

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



Crime in America

BY
J. EDGAR HOOVER



Gliding in motorless planes is becoming increasingly popular. The machine in this picture is just returning from a record-breaking flight over Lake Michigan.

INTERNATIONAL



THE CRIME CRISIS

WE are favored indeed this week by a contribution from the pen of Mr. John Edgar Hoover, Director of the Federal Bureau of Investigation, in which he describes the lawlessness rampant in America today. It is a forthright statement of facts, combined with an appeal to every right-thinking citizen to co-operate in the crusade against crime. It should be carefully studied by every one.

"Fifty years of crime in America," says Mr. Hoover, "have culminated in a positive threat to our social order." "Every twenty-two seconds a serious crime is committed in our supposedly civilized land; every day from dawn to dawn thirty-three of our citizens are murdered. Last year nearly 1,500,000 serious crimes, such as murder, manslaughter, rape, robbery, burglary, and aggravated assault, and 13,000,000 lesser crimes, such as frauds, forgeries, and embezzlements, vice, and other assaults were committed."

No one, we believe, will read Mr. Hoover's article without instantly coming to the conclusion that he is more than justified in calling attention in such outspoken language to this unprecedented moral crisis.

His description of this tragic situation is, moreover, distinctly reminiscent of similar words spoken by the prophets

The Flight of TIME

A Survey of World Events
by the EDITOR

of God centuries ago. Said the apostle Paul, speaking of our times:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Timothy 3:1-4.

Our Lord Himself, referring to this same time, said:

"As it was in the days of Noah, so shall it be also in the days of the Son of man."

Luke 17:26.

And again:

"Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." Verses 28-30.

What were the conditions in the days of Noah and in the days of Lot? Looking back at the ancient record given to us in the sixth chapter of Genesis, we learn that "the earth also was corrupt before God, and the earth was filled with violence." "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Verses 11, 5.

Here is a picture of a crime crisis, which reached its inevitable climax in the avenging waters of the Flood. So was it also in the days of Lot, for the same record informs us that the moral situation in Sodom and Gomorrah had become ab-

Hidden deep in the sugar-cane fields of Hawaii are these huge mechanical ears, ready to listen for the approach of enemy planes.

INTERNATIONAL



SIGNS of the TIMES

solutely intolerable at the time of their doom. Says the prophet Ezekiel: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Ezekiel 16: 49, 50.

"As it was in the days of Noah," "as it was in the days of Lot," *so shall it be in the days of the Son of man.* Surely the description that Mr. Hoover has so ably set before us is sufficient to warn us that these prophecies of God's word are being fulfilled before our eyes. The terrible crime situation that we face today is but another indication that we are indeed living in the last days of earthly history, and that the coming of the Lord is near, even at the doors.

The wickedness of men is never hidden from God. As He beheld it in the days before the Flood, so He beholds it today; and, now as then, it grieves Him at His heart. Genesis 6:6. With infinite patience and long-suffering He waits and withholds His judgments. But His patience must not be misunderstood. Ultimately sin must receive its punishment.

As the apostle Peter tells us, just as the ancient, crime-filled world was "overflowed with water," so "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:6, 7.

The apparent delay in the execution of this judgment is not to be taken as ground for presumption, or for any suggestion that God neither sees nor knows nor cares. For "the Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-

ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verses 9, 10.

This is the event toward which we are hurrying today. The judgment of God will eventually and most certainly be meted out upon a wicked and rebellious world. Well may we all take heed to the apostle's warning: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" Verses 11, 12.



HOME DISCIPLINE

TOWARD the close of Mr. Hoover's illuminating article, he directs attention to the disintegration of the modern home as the cause of much of the lawlessness of our time. Lack of home discipline, he suggests, is one of the principal roots of the present trouble, and it is for parents to see that the high chair does not become the electric chair.

Then he adds the significant statement that "the shirking of responsibility seems to be one of the signs of the times."

It is, Paul mentions it in his list of last-day sins, when he speaks of persons being "without natural affection."

If many modern parents had not lost

A strange sight in New York. Army tanks rumbling down Fifth Avenue during a parade.

their "natural affection" for their children, if they had not become "lovers of pleasures more than lovers of God," they would not be so wantonly seeking their own selfish interests while their children wander the streets, attend the movies, and grow up in rebellion against every restraint upon their conduct.

The widely advocated and much publicized notion that the modern child should be permitted to do what he pleases, when he pleases, and how he pleases, so that his development shall not be warped, has been proved to be utterly false and positively pernicious. It has led to a state of affairs where families are divided amongst themselves, where no leadership is recognized, and where every member does "that which is right in his own eyes."

The family relationship was divinely established in the beginning of this world's history in order that children might be wisely directed, carefully trained, and patiently guided by their parents until their characters should be established and fortified to meet the struggles and temptations of life. It was planned by God as a bulwark against sin, a protected haven in which children might grow up to manhood and womanhood, strong, virtuous, and truthful.

The destruction of family life and home discipline means the destruction of youth's primary protection against the seductive influences of "the world, the flesh, and the devil." It makes for the development of more criminals than any other single factor. It constitutes one of the greatest menaces to our civilization.

"Train up a child in the way he should go" may seem to some to be obsolete and grandmotherly teaching in these modern times; but it is good sound doctrine nevertheless. Happy are the homes that believe in it.

INTERNATIONAL



Fifty Years of CRIME IN AMERICA

by

JOHN EDGAR HOOVER

Director, Federal Bureau of Investigation

THE record of fifty years of crime in America should cause us to bow our heads in shame. America today is seriously threatened by lawlessness, and the very security, happiness, and welfare of our people are menaced.

Crime, indeed, has kept pace with modern developments. Great progress has been made in crime detection and apprehension, but little has been done to strike at the sources of crime. While our population has doubled, crime has multiplied itself. No single industry or business, fifty or even a hundred years old, is comparable in magnitude with the illegal activities of criminals. Their tentacles have found their way into every legitimate business and industry in the land. Even the almost impregnable forces of government have not been immune.

Lawlessness has at times corrupted legislative halls; it has polluted segments of the judiciary; it has contaminated public office; it has even demoralized certain of our law-enforcing agencies. Its subversive forces are gradually undermining the cornerstone of American democracy. It gnaws constantly at the vitals of our social order. The business interests of the nation have suffered tremendous damages from the plague of predatory activities. Certainly business can never reach the zenith of prosperity until widespread lawlessness is curbed.

I need make only passing reference to the extent of present-day lawlessness. Our annual crime bill is fifteen billion dollars, or about \$120 for every man, woman, and child. This represents 400 per cent more than we annually spend for education; it equals our annual food bill; and exceeds the amount annually

paid in Federal, state, and municipal taxes. Our homes and our lives are threatened by an army of lawlessness numbering more than 4,750,000 individuals.

Every 22 seconds a serious crime is committed in our supposedly civilized land; every day, from dawn to dawn, 33 of our citizens are murdered. Last year nearly 1,500,000 serious crimes, such as murder, manslaughter, rape, robbery, burglary, and aggravated assault, and 13,000,000 lesser crimes, such as frauds, forgeries, embezzlements, vice, and other assaults, were committed. To be even more realistic, this means that one offense occurred for every nine persons in America last year. It is most disturbing to realize that crime in some form or other will visit at least one out of every

four homes this year unless drastic steps are taken to stay the onslaught of our forces of lawlessness. There are in America today more than $3\frac{1}{2}$ times more criminals than there are students in our colleges and universities; for every schoolteacher in America there are nearly $4\frac{1}{2}$ criminals.

Unless the men, women, and children of America are safe and secure in their homes and business establishments, unless the lives of those engaged in industry can be protected, and unless whole industries themselves can be freed from desperate, filthy racketeering, all other questions become of secondary and perhaps of minor importance. Like a pestilence, lawlessness stalks through the land—more deadly than the bubonic plague of old. Men of greed, like syndicated leeches, are sucking the lifeblood of the nation. They fear only a force greater than theirs.

Truly, fifty years of crime in America have culminated in a positive threat to our social order. Whether we like it or not, we have been brought face to face with a crisis. Our future will not be determined by what we do fifty years or even ten years from now. It will be determined by the manner in which we cooperate to solve the problem of lawlessness now. Our task is to summon the noblest action in order to safeguard our nation. This crisis calls for strong character and honesty in every phase of endeavor. It demands that those forces which assail our liberties be exterminated with relentless justice. There can be no compromise between righteousness and venality.

Corruption begets corruption. One of



the worst degenerative forces in American life during the past fifty years has been corruption in public office. Corrupt politicians make venal politics, and right-thinking citizens know there is but one answer and one remedy. Corruption must be eradicated. Dirt accumulates undisturbed when people grow accustomed to it and no longer feel ashamed. Venal machines of corruption attain their power because of a lackadaisical attitude on the part of our citizens, which is far too prevalent. Few communities in the land are free from contamination of the syndicated leeches who masquerade behind the flattering term—"politician." The term "politician," when used correctly, refers to one skilled in the science of government. No title is more honorable. Yet it has been prostituted and corrupted by sinister forces that literally steal the birthrights of freeborn American citizens.

Meeting the menace of lawlessness is not a hopeless task if citizens everywhere arise to their responsibility. The forces of decency have weapons enough if men can be found with the courage and honor to use them. Despite the widespread extent of crime, we have made progress. The men of the Federal Bureau of Investigation have been coping with similar situations for years, and today 96 of every 100 criminals charged with the commission of a Federal offense investigated by the FBI are convicted when taken into court. During the past five years more than 21,000 desperate criminals have been taken into custody and convicted in cases investigated by the FBI. I am happy to say that each of these criminals had his day in court in the orderly manner prescribed by the Constitution. Each had the right of counsel, with the exception of the 16 criminals who, rather than surrender, sought to resist arrest.

Today we face the supreme task of self-preservation in conquering the ravaging desperado. Either decency must prevail or we shall increasingly find ourselves bogged down in vice, corruption, and crime. These three are inseparable. Find one and you will soon find the others. The antidote for lawlessness is decency and the development of character. The underworld would not exist except for conditions in the upperworld. Yet social problems cannot be differentiated from moral problems. They are inseparable. Crime cannot be divorced from our social order; it is the product of our times. It can and must be brought to an irreducible minimum if civilization is to survive.

The problem of youthful delinquency hovers over practically every home in America. It is appalling to note that last year 12 per cent of our murders, 28 per cent of our robbers, 24 per cent of our

rapists, and 25 per cent of our automobile thieves, were under twenty-one years of age. Unfortunately, the responsibility for youthful law infraction today rests more upon the shoulders of the adult than it does upon that of youth. It exists largely because of a lack of discipline. Thirty million homes hold the solution. If the younger generation is properly trained and the proper examples set before it, the safety of tomorrow is assured. It is time for America to resurrect that

standard of parental discipline and guidance which did so much to create law-abiding, successful, and forward-looking citizens in the past. Criminals develop in our homes through errors of commission or omission. Shirking responsibility seems to be one of the signs of the times. Though we live in a modern era, nothing is more important than that we insure for the future. The course is from the high chair. It is up to the parents to see

(Continued on page 15)



Sowing and Reaping

ESTEL W. ROGERS

BE NOT deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7.

In this verse of Scripture there is stated one of the outstanding principles, or laws, that God has ordained for mankind. This law is universal, is no respecter of persons, and is absolutely sure. Ample illustrations of its sureness may be seen on every hand.

Two young men grew up in a small Western city. They both went to the same school, and enjoyed similar home conditions. Both had about the same amount of money and opportunities for advancement. One took part in church services, which he attended regularly, while the other spent the same amount of time at the motion-picture theaters. One enjoyed the great outdoors in his spare hours, while the other lounged in the pool hall and caroused with the "gang." Both made preparation for their lifework. One became a successful teacher, and is today a leader in his community, noted in his profession, and is a Christian gentleman. The other clung to evil companions, and today is in the penitentiary, reaping what he sowed.

Two men planted a field of corn, with only a fence between. Both fields had exactly the same kind of soil. Both men used the same kind of seed, and both fields received the same amount of rain, air, and sunshine. One man worked his ground thoroughly, cultivated his corn properly, and at the right time reaped a bountiful harvest. The other did a very poor job of cultivating, allowed his ground to become hard and baked, permitted the weeds to grow, and, as a result, reaped a very poor crop. True, he reaped corn, but of a very poor quality and only a small amount.

Two young men learned of Jesus. One, when hearing of the duties and sacrifices of the Christian life, "went away sorrowful" (Matthew 19:22), and thus lost one of the greatest opportunities that he could possibly have had. The other, having learned of Jesus and His love, said: "I was

not disobedient unto the heavenly vision." Acts 26:19. As a result of that faithful obedience, the world has been wonderfully blessed, for the apostle Paul became one of the world's greatest spiritual leaders.

Two men, natives of the same country, began to work out their destiny. One became a mighty warrior who subdued nations and overturned kingdoms. Yet in the end the law of sowing and reaping held true, for Napoleon died a lonely prisoner, a captive on a small island in the South Atlantic, while the other man, Louis Pasteur, who, instead of destroying men's lives, took up the battle in their defense, is now universally honored as one of the world's greatest benefactors.

Thus has God ordained that man may have the power of choice; but man shall also reap what he sows as a result of that choice.

Knowing this to be the truth, how is it that intelligent men and women deliberately, knowingly, and willingly continue to sow that which is evil and which they know will bring dire and painful results? Why should a man deliberately hold his hand out to a coiled rattlesnake when he knows that the snake will strike and that the impact will mean pain, suffering, and probably death?

Why will men and women disregard a plain "Thus saith the Lord," and continue to follow a course that they know is not approved or authorized by the Author of all goodness and righteousness? How much more sensible and reasonable to follow that which is just, good, pure, and true! Then life will be as a stream in the desert, serving, soothing, refreshing, all who contact it, and leaving behind a long trail of usefulness and delightful experiences just as the course of a river in a wilderness is marked by verdant banks and living shade trees.

Such sowing will bring a glorious reward both in this present life and in the life to come, for every man shall be judged according to his works. Revelation 22:12.

Which Men Were Flood-Buried?

Man Before the Mountains—5

by

BENJAMIN FRANKLIN
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A display case of skulls and models in the American Museum of Natural History, New York City.

CAN we arrive at some principles by which fossils of the Flood can generally be distinguished from those buried since the Flood?

We believe we can.

With so much unreasonable bias and controversy among the experts concerning fossil man, as we have shown in our discussion of the Calaveras Skull and other human remains, we feel impressed that some basic principles can be discovered that will fit the facts. A turmoil like this invites original research from new viewpoints, to find the straight road.

In the advance announcements of the great International Science Congress, to meet in London in 1940, is this confession: "Our early ancestors are still the world's biggest detective mystery."—*"Science," Aug. 12, 1938.*

First, we shall give some examples of typical cases of the controversy over human remains, with a view to developing some of the guiding principles.

The Crux of the Controversy

The Calaveras Skull, for example, caused trouble because it was found in strata that were considered too "old" to contain man's bones. But the supposed "age" in this case could not be "adjusted" by shifting the "age" of the strata, and by other "tricks of the trade," as in some

other cases where fossil man was too large and too modern to fit the theory. His brain cavity might well have "contained the brain of a modern philosopher," said one of the strongest critics and objectors.

One point to consider is that the Mother Lode human remains were in what we may call "major strata," which we consider as true Flood strata. Another is that these finds seemingly must be considered as laid down prior to the uplifting of the Sierras.

All the animals with which man was associated were larger than any now living. Then why shouldn't *he* also be larger?

The embarrassing situation of the evolutionists was that apparently the farther back in geologic "time" they went, according to their time theory, the larger this man and the more "modern" he appeared instead of the opposite. That was *exactly the reverse* of what their theory demanded.

We suggest that in this case a real pre-Flood man is involved.

Will it turn out to be a fact that pre-Flood men will generally be large like the Calaveras, and be found with the larger fossil prehistoric animals? Will he be buried in strata generally not connected with superficial layers of post-Flood or modern deposits? Will he be

found with the fossils of extinct plants?

In the case of the Punin Skull of a woman, found with large prehistoric animal fossils in the Andes of Ecuador, it was partly these animals and partly its "modern" characters that were the basis of the opposition. The elements of that controversy were very much like those of the Calaveras case. This skull was perhaps from a pre-Flood woman.

At Ehringsdorf, Germany, the skull found was so "modern" that the experts took advantage of a possible but questionable way out by changing the first report of the geological "age" of the limestone. It was then said that it was not true limestone, but only "travertine," a product of seepage of lime from springs, which had covered the bones within a possible fairly recent "age." The usual bones of large extinct animals were associated here also. We feel that field research on the ground would confirm our impression that this was a pre-Flood man. A second human skull was found there.

The fake ape man, *Pithecanthropus erectus*, was "created" of a false plaster cast of a skullcap found by Dr. Dubois under an alluvial river bottom. Though this skullcap was small, it was finally declared to be entirely human after the stony incrustation that had deceived the scientists of all the world for thirty years had been scraped out of it.

There is unquestionably a large class of small, sickly, more or less deformed skulls and skeletons with which we are having to deal. The Dubois find may have come from a superficial alluvial deposit laid down *since* the Flood. At a time when the earth was as yet unreclaimed from its ruin, man may have gone through a terrific struggle with disease, starvation, and other causes of degeneracy. All life is degenerate now as compared with pre-Flood life, and for real causes. For the present we shall, therefore, place this man in the class of post-Flood men. Even Dana, the great geologist, recognized that the skulls and other bones of men now living in the

lowest savagery today are no higher in form than the smallest found in the deposits. (James D. Dana, "Geological Story Briefly Told," page 290.) From our viewpoint, degeneracy dates from the Flood.

Examining "Rejected" Evidence

There is in the Museum of Florence, Italy, a human skull supposed to have been found in rock layers and earth "older" than the "ice ages." It was found in the Val d'Arno. It was such a "modern" type, however, that the theory was adopted that it *may* have been buried by a landslide. Only by this means, apparently, could a "landslide" against the "age" theory be prevented.

Though only field research on the spot can settle whether this is a pre-Flood man, the indications are favorable to that view.

In the lower layers at Castelnedolo, Portugal, also "dated" before the supposed "ice ages," there was no possible way to escape the fact that the skull found was laid down by the same waters that brought the sediments in the strata. This is what we consider to be "major strata." Sir William Dawson, himself an evolutionist, on page 29 of his "Meeting Place of Geology and History," says: "Unfortunately, the skull of the only perfect skeleton is said to have been of fair proportions and superior to those of the ruder types of postglacial man. This has cast a shade of suspicion on the discovery, especially on the part of evolutionists, who think it is not in accordance with their theory that man should retrograde," instead of advance.

The cause of the controversy in this case seems to justify us in placing the Castelnedolo man on the pre-Flood list.

Why is it that no one has ever opposed or tried to argue away the fact that the fossil animals associated with the fossil man were always larger than similar kinds today? Then why this attempt to argue down the larger man, except to save the low-origin theory? If the animals were larger, why should not man be also?

And why not argue down the invariably larger and extinct trees and plants?

In this case, the Castelnedolo bones were actually rejected on suspicion of fraud, though vouched for by a specialist of highest rank and reputation, M. Quatrefages. The reason, as openly expressed by Sir William Dawson and others, was merely that, if accepted, they would have cast discredit on the animal origin of man. As there was no loophole to explain away the geology of the place, the scientist who discovered them was charged with fraud, and the favorite theory lived on. But clouds are gathering—even a storm—against it.

This same method was desperately and

stubbornly attempted for nearly half a century in the case of the California placer gold country human remains. But there were *so many of them*, and *so many witnesses*, that the attack fell short. They still remain a thorn in the flesh. The controversy was never settled. It merely died down. The present development of Deluge geology will revive it.

Dawson himself charged that the California human remains were fraudulent. He expressed himself as follows: "Some of these, if genuine, might go back to the Pliocene age, but insofar as the evidence now indicates, they all belong to the modern race of Indians, and, in one way or another, by fraud or error, have had assigned to them a fabulous antiquity."

A well-informed friend of ours asked a museum curator, who is perhaps the highest authority on the human and animal remains from the famous Brea tar pits of Los Angeles, why he put the age of the human remains so much younger than the animal remains. "Ah," he said, "we never give man more than a million years."

Three years ago, near Los Angeles, a discovery of the skull of a woman in a deep, undisturbed and fundamental layer of sand clay created a heated controversy because it was too "modern." Associated with it were the usual bones of the large prehistoric animals. It was found during deep trenching near Ballona Creek, on the Rancho Cienega o Paso de la Tijera, Jan. 23, 1936, and was carefully assigned by Dr. Clements of the U. S. Geological Survey as belonging to

the Pleistocene age. This is supposed to have been before the "ice age." The skull and animal bones were carefully examined and removed by Dr. I. O. Lopatin and Dr. O. A. Bowden of the University of Southern California. The writer interviewed both of these authorities. It is called the "Los Angeles Skull." (Los Angeles Times magazine, Dec. 29, 1937.)

But because it was a large and well-formed skull, and did not tend to prove our animal ancestry, a storm of criticism was raised in opposition to it, which is still raging. (Dr. Bowden and Dr. Lopatin, "Science," Dec. 4, 1936.)

We are inclined to class this as of a pre-Flood woman, who was overtaken by the dread Deluge calamity.

With the constant discovery of these "contradictory" human remains, people are becoming confused as to what to believe.

This was extremely well expressed by one bold scholar before the American Historical Society, Jan. 9, 1937. Dr. M. Tozzer of Harvard was the speaker. He said: "Too many cultures (separate races) have been established after finding a stone implement embedded in the jawbone of an ass."

He continued: "Twenty-five years ago Americanists were very confident that they knew a great deal about the arrival of man on this continent and his subsequent history here. Ten and fifteen years ago this confidence began to be shaken, until today the charlatans of archaeology, and what a host of them there is, seem to be the only ones who feel at all confident

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NEWS FLASHES

POINTED PARAGRAPHS OF WORLD INTEREST

by W. L. EMMERSON

❖ **DIFFICULTIES** "The important things MAN-MADE to remember," urged Mr. Joseph Kennedy at a Liverpool University Association meeting, "is that the majority of our difficulties are man-made. They are not the result of the penury of nature, nor are they visited upon us by a vindictive fate. They are the result of human carelessness, human short-sightedness, human greed."

❖ **GLEAM EX-TINGUISHED** "For many," declared Prof. Daniel Lamont, D. D., during a lecture in Edinburgh, "the League of Nations cast a gleam of hope upon a world which seemed to be ready for a better understanding; but as that gleam faded, the darkness has grown even deeper, causing a fear to stalk among men that modern civilization is trembling on the brink of the abyss."

❖ **HOPING FOR DAWN** "China entered 1939 as a man goes through the latter part of a long night," says Mr. Chang Su-Lee in the Asiatic Review. "The fall of Hankow is symbolical of midnight. The hours before the dawn are the darkest hours of the night. But with heads high and hearts brave, she will endure the agony of darkness, and fight on until the approach of dawn."

❖ **CHRISTIANITY REPUDIATED** "Over a large part of the formerly Christian world the Christian scale of values on which our civilization has been built up is openly repudiated and new values of human creation have been set up," says a report drawn up by the Inter-Church Relations Committee of the General Assembly of the Church of Scotland.

IN THE Scriptures we are told that when a man dies his spirit, or life, returns unto God who gave it. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecclesiastes 12:7.

When a person is dead, he is in the power of the enemy, death, as we read in 1 Corinthians 15:26: "The last enemy that shall be destroyed is death."

But, thank God, Jesus Christ has the keys of death and the grave. He says: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Revelation 1:18.

There is nothing to fear about the life to come as long as you have a friend in Jesus. This friend has the keys to the grave, and while you are sleeping in the dust He takes charge of your life, or spirit, only waiting for the dawn of that great day when He will give it back to you. "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:3, 4.

When we are dead, our life is hid with Christ in God. What could be more sure and wonderful than to have your life hidden with Christ in God? The two mightiest personages of the universe look after your life when you are resting in the tomb. When Jesus comes again, your life, which He has been guarding so tenderly, will be given to you again. However, it will not be the frail, mortal life lived in this world; it will be an eternal, immortal life that will measure with the life of God. We read in 1 Corinthians 15:51-55: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

In the great day when Jesus Christ comes, men will become immortal, that is, those who believe on Him; for immortality is brought to light only through the gospel. Death holds sway over man until the coming of the Saviour, the Life-giver, to this world. Not



"The Isle of Death," by courtesy of the Metropolitan Museum of Art.

Will the Dead

by CHARLES

until then can it be said that death is finally conquered. Not until then will "this mortal" "put on immortality."

If Christ did not come to bring life with Him and bestow it upon you, you would never live again through the ceaseless ages of eternity. 1 Corinthians 15:13-18 says: "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

It is the resurrection that assures men that they will live again. "If there be no resurrection of the dead," says Paul,

"then they . . . which are fallen asleep in Christ are perished." But if the dead were living a soul life, as some think they are, in the better land, liberated from the worn-out shell of a body, what would be the need of a resurrection at all? To the mind of the great apostle to the Gentiles, belief in the resurrection is the cornerstone of the hope of a future life. He says the saints are not in heaven, but are sleeping. In 1 Thessalonians 4:14 he says: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

The saints are sleeping in Jesus, waiting for the great day to come when the Saviour will awaken them out of their sleep. This places upon the thought of the resurrection the real importance that the early church always gave it. All hope of a future immortal life depends entirely upon whether man will rise from the dead or not.



Does the Soul Survive the Body?

(Part Two)

of Lazarus, He told the sisters of Lazarus that He would like to have the stone rolled away from the opening of the tomb, but they answered, as recorded in verse thirty-nine, "Lord, by this time he stinketh: for he hath been dead four days."

But the fact that Lazarus had been dead four days presented no obstacle to the mind of the great Life-giver, Jesus. When they had rolled the stone away, He cried out with a loud voice, "Lazarus, come forth." And it says, "He that was dead came forth." Verses 43, 44.

Now when Jesus called for Lazarus, the real Lazarus, He did not look up and say, "Lazarus, come down;" He said, "Lazarus, come forth," knowing that he was right there in the tomb. If Lazarus had been in the chorus of the blessed in the heavenly country, it would have been a hardship indeed for him to return to this world and enter into the body with all its aches and pains. But Christ knew He was not calling His friend down from some wonderful place of life and glory in the better land, but that he was right there sleeping in the tomb.

And just as Jesus called Lazarus forth from the tomb, and he came forth in response to His word, so will be the resurrection of us all in that great, final day. This was but a miniature representation of what the resurrection will be when the Lord returns in glory. As he says in John 5:28: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

It does not say that they will hear His voice, and the good will come down from heaven and enter into their bodies and the wicked will come up from hell and enter into their bodies, but it says that *in the grave* they will hear His voice. It is because the Lord Jesus Christ believed that they were there in the grave that He says that in the grave they will hear His voice and come forth unto the resurrection of life or the resurrection of damnation, according as they have lived their lives in this world.

As a general rule, mankind is anxious to believe that man possesses an immortal soul, which he can cultivate and by which he can continue to live as long as God lives, irrespective of whether he believes in the Lord Jesus Christ or not. He does

Live Again?

EVERSON

Christ Himself makes this very clear. In John 6:44 are the words: "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day."

Again in the thirty-ninth verse we read: "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day."

It is clear, therefore, that the Lord Jesus Christ based all hope of the future life upon His raising men up in the last day. Therefore, He says in a triumphant tone, "I . . . have the keys of hell and of death." What value would it be for Christ to have the keys of the grave (hell) if the grave contained nothing but the worn-out shells of human existence? In the mind of Jesus Christ there must be something precious behind the gates of the grave, for He made this affirmation after He had gone home to the better

land. So the resurrection from the dead assumes tremendous importance when the question of immortal life is under consideration.

Jesus considered the resurrection of paramount importance, for He says in John 11:25: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

Christ is pleased to call Himself "the resurrection." In this chapter where the verse that we have just quoted is found is recorded the incident of the raising of Lazarus from the dead. Christ said concerning Lazarus: "I go, that I may awake him out of sleep." Verse 11. He stated also in this chapter just what He meant by the word "sleep" as applied to the dead, for He says, "Lazarus is dead." Verse 14. To the mind of Christ, the word that came the nearest to describing man's condition in death is "sleep."

When Jesus finally arrived at the tomb



not like to admit that he has no immortality of himself. The Scriptures are explicit on this. John 3:36 says: "He that believeth not the Son shall not see life."

Immortality is brought to light through the gospel. Man is absolutely naked and stripped of all life without the Lord Jesus Christ. In John 14:6 we read: "Jesus saith unto him, I am the way, the truth, and the life."

Jesus is the life, and without Him there is no life whatsoever in prospect for anyone in the world to come. How important, then, the Lord Jesus Christ becomes to mankind when we consider that there is life in Him alone! No wonder the apostle Paul tells us that "Christ is all, and in all." Colossians 3:11. Christ is the way to life and immortality. He is the resurrection.

We have everything to gain and nothing to lose in welcoming into our hearts and lives this wonderful Saviour of men. If you have not made Jesus your personal Friend and Saviour, dear friend, this is the most opportune moment that you will ever have to accept Him. The scripture says that "now is the accepted time." 2 Corinthians 6:2. Waiting for a more favorable occasion is dangerous. The most favorable time to accept the blessed Lord is now.

Some years ago, in the state of Pennsylvania, there was a man sentenced to the gallows. His many friends begged and implored the governor of the state to pardon him; but the governor, after having looked very carefully into the prisoner's case, decided that it was impossible to grant a pardon. However, accompanied

by the sheriff of the county, he went down to the death cell where the condemned man was confined, and had a personal talk with him. He tried to comfort him in every way he could. When the governor had left, the prisoner asked the sheriff who that man was who had talked to him so kindly. The sheriff replied: "Why, didn't you know him? He is the governor of the state." "Oh, sheriff," the condemned man cried out in anguish, "why did you not tell me that he was the governor? If I had known he was the governor, I would never have let him go forth from this cell until he had granted me a pardon. The governor has been right here in my cell, and I didn't know it was he!" And he wept bitterly and wrung his hands in agony.

Friend, you may be, as it were, in the death cell just now; and you are surely there if Christ has not forgiven your sins, for it says in the Scriptures that "the wages of sin is death." Romans 6:23. But do not despair, for Christ is near, and He holds in His hand a pardon for you. He wants to give it to you this very moment. If you will reach out by faith and take the pardon from the pierced hands of the blessed Lord, you will pass from the death cell into the glorious liberty of a son of God. If you do not belong to Jesus, you are condemned to death. You do not need to wait for the judgment day for sentence to be passed upon you; you are condemned already, as we read in John 3:18: "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."

Christ can remove the death sentence and the condemnation at this very moment if you will give Him a chance. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1.

How wonderful to live without condemnation in this world and to go forward facing the future judgment with perfect tranquillity, knowing that there will be no condemnation even there! Do not put off the day of salvation, but accept the Lord Jesus Christ now, and be assured of immortality and life forevermore in the world to come.

The Tenderness of God

As a father pitieth. Psalm 103:13.
As a mother comforteth. Isaiah 66:13.
As a hen gathereth. Matthew 23:37.
As a bridegroom rejoiceth. Isaiah 62:5.
As a refiner sitteth. Malachi 3:3.
As an eagle fluttereth. Deut. 32:11.
As a nurse cherisheth. 1 Thessalonians 2:7.
As a shepherd seeketh. Ezekiel 34:12.
—*"Southern Churchman."*

SIGNS of the TIMES

The Way They Should Go

by MARTHA E. WARNER



I BELIEVE that homemaking is a profession, and that every homemaker, to do a good job, should learn all she can about the different methods of meeting different problems and then wisely adapt them to her own household. This is a most important task, but one that can be successfully worked out if the homemaker will keep on hand a never-failing supply of courtesy and loyalty, and use them liberally upon every member of the family.

If we want our children to be courteous, we must be courteous one to another, for children learn by copying the manners of the grownups.

"Why do you always open the door and wait for your mother to enter the house first?" asked a man of a five-year-old boy.

For a moment the little fellow was at a loss for an answer; then like a flash came the reply, "Just because daddy does."

What an answer! "Just because daddy does." Oh, daddy, when you look into the eyes of that little innocent boy, so faithfully copying your manners, do you not challenge you to live a better life for the sake of the boy? As you are *in* the home, so will the boy be. As you are *out* of the home, so will the boy be.

Because every man, woman, and child is pretty much what his family makes him, there should be a continual practice of the golden rule. We should be respectful one to another. If the wife has a name,—and wives do have names,—then let the husband call her by that name. Do not refer to her as "she," or "the woman."

Do not allow the children to call either father or mother by the first name.

"Oh, but," protests one woman, "I like to have my children call me by my given name! It is more chummy. Why, it makes

me feel years younger, and I really believe it makes me *look* younger; besides, I do think it sounds cute in the youngsters."

Which reminds me of a cartoon that appeared in the evening paper. Mother, all dolled up, leaving for somewhere, was saying, "Have a good time, darling!"

Her daughter, turning to a young man who had just come in, said: "I do wish my mother would spend less time trying to rush around and keep young so as to be my chum, and more time in being just my mother."

In our efforts to be chums with our children let us not forget to be their mothers.

The other evening a little four-year-old boy and his father were in our home for a short time. The little chap had been out all day in the cold, and was tired and cross. Going over to his father, he yanked his arm and cried: "Ern, I want to go home! Ern, do you hear? I want to go home!"

Did it sound "cute" in the youngster? I did not think so.

There should be loyalty in the home, loyalty to each other and to the family group. Do not countenance talebearing; it usually carries a hurt—a hurt for the teller as well as for the other fellow. Here again the golden rule should be brought into play. We should teach our children to do unto others as they want others to do unto them.

We would be better men and women, better fathers and mothers, and we would have better children, if loyalty and courtesy were practiced in the home, not spasmodically, but all the time, until it becomes second nature for us; then would the wheels of domestic life run more smoothly, and as they turned they would play a happy tune, if we had ears to hear.

FROM *the* NILE To the JORDAN



*The Exodus:
Fact or Fiction?—4*

by
EDWIN R.
THIELE

From the banks of the ancient Nile the children of Israel set forth on their historic journey to the Promised Land.

AS LONG as Thutmose III was alive, Moses did not dare to return to Egypt, for this was the king who had sought to take his life. But when once that king was dead, Moses was given the commission to go back and stand before the new Pharaoh, and to ask that the Israelite slaves now be permitted to leave his land. Who was this new Pharaoh? We have already seen that 1446 was the year of the Exodus, and it was that year when Moses returned to Egypt. Turning back the pages of history, we find that Thutmose died in 1447 and that Amenhotep II then succeeded to the throne. This must have been the Pharaoh of the Exodus before whom Moses now presented his demands.

Amenhotep had hardly succeeded to the throne when he was faced with a wave of revolt on the part of the Syrian princes whom his father had placed under tribute. With characteristic energy the new king marched into Asia and utterly routed the enemy. He returned to Egypt with immense booty, including nearly sixteen hundred sixty pounds of gold, and one hundred thousand pounds of copper. In his triumphal procession were numbered five hundred of the north Syrian lords, two hundred forty of their women, two hundred ten horses, and three hundred chariots. As he approached the city of Thebes, seven of the captured kings were hanged head downward on the prow of the royal

barge, and these the king personally sacrificed to his god Amon, later hanging their bodies on the city wall. Amenhotep boasted of his great physical strength, claiming that no man could draw his powerful bow. This, then, is the Egyptian picture of the Biblical strong-willed, unyielding Pharaoh of the Exodus before whom Moses made his demands in the name of Jehovah that the Israelites be allowed to go free.

It must be remembered that Egypt was at this time at the very peak of her military career. Never was there a time in her history when she was more powerful and more conscious of her strength than now. No force had yet been found that could stand before her arms or resist her will. Those who submitted to her she placed under a cruel yoke; those who refused to submit were ruthlessly crushed by her military might. Kings such as these felt that they had the world at their feet. And yet it was at such a time as this that the meek man, Moses, appeared before Pharaoh to reveal to that proud and powerful king that there was indeed a power higher than he which decreed the ultimate destinies of men. Difficult it must have been for such a king to bow to the divine will. But a voice from heaven had spoken, and to this voice the Pharaoh at length was forced to yield, and Israel was given permission to leave the land.

It will not be necessary to follow the Israelites on their journey from Egypt,

across the Red Sea, and through their forty years' wanderings in the wilderness, made necessary by their unbelief. That these untrained hordes of erstwhile slaves might well have been dismayed as they realized from the report brought back by the spies the task that was facing them in the conquest of Canaan we can well understand from the results of recent archaeological excavations. The Canaanite cities were protected by powerful fortifications that were well-nigh impregnable against any mere military might that the Hebrews had at their disposal. The ruins of Tell el Nasbeh, for instance, reveal walls seventeen feet in thickness which are still preserved to a height of twenty-eight feet.

Israel's great mistake was that she forgot that her victories were to be gained by a trust in a power higher and mightier than the cruel sharp-edged weapons of war. The great lesson that she and the world might have learned, and which cost her and the world so dear, was that there exist unseen factors in the realm of the Spirit which are in the end far more powerful in deciding the destinies of men than are any carnal weapons of a seemingly invincible military machine. It was trust and faith in God that Israel lacked, and such a trust would have given her courage and power commensurate with the task that was hers.

There are those who scoff at some of

(Continued on page 13)

Soul-Winning PROBLEMS

by
MARIE
MOSS



THOSE who try to win souls for Christ find that the unsaved may be divided into three groups, according to their beliefs about their own spiritual condition.

First: The group that admit that they are sinners, and realize their need of a Saviour.

Second: Those who are uncertain whether or not they are saved.

Third: The self-righteous class, who are expecting to go to heaven by doing good works, but have never accepted Jesus Christ as their personal Saviour.

The first group have already made a step toward salvation by realizing and admitting that they are living sinful lives. Convicted of sin by the Holy Spirit, they long to be free from the curse of sin. It is not hard, therefore, to win these souls for Christ if they are tactfully encouraged and led to understand the plan of salvation. Prayer and faith, with God's help, will do the rest.

The second group, who are uncertain of their salvation, may determine their condition by a study of the Bible on the subject, and a thorough self-analysis. The following scriptural references may help to solve their problem, for they show the sharp line that is drawn between the saved and the unsaved.

In Romans 5:12 we read: "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."

By this verse we see that each of us is born into this world a sinner, with the sentence of death upon us because of the sin of Adam. As sinners, our affections are placed upon the things of this world. The principal purpose of life is self-gratification and finding pleasure in the unsatisfying things of this world. Lust, selfishness, and a carnal mind are products of this state. Friends of like nature become our favorite companions, and identification with the world makes us enemies of the cross of Christ and subject to the wrath of God.

"Children of wrath" "fulfilling the desires of the flesh," is the way the apostle Paul describes the position of the un-

saved before God. Ephesians 2:3. They are the servants of Satan, because of disobedience to God. Romans 6:16.

At spiritual rebirth, or regeneration in Christ, we find we are a new creation, the exact opposite of the old. "Old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Love of the Father replaces love of the world, and fills the heart. New friendships are formed among the followers of Christ. New desires to be of service to others and to win others to the Lord replace the selfish desires of the old nature. In this new creation we identify ourselves with Christ, and become ambassadors for the cross, entitled to the rewards that God has promised.

"Born again, not of corruptible seed." 1 Peter 1:23. This is the position of the saved before God. "That . . . ye might be partakers of the divine nature." 2 Peter 1:4.

"Whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. Because of Christ's love for us and our love for Him, we wish to be obedient servants and live according to His will and purpose for us.

By this we see that there is a distinct difference between the old life and the new creation, and if there is doubt in the mind of anyone concerning his salvation, then most likely what he needs is Jesus.

The third group named, the self-right-

eous, must first realize that they, too, are sinners, "for all have sinned, and come short of the glory of God." Romans 3:23. Since all have sinned, all need forgiveness for sin. "Without shedding of blood is no remission." Hebrews 9:22. Jesus shed His precious blood upon the cross for all, and man can do nothing to earn salvation. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. To be saved man has but to believe. All the good work that he can possibly do is but wood, hay, and stubble, until Christ is accepted into the heart.

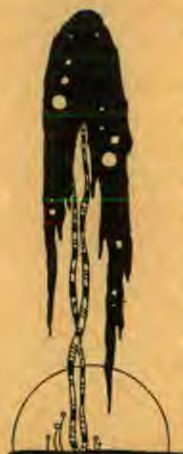
"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Jesus said, "I am the way." John 14:6. If the self-righteous man will take his eyes from himself and his good works, and place them upon God, he will see his need. It is a difficult task oftentimes to show him the way. He has believed so long that if he does what he thinks is right he will be saved, it is hard for him to realize what the plan of salvation really is. Once he sees it, however, he may be led to the Lord.

The story of a father giving his son a fine gold watch for Christmas affords an illustration of this point. The son did nothing to deserve this gift, but the father loved the son, and therefore hung the watch upon the Christmas tree to await the moment that the son would claim it for his own. There was great joy in the hearts of both when the watch was received by the son, just as there is joy in heaven as well as on earth when a man receives the free gift of eternal life from God. Had the son refused the gift and told his father that he wanted to do something to earn it before accepting it, there would have been sorrow instead of joy. The gift would have been left hanging on the tree unused and unappreciated. The self-righteous man is trying to earn something that was given to him long ago. Salvation can never be bought with good works or with money, for it is without price and is given freely.

Coming Next Week

in addition to the regular features:

Civilized Paganism	Donald F. Haynes
Is Faith Reasonable?	Murl Vance
When Did the Cave Men Live?	Benjamin Franklin Allen
God's Masterpiece	Arthur W. Browne
Blasting at the Rock of Ages	F. Chester Carrier
Child Psychology	Martha E. Warner
The Fall of Jericho	Edwin R. Thiele
Christ and the Thief	J. J. Hyde
The Two Resurrections	Charles G. Bellah
The Law of Eternal Good	Dedie Huffman Wilson



The Exodus

(Continued from page 11)

the wonderful incidents connected with the Exodus story. The crossing of the Red Sea, the sending of the quail, the smiting of the rock and the water gushing forth, the crossing of the Jordan on dry land, and the falling of the walls of Jericho are all stories that have raised a sneer from the skeptic as being tales that are entirely incredible. Certainly we who live in the twentieth century and see some of the marvels that our present age has produced should be among the last to call a thing impossible simply because it is out of the sphere of the ordinary and the commonplace. The simple facts about these marvelous experiences that befell Israel are that many of them can be demonstrated as entirely possible even today, and that we can know that some of these things actually did occur, for archaeological excavation has revealed them. The Bible declares plainly that the walls of Jericho fell; and those fallen walls may be viewed by the world today.

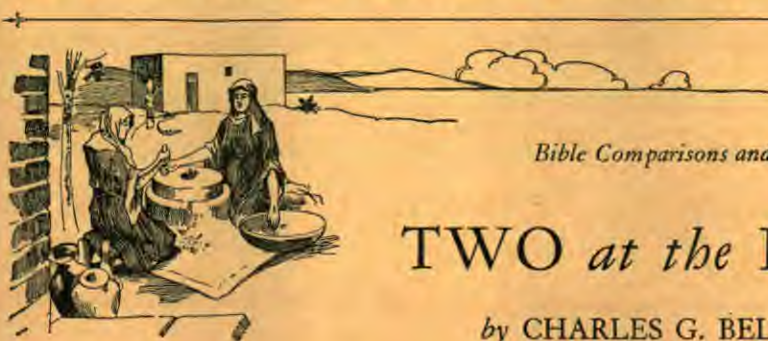
When Israel left Egypt, we are told that the Lord provided a way of escape by making possible the crossing of the Red Sea. Just where this crossing took place we do not know, but as to the agency employed in making this possible the record is clear: "The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." Exodus 14:21. Anyone who has lived by an arm of the sea knows somewhat of the power of wind as an agency in driving back volumes of water. While the topography of the eastern delta and western Sinai regions is known to be subject to rapid shifts and is today no doubt quite different from what it was three or four thousand years ago, those best acquainted with the land tell us that there are patches of sea still in existence in those regions where such phenomena are entirely possible. A group of British officers stationed in that region have reported the sands at the bottom of a lake "laid bare for a great distance by a strong wind that blew for hours, making a crossing possible."—Muir, *"His Truth Endureth,"* page 75, quoted from *"The Journal of the Transactions of the Victorian Institute,"* vols. 29, 26. Major Jarvis, who for years was the governor of Sinai for the British Government and who is probably as well acquainted with that country as any authority in the world, tells of a region there where this experience could easily occur today. (Jarvis, *"Yesterday and Today in Sinai,"* pages 176-182.)

Concerning the sending of the quail the Biblical record is again explicit: "There went forth a wind from the Lord, and brought quails from the sea, and let

them fall by the camp." Numbers 11:31. This story has often been ridiculed, but those acquainted with the country well know how these migratory visitants are still brought to the shore of the Red Sea. (Knight, *"Nile and Jordan,"* page 172.) Jarvis gives an interesting account of how these quail breed in the regions of southern Europe and then cross the Mediterranean, and, once reaching the shores of northern Sinai, fall utterly exhausted, where they make for the nearest cover and can readily be caught by hand. ("Yesterday and Today in Sinai," pages 169, 170, 258-264.) So plentiful are these quail that the Arabs make a regular business of catching them in nets, and, unless this business were strictly regulated by law and protection furnished the birds,

they would be taken in such numbers that the supply would soon be exhausted. With such a phenomenon still common in those regions, it would not be at all impossible for the Lord to have done exactly what the Biblical record declares He did, to have fed the hosts of Israel with quail brought in by a wind from the sea.

When we come to the smiting of the rock and the water gushing forth, there are those who may believe such a thing utterly impossible, but Major Jarvis of Sinai fame declares that he actually saw such a thing happen. A camel corps in need of water stopped at a dry wadi and commenced to dig, when a sergeant took the pick and struck a rock one lusty blow, with the result that the hard outer surface of limestone broke off, exposing the



Bible Comparisons and Contrasts—20

TWO at the MILL

by CHARLES G. BELLAH

SOME day the great clock of time will tick off the last day, the last hour, the last minute, the last second, of probationary time. At that instant "two women shall be grinding at the mill," "two men shall be in the field," yes, "two men in one bed." And "the one shall be taken, and the other left." See Matthew 24:41; Luke 17:34-36. What an awful final and eternal separation—a severing from which there will be no reversal!

"Two women shall be grinding at the mill." One taken, one left. One will welcome the return of her Lord, the other will be cut off by the retributions of God. It may be a mother and a daughter, living side by side. Or it may be two sisters in the same well-furnished home. Or, perchance, it is two servants in the same cozy kitchen. One taken, one left. What will your lot be?

"Two men shall be in the field." One taken, one left. It may be a father and a son, working side by side. Or it may be two brothers in the same business office. Or, possibly, two boys at the same desk in school. One saved, one lost. Yes, two men or two women in the same church, sitting in the same pew. One professes Christianity, the other possesses Christianity. One endures religion, the other enjoys it.

"Two men in one bed." These men rose at the same hour, ate breakfast together, worked side by side during the day, ate supper together, and went to sleep in the same room at the same hour, in the same bed. But ere the dawn arrives one is taken and the other is left. Much alike outwardly, but most unlike inwardly.

There will be no mistakes made in the separating. Men do not separate themselves. No living soul can separate them.

The great Shepherd alone divides between the sheep and the goats. The flock may feed all day in the same pasture, drink from the same brook, lie under the shade of the same trees, yet at the end of the day they are sheltered in vastly different folds—the sheep here, the goats there.

There has been a time for sinning, and there will be a time for punishing. As surely as there are human wrecks, there must be a divine reckoning. All will be taken just as they are. They will reap just what they have sown. Galatians 6:7, 8. Wheat and tares may grow together, but they will never be harvested together. Good and bad fish may be caught out of the same water, in the same net, on the same day, by the same fisherman. But they are separated into two places after the toil is over. The fish were mingled in the sea, but they are separated on the shore.

No lonely saint will ever be lost in the crowd of sinners when the separating takes place. And no lost sinner will ever be placed amid the throng of saints in that day. There will be no third class, no semi-divisions, none halfway between. The wheat and the tares, the sheep and the goats, are distinct and separate from each other.

Remember, it was while doing the very same thing at the mill that one woman grew ready and the other unready. Bit by bit and step by step the wall of separation was gradually built up between them. Outwardly the two were very much alike. But inwardly they were very much unlike. Hour by hour, on and on, hand in hand, face to face, round and round, they sat together, till the last turn was made. Then one was taken, and the other left. How about you?

porous inner rock from which a stream of water gushed forth. (Id., pages 174, 175.) If such a thing is possible today, we can well believe that God could have directed His servant Moses to a hidden supply of water, and thus have provided for the needs of His people while passing through that barren land.

Others, again, may find it difficult to understand how it would have been possible for the Israelites with their flocks and herds to exist in Sinai for forty years. But once more Jarvis comes to our rescue by telling us that much of the semidesert region of northern Sinai and southern Palestine gives evidence of having in past times been the scene of rather extensive cultivation. (Jarvis, "The Desert Yesterday and Today," The Palestine Exploration Quarterly, April, 1937, pages 116-125.) In areas that today are utterly barren and that at first sight give no indications of ever having had a past, Jarvis says careful investigation reveals the remnants of ancient orchards and farms and good-sized cities, with the remains of ancient cisterns and irrigation ditches. Curious to see whether or not these regions could again be made habitable today, Jarvis tells how even with the present limited rainfall he has been able, by employing the ancient methods of conserving and concentrating the sparse water supply, again to make these old orchards and farms to bear, and he gives photographs of such orchards once more in full bloom where only a few years ago vegetation seemed absolutely out of the question.

We come to the crossing of the Jordan. The record reads: "The waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho." Joshua 3:16. If it was possible for wind to blow back a body of standing water, it may be felt that no such means would prevail against a flowing stream, and that the matter of crossing Jordan would be an altogether different proposition from the crossing of an arm of the Red Sea. But here we have a phenomenon that is not only possible, but that has actually taken place in our own time. Sixteen miles up the river from Jericho, near Damieh, we are told by Garstang, are great cliffs that are apt to fall across the river and block it for hours at a time. (Garstang, "The Foundations of Bible History—Joshua, Judges," pages 136, 137.) Three such blockings are matters of historical record, one on Dec. 8, 1267, another in 1906, and still another as late as 1927. On this latter occasion a section of cliff 150 feet high collapsed as the result of an earthquake and fell bodily across the Jordan, which

was completely dammed so that no water flowed down the stream for twenty-one and a half hours, and people were able to cross the stream on dry land. If the Jordan can thus be dammed today, there is no reason to believe that God could not have made use of some similar phenomenon in the days of Joshua to provide a crossing for His people into the Promised Land.

Man Before Mountains

(Continued from page 7)

that any of our large archaeological questions have been definitely settled."—*Los Angeles "Examiner," Jan. 10, 1937.* The old idea that all aboriginal Americans came only by Bering Strait, for instance, is now seriously questioned.

The writer feels that the main disturbing element is the finding of true pre-Flood human remains occasionally in true fundamental Flood-laid strata. If the only bones found were of the sickly, dwarfed, and ill-nourished post-Flood men, even then the discussions would only range continually around a sloping brow, a receding chin, a slinking poise, and small stature. They would never reach any conclusion. They would always be indulging in the happy uncertainty of their own meandering speculations. But the deeper finds are the less apelike, unexpectedly, and this is keeping up the controversy. This is the first attempt that has been made by Fundamentalists to solve the problem.

Chipped flints are carefully separated and meticulously classified according to their kinds, degrees of finish, skill of workmanship, material used, size, shape, and probable use, till we are lost in a maze. Every slight difference is taken the utmost advantage of to usher in a new race of people or a new "age." The reputation of each investigator seems to depend upon establishing something older than has yet been established.

As a boy cattle herder on the great plains in the Dakotas, I often found places where all kinds of flints were mixed with many unfinished and discarded attempts. But the experts try to use these cruder pieces and the discards to prove the existence of whole races of

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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apelike submen who yet had little skill. Why didn't men differ *then* in their skill and in their methods and choice of materials, as they do now, as savage flint chippers?

Every possible effort is put forth to make the supposed earliest man as dumb and brutish as possible, with receding chin and sloping brow. Every find to the contrary is either branded as a fraud, or the geological interpretation is "doctored" to make it "late" enough for modern man.

I am convinced that hundreds of true pre-Flood men have been uncovered. But since they are such "upside-down" evidence of man's supposed "march" up from lower animals, they are ignored or seldom given any publicity.

A case like this occurred two years ago near Culver City, on the coastal plain west of Los Angeles. In a deep drainage canal seven huge skeletons or parts were discovered in *fundamental strata* twenty-six feet beneath the surface. One whole skeleton and several parts are now on exhibition in the Los Angeles County Museum. I made inquiry as to the bone measurements, *but no one in connection with that institution had taken any measurements.* It is indeed astonishing to stand there in the middle of that room and look all around at the puny, ill-shaped heads of all the other specimens classed as Indians. So far as we know, those seven skeletons have had no publicity, and no data has been printed by the Museum about them. They appear to us as pre-Flood men.

In the showcase beside them is the fine large skull and some other bones found near the south entrance to the Malabu Beach, a few miles north of Santa Monica. Our view is that this was originally buried in shallow ocean waters, but at the time of the general uplifting of the mountains it was uplifted thirty or forty feet above the water level, as at present, along with the mountain there. This is possibly a pre-Flood man.

But little or no publicity has been given this discovery.

In spite of all this evidence, and much

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more, Prof. E. T. Brewster wrote in 1928: "Human remains, either bones or artifacts, are *not* found in the stratified rocks." He, and all others of his philosophical trend, steadfastly refuse to believe that human remains are so found. It is one of the most controverted points. But we are fully convinced that the fundamental strata have yielded and are yielding abundant such remains. ("This Puzzling Planet," page 74.)

Remember, the key that unlocks the mystery of the bones is the finding of human remains in the real major strata, the true sediments of the world's most terrible tragedy, and not in caves or superficial post-Flood deposits. Remember also that, like the larger animals these men are found with, man himself was then generally larger than his post-Flood degenerate descendants.

In the face of growing confusion among evolutionists about man's origin as judged by his remains, we feel that we are advancing step by step toward a clearer distinction between the true human remains of the Flood and mere post-Flood remains. We feel that our light is on the increase. This redoubles our courage to push these labors all the harder.

In our next article we will offer our analysis of the question: "*Were Cave Men Pre-Flood?*" Thus we shall make still further use and application of the principles of Deluge geology.

Readers who may have discovered human bones or implements in the Mother Lode gold-bearing gravels are requested to communicate with the author, giving full particulars. Address Benjamin Franklin Allen, 219 N. Grand Ave., Los Angeles, California.

Fifty Years of Crime

(Continued from page 5)

that the end is not the electric chair. The American home holds the ultimate solution of our crime problem.

American democracy, as never before, looms over the world's horizon as a beacon light of justice to all peoples. The very cornerstone of our social order is based upon the respect for the rights of others and an adherence to the expressed will of the majority. We often say with pride that we live in a modern age. But every generation thought the same. Only one thing is truly modern—the traditional virtues of our heritage. Even they have been assailed by fly-by-night schemes and theories. Since the dawn of time, adherence to certain rules of conduct has been fundamental. Laws of morality cannot be violated with impunity, and neither can the laws of nature or of man.

Violation of the fundamental principles of sanitation and hygiene ultimately means incarceration, or ostracism by reason of ill health. Violation of the laws of economics means virtual bondage. The infraction of the laws of mo-

rality, if not forfeiting health, will surely mar character and decency. Excepting nature's catastrophes, the great disasters of the past fifty years have all sprung from a failure to adhere to lawful authority. The World War was precipitated by a murder and economic gangsterism. The economic crash of 1929 followed a violation of basic economic laws.

The greatest threat confronting the people of this nation today is not hunger, communism, or the fear of foreign invasion. These are but the consequences of lawlessness. They are the antithesis of adherence to the laws of nature and society. Hunger could not exist but through violation of economic laws and fundamental principles of social justice. Communism has as its basic principle the overthrow of the laws of our democratic social order, and it is rooted in the slimy wastes of lawlessness. In times like these we must of course be prepared

against foreign invasion, but at the same time we must not forget that the basic cause leading to the decline of all civilizations in the past has been debauchery of law and order. Let us abide by the truism of the ages, and place first things first. The major task of society today is to insure that law and order shall reign supreme.

We need have no fears so long as justice reigns and civic righteousness survives. Justice insures the integrity of a nation. Justice is character in action; it is honesty in endeavor; it is conscience without a blemish; it is the answer to fifty years of crime and the future of America. The minds and hearts of our citizens must be enlisted in the battle to make our nation law abiding and law respecting. Obedience to the law means liberty. This is a crusade for America. May we dedicate every fiber of energy we possess toward this goal.



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TWO-MINUTE MESSAGE

PROBABLY no occasion in the experience of nations brings greater excitement than the sudden abdication or demise of a sovereign ruler. Men's minds are filled with uncertainty as to the future, and the air is rife with speculation and misgivings.

It was on such an occasion in the days of Israel of old that the prophet Isaiah was given a most illuminating and encouraging picture of the heavenly scene in an hour of earthly crisis. "In the year that King Uzziah died," he wrote, "I saw also the Lord sitting upon a throne, high and lifted up. And His train filled the temple." Isaiah 6:1.

What a picture of serenity and confidence! While men were pacing the floor in excited conferences, the God of all the universe was *sitting* in calm repose upon His throne. He sat not in indifference, but in confidence, knowing, in His infinite wisdom, the end from the beginning, and how all earthly problems would be solved.

What a message of comfort for us! When the clouds of despair press close and our future course seems hedged about on every side with obstacles, let us remember that every crisis and discouragement we may face has been foreseen by God, who has plotted a path through them all to eventual triumph. No Christian need give way to hopeless despair; the victories have all been won if only we consent to follow His leadings.

"He Leadeth Me"

by
PAUL C. CARDEY

"He leadeth me." Yes, and He knows where He is leading me. Inexpressible comfort and assurance! The world today is indulging in much anxious thought as to the future of this and that nation, and of civilization itself. Many seem to feel that our whole future depends upon the efforts of well-meaning men and their conferences. No wonder many are discouraged as they watch the futile efforts made to ease the world's tension. Let us, rather, look up and catch anew the vision of God sitting on His throne.

Nothing that occurs ever takes Him by surprise. He knows all, and in perfect tranquillity He watches the outworking of His eternal purpose.

To Him the future is as open as the past. *Soon* now, He promises, Jesus will come to deliver His children from this vale of tears to a land of everlasting joy.

He is leading us all toward this stupendous and glorious climax of the age-old drama of sin on earth.

Yes, He is leading in the affairs of nations, and leading His people toward heaven and home. Let us have confidence in His leadership.

During the Exodus of the children of Israel from Egypt to the land of Canaan the pillar of cloud and, later, the ark also, was to go before the people that they might be guided aright. Joshua cautioned the people: "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye

shall remove from your place, and go after it. Yet there shall be a space between you and it, . . . come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore." Joshua 3:3, 4. So we are to follow the leading of the Lord as given us in His word. We are in unfamiliar territory; we have never traveled this way before, and we need His Spirit to guide us constantly. Jesus knows the way to heaven, and He will reveal it to us.

As an airplane is unerringly guided to a safe landing through fog and mist by a radio beacon, so we may be guided by the beams of His love and His word of truth through all the mists of doubt or despair to the land of eternal sunshine. Let us say today with confidence and unshakable trust, "He leadeth me."