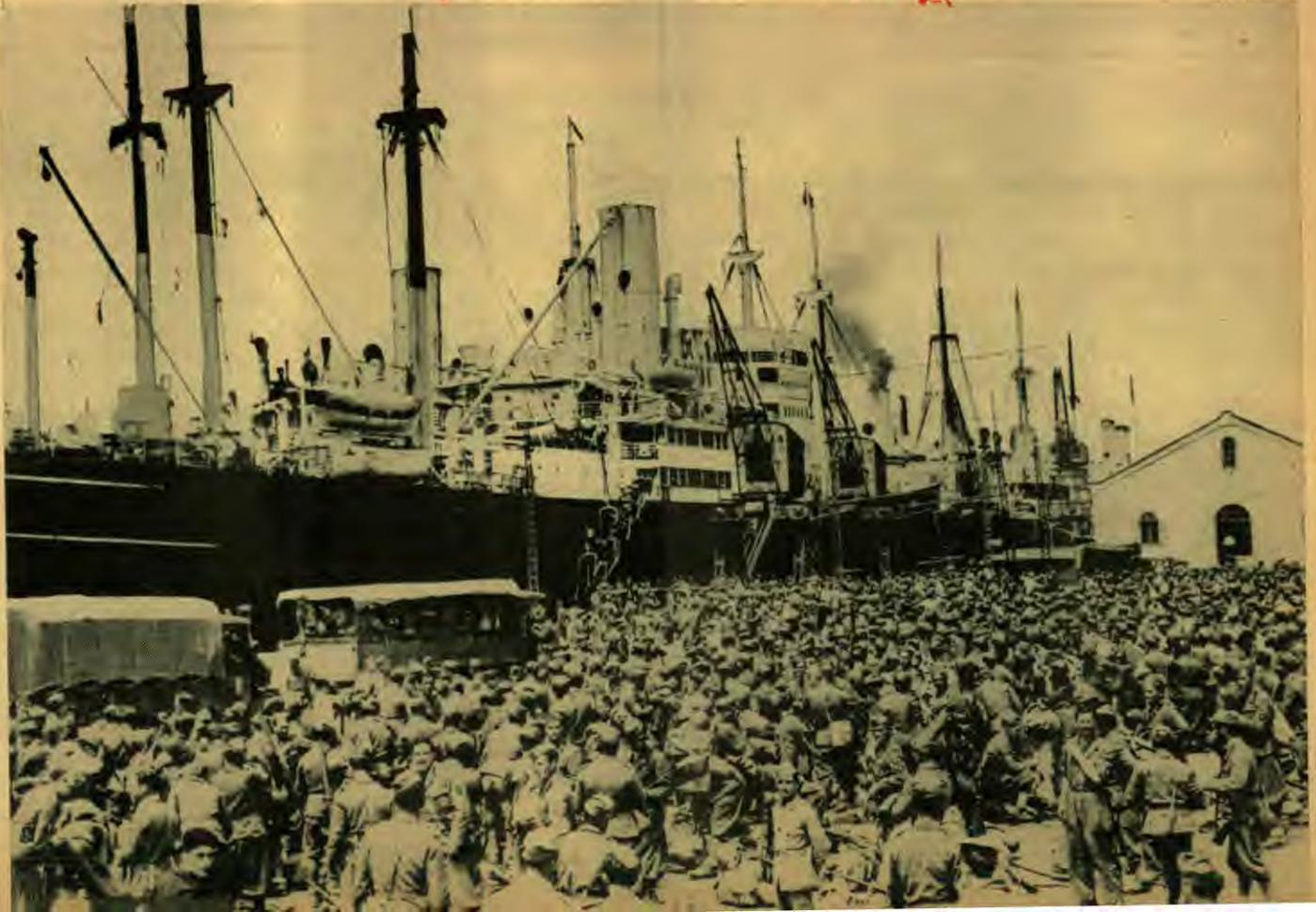
ONE hundred fifty years ago, on the 14th of July, 1789, a famous Paris prison known as the Bastille was stormed by an outraged populace. The event marked the beginning of the French Revolution and the dawn of a new day in human history.

Not one stone remains upon another of that ancient symbol of tyranny. Only a monument rising above a sea of traffic marks the spot where it stood. Visitors ask for the *Place de la Bastille*. The Bastille itself has gone forever.

Why was it stormed? Partly to release the prisoners, no doubt, but also because the ugly old prison had become "the embodiment of an arbitrary power to which a free people was determined no longer to

(Continued on page 14)

INTERNATIONAL





INTERNATIONAL
King George VI places a wreath on the tomb of the Unknown Soldier in the National Cemetery at Arlington, Virginia.

A Study of the State of the Dead (in Two Parts)



Does the SOUL Survive the BODY?

by
CHARLES T.
EVERSON

WHEN I was abroad a few years ago, I met three Catholic priests in a friendly discussion about the immortality of the soul. I asked them why they believed that the soul is immortal. They replied that they believed in the natural immortality of the soul because it is taught in the Bible.

But when I asked them for a text proving that the soul is immortal, they were unable to produce one. They said they knew it was there but could not find it just at the moment. They maintained, however, that they could prove the immortality of the soul by logical reasoning. It was clear, they said, that a man must possess an immortal soul, for when he goes to sleep or is unconscious, there is something that keeps his life intact. During these unconscious hours there is something that keeps his heart beating and his vital organs in action, and takes care of his life in general. "This," they said, "is his immortal soul."

There happened to be a cat in the room where we were holding this informal discussion, and I said to these priests: "This cat lying near the stove also goes to sleep and is unconscious just as men go to sleep and are unconscious; and while it is asleep, there is something that keeps its vital organs functioning also. Now, do you believe that this something that keeps the cat's vital organs functioning while it is asleep is the proof

that the cat has an immortal soul?" Of course they would not admit that the cat had an immortal soul, so the argument proved nothing.

"Well, then," they said, "we know that man has an immortal soul within him because Plato and Socrates and Aristotle have put forth arguments that prove it conclusively."

I said to them, "But those men were pagans. They were not Christians."

And they answered, "It makes no difference if they were pagans; as long as they proved the point, we are satisfied."

I had known for years that the doctrine concerning the natural immortality of the soul had come from those pagan philosophers, but I did not know that priests were willing to admit it. It is well known that those Greeks were men mighty in logic, but they also had very speculative minds and highly developed imaginations. They believed, for instance, that Mount Olympus, located on the border of Macedonia, was peopled with gods, goddesses, and demigods. It is not difficult to believe, therefore, that their imaginative minds might easily

reach out into the realm of the immortality of the soul and spin up some far-fetched theories concerning the existence of the soul. At any rate, a few centuries later the Greek philosophers moved their headquarters into Alexandria, Egypt, and there came in contact with Christianity. Some of them embraced the Christian faith but still retained many of their pagan beliefs. Among these pagan beliefs to which they still adhered was the immortality of the soul. Through their sermons and writings this doctrine was grafted onto Christianity about the second century after Christ.

Since science and logic do not seem to aid us in solving the question of the soul, there appears to be nothing left for us but a direct appeal to the Bible as a sure source of information on this subject.

The first thing that confronts us in studying the Holy Scriptures is that the words "soul" and "spirit" are used about seventeen hundred times in the Book, and yet we never find a single instance in which the soul is called immortal. The combination "immortal soul" or "everlasting spirit" is not to be found within the covers of the Bible. Many reading these lines will immediately doubt the truth of these statements, for they are quite sure that in the book of Genesis, the second chapter and the seventh verse, there is something about God's breathing into man's nostrils a living soul. This

text, which describes the creation of man, is a very fundamental one on the question of the soul. It reads: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

It does not say in the text that God breathed into man a living soul. It simply states that God breathed into man "the breath of life." In other words, He breathed into man the life principle, and man became a living soul. We notice that it does not say that man *received* a living soul, but that man *became* a living soul. The word "soul" here is used just as we often use it today. Someone might ask me how many persons were out to a certain meeting. I would reply, "Oh, there were not many. Only about twenty souls."

Life a Gift From God

We all understand that the word "soul" here simply means person, and so in the text. Man became a living soul, or a living being or person.

There is a tendency on the part of some today to discredit the account of the creation of man in Genesis and to refuse to believe that man was made from the dust of the ground, but the evidence of it is to be found on every hand today. Doctors tell us that the component parts of the human body are to be found in the surface of the ground. In other words, the sixteen elements that go to make up the composition of the human body are identical with the sixteen elements found in the earth itself, and man cannot exist except by continually renewing these sixteen elements in his body. Plant life takes up out of the soil these sixteen elements, and man, in turn, by eating the plant life, takes into his system these same elements. Then when man passes out of this life he returns directly to the dust whence he was taken.

The account in Genesis of the creation of man is really a very beautiful conception of how man was brought forth into this world. God Himself formed man with His own hands of love in a very personal way. Then with His own breath He breathed into man's nostrils the breath of life, and man became a living soul. It was fitting that the masterpiece of all God's creation should be made thus by the Creator Himself. In fact, the scripture tells us that God made man in His own image.

But when God created man He did not make him immortal, for in Genesis 2:17 we read: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." If God had made man immortal it would have been useless to threaten him with death in case of disobedience, for once a person is immortal he is not subject to death.

Men do not, as a general rule, take kindly to the idea that they are not immortal, but the Bible is very clear on the subject. In 1 Timothy 6:15, 16 we read: "Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."

Thus God alone has immortality. No one has as yet received the priceless gift of immortality. This is made clear by reference to Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Death comes as a sure consequence of sin. Even Lucifer, subsequently called Satan, when he sinned in heaven, was cast out into this earth and is now awaiting the day of his destruction. Hebrews 2:14.

If the mightiest of the angelic host is subject to death, it is clear that the statement of the apostle Paul that God only has immortality is absolutely true.

But while the Bible does not hold that man by nature has immortality, it does urge him to seek it through the proper channels, as we read in Romans 2:7: "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."

In other words, to the one who by patient continuance in well-doing seeks for immortality God will grant eternal life. But why should we seek for immor-

tality if we already possess it? Immortality is such a priceless gift that God has not scattered it around promiscuously. Some ancient religions even believed that immortality could be found among the beasts. They thought that some of the animals had immortal souls. But no one understands the value of immortality as does God Himself. For a man to be granted the great boon of living as long as God Himself lives is certainly a marvelous gift, and God will bestow this priceless gift of immortality only upon those who have proved themselves fit to use it properly—those who will love Him with all their hearts throughout the ages to come.

Man in the beginning might have gained immortality through obedience to his Creator; but, when he sinned, he lost the opportunity of obtaining eternal life by this means. Now there is only one way in which it is possible for a man to obtain immortality and live as long as God lives, and that is through the Lord Jesus Christ. That which was lost through sin has been brought back to man through Him. As we read in 2 Timothy 1:10: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

The Gospel Offers Life

It is through the gospel that life and immortality have been brought to light. It is clear, therefore, that in order for a man to obtain immortality, he must receive it through the gospel. Life and immortality are found only in the gospel story. Immortality comes to us through the Lord Jesus Christ and through Him alone. In 1 John 5:11, 12 we read: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

It is evident, therefore, that only by receiving Christ, the eternal Son, into the life can man hope for immortality. It is Jesus' entrance into the life of a man that brings eternal life. Without Him there is no life whatsoever to be had in the ages to come. As we read in John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

If you believe on the Lord Jesus Christ, eternal life will be yours, but no man who refuses to believe in Him will ever see life. What a tremendous importance the Lord Jesus Christ assumes in the life of every man! Believing in Him, immortality is absolutely assured; but without Him immortality will never be bestowed upon anyone.

(Concluded next week)



Peace, Be Still

BERTHA UNRUH COOLEY

We may not see His face today,
Nor can His wondrous voice be heard;
And yet His Spirit dwells away
With those who trust His lasting word.

And when life's billows o'er us sweep,—
The troubled soul can find no rest,—
He who controlled the mighty deep
Can hush the tumult of the breast.

However fierce the storm may be,
However dark the clouds that roll,
He who could still the raging sea
Can still the tempest of the soul.

So when the mighty waves beat high,
And fear and doubt the heart would fill,
We still can feel His presence nigh
And hear His whisper, "Peace, be still."

Was the Calaveras Skull

GENUINE?

*Man Before
the
Mountains—4*

by
BENJAMIN
FRANKLIN
ALLEN

*Such finds as the
Calaveras Skull
have been said by
some scientists
to be impossible.*

GEOLOGISTS admit that the gold-bearing gravels in the old channels up under the lava caps in the California Mother Lode country were laid down before the Sierras arose. But some of them refuse to accept the finding of man's bones and implements in those gravels because, at that geologic "date," as Dr. J. C. Merriam expressed it, by their theory, "this continent did not contain any apelike or monkeylike creatures out of which man could have been formed by any known process of evolution." Such finds were not orthodox, and therefore were impossible. He actually said: "Scientists claimed that such occurrences were impossible."—*"Sunset" magazine, vol. 24, pp. 153-158, 1910.*

In this same article Dr. Merriam admits that these gravel beds were laid down before the Sierras arose, as follows: "The time of accumulation of these beds antedates the principal elevation of the Sierra Range, and represents a period in which the animal and plant life of the earth differed entirely from that of the present day."

The main question is:
Did man antedate the Sierras?

Therefore the validity of these finds is a very important matter, and there was and still is a great controversy over them, especially over the Calaveras Skull. But our view is that this skull, though valid,

matters little; that it is only a drop in the bucket, considering the great mass of finds as a whole. We are confident that, as our readers come to view the many other finds, they will feel the same way. But, inasmuch as the opposition is inclined to stake all on rejecting this one skull, we feel duty bound to cite the opposing views as well as those favorable.

Objections of Dr. W. H. Holmes

Dr. Holmes, at the time he expressed his views, was a high official in the United States National Museum. He said: "There are those high in the councils of anthropology [history from fossils] and geologic science who profess to see no reasons for rejecting these bold and extraordinary propositions." We are quoting from his article on "Auriferous Gravel Man in California" in the *American Anthropologist*, 1899, pages 614-645. His views may be taken as typical of the opposition at the turn of the century. He admitted that "the finds have been reported in bewildering numbers, the objects coming from many sources, often apparently wholly independent of one another."

He suggested that the Digger Indian laborers, whose implements somewhat resembled those found in the mines under the lava caps, lost or misplaced them, and in this way he would account for

the finds. We can see this possibility, especially for the open workings, on which the Indians were living. But Dr. Whitney and those with him, and the many mining superintendents who reported the finds, knew all of these things. They were there at the time, and Dr. Holmes was not, having visited there only a few days some forty years later. Besides, Whitney did not base his conclusions on the open workings, but on the finds in the old high channels under the lava caps. All the finds, however, were much the same.

Finds in the Deep Mines

Of these deeper finds Dr. Holmes was not so sure, because they could not drop in. He said: "We are left to determine how they could have been introduced, or how deception was so successfully and generally practiced."

He and a few other scientists seem a bit in extremity in thus casting aspersions upon so many thousands of people over a period of half a century, especially as no one has pointed out any motive they could have had.

Then he presumes that the Indians carried their spearheads and food utensils into the mines, and misplaced or left them there. But again we wonder why this was not noticed at the time, and why his idea had to wait so long to be brought out after forty or more years by one who was not there at the time. We feel that those keen and observant miners, and



especially the geologists, could not have been fooled so easily.

"Naturally little value was attached to such specimens, as the real significance of their occurrence in the gravel was at most but dimly understood," he said. Then why so much wholesale deception, which *must* have been practiced if his theory of the nature of the finds be true? He suggests practical joking, too, but does half a century of perpetrating the same joke by the same people seem reasonable?

Dr. Holmes gives the affidavit of Mr. Neale, superintendent of the Montezuma Mine, who stated that certain spearheads and utensils had been found about 1,500 feet from the entrance. Mr. Neale showed them to some Digger Indians, who were afraid of them, refused to touch them, or even to speak of them, "because they were of the dead." Yet Dr. Holmes had just been postulating that these Indians had carried these things into that mine. Judge for yourself. He also objects to their having been deposited there with the gravel because of their unbroken condition. But many of them found elsewhere were broken. However, in our view, every geologist has observed more amazing things than that in the remains of flowing waters. Because of these suppositions, and because some spearheads of similar materials are found in some of the Digger burials, Dr. Holmes bridges the gap and declares, "That they did not come from the bed of a Tertiary torrent seems sufficiently clear." But that statement is hardly acceptable.

He Admits One "Undeniable Find"

Dr. Holmes refers to Dr. George F. Becker's great paper supporting the validity of the finds. Dr. Becker was no less an authority than Dr. Holmes, and his work in the Mother Lode country covered a period about halfway between Dr. Whitney's work and Dr. Holmes's writing.

We quote from Dr. Holmes: "The King find.—The only bit of testimony that may not be challenged with impunity is the finding of a fragmentary pestle in the face of Table Mountain two or three miles north of the Montezuma Mine by Mr. Clarence King (geologist), and reported in detail and with illustration in Dr. Becker's paper (page 193) already referred to." We urge the reader to consult Dr. Becker's whole paper in the Bulletin of the Geological Society of America, volume 2, pages 189-200. It contains clear light.

Geologist King found this pestle sticking out of the exposed and eroded wall of gold-bearing gravel, under a lava cap, as might have been expected. It is possible that such finds can still be made in that way today, weathering out of the exposed gravels.

But Dr. Holmes bitterly complained because Mr. King did not immediately publish this find, and charged that his delay indicated his own lack of confidence in it. But again we point to the apparent extremity to which the opponents are put. Many highly scientific geologists are little concerned about philosophical data.

Dr. Holmes on the Calaveras Skull

Dr. Holmes quotes Dr. Jeffries Wyman's report on the skull measurements, that "the skull presents no signs of having belonged to an inferior race. In its breadth it agrees with other crania from California, *except those of the Diggers* [emphasis ours] but *surpasses them* on the other particulars in which comparisons have been made. This is especially obvious in the greater prominence of the forehead and in the capacity of its chamber. Insofar as it differs in dimensions from the other crania from California, it approaches the Eskimos."

Yet Dr. Holmes's main opposition is that it is a Digger skull. He quotes at length an unpublished manuscript by Dr. A. S. Hudson of Stockton. Dr. Hudson says he heard some rumors about joking in connection with the discovery of the skull, and had some information about it from a doctor in Sonora. He reproved Dr. Whitney, who knew all about the jokes. But later Dr. Hudson visited Mr. Mattison, who found the skull in his shaft, and Mrs. Mattison, also Mr. Scribner, who knew the whole inside story.

He took statements from all of them. Later Mr. Scribner visited him at Stockton, giving further details. He became convinced of the genuineness of the find, and wrote a full account.

Dr. Whitney said that while he had the skull in his possession, water in the shaft prevented detailed examination. But Mr. Scribner described such an examination later as being made by Whitney, Mattison, and himself. The gravel at the exact spot was identical to that cemented on the skull. Scribner said: "This fact precludes the possibility of designing persons securing the object from Salt Spring Valley and dropping it down the shaft."

In 1911 Dr. J. C. Merriam published a broadside against the Calaveras Skull. He declared that a few rock fragments found inside the skull were not as much water-worn as some he picked up in the vicinity of the shaft, into which he did not descend. But we can see no point to that. (*Sunset* magazine, vol. 24, pp. 153-158, 1910.)

When Mr. Mattison found the skull, he said he did not recognize it as a skull, but thought it was a tree-root mass. It was among some wood fragments partly petrified. Later he cleaned it off a little. The first picture Dr. Whitney published of it was shown to Mr. and Mrs. Mattison, who at once said it was the same skull. But Dr. Merriam says when it was shown to those who jokingly claimed that they had "planted" a skull in Mattison's shaft, they said it was not at all the one they had planted.

According to Dr. Merriam, the "hoax" skull was rumored as taken from shallow burial in wet black land in Salt Spring Valley, and was black, while the Calaveras Skull was crusted with light-colored lime and gravel. He said the hoax skulls were "buried in a matrix quite unlike that which covered Whitney's specimen."

On the strength of this, Dr. Merriam proposes the new theory that it was taken by the jokers from among the lime-crusted specimens from the local caves. But this seems too late now, because the rumors all point to the Salt Spring Valley skulls. As chance would have it, one of them was said to have been broken somewhat like the Calaveras. Dr. Merriam himself showed none too much confidence in the rumors, but he stirred them up anyway.

He said: "The writer's attention was first attracted to the question of auriferous gravel man by coming in contact with several persons of high standing who knew definitely of stone implements being obtained from deep gravel mines since the completion of Whitney's studies." But Dr. Merriam's opposition seems based on his strongly expressed idea that

Creation

MRS. A. N. LOPER

God spake. It was. His word obeyed,
The earth and all things else were made—
All things we know, all things we see,
The grass and every herb and tree,
The birds, the insects borne on wings,
The beasts and all the creeping things,
The fish that roam the waters blue,
The flowers of every shape and hue.

God made the rain, the snowy flake,
The heaving sea, the placid lake,
The rushing torrent and the rill,
The waters which the ocean fill,
The massive mountains and the plain,
The desert sands, the leafy main,
The luscious fruits of every clime,
And every music note sublime.

God made the moon, the sun so bright,
The countless stars which shine at night,
The fleecy clouds, the air, the sky,
The treasures hid from human eye,
He made the gold, the precious stones,
The silver, yea, all things He owns.
He made man too, O love divine!
I, too, am His, and He is mine.

(Continued on page 10)

A POPULAR writer paints a rosy word picture of the world he visions a hundred years from now. He looks for universal brotherhood and good will among the nations of earth, with little or no attention to armies, navies, and air forces. He sees the economic and labor problems largely solved, with unemployment well-nigh banished, and a stabilized era of prosperity throughout all lands. The crook and the criminal, the drunkard and the dope addict, he believes, are almost sure to disappear in the greater light of future education; while, in the march of medical science, he forecasts new conquests of disease, increased health and happiness, with so many people growing old gracefully that centenarians will no longer be a curiosity.

But, viewing our world of today, it does not appear to be moving toward Utopia. Seemingly out of control, it drifts from bad to worse; yet there is no occasion for pessimism. The sure word of Scripture reveals that when from every human outlook conditions appear hopeless, and the limits of divine forbearance are reached, Christ's glorious second coming will suddenly terminate the reign of ruthlessness, crime, and disease, and inaugurate an era of peace and righteousness.

The Bible declares that in the beginning the world was created by omnipotent power, not evolved throughout countless ages. And according to the same unimpeachable authority, God's true Utopia will be established, not through long centuries or millenniums of evolution, but through a new creation. "Behold," declares He who sits upon the throne of the universe, "I make all things new." Revelation 21:5.

A New Creation Indeed

The apostle Peter writes of that day of overwhelming surprise and dissolution when "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Then follows the picture of complete transformation for this planet: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

The Bible begins with a new world, and closes with a new world. Because of sin, the first world became "Paradise lost;" because of Christ's sacrifice, the future world will be "Paradise restored." And the Scripture narrative takes man from the closed entrance of the Eden estate, and leaves him before the open gate of the New Jerusalem, where, victorious over sin and death, he enters in triumph to live evermore.

This is the blessed hope that in all ages has developed fearless ambassadors for Christ.

A Glorious FU

"Men shall come from earthly wanderings to celestial homes;
From dens and prisons here to joys and mansions there;
Out from iron doors and in through pearly gates.
And feet that woke the dull echoes of the gloomy dungeon floors
Shall stand within thy gates, O Jerusalem.
Hands that clanked their chains with slow and tedious move
Shall strike the instruments of heavenly melody, and wake
The harp notes of enduring joy.
Brows once crowned with thorns and grimed with smoke and burning,
Shall grow smooth and fair and royal, beneath the crowns that never fade.
Sackcloth shall be exchanged for fine linen, clean and white;
And gazing on the least of all the gathered throng, we may say,
'Solomon in all his glory was not arrayed like one of these.'"

Heaven is a real place, and in that homeland of our heart's desire the fondest dreams will come true. Vineyards and orchards will be planted and cultivated, houses will be built, beautiful parks and woodlands will adorn the country, vast enterprises will be carried forward, and the loftiest ambitions attained. Isaiah 65:17, 21, 22.

The contrasts between the present world and the world to come baffle the imagination. A large proportion of the earth's surface now consists of water, ice, desert, wilderness, and rugged mountains, with only a small percentage of habitable land. In its renewed state all this will be changed. There will be no

We may possess a most vivid imagination, yet the mind of man has never penetrated to the wondrous realities of that future estate.



PURE for YOU

God's Promise to Make "All Things New"
Tenth in the Series on the Promises
of the Bible

by ROY FRANKLIN COTTRELL



more sea, wrote the revelator; while in a pen picture of the new earth, the gospel prophet states: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Isaiah 35:1, 2.

Inspiration speaks to us in language that we can appreciate. With no more boundless oceans, no more trackless Saharas and inhospitable wastes, and with ideal food and climatic conditions, the entire globe will become a Paradise of beauty and delight. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Isaiah 60:13; Revelation 7:16, 17.

On every hand there will be surprises and attractions. "No lion shall be there, nor any ravenous beast," requiring bars and cages; but, with transformed natures, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all My holy mountain;" while the citizens of that country "shall dwell safely in the wilderness [when it has been redeemed], and sleep in the woods." Isaiah 35:9; 11:6-9; Ezekiel 34:25.

In this life we are troubled with aches and infirmities, with losses and crosses;

but in that day, the sorrows and pains will all be past, "and the inhabitant shall not say, I am sick." Isaiah 33:24.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5, 6.

"Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12.

Friends and loved ones long separated by death will then meet in eternal reunion. With the companionship of angels and the unfallen inhabitants of other worlds, we envision interplanetary tours, travel from system to system and from universe to universe, to study and enjoy the marvelous handiwork of God. And there will be no fear that the rolling years and centuries will bring an end to the delights of research in that university of the hereafter.

The new-earth metropolis will be a city of wonders.

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:2, 3.

In imagination consider this city four-square, three hundred seventy-five miles on a side, and embracing an area almost as large as the state of California; look upon the enclosing jasper walls "great and high," fifteen hundred miles in circumference, their twelve foundations garnished with all manner of precious stones, the color scheme of which is more intricate and beautiful than that of the rainbow. Picture the twelve massive

pearly gates, three on a side, each gate being "of one pearl;" and in imagination walk along the great avenues paved with "pure gold, as it were transparent glass."

From the regal palace grounds flows the "pure river of water of life, clear as crystal." Like a mighty banyan with trunks on "either side of the river," the tree of life from the long-lost Paradise sends forth its spreading branches to arch the tide and yield each month its never-failing harvest of "twelve manner" of luscious fruit. Residents of the metropolis will require no light of candle, torch, electric arc, or radium glow; "for the glory of God did lighten it, and the Lamb is the light thereof;" while throughout the areas of the new earth both sun and moon will shine with resplendent luster. Revelation 21:23; Isaiah 30:26.

"No night shall be in heaven! no gathering gloom
Shall o'er that glorious landscape ever come;
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial bowers.

"No night shall be in heaven! no dreadful hour
Of mental darkness, or the tempter's power;
Across those skies no envious cloud shall roll
To dim the sunlight of the raptured soul.

"No night shall be in heaven! but endless noon;
No fast-declining sun, nor waning moon;
But there the Lamb shall yield perpetual light,
'Mid pastures green, and waters ever bright.

"No night shall be in heaven! But night is here!
The night of sorrow and the night of fear;
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

"No night shall be in heaven! Oh, had I faith
To rest in what the faithful Witness saith,
That faith should make these hideous phantoms flee,
And leave no night, henceforth, on earth to me!"

Life in the future homeland will be so marvelous, so satisfying, that "the former shall not be remembered, nor come into mind." Isaiah 65:17. And, best of all, the surety of the Christian's hope rests upon this unfailing promise: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

We may have visited the most enchanting fairyland of old earth, yet "eye hath not seen." We may have listened to the most enrapturing harmonies of music, yet "ear hath not heard." We may possess the most vivid imagination, yet the mind of man has never penetrated to the wondrous realities of that future estate.

There all the sorrows of life will be healed and forgotten; its disappointments and perplexities will all be made plain. There we shall clearly understand the ministry of trials, and sense in larger measure the wonderful love and providences of God. There we shall meet and mingle with the righteous of all ages;

and more wonderful, more thrilling, than all else, we shall see Jesus, the new world's center of admiration and love. To hear from His lips the romance of creation, the unfolding mysteries of the universe, and the science of redemption that has re-created man in the divine image will bring the keenest delight and fullness of joy to the students in that school of the hereafter.

Yes, the certified promise is given: "Behold, I make all things new"—a new humanity, a new home, new occupations, new associations, and a renewed life span that measures with eternity. The question of deepest concern to you and to me is, Shall we be welcomed as guests and citizens? The answer is explicit: "He that overcometh shall inherit all things." "Blessed are they that do His commandments, that they may have right to the

tree of life, and may enter in through the gates into the city." None need fail of an abundant entrance, for all the power of heaven is pledged to aid the frailest child who calls upon his God.

He enables, He entreats, He yearns to speak the words, "Welcome home!" "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. What could be more impressive, more captivating, than this affectionate, farewell appeal of Scripture! God longs to embrace you and to adopt you as His son, His daughter. Christ yearns to receive and to greet you as a trophy of His grace. Yield, then, your heart in unconditional surrender; and, ere long, your eyes will "see the King in His beauty." Erelong

you will pass the gates of pearl, walk the streets of gold, and the gloryland will become your delightful, everlasting home.

Man Before Mountains

(Continued from page 7)

"such occurrences are impossible" because they are not orthodox.

We quote a small part of Dr. Becker's famous defense: "It would have been more satisfactory to me individually if I had myself dug out those implements. But I am unable to discover any reason why Mr. Neale's statement is not exactly as good evidence to the rest of the world as my own would be. He was as competent as I to detect any fissure or any ancient workings, which the miner recognizes instantly and dreads profoundly. Some may possibly suggest that Mr. Neale's workmen may have 'planted' the implements, but no one familiar with mining will entertain such a suggestion for a moment. No worker would dream of planting so large a number of implements, even to deceive a visitor, and he could conceal them only in broken ground. The auriferous gravel is hard picking, in large part requiring blasting, and even an incompetent superintendent could not possibly be deceived in this way.

"It has sometimes been objected to the authenticity of discoveries of implements in gravels that the finders, with the exception of Dr. H. H. Boyce, were miners and not scientific men. Now, so far as the detection of fraud is concerned, a good miner regularly employed in superintending the workings would be much more competent than the average geological visitor. The superintendent sees day by day every foot of new ground exposed, and it is his business to become thoroughly familiar with its character, while he is familiar with every device for 'salting' a claim. The geological visitor finds the mine timbered and smoked. He cannot fully acquaint himself with the ground, and he is usually unfamiliar with tricks. It is therefore an argument in favor of the authenticity of the implements that they have been found by miners. In short, there is, in my opinion, no escape from the conclusion that the implements mentioned in Mr. Neale's statement actually occurred near the bottom of the gravels, and that they were deposited where they were found at the same time with the adjoining pebbles and matrix."—*Bulletin of the Geological Society of America*, vol. 2, pp. 192, 193.

In the discussion following Dr. Becker's reading of his paper, Dr. George Fredrick Wright joined in approval by citing certain finds he had learned of

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SIGNS of the TIMES



TIME

With the Children

by
MARTHA E.
WARNER

THE adage, "A man may work from sun to sun, but a woman's work is never done," has no place in my vocabulary of life.

While it is true that a woman with a family has plenty to do, she need not be forever doing it, not in these days when so much of the housework is done by simply pressing a button. By carefully planning and systematizing her work she will find that she can easily accomplish her tasks and still have time on her hands; and time is one of the necessary requirements of a successful homemaker.

Well, you ask, time for what?

Not time for playing cards, not time for dancing, not time for movies, not time for gossip; but time to answer the questions her children ask. Time to take walks with them, time to go on picnics with them, time to teach them the beauties of nature, time to help them enjoy the birds and the sunsets, time to be interested in whatever interests the children.

"But," says one mother, "this answering of questions is what gets me. My youngster asks a steady stream from morning until night—and am I tired?"

I suppose you are, dear mother, for oftentimes these little questioners do get on our nerves; but just remember that it is not necessary to answer all sonny's questions in one breath. Take the first one that comes along, and quietly and patiently answer it in a manner that the little fellow can

understand. It will not be time wasted.

One little boy wanted to know about the frost on the window. His mother stopped to explain. She called his attention to the magic pine trees, the ferns, the islands, the beautiful figures; then she gave him paper and pencil to see how many he could draw.

The child spent much time in this way, and when the snow came tumbling down, the beauty of the flakes fascinated him. He tried to find the different kinds, then transfer them to paper.

Today, just because a mother took time to answer his baby questions about frost, there is in the Smithsonian Institution in Washington a collection of his drawings. If you visit the museum, hunt up these drawings. It will be well worth your time.

Another mother has learned to systematize her work so that through vacation time she has a few hours each afternoon to spend with her children. They take hikes in the woods, they study the birds, they scour the country for wild flowers for their collection. They visit factories, bakeries, silk mills, and other places of interest. They work together, they play together, they sing together, and they pray together.

Yes, all this takes time, and some mothers may give a sigh of regret when they think of the dress they wanted to knit, or the bedspread they wanted to crochet; but they should remember that they are weaving into the character of their children strands that are sturdy, durable, and lasting.

PHARAOH'S DAUGHTER Identified

by

EDWIN R. THIELE

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GADDIS AND SERIF PHOTO

A portion of the ruins of Karnak, where Hatshepsut had erected two splendid obelisks, as well as other structures. The queen added to the work done in this enormous temple by her predecessors.

IF THE story of Israel's entrance into Egypt is of interest to the student of God's word, the story of the Exodus is all the more so. The memory of this experience left a profound impression upon the Hebrew people. Embedded within the story is perhaps the most remarkable series of incidents that ever befell any race of men. The birth of the infant Moses and his adoption by Pharaoh's daughter, the training of Moses in all the learning of Egypt as the future ruler of that proud and mighty land, the sudden flight into Midian and the exile of forty years, Moses' return to Egypt upon the death of the king who had sought to take his life, his demand that Israel be granted release from her painful servitude and given the privilege to serve God, the miraculous deliverance of Israel made possible by the signal intervention of Jehovah in her behalf, the sorry wanderings in the wilderness, and the ultimate arrival at the Land of Promise—these and a dozen other incidents played not only a stirring and vital part in the beginnings of Hebrew history, but they must, if true, have occupied a prominent place in the history of Egypt and Palestine.

A question that has long perplexed Bible students is just where in the history of Egypt the Exodus story fits in. Who was Pharaoh's daughter, and who were

the Pharaohs of the oppression and the Exodus? So explicit and outstanding are the remarkable details of the Biblical narrative that they require a very rigid and striking sequence of events in Egyptian and Palestinian history. The account of the Exodus found in the Bible does not give the names of the rulers of Egypt concerned in the story, and neither does Egyptian history reveal an account of the Exodus. Fortunately, however, sufficient information is at present available to enable us to locate the period in Egyptian affairs when this interesting series of events took place.

In last week's article we saw that, according to 1 Kings 6:1, the Exodus took place four hundred eighty years before the founding of Solomon's temple, or in 1446 B. C. With that date in hand, it is a comparatively easy task to correlate the details of the Exodus story with the known events of that period in Egypt as recorded upon the monuments.

The birth of Moses is the natural beginning of the Exodus story. This must have taken place eighty years before the Exodus, for Moses was forty years old when he fled into the wilderness (Acts 7:23), and it was another forty years

before he returned to stand before Pharaoh (Acts 7:30). That would place the birth of Moses in 1526 B. C. A king by the name of Thutmose I, 1539-1514, was then upon the Egyptian throne. This king had a forceful daughter named Hatshepsut, who was destined to become Egypt's most outstanding queen.

To understand properly the remarkable part that Hatshepsut was destined to play both in Egyptian history and in the events of the Exodus we must understand the nature of her parentage and the Egyptian policy concerning the succession to the throne. Concerning the latter, we quote from Moret: "Princes had a right to the crown only if they were born of a father and mother who themselves had equal rights, as was the case when they were brother and sister, born of a 'royal wife.' If the prince was the son of a concubine, his right to the throne fell before that of a sister whose mother was a queen by birth. In this case the sister married her own brother, who shared the throne with her. 'The prince then ruled for her and relieved her of those duties of kingship which only a man could legally perform—the worship of the supreme gods, the command of the troops, and the administration of justice; but she never ceased to be the sovereign. When she died, the succession passed to her children.'"

It so happened that Thutmose I, the father of Hatshepsut, was himself not of

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What's Wrong With MODERN EDUCATION



by SANFORD T. WHITMAN

arates secular and sacred branches of learning; and herein modern education errs greatly in the matter of emphasis. All too many educators look to secular knowledge as revealed by human research as the source of human happiness and well-being. They stress the acquisition of such knowledge as the most important accomplishment of the human mind.

Yet how differently is the emphasis placed in the word of God!

In Proverbs 1:7 (margin) is this statement: "The fear of the Lord is the principal part of knowledge."

"Unto man He said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

These scriptures do not discredit the acquisition of secular knowledge. David makes this plain when he says, "The fear of the Lord is the *beginning* of wisdom." Psalm 111:10.

The beginning is the first part, the foundation. This first part of education, the foundation of education, is the fear of the Lord.

Yet the foundation is not the entire structure. There is room for, and need of, a superstructure. The benefits of

secular knowledge are not to be belittled or ignored. They are very real and very great. They are needful in the highest conception of life. Yet there is something more important. That something is the fear of the Lord.

To build intricate and powerful machines, science is a master. To create new and useful and heretofore undreamed-of products, science is a magician. But to keep the peace between men and between nations, to discern and subdue sin, to promote good will among men—to do this, science is ignorant, clumsy, helpless; it is hopelessly and eternally incompetent. Something else is needed to supplement science, to go before it, to serve as a foundation under it. That something is the fear of the Lord.

It is because there is so little of the fear of the Lord in the hearts of men and women today that we have so much strife in industry, so much talk of war among nations. The people have been wrongly educated. They have not been taught to put God first in their lives.

It is because education in its modern setting fails to discern and emphasize these truths that it is failing in the attainment of the high goal set for it. Its

Many know that all is not well with modern education, and that the final result in the lives of men is far from the desired ideal.

FROM the learned and from the unlearned there is heard today a crescendo of criticism against modern education. The aims of education, its failure to attain these aims, its methods, its personnel—just about everything connected with it is criticized by someone.

Some of this criticism is constructive; some of it, destructive. Not a little of it is pointless. Many are aware that something is awry with modern education; that something is lacking, or misplaced, or improperly administered; that the final result of education in the lives of men and women, and in the tangled affairs of the world, is far from the desired ideal. Yet, though education lacks not critics, few of those who criticize, even among the most lettered, are aware of its basic failure, or of the extent of this failure. Consequently, the remedy is only vaguely perceived by many. To some it is utterly obscure.

The term "knowledge" is rather difficult of simple definition. Knowledge is truth. Knowledge is fact. Knowledge is information. Each separate truth, each individual fact, each single unit of information, is one brick in the great wall of universal knowledge.

As there are different kinds of materials, so there are different kinds of knowledge. In Genesis 2:16, 17 we read, "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

A clear division is here made between knowledge gained by obedience to God's will and knowledge gained by disobedience.

But there is another basic division of knowledge, the division that sep-



need today is the universal need so well expressed in the following words:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

"Let us search and try our ways, and turn again to the Lord." Lamentations 3:40.

Man needs God—needs Him desperately. He needs to know and honor the law of God. He needs to know what sin is, and the penalty of transgression. Above all, he needs just such a tender, loving Saviour as Jesus Christ, and a simple, childlike faith in the promises of God.

Pharaoh's Daughter

(Continued from page 11)

royal blood, but held his right to the throne only by virtue of his marriage to his queen Ahmose, who was of the old royal Theban line that had some years before expelled the Hyksos kings. Thutmose had four children by his queen Ahmose, two boys and two girls, but three of these died in childhood, leaving Hatshepsut as his sole legal heir to the crown. Thutmose, however, had a number of other children by concubines not of royal blood. These children would, of course, have no inherent right to the throne, but they might succeed to the kingship by marriage to their royal sister Hatshepsut.

After Thutmose had ruled a number of years, Queen Ahmose died. This naturally endangered the position of Thutmose as king, for it was only through his wife that he had held any right to the kingdom. The party of the legitimacy now required the king, at about the middle of his reign, to proclaim Hatshepsut, who was then still in her youth, his successor.

It was at this juncture in Egyptian affairs that the child Moses was born. The Bible presents the beautiful story of the babe being placed in an ark of bulrushes on the brink of the river, and there being discovered by the daughter of Pharaoh, who had the child sent to his mother for care and later brought into her own home and adopted him as her son. Who was this "daughter of Pharaoh"? If Biblical and Egyptian chronology be correct, she could have been none other than Hatshepsut, for it is now that this remarkable lady first appears on the scene to make her debut in the political affairs of Egypt.

We can think of no other period in Egyptian history when the story of Moses and the subsequent events leading to the Exodus would fit in as they do right here. If we were to ask for a situation made to

Coming Next Week

in addition to the regular features:

- Fifty Years of Crime in America** John Edgar Hoover
Sowing and Reaping . . . Estel W. Rogers
Which Men Were Flood-Buried? Benjamin Franklin Allen
Will the Dead Live Again? Charles T. Everson
The Way They Should Go Martha E. Warner
From the Nile to the Jordan Edwin R. Thiele
Soul-Winning Problems . . . Marie Moss
Two at the Mill . . . Charles G. Bellah
"He Leadeth Me" . . . Paul C. Cardey

order to provide an occasion for such a foundling as Moses to obtain the right to the crown of Egypt, we could hardly request anything better than this. There is in Egyptian history not the faintest record of Moses now appearing upon the scene of action; but if we now fit him into the picture, it will be possible to understand many things in the subsequent course of both sacred and profane history that would otherwise be inexplicable to us.

Hatshepsut proved herself to be a strong-willed and capable ruler. She took a great interest in the Egyptian copper mines at Sinai, and sent a notable expedition to Punt which brought back fragrant woods, green gold, panther skins, and myrrh trees. She was a great builder, and is noted for her gigantic obelisks at Karnak and her splendid terraced temple at Dair al-bahri. On the walls of her temple she caused to be engraved reliefs representing her birth and coronation. To prove to her subjects her sole right to the crown she made the claim that her true father was Amon-Ra, the sun-god himself, while her mother was Ahmose of the royal Theban line.

According to the Biblical record, Moses, as the son of Pharaoh's daughter, had the privilege of looking forward to the throne of Egypt, but because he killed an Egyptian in trying to protect one of his own race, at the age of forty he was suddenly forced to flee for his life. A complete reconstruction of the exact sequence of events at this interesting period is unfortunately not possible from the mutilated records left upon the monuments. One thing that stands out with striking prominence is that a desperate struggle must have been going on between rival factions for the possession of the throne. Yet throughout these strug-

gles it is evident that Hatshepsut had the strongest possible grip upon the crown, and she showed herself every bit a queen.

It seems clear that two of the sons of Thutmose I succeeded their father upon the throne, first Thutmose II and later Thutmose III, each of these men reigning with his sister Hatshepsut as queen, for it was she alone who had a right to the crown. Thutmose II need not detain us long. Immediately upon his accession he faced serious revolts in the south, and tells of the dispatch of an army that defeated the enemy and, according to the orders of the king, slew all the males they could find.

Thutmose III was a very powerful personality, and later proved to be the greatest monarch that Egypt ever produced. As a prince, he had, of course, but few prospects to the succession, and seemed destined to a life of obscurity as a priestly functionary in a Karnak temple. But he seems to have won the priesthood to his support, or perhaps the priests made use of him as a tool to secure their own political ends, for a dramatic coup d'état was effected by the priests in the temple of Amon whereby the lad was elevated to the throne in 1501, ruling conjointly with his sister Hatshepsut till her death in 1479. There existed, for some obscure reason, the most bitter animosity between Thutmose III and Hatshepsut, and when Hatshepsut at length passed away Thutmose gave vent to his wrath by ruthlessly hacking her name from her monuments, and he did the same to those who had been her supporters. These mutilated monuments still stand today as mute but grim witnesses to the pent-up fury of this vengeful king.

What could have been back of this royal feud? May it not be that the introduction of Moses into this scene may help to complete the picture? Certain it is that the priestly party of Egypt would never look with favor on the elevation of the Hebrew Moses, a worshiper of a God other than theirs, to the Egyptian throne. And certain it also is that there would be no love lost between Thutmose and the adopted son of his queen, who was destined upon her death to inherit the crown. Hatshepsut, moreover, had a definite will of her own, and she knew that she had an unimpeachable right to the crown, and she may not have been at all in favor of the plot that brought Thutmose III to the throne. Whatever the exact details of the case may be, we can now see how it might have happened that Moses, although then the lawful heir to Egypt's throne, might, because of the plottings of powerful enemies, have been forced to flee for his life to Midian, there to remain for forty years till the death of the reigning king.

No mightier monarch than Thutmose III ever ruled over the ancient land of

the Nile. While his sister Hatshepsut lived, he was obliged to occupy more or less the position of a figurehead, but hardly had the queen passed away than Thutmose entered upon a series of striking military campaigns that were to raise Egypt to the greatest heights of empire that she ever attained. Seventeen campaigns were made into Asia, during which all Palestine and Syria were utterly crushed by the force of Thutmose's arms. These campaigns are recorded in striking and vivid detail, and give us a clear picture of this forceful and resistless king. Vast amounts of booty were taken in these campaigns, and a heavy tribute was placed upon the land. Asia, as far as the Euphrates, acknowledged the suzerainty of Egypt. A list of one hundred nineteen towns that he captured was three times displayed on his pylons, while on another list are named no less than two hundred forty-eight towns that had bowed before his arms.

A Mighty Change to Come

Thutmose was also a great builder. Palaces, temples, and monuments were erected by him throughout the land. His entire reign was an era of intense activity in which slave labor was used to the full to produce his mighty and magnificent works. And here again we may find the Hebrews fitting into the scene. Harsh, indomitable, and cruel,—a born driver of men,—who would be so well fitted as he for the role of the heartless oppressor of the Israelite slaves pictured in the Biblical record?

While this king warred and built, laying the peoples of Palestine utterly helpless beneath his feet and endeavoring to crush the life and spirit out of his hapless slaves, this king was preparing the way for a course of events utterly contrary to his plans. It was at this hour of darkness, when Moses was quietly tending his flocks in Midian and amidst the solitude of the desert and the grandeur of the mountain peaks was becoming acquainted with God, that the hour struck when the shackles of the Hebrew slaves were to be broken, and they were to be permitted by the kind providence of their heavenly King, to enjoy the blessings of freedom once more.

The Flight of Time

(Continued from page 3)

submit." "That even one man could be imprisoned without trial," says Chester Rowell, "just because a king or somebody by his authority said so, was an outrage so intolerable that the very possibility of it must be swept forever from the earth."

So amid the wild cheering of a delirious mob the Bastille was attacked, burned, and ultimately razed to the ground; and for a hundred years and more thereafter the principles of liberty grew and flourished in the earth. Not that injustice was eliminated everywhere, by any means; but decade by decade yielded evidence of definite progress toward a better world order where law and liberty would be perfectly blended, and "government of the people, by the people, for the people" should rule supreme.

The French and American revolutions, coupled with political transformations in other countries, seemed at long last to have succeeded. Mankind, thought many, was on the highroad to that state of world peace and brotherhood of which it had dreamed so long.

Then came the war and its dreadful aftermath of unforgotten sufferings, cherished grievances, and smoldering fires of revenge—fruitful soil for the rise of agitators, dictators, and wild men of every sort.

And now the face of the world has changed again. Human hopes have been crushed once more. The gains of a century have been lost in a moment. After a long, weary uphill climb, humanity has slipped over a precipice, sinking to lower depths than it had ever known before.

Twenty terrible years have brought us scenes that make even the barbarities of the Inquisition seem almost innocent by comparison. More prisoners are thrown into concentration camps now, in one day, than were incarcerated in the Bastille in all its existence. More people have been driven into penniless exile than at any other time in human history. As to freedom of speech and of the press, it has completely vanished from a great part of the earth.

SIGNS OF THE TIMES

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITOR . . . ARTHUR S. MAXWELL

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What does all this mean? It means that we have come at last to that time of darkness and stark tragedy that the prophets of old foretold would precede the return of Christ to this earth. "That day," said the prophet Zephaniah, "is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Chapter 1:15. And because we see so much trouble and distress about us today, because we must now realize that man's best efforts to save himself have miserably failed, we may know of a surety that "the great day of the Lord is near, . . . and hasteth greatly." Verse 14.

No wonder the prophet added these words of earnest exhortation:

"Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:2, 3.

Man Before Mountains

(Continued from page 10)

while in the Mother Lode country. No geologist is better known than he.

With all this information before us, we feel fully satisfied of the genuineness of the human bones and implements in the gold-bearing gravels as having been deposited there by the same surging waters that deposited the gravels. Therefore, *man antedates the Sierras!*

In our next article we shall endeavor to find some clear and logical way through the tangled maze of conflicting views on fossil human bones. We shall offer an application of some of the principles of Deluge geology to distinguish between fossils buried by the Deluge and those buried since that event. Our subject will be: "*Which Men Were Flood-Buried?*"

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CLOUDS, and clouds, and still more clouds! Light feathery ones, hanging very high above us; billowy masses of fluffy cotton suspended a little lower; dark, ominous-looking thunderclouds, portending the devastating lightning; and the low-hanging, all-enveloping blanket of gloom, shutting out the rays of sunshine from the landscape. Such are the physical clouds with which we are familiar.

But there are clouds of a different character, though no less real in their effects upon our lives. There are the light, brief disturbances of our peace of mind; there are the more weighty irritations that sometimes hang over us, but are not of lasting seriousness. Then there are the overhanging threats of lightning-bolt tragedy, which harass one with forebodings of disaster and ruin. And there are the thick blankets of sorrow, disappointment and despair, which obscure our vision and shut out the rays of hope and inspiration emanating from the eternal Sun of Righteousness, the source of all joy and consolation.

Troubled one, there is no outlook so dreary, no sky so overshadowed with gloom, but above the clouds there is the unbroken reign of the sunshine of divine love and mercy.

As the aviator, borne upward on the wings of his plane, rises above the clouds that blanket earth's landscape, so may every soul rise above the afflictions, the sore disappointments, and the heart-rending tragedies of this life, on the wings of hope and childlike trust in the never-failing



PUBLISHERS' PHOTO



The darkening clouds of evening are transformed by the light of the setting sun into shining reflectors of tints of glory beyond description, giving promise of a sunny tomorrow.

So as the end of life's day draws near, and the gathering shadows settle down, the eternal glory of God's infinite mercy can change the clouds of doubt and depression into rapturous assurance of the certain ushering in of an eternal day of peace and joy.

Is your life overshadowed by the dark clouds of affliction and disappointment? Are the black thunderclouds of discouragement and despair hanging over your path, threatening disaster and ruin? Do you feel that it is no use to strive any longer for a higher plane in your Christian experience? If so, commit your all into the Hand that governs the innumerable worlds, suns, systems, and universes in their ceaseless, orderly flight through the measureless space of God's infinite creation. Let Him be your strength, your counselor, and your God. Psalm 46:1; Isaiah 9:6. Give your wholehearted service to Him; give Him unreserved control of your life; confess your sins to Him, and claim His promised pardon; let Him show you what a wonderful change for the better He can make in your life's daily experience. Then you will begin to experience that wonderful, divine transformation of the clouds that now darken your life. You will enter into that joy and restful peace of mind which you desire.

Our Lord has promised this, and His word can never fail.

CLOUDS

by

GREG C.
ROBINSON

IC

grace of Christ. ² Corinthians 12:9. Thus he may live in the eternal sunshine of God's mercy and all-sustaining love.

The poet has expressed a view of clouds which is both beautiful and inspiring:

"Just a bit of cloudland, floating high in air,
Lit by sunset's glory, tints beyond compare,
Is eve's shining promise of tomorrow's sun,
Ere we enter darkness, when the day is done.

Life's keen disappointments, lit by love divine,
Change from grief to comfort, causing hope to shine
On the dark'ning shadows of life's weary close,
For a glad tomorrow, free from earthly woes."