

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



KEYSTONE



A remarkable picture made from the deck of the U. S. S. "Tennessee," showing her mighty guns looming over the sky line of New York.

INTERNATIONAL

The FLIGHT of TIME

A Survey of World Events by the EDITOR



THE WEAK AND THE STRONG

THE leader of a certain European country that has been traditionally weak for many centuries made a speech the other day in which he used the following bellicose sentences:

"We must arm. The watchword is this: More cannon, more ships, more airplanes, at whatever cost, with whatever means, even if it should mean wiping out all that is called civil life.

"When one is strong, one is dear to one's friends and feared by one's enemies. Since prehistoric times one shout has come down on the waves of the centuries and the series of generations: 'Woe to the weak!'"

As we read these words, there came to mind instantly the prophecy of Joel relating to this very time when the nations of earth are universally preparing to march to Armageddon.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9, 10.

Strange, is it not, how we hear the very words of prophecy being uttered by national leaders today!

"Let the weak say, I am strong."

That is exactly what they are saying, and the way they are acting—piling up armaments, bankrupting themselves to buy guns, ships, and airplanes, beating plowshares into swords and pruning hooks into spears, believing that by so doing they are gathering strength. But

it is idle boasting. Their inherent weakness remains. The day of testing will prove that.

Real strength is not to be found in weapons of war, but may be freely drawn

A significant sign of our times, this amazing signpost located on the Royal Dutch airport at Amsterdam, Holland, points the way to many of the most important cities in the world. The planes of fourteen European air lines land and take off from this airport.



INTERNATIONAL

in abundance from another source revealed later in this chapter.

When the battle is finally joined and there are "multitudes, multitudes in the valley of decision;" when "the day of the Lord is near in the valley of decision;" then it will be revealed who is strong and who is weak. Then, in the presence of the mightiest array of national armaments ever assembled; with all the latest and most efficient death-dealing equipment that science has devised on the final field of battle; then, indeed, will be demonstrated for all time just how much it is all worth, and how deceived were the people who gave up butter for guns and sacrificed their civil freedom for such flimsy panoply of power.

In that day, and it cannot now be far distant, "the Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Verse 16.

Undoubtedly this is a description of the judgment of ungodly men in the day of Christ's glorious return, foreseen by so many of the prophets of God.

John the revelator described it thus: "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks

of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:14-17.

"Who shall be able to stand?" The question is well asked. Who is strong now? Of what value now are war munitions? What price now the vain boastings of little men who thought, because they had some guns and planes and warships, that they were strong indeed?

Yet some will stand in that day. Some will be strong—not in their own strength, but in the strength of God.

"The Lord will be the hope of His people, and the strength of the children of Israel." Let us put our whole trust in Him.



TRUTH COMING TO LIGHT

THE unusually valuable series of articles by Benjamin Franklin Allen, entitled "Man Before the Mountains," now running in this paper, has already aroused considerable interest wherever the *Signs of the Times* is read around the world.

Perhaps the most important result of the publication of this challenging material is the discovery of many friends who have already been giving study to the question of pre-Flood remains.

One letter, for instance, has just arrived from a doctor in Alaska, offering assistance in prosecuting the search. He writes: "We are located in a part of the world where quite a large number of prehistoric animals are found by the dredges, and are preserved in the university here. Just within the past week they found a mastodon and a buffalo. . . . Let me know if I can help."

Another letter has come to hand from a college professor in the Argentine, who says: "The more I study the subject the more interesting it seems and the more clearly I see the reality of Flood geology and the slim foundation that many current theories have. . . . That there is a fruitful field for research here in the Argentine I am certain, for various interesting fossils have been found in the creeks around this school, and which we are collecting, such as the 'shell' of the giant Glyptodon, part of a jawbone with the last molar in almost perfect state of preservation, a large molar of some giant animal, a 9 x 9 inch vertebra, etc."

A gold prospector, who has spent many years searching for the precious metal in California and Nevada, writes:

"I have enjoyed reading 'Man Before the Mountains' in the *Signs of the Times*.

. . . I have prospected in California as well as Nevada. . . . I have studied 'The New Geology' by Price, and his other books; and as I look upon the nature of the earth while out in the mountains, I see the evidence of the Flood. . . . In the prehistoric Lake Lahonton and Lake Bonneville, which covered about four states here in the West, I have traced the water action, and have found that the placer [gold-bearing gravel] of Nevada has been placed by these Flood waters. I have seen in some of the placer mines in California trees in the beds under lava flows—trees in good condition. A friend of mine showed me the bark of a tree from his placer mine near Forest Hill, which was just as good as if taken from a tree today. The tree was in a large cavity in a bed of an ancient river made 'millions of years ago' (?), so he said."

So the facts about the Flood are being established. The truth is coming to light. If other readers have information that would assist Mr. Allen in his investigations, send it at once to the Editor of the *Signs of the Times*, or direct to Mr. Allen at 219 North Grand Avenue, Los Angeles, California.



HEROES OF GOD

AS we read in the newspapers of strife and turmoil in various parts of the world, how many of us pause to think of the loyal, devoted missionaries of the gospel who "carry on for Christ" in the midst of all these difficulties?

Isolated, far from home and friends, cut off from the comforts and conveniences of civilization, oftentimes in the midst of strange and hostile people, they persevere undaunted in the sacred task to which they have set their hands.

In a letter just received from a Christian worker living in a part of China that is still in the throes of invasion, we are given a picture of difficulties that to some would appear almost insuperable.

The mission territory where this worker labors has been divided by the exigencies of the unfortunate conflict into two sections, one part now being in Japanese hands, the remainder still controlled by the Chinese. "Our four principal problems," he writes, "are first, itinerating difficulties, with all roads destroyed, all river traffic stopped, and all intercourse between the two sections of our mission prohibited; secondly, the destruction of many of our chapels during indiscriminate bombing of cities; thirdly, the closing of other chapels due to members fleeing from the cities; and, fourthly, the protection and feeding of teachers, workers, and students during the blockade of this city that is now proceeding."

What a picture of confusion, disruption, and dislocation, of unimaginable hardships and silent suffering, of gallant struggling against almost insurmountable odds! The tragic story is strongly reminiscent of Paul's description of his problems given to the church at Corinth nineteen centuries ago: "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in

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The beautifully located mountain chalet at Berchtesgaden, home of Herr Hitler, where much history has been made in recent months.



Our PAGAN Civilization



Amid suspicion and intrigue the world is driving toward racial suicide and self-annihilation.

The Sad State of Our Modern World

by DONALD F. HAYNES

THIS world of ours has arrived at a state of unparalleled achievement in science, invention, and other lines of human endeavor. Those elements which contribute to the steady advance of civilization are producing a constant improvement in the standard of living, in educational facilities, in modes of travel and transportation, in manufacturing abilities, in the dissemination of news, and in countless other avenues.

But with all these aids to man's material comfort and happiness there has been no corresponding improvement in moral and spiritual life. It is true that the world is better off than it has ever been before, but it is not better in its nature. Men are not now more honest than before. Women are not purer and more modest. Children are not distinguished today for their improved behavior. The world has many new material blessings that it has never before enjoyed, but it is also farther from God than it has ever been.

Because of the greatly improved conditions under which men and women now live there are some who teach and preach that the world itself is growing better and better, and that consequently the kingdom of God is even now being ushered in. Civilization and respectability are mistaken for Christianity. This man-made idea runs directly across the teachings of the apostle Paul, who said in 2 Timothy 3:13, "Evil men and seducers shall wax worse and worse." In other places the Bible likens these days in which we live to the days of Lot and Noah, when the world was so full of corruption that God visited it with a devastating punishment.

Knowledge is not righteousness. Respectability is not spirituality. The race is wiser, but it is not better. "There is progress, but not toward God—progress in military science, in manufacturing, in wealth, in commerce, in invention, in material things; but the progress of the world morally is toward perdition." For while the world has been progressing in

material wealth it has been retrogressing toward moral poverty. One of the outstanding signs of our Lord's return is the departure, everywhere manifest today, from the old standards of righteousness.

Paul wrote of these times: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4.

In the preceding chapter Paul identified these tendencies with our times, when he said: "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; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5.

Weymouth translates this text thus: "Of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety, and yet live in defiance of its power. Turn away from people of this sort."

In rejecting the morality of our fathers many persons are left today with an easygoing religion that requires of its members very little if any sacrifice, a second-rate religion with very few reminders of the grandeur and the noble-mindedness and the devotion of true

Christianity, a hollow religion with an exterior of beautiful forms and pious imagery but with a dissatisfied heart.

In much of the religious life of the world there is total blindness to the moral degeneration that has set in, and an attempt is being made to soothe and lull the fears of some by emphasizing the alleged inherent goodness of man and his supposed ability to rise above it all and save himself.

But all the refinements of human culture, all the involved workings of the machinery of international peace organizations, all the efforts of the world's leading diplomats, have left the world today in the midst of a swirling tide of suspicion and intrigue, which thinking



men admit is driving the world into a program of racial suicide and self-annihilation. Preaching the social gospel, international brotherhood, and the potential goodness of man's inner nature will not save this world from its doom.

In the midst of this forbidding outlook what is our religion worth to us? Do these signs and portents in the earth point the way to ultimate defeat in our experience or to victory in Jesus Christ? This is a good time for an earnest checkup on the efficacy of our profession. Nothing can be done now about the destiny of this world. The Lord Himself has promised destruction to sinners—persons as well as nations. But much can yet be done to bring our individual lives into perfect reconciliation with Him. He still holds out to each of us that earnest entreaty, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11: 28-30.

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the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Corinthians 11:26-28.

Evidently it is in the providence of God that His people in these latter days shall taste something of the trials suffered by the early church. Perhaps it is the price of a second Pentecost.

Let us who are still privileged to live in more peaceful circumstances remember in our daily devotions these faithful heroes of God across the sea.

A Soviet woman metal fitter and an English "death-ray" machine—both are modern products.



The farmer who puts his seed into the ground has faith in the harvest to be.

Is FAITH Reasonable?

by
MURL
VANCE

THE locomotive engineer who opens the throttle demonstrates faith in the track ahead. Every time his engine crosses into a new maintenance section he shows faith in the track foreman having charge of that section. Every time he glances at the semaphore's arms he shows faith in the electric system of the railroad and in the men who maintain that system. Every time he takes an order from a station agent he shows faith in the dispatcher who has sent that order. And behind the engineer the passengers who read, or look complacently out of the window, or sleep in their berths, show an equal faith in the engineer and in the entire railway system.

The captain on the high seas who looks at his compass and charts, and sets his course accordingly, shows faith in the makers of that compass and the charts. When he sends a signal to the engine room, he shows his faith in the engineer. And the passengers who play tennis on the deck, look wonderingly at the birds flying overhead, or rest in their staterooms show an equal faith in the captain and in every member of the crew, as well as faith in all the paraphernalia for navigating an ocean liner.

Every time an automobile driver gets into his car he shows faith in it to take him to his destination. He steps on the starter because he has faith in the battery, gasoline, and motor. Every time he comes speeding up to a stop signal and then steps on the brakes he shows his faith in that mechanism and in the men who made it. Every time he passes another car going in the opposite direc-

tion he shows faith in the driver of the other car not to veer those few inches that would bring a crash and death.

Every time a farmer drops a seed into the ground he shows faith in the seed, in the sunshine, in the rain, and in the soil. He looks forward by faith to the harvest; and the people who live in the cities and daily go down to the market for their fruits and vegetables show a similar faith in the farmer and his crops.

The patient who goes to surgery shows his faith in the surgeon and in the nurses who stand at his side. The student in school shows his faith in the writers of his texts and in his teachers. The business man who builds a store and stocks it with merchandise shows his faith in his customers, in the government's monetary system, and in the law of the land to protect his property. Faith is absolutely indispensable to life or to activity of any kind; yet any number of people today sneer at the mere mention of the word.

"This is the age of reason," they declare. "We walk by sight, not by faith. Science must prove all things, and reject everything that cannot be demonstrated. Faith is a remnant of ignorance, and only narrow-minded, superstitious, religious cranks still believe in such outmoded doctrines."

The real facts of the case are that their attack is against God, not against faith, for they show faith in everything else in the universe except God—at least they do so outwardly, though in reality they still trust Him to bring seedtime and harvest; they trust Him to bring sunrise and nightfall, and to keep the stars on their courses.

Without faith in God and in His word one's past is clouded in mystery, his present is without a purpose, and his future is a matter of mere speculation and

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When Did the Cave Men LIVE?

Before or After the Flood?

by
BENJAMIN FRANKLIN
ALLEN

*Man Before the
Mountains—6*

The King's Throne Room in Carlsbad Caverns, New Mexico. In many caves throughout the world there have been important finds of skeletons.

WE HAVE suggested the principle that pre-Flood human remains are generally found in deep or major Flood-formed strata, rather than in alluvial surface deposits and in other superficial burials. We have suggested as another principle that they were generally large men, like the animals with which their remains are found. Now what about remains found in caves?

Hundreds of skeletons and parts of skeletons have been found in caves in all parts of the world. Even rock shelters, not quite amounting to caves, have yielded many of them.

The question comes up, as we develop more definitely the principles of Flood geology, What is the relation of the Flood to these specimens?

With them are found some of the same kinds of prehistoric and now extinct animals and plants that we hold were buried with men in the real Flood deposits. It is fully demonstrated that some of the same kinds of animals lived and became extinct after the Flood.

Human bones are also found under various river terraces, and in the deeper parts of the alluvial plains as well as

in the shallower. The same is true of their flints, axes, mortars, pestles, and other implements.

Are Cave Remains Pre-Flood?

Considering first the caves, it is our position that the caves were cut, broken, washed, or leached out of strata that were *themselves* laid down by the Flood. Therefore we would not be consistent if we took the view that the bones buried in those caves were generally put there by the Flood proper. But it is possible that some of them are of pre-Flood men. They may have been washed out of their first place of burial, and washed in from the top of the ground; or they may have been uncovered in the making of the cave, along with wood, gravel, rocks, mud, and the bones of animals. The extremely scattered, broken, and especially *waterworn* condition of the remains in many caves more or less confirms this theory. These things could hardly happen to them in the quiet caves, though it would be possible in some cave streams.

Consider the extreme abundance of the bones still lying on top of the ground

in the far north. The colder the place, the more there are found. They are preserved in proportion to the cold. Whether such abundance of bones littered the ground everywhere else we cannot say. But the evidence seems to favor the view that it did. Therefore it seems reasonable that some of these fragmentary bones, as waterworn leftovers or surface debris of the Flood, were washed into the caves, crevices, rock shelters, and caverns. This, of course, though rare, might happen at any time during the Flood, as well as soon after.

During the off wash of the Flood, many of the rivers had thousands of times more water in them than at any time since. The high terraces all witness to this, as well as the final flood plain lower down, in which the comparatively small normal river has cut its valley since then. In these high terraces are found bones of men and animals—in some cases pre-Flood, and in others, post-Flood. It is no simple matter to distinguish; often it is impossible. But such a study is profitable.

For instance, bones buried by the Flood may often have been washed out

of some bluff or cave-in, and could possibly have been redeposited with post-Flood bones, so that we would have the two mingled together in the same spot. Such circumstances, of course, would be rare. But actual Flood-buried bones might in this way be redeposited *under the same conditions* as later bones, and this would be almost as confusing. Redeposited bones, however, show little or no chemical or mineralizing effect upon the enclosing material.

The present caves, crevices, rock shelters, fissures, subterranean caverns, according to our conception, were mostly the work of the *latter end* of the Flood period. Of course, during the entire period of crustal convulsion all these features were developing all the time. But our viewpoint is that, mainly, they filled up, collapsed, washed out, or entirely caved in, leaving now mostly those of the latter part of the period. Mining and all other underground works now open up all kinds of leftovers of former caves and crevices, which were obliterated during or after the upheavals that formed them.

In the case of limestone caves, apparently leached out and cut out by swift waters in *fresh* underground lime mud, the rapidity of their formation is obvious. Most of them were started by the waters' finding their way through subterranean fissures that formed in bulged-up formations, or anticlines. Many of our rivers today run most of their courses through such gutted-out uplifts. The waters were high enough to take advantage of the broken lines and crevices along the tops of these uplifts, where they could make fast headway. The Grand Canyon is perhaps the most outstanding example of this.

A Challenge to the Chemist

Running waters, rich in acid to dissolve the lime, were another means of rapid cave formation. The superabundance of surface waters of the Flood, as well as underground waters, some of the latter heated, all of them rich in carbonic acid and other acids, did rapid work.

A whole world of decaying and carbonizing organic masses, both plant and animal, with volcanic acids and dissolved gases also in abundance in many places, furnished plenty of these acid solvents. What an alluring challenge to chemical study!

The story of the rapid making of the caves, of the rapid formation of the stalagmites (up from the floor) and stalactites (down from the ceiling), is one of the plainest and strongest things caves have to tell. A stalagmite or a stalactite that would take hundreds or thousands of years to form *now, took only months or years to form then*. The thick inner rings and the thin outer rings of growth

prove that. In fact, few are growing at all now, and they only during the wet season when there is a little seepage water trickling down. Indeed, the early growth was too fast and continuous for very marked rings. But this water now is generally only *soft* rain or snow water to begin with. It can gather only a *slight acidity* from all available organic sources, and the lime-rock crevices it runs down

through were *long since hardened and surface leached*. Therefore, the drip water is now very poor in lime. The result is extremely slow and meager deposit. However, this slow rate is just exactly to the philosophical liking of some current "age-of-the-earth" conceptions. It offers a showy excuse for multiplying the millions of years.

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Transparent and almost unbreakable, this model displays some of the wonderful mechanism of the body.

GOD'S MASTERPIECE

by ARTHUR W. BROWNE

"Fearfully and Wonderfully Made"

"WHAT is man, that Thou art mindful of him?" are the words of David recorded in Psalm 8:4 as expressing his wonder that the Creator of the infinite universe should have the inclination and the desire to keep watch over mere man. But you would hardly expect to find those words of awe referred to in the "Sporting Green" of a metropolitan newspaper,—and in a reasonably reverent tone at that,—would you?

In the June 7 issue of the *San Francisco Chronicle* Will Connolly writes that on the day previous, in Cleveland, a device with a series of photoelectric cells that record the entry and departure of a speeding ball in a measured area was to be used to test the speed of a noted baseball pitcher. Mr. Connolly tells of the test made in 1917, when a Bridgeport, Connecticut, rifle factory manager invited Walter Johnson to throw his fast ball through the range designed to catch the speed of bullets. The mathematicians figured that his missile traveled 134 feet a second.

About seven years ago, at West Point, McEvoy pitched baseballs through a delicate piece of machinery designed to measure the celerity of artillery shells. From that test came the announcement that McEvoy's fastest pitch reached the baseball batter in two fifths of a second.

Mr. Connolly figures that Walter Johnson's 134 feet a second means that the ball traveled the distance between the pitcher's box and the batter—which is 60 feet 6 inches on every standard diamond—in $\frac{4}{5}$ of a second, or at 91 miles an hour. To quote a few paragraphs of the interesting write-up:

"We cannot understand how a batsman can make up his mind in less than $\frac{4}{5}$ of a second whether to pass up the ball or swing at it, and, after having made a sudden decision to swing, hit it.

"Actually, a batsman has less leisure than $\frac{4}{100}$ of a second to arrive at his momentous decision. He doesn't begin to swing the instant the ball leaves the pitcher's hand. He waits until the ball is almost upon him, reserving judgment until he discovers whether the pitch is wild or fair, a fast ball or a curve.

"Curves in the hands of expert pitchers do not break until they are five or seven feet in front of the plate. The batter must follow the course of the curve, readjust the level of his swing to meet it, and call into action his leg, shoulder, arm, wrist, and finger muscles in an infinitesimal decimal of $\frac{4}{100}$ of a second to get a hit!"

"Our observation is that the telegraph system among the eye, brain, and hands affords quicker delivery service than even the efficient Western Union or Postal-Mackay systems.

"Like the character in the Bible who considered the stars and wondered what is man that Thou art so mindful of him, we stand aghast at the intricate machinery of the human body that can swing 38 ounces of wood to meet a baseball in less than $\frac{4}{100}$ of a second.

"It almost makes a man pious to think about it."

And the more one studies the mechanism that God has entrusted to our keeping the more the wonder grows over its marvelous complexity. What an efficient machine it is even when running imperfectly! A few ounces of food fuel provide energy for this self-repairing, self-lubricating engine to do an amount of work that never can be approached in any man-made machine for the same outlay.

And if these run-down and damaged bodies of ours can do so well now, what must have been their efficiency when the race was young, fresh from the creative hand of God!

THE BIBLE is the most prized but the least read book of all books in circulation. There are more Bibles sold each year than any other volume; but the current novels of the day take first place in the lives of the reading public. Millions of Christians have never read the Book of books for themselves, but get all their knowledge of spiritual things from the concepts and philosophies of men.

If there is one fundamental fact that stands out above another in the Holy Scriptures, it is that positive statement made by Jesus in John 17:17: "Thy word is truth." Though so many are drinking from the broken vessels of philosophy, higher criticism, skepticism, and modernism, these words of our Lord ring down through the corridors of time, echoing and re-echoing like a mighty peal of thunder, saying, "Thy word is truth."

His Word to Endure

The apostle Peter said: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Peter 1:24, 25. Yes, this word stands like a mighty Gibraltar in the ocean of time; and, though the waves of infidelity, higher criticism, and modernism dash against it, they can make no impression, but are broken and forced back whence they came.

The psalmist said (Psalm 33:6, 9): "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "He spake, and it was done; He commanded, and it stood fast."

The same God who spoke this world into existence is the same One who spoke this word into existence. Yes, and He is the same One who, through this word, will create a new heart in you, and make you a new creature in Christ Jesus, if you will only let Him.

The Creation

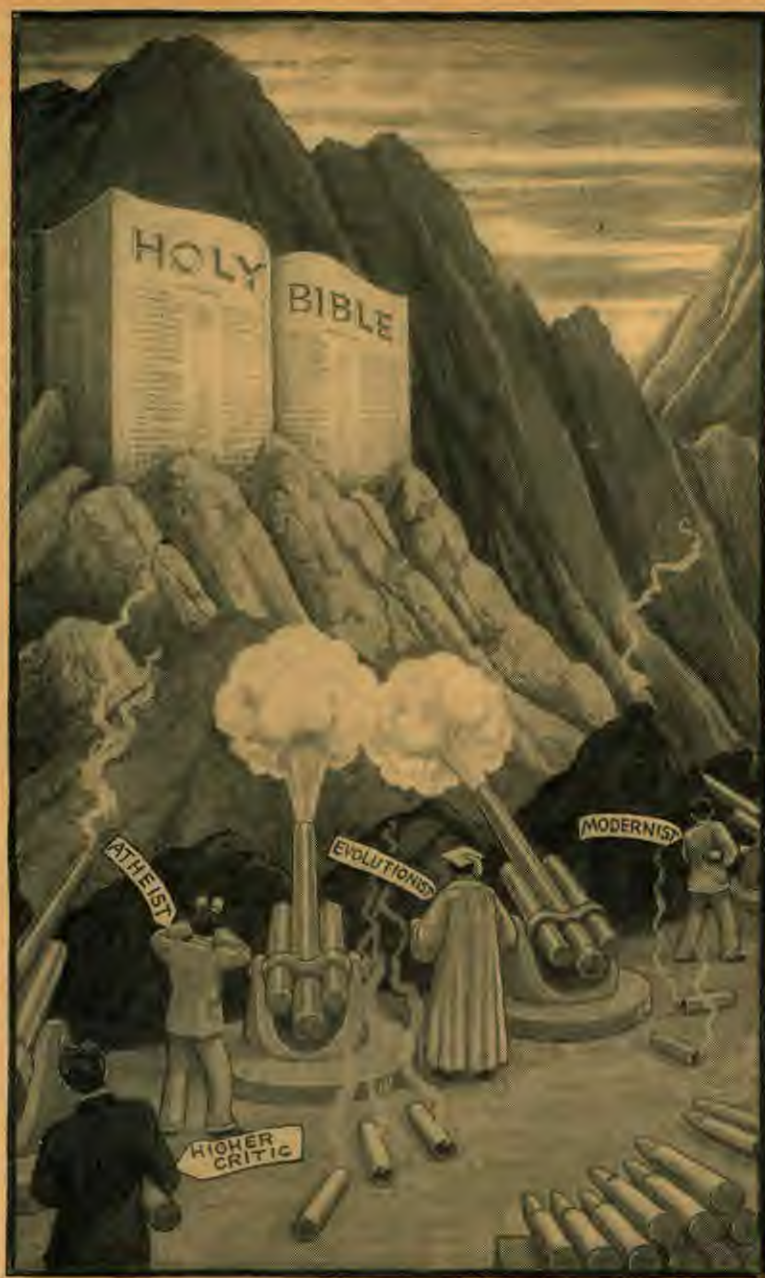
This skeptical age does not believe that God spoke this world into being in six literal twenty-four-hour days, and rested the seventh. Moses said (Genesis 1:1): "In the beginning God created the heaven and the earth;" but some say that this world came into being by chance, that we are all the puppets of chance, that all things in existence are the result of chance.

A certain man had a watch that would not keep time. Again and again he was told by different watchmakers that the

timepiece was in perfect condition; still it wouldn't run. Finally one cunning expert counted every cog in every wheel. He found that one wheel that should have had sixty cogs had only fifty-nine. The maker of that watch meant that wheel to have sixty cogs. Someone invented that watch—someone who could count and figure and multiply, someone with inventive genius and foresight; but the workman failed to follow the design.

Stand under the starry heavens at night. Pick out a certain star. Come back to that exact spot a year later, or five years later, or five hundred years later, and you will find that star in exactly the same place. That star is part of heaven's magnificent timepiece, from which we regulate our watches.

Who invented that timepiece? Who constructed it? Who started it? Who keeps it in motion? Is it chance?



Blasting at the R

Attacks on the Bible Refuted

by F. CHESTER CARRIER

(Broadcast over WIBC)

Chance did not count the cogs on each wheel in the watch. Chance does not know that five times twelve is sixty. Chance never studied arithmetic. Chance never invented the timepiece of the starry heavens, nor can chance keep the stars in motion. Chance? Chance never invented anything!

Would we want chance to drive our car, train our children, run our business, and direct our destiny? Never!

Men's Theories

Now men may have their theories; some tell us that in the beginning this world was a great fire mist. Others say it was a great block of ice. Still others say that it was a great ball of gas. One theory is just as "scientific" as another, for when men go off into the realm of speculation, one guess is as good as another; but, when all is said and done, we must go back to the words of Moses: "In the beginning God created the heaven and the earth."

It is interesting also to note that the same writer said: "God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1:27.

This straightforward statement precludes the evolutionary hypothesis so prevalent today. Modern skepticism says: "In the beginning chance made man a one-celled protoplasm, and he evolved even to this day." Though the speculation theory of the evolutionist has been blasted to minute particles, still we find millions believing that man evolved from a monad, an amoeba, a speck of protoplasm, a transparent jelly.

The term "evolution" signifies unrolling. According to evolutionists, there-

of *Pithecanthropus erectus*. He is supposed to represent the development of man one step above the beast. The next rung in the ladder of progress was discovered in 1912 in Sussex, England. At that time seven bones were found scattered over a wide area. With the same ingenuity, from these seven bones was constructed what is known as the Pilt-down man. He was given the fancy name of *Eoanthropus dawsoni*. Next came the Neanderthal man of Germany with the high-sounding name of *Homo neanderthalensis*.

There were others, of course. These ferocious-looking beastlike creatures, who are supposed to represent our ancestors, are purely the result of imagination and speculation, for "God created man in His own image" and God never bore any resemblance to animal-like creatures!

The wise man says: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Ecclesiastes 7:29. One of the many "inventions" of modern skeptics is this soul-destroying philosophy of the development of man. Thousands are being led to the putrid waters whence sprang the amoeba of the evolutionary hypothesis. True it is that darkness covers the earth, and gross darkness the people.

Inspiration of the Scriptures

The apostle Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17. Notice that the Scriptures were given first for doctrine. In other words, every doctrine that we believe must be based upon the Bible. How necessary, then, that we study diligently for ourselves!

The Bible has sixty-six volumes, written by some forty inspired men over a

period of fifteen hundred years. It takes us from Eden lost to Eden restored. It pictures the Saviour of men, who said: "Come unto Me all ye that labor and are heavy-laden, and I will give you rest." It brings us the glad assurance that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Matthew 11:28; Isaiah 1:18.

Understanding the Scriptures

There are those who have difficulty in studying the Bible, and are puzzled as to just how to understand it. Many lose some of the great principles of truth by faulty interpretation. Still others read it superficially, and thus receive nothing.

How shall we study the Bible? is the question. Let the Book answer. In Isaiah 28:13 we read: "The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." In other words, if we wish to study some special theme in the Bible, we are to glean a thought here, a statement there, until finally we have the consensus of opinion of all the writers.

The Saviour used this method of Bible exposition. In the twenty-fourth chapter of Luke we read of the experience that two disciples had late on the day of the resurrection. They were walking toward Emmaus, discussing the events of the day. Jesus appeared to them, and joined in their conversation; but they did not recognize Him at first. "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Verse 27. Jesus gleaned a text here, a statement there, until He made clear from all the Scriptures "the things concerning Himself."

Let us follow His plan of Bible exposition.

Make this word a part of your life. Give it a chance to change your heart through the blessed Christ that it presents to an indifferent world. Accept its precepts, study its prophecies, make it your meditation. Determine today that you are going to get your spiritual food firsthand, from God's Book.

Jesus says: "Ye shall know the truth, and the truth shall make you free." John 8:32. Notice that personal reference is made to you individually. It is only as you study God's word for yourself that you will be free from modernism and the many schools of philosophy and higher criticism that are leading many into the darkness of skepticism. May God arouse us all to appreciate our great privilege to "search the Scriptures, remembering that 'all these things' . . . are written for our admonition, upon whom the ends of the world are come."

Book of Ages

fore, you unroll a monad a few million years and you have an oyster. Unroll the oyster a few million years and you have a tadpole. You unroll the tadpole long enough and you have an ape-like creature called prehistoric man. Unroll this ape-like creature a few thousand centuries and you have modern man. And some people believe that this is science!

And where do we get all the information about the so-called prehistoric man? In 1891-92 someone in Java found a fragment of a skull, a shinbone, and a few teeth. With some plaster of Paris and plenty of imagination, a supposed likeness of a prehistoric man was made. He was given the dignified scientific name



Date of the Cave Men

(Continued from page 7)

This "time theory" is what current geology has put into the mouths of guides in our famous caves and other park areas. They tell hundreds of thousands of people each year about the millions of years supposedly required.

I have a friend, however, who, in one of our greatest caverns last year, heard a guide admit doubt on this point. He said that some geologists now are not so sure but that these caves could have formed very rapidly. He said some suggest now that "floodlike waters" could have rushed through them and over them, having their start in sand or gravel or in subterranean fissures. In this way, he admitted, the caves may have been

formed more by erosion than by chemical solution. This sounds more like our conceptions, though we prefer to favor both erosion and chemical solution. During the Flood, crevices of all kinds would let great volumes of water down through to large porous gravel beds below, cutting as they went, and they could escape through these beds to the surface again at lower elevations. The drainage systems of caves and their geologic structure should be especially studied with these things in mind.

But just here we are not giving to the origin of the caves the attention it deserves. Caves have a tremendous testimony of their own to offer, and they deserve special field research. Detailed field studies of each of the leading caves should be made, and reports rendered,

with copious pictures, drawings, data of all kinds, including chemical and physical tests of rapid stalagmite and stalactite formation. All this should be thrown on the screen in interesting popular lectures so simple that anybody can understand. It is too highly detailed to take up here. Our purpose in this article is only to explain our attitude toward the remains of cave man and the Flood.

Soon after the Flood some of these caves and rock shelters were inhabited. Generally, however, there are deposits on the bottom that are possibly late Flood deposits. On top of these the filling is mostly droppings from the roof and debris brought in by minor waters. But the stage in the gradual fill-up when they became inhabited by man or beast is easily detected. Animals gnawed and partly ate the bones of animals dragged in and devoured, and this is easy to be seen. They also left their own skeletons. The failure to make these distinctions confused Dr. Buckland, one of the first advocates that the fossils were from Noah's Flood. This was in 1820. He was trying to show that all cave remains are Flood remains. (E. T. Brewster, "This Puzzling Planet," pages 76, 77.)

Human habitations, of course, left the telltale kitchen middens, carved bones, flints, grave burials, and various debris of human occupancy. Our view is, of course, that these inhabitants were post-Flood people, as were the animals that gnawed the bones, along with the animals the bones of which they gnawed.

The Problem Often Difficult

Many cavernous regions, and even single caverns, could have some chambers with exclusive Flood deposits in them closed up, sealed off, while others remained open and now have Flood deposits on the bottom and later deposits on top. A large number of differing conditions are probable.

Therefore, one question we would ask, in deciding if the remains are pre-Flood or not, is whether the cave or shelter was inhabited at the time of the deposit. If not, then there is a possibility that the remains are true Flood remains. Then we might well ask if the cave or shelter was or has been since the Flood subject to local overflow by waters that could bring in only true Flood remains or only post-Flood remains. This point may often be in doubt even after investigation.

From these principles it is easy to see that the decision as to whether cave remains are of the Flood or since the Flood may be quite complicated, and may often remain uncertain.

Library shelves abound in books on animal remains in caves. We are not interested here in these animal habitations

(Continued on page 15)

Child Psychology

by

MARTHA E. WARNER



CHILD psychology is an absorbing subject, and one that at the present time is commanding much attention. And that is as it should be, for the more we understand about our children the better parents we make.

But if in this study we toss to the winds our practical common sense, then psychology is a decided failure insofar as our child is concerned.

To me, this letting a child do exactly as he pleases is all wrong. Child training is not the bending of a child's will, but a period of molding and creating, when parents can give no more than they possess.

I know of one mother who is delighted to think that her little three-year-old Betty is a subject for investigations in child psychology at — University. Betty, with nine other children, is allowed to do just as she pleases. Scientists watch the children unobserved.

I can only hope that in after years these ten children will not regret this period of training.

From its earliest moments a child should be taught that in this world all things move according to law and order, and that all happiness consists in living in harmony with that law.

A fretting, disagreeable child will run up against consequences from which there is no getting away. Because obedience means happiness, and disobedience means unhappiness, children should early be taught that No means no, and no amount of teasing, coaxing, screaming, or crying can change it into yes.

I do not know why it is, but many mothers are not so firm with the children as the father is. Let me illustrate:

Four-year-old Ralph was a great admirer of Mrs. Lane, who lived just "fru de fence."

And nearly every day Ralph would crawl "fru de fence" to visit her.

One day he was busy looking at a picture book when his mother called, "Ralph! come home."

As Ralph made no answer, Mrs. Lane said, "Ralph, your mother called you."

"I hears her," replied Ralph, without looking up from the book.

Again the call: "Ralph! come home." Apparently Ralph was deaf, so Mrs. Lane quietly reminded him that his mother called him.

"I hears her," he answered, but still made no move to obey.

Clear upon the air boomed the call, "Ralph! come home."

At the word, "Ralph," the child lifted his head, then jumped to his feet and said: "I better go now. Fahver's hand's strong," and off he went.

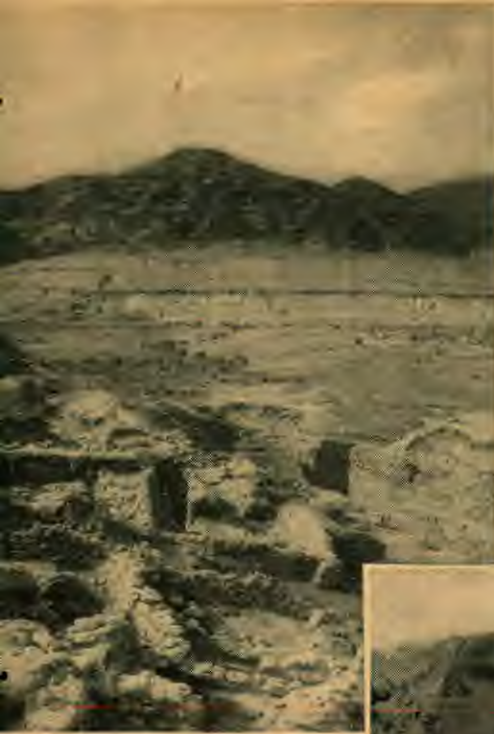
Although Ralph was not very old, he was very wise. He knew he did not have to mind his mother, but "fahver's hand" was strong; therefore he knew he must obey or suffer the consequences. And no little four-year-old boy likes to be spanked.

Firmness is what all the mothers of all the little Ralphs in this wide world need. They also need, and should have, enough moral stamina to insist upon being obeyed as promptly and as cheerfully as this little Ralph's "fahver" was. To have a happy, contented family there must be discipline in the home.

Child psychology is an interesting study; but let it be interspersed with common sense. And let us remember that no child, and, for that matter, no grownup, is absolutely happy if always he does exactly as he pleases.

The FALL of JERICHO

by EDWIN R. THIELE



The ruins of ancient Jericho, as they lie exposed by the spade of scientific excavators, testify to the accuracy and truthfulness of the Bible story.



THE STORY of the fall of Jericho has always had its elements of romantic appeal. The sending of the spies to view the city; their kindly reception and concealment at the home of Rahab on top of the city wall; the daily march around the city for six days by Israel's men of war, accompanied by their priests and the sacred ark; its encirclement seven times on the final, fatal day of doom; the blowing of the trumpets and the shouts of the people as the walls fell flat; the entrance of the Hebrews into the city over the fallen walls; and the utter destruction of the city by fire—all these are interesting details of a fascinating story. But the important question is, Are these sober facts, or are they merely engaging fables?

How can we know that such a city ever existed? How can we tell when and by what means the walls of Jericho fell? How was it possible for the homes of its people to be located on top of the city walls? And how could the Israelites have daily marched around such a formidable place and on the last day encompassed it seven times? These are all questions that not so long ago could not have been satisfactorily answered, but now they can be settled with the best of authority. Thanks to the activities of the archaeologist, Jericho and its walls have, during the past few years, been forced to reveal their secrets and to an-

swer many of the questions we have so long been asking ourselves.

First of all, as to the size of the city. Many have ridiculed the story on the ground that it would have been a physical impossibility for the Israelites to march seven times around the city in a single day. But we now know that that was not only altogether possible, but would have involved no difficulty at all, since the city covered an area of less than six acres of ground. The city was less than two hundred thirty yards in length and about one hundred thirty yards wide, and its whole circumference did not exceed six hundred fifty yards. Seven times around the city would have been only a trifle more than two and one-half miles. Thus the statement that the Israelites marched seven times around the city in a day is not only no reflection upon the trustworthiness of the Biblical record, but it indicates that the writer of the Jericho story was far better acquainted with the size of the place than are many of his modern critics.

The outstanding factor of Jericho was its walls. Whenever we think of the city, we always think of those famous walls. The city taken by the Hebrews had a double set of walls, one within the other. The outer wall was about six feet thick, and the inner wall eleven to twelve feet thick and twenty-five to thirty feet high. The space between the walls was from

twelve to fifteen feet across. Over this open space and on top of the walls were houses, these helping to bind the walls together, thus giving added strength. The outer wall was built wholly upon debris of previous construction work, which had been leveled smooth, and was situated at the very brink of the mound on which the city was built.

The Bible tells us that the walls of Jericho fell; and fall they did, for thus they are found today. Both inner and outer walls now lie in ruins; but the lower sections of the wall still stand to a height of from one to three yards. The outer wall has fallen outward down the slope upon the edge of which it was built, while the inner wall, together with the buildings on top, has collapsed into the space between the walls. But what caused the walls to fall? Garstang, who excavated the city, suggests earthquake shock as one possibility; but no final answer is given. The latest investigations show definitely that the walls were not undermined. The Biblical record is to the effect that when the trumpets blew and a great shout was raised "the wall fell down flat" (Joshua 6:20), and beyond that statement we find ourselves unable to go at present. But there the fallen walls remain today, in the very condition we should expect to find them from the description given of the fall of the city in the Biblical record.

When Jericho fell, we are told that the city and all that was therein was burned with fire. An examination of the ruins gives evidence of a terrific conflagration. Masses of reddened brick, ashes, charred timbers, cracked stones, and pottery remains all show traces of the intense fire by which the city was destroyed. The disaster must have come quickly, without a prolonged siege or a previous looting, for in the houses are found the charcoal remains of such foodstuffs as lentils, wheat, barley, pieces of dough, onions, and dates—all a mute but eloquent testi-

(Continued on page 14)



The crucifixion scene in sculpture near Quebec, Canada. On Golgotha, despite suffering and humiliation, Christ promised the penitent thief, "Thou shalt be with Me in Paradise."

CHRIST *and the Thief*

*His Promise of Paradise • Has It Been
Fulfilled? • Light From a Museum Lecture*

by J. J. HYDE

“YOU will notice that the writing is all in capital letters. There are no spaces between the words, and there is no punctuation. Generally this is of no significance; but sometimes the sense of words is greatly changed by the way they are punctuated. For instance, what did Jesus say to the thief on the cross? Did He say, ‘Verily I say unto thee, Today shalt thou be with Me in Paradise?’ or did He say, ‘Verily I say unto thee today, Thou shalt be with Me in Paradise?’

“Do you hear the difference between those two statements? Do you realize how much depends upon the position of one little comma? Listen again carefully, and I will repeat the sentence with the comma first in one position and then in the other, until you hear the real difference that the position of that comma makes to the meaning of the words.”

We were coming to the end of an exceedingly interesting tour through the British Museum, and were grouped around the glass-paneled case containing the Codex Sinaiticus, that very old manuscript, which the British Government recently acquired for \$500,000, with the wholehearted assistance of the public.

Our guide was speaking to us of the uses and value of such manuscripts to Bible scholars, and so to all Christians. Said he: “When a Bible problem arises like the one I have just referred to, scholars seek the oldest manuscripts available

to ascertain how the words were written in the first instance. In this case, they find that punctuation did not appear in the earliest manuscripts, but was added for our convenience by later translators. Whether the accepted punctuation at any particular place is correct or not must be determined from other considerations.”

This was a new thought to most of us. We could see that the position of that comma does determine the meaning of the words of Jesus to the thief. And anyone can see that if the comma follows the word “today,” Jesus does not say *when* the thief would be in Paradise; while if it follows “thee,” Jesus promises the thief that he would be in Paradise that day.

Not only was this a new thought, but it was a disturbing one; for, not only had we regarded the punctuation as part and parcel of the Bible, but we had always heard that this particular text (Luke 23: 43) showed beyond doubt that repentant people go immediately to heaven when they die. Now we knew that this might not be true.

Thus it came about that as I left the Museum that summer afternoon the questions uppermost in my mind were these: Could Jesus truthfully have said to the thief, “Today shalt thou be with Me in Paradise”? and, Do repentant people go immediately to heaven when they die? I determined to study these questions anew.

May I tell you what I found and to what conclusions my study brought me?

Settled in the quiet of my own home, I began to think over those questions that the words of the British Museum guide had put into my mind; namely, Did Jesus tell the repentant thief that he would be in Paradise with Him on the day they both died, or did He not?

You will recall that the answer turns on the position of the comma in the sentence, “I say unto thee, Today shalt thou be with Me in Paradise.” Should the comma be as I have written it and as our translations have it; or should the comma follow the word “today,” and so make the promise to the thief unconditional as to time?

You will also recall that the doubt arose from the fact that in old manuscripts, such as the Codex Sinaiticus, there is no punctuation; for punctuation, as the museum guide said, was inserted later by translators for our convenience. Punctuation is therefore to be tested as to its correctness, not from old manuscripts but as to whether it is so used

COMING NEXT WEEK

in addition to the regular features:

Rules of the Road	Clifford A. Reeves
Preparation for Christ's Coming	Donald F. Haynes
Flood-Buried Civilizations	Benjamin Franklin Allen
Prophecy Points to Our Time	F. Chester Carrier
Micah's Mother	Martha E. Warner
The Conquest of Canaan	Edwin R. Thiele
The More Abundant Life	M. Leslie Rice
The Two Harvests	Charles G. Bellah
The Record of Our Tears	Inez Brasier

that it gives a reading in harmony with the general teaching of the Scriptures.

So I found myself trying to recall Bible statements that would help me to answer this question: Could Jesus truthfully have told the thief that he would be in Paradise with Him on the day they died? Out of that arose further questions: Where is Paradise? and, Did Jesus Himself go to Paradise on the day of His death?

Christ Himself Testifies

A concordance referred me to Revelation 2:7; and there I read: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Evidently, then, where the tree of life is, there is Paradise. If I could find where the tree of life is, I would have found Paradise. Now Revelation 22:1, 2 reads: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." The tree of life, therefore, is where the throne of God is; and both are in Paradise.

The question now faced me: Did Jesus go to His Father on the day that He died? and to that I found a very definite answer.

You will remember that on the third day after His death Jesus appeared to Mary. At first she thought He was the gardener; but at a word from Jesus, she recognized Him. Jesus said, "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:17.

So Jesus did *not* go to His Father; therefore He did not go to Paradise on the day of His death. Consequently He could not have promised the thief that he would be there with Him. Therefore, that comma obviously should follow the word "today;" and Jesus' promise was, "Verily, I say unto thee today, Thou shalt be with Me in Paradise."

"If the thief did not go to Paradise the day of his death, what became of him?" I asked myself. Of Stephen it was said, I remembered, "When he had said this [Lord, lay not this sin to their charge], he fell asleep." Of the death of Lazarus Jesus said, "Our friend Lazarus sleepeth." Acts 7:60; John 11:11.

All Christians who have died are said to be asleep: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Corinthians 15:51, 52.

Thus it became clear that the thief is sleeping, awaiting the day of the resurrection, when He will again see Jesus. Then he will see Him, not as on the day of His humiliation and death, but coming with all His glory and the glory of His Father. He will see Him coming to fulfill the promise He made on the day when it seemed that He would never have the power to fulfill it; nevertheless the thief had faith to believe that very promise would be fulfilled to him.

Had I not known that punctuation in the Scriptures was not inspired, and did not appear in the original MSS., but is a much later innovation, I might have been forced to the conclusion that the promise that Jesus made to the thief was not fulfilled to him, for the simple reason that Jesus Himself did not go to Paradise that day. I might even think that Jesus contradicted Paul. While I have faith enough to believe that could not be so, I would have been unable to *show*

that the two do not contradict each other, without knowing the facts about punctuation. So I am very glad that I visited the British Museum that afternoon.

Date of the Cave Men

(Continued from page 10)

except to point out the many bones of extinct animals similar to pre-Flood forms found in them. Indeed, the marvelous drawings, paintings, and even clay moldings of them, prove that these animals were living then, well after the Flood, and were well known to the cave dwellers. Most of them are extinct now, however, *probably annihilated by hunters as the human population increased.* This feature is another complication in dividing true Flood remains from those of men and animals living since that event.

Our attitude toward cave men, there-



Christ's coming from the tomb guaranteed to man the final resurrection.

The TWO Resurrections

TWO resurrections are spoken of in the Scriptures—the first resurrection and the second resurrection, the resurrection of saints and the resurrection of sinners. The saints are raised to everlasting life. The sinners are raised to eternal death.

The first resurrection is when Jesus comes to earth the second time. The second resurrection is when Jesus comes to earth the third time, at the end of the millennium. He comes the second time, bringing salvation to all the saints. Hebrews 9:28. He comes the third time, bringing destruction to all the sinners.

The saints are raised first. The sinners are raised last. One thousand years elapse between the two resurrections. In which will you have a part?

Those in the first resurrection have died *in* Christ. And those in the second resurrection have died *out* of Christ. The first have been dead *with* Christ, and will never die again. The others have died *without* Christ, and will die again.

Bible Comparisons and Contrasts—21

by CHARLES G. BELLAH

Not one saint will be found in the second resurrection. Not one sinner will be found in the first resurrection. The resurrections are not easily mixed, for they are a thousand years apart. The saints and the sinners are easily distinguished, for they are a world apart. Saint and sinner may live in the same town, during the same time, and be buried in the same cemetery. But God puts a thousand years between their resurrections. Revelation 20:4-6.

The saints have overcome this world, and are rewarded with a world to come. The sinners have been overcome by this world, and thus have lost the world to come.

Twice the graveyards of earth will be opened. God grant that we may awake in the first resurrection.

fore, is that, in general, *the fossils in the caves are of after-Flood men and animals*. Therefore, they are of no great interest to us in our examination of the work of the Flood itself. There may be some exceptions, however, as in deposits prior to habitation by man or beast which may or may not be pre-Flood.

Cave Deposits Misconstrued

Man's bones found in caves, as in all superficial deposits that we class as following the Flood, are generally smaller, more deformed by degeneration and disease, want of nutrition, and by unfavorable climate than those who lived before the Flood.

We feel that much abuse is made of those superficially buried remains. In the first place, the very fact that they are of a lower type generally is *the chief reason for the diligent search that has been made for them*. They are highly valued mainly because they are supposed to be "old," and "still older." There is distinction as a reward for any searcher who can find bones "yet older." But their "age" is judged only by their supposed resemblance to lower animals, if they appear to tend in that direction.

For several years some such finds have been made in caves in northwestern China. Judging by the partiality with which prehistoric human remains are reported publicly within our personal observation near home, we have a feeling that *only the subnormal remains* are being given publicity.

In Los Angeles County, for instance, finds that do not fit in with the theory of man's animal origin just do not seem to be interesting to the experts, and are given little or no publicity.

The skull of a woman was taken out of Pit 10 of the famous Brea tar pits in Hancock Park, Los Angeles. It was the only human specimen found. But it is "modern" in shape. The left temple is gone, but the right temple is fine and high. However, when the "experts" restored the left temple, they showed their bias for low brows by making it low. The dishonesty of their work shows at a glance, the fine high right temple telling the truth both for itself and against the attempted mutilators.

The number of races, peoples, and "cultures" is constantly being multiplied from the cave remains. As with flints, so with human bones. Every slight difference in the size and shape of the head is taken to mean a hitherto unheard-of new race, *much to the honor and distinction of the finder*.

In our next article we will give a review of the findings of one of the world's most famous archaeologists and anthropologists on his labors in Central America and elsewhere. His work is a most astonishing and sweeping confirmation of every position we have taken, and of the findings and views of men like Dr. Whitney and other authorities on the Mother Lode country. We feel, with them, that man was not only before the Sierras, but before all the other mountain ranges of which we know. Our subject will be: "Flood-Buried Civilizations."

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.

The Fall of Jericho

(Continued from page 11)

mony to the swift and sudden holocaust that left Jericho a mass of ruins.

When did the city fall? On the basis of the testimony furnished by the pottery shards, Garstang places the fall of the city at about 1400 B. C. Still more to the point, however, is the evidence of Egyptian scarabs found in the tombs. One hundred sixty-five of these scarabs were found, dating from the Hyksos period to the early part of the eighteenth dynasty. There are scarabs with the names of Hatshepsut, Thutmose III, and Amenhotep III; but with the latter king the scarabs come to an abrupt end. What does this mean? Certain it is that the city must still have been in existence at the time of these latter kings; otherwise their scarabs would not have been in the tombs. And when else did the city fall if not at the time when the scarabs ceased? This was during the reign of Amenhotep III, who reigned in Egypt from 1413 to 1377 B. C.

How does this check with the scrip-

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EDITOR . . . ARTHUR S. MAXWELL

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tural record? The Exodus from Egypt took place in 1446, which would bring the fall of Jericho forty years later, or in 1406. And that would bring the fall of the city during the reign of Amenhotep III, the last king's name to appear on the scarabs found in Jericho. The evidence of the scarabs from Jericho is thus of the highest value in helping to date the fall of the city, and thus the time of the Exodus. The Bible states that Jericho fell into the hands of the Israelites at the end of their forty years' wanderings in the wilderness; and with this statement agrees all the archaeological testimony from the ruins of the city.

Is Faith Reasonable?

(Continued from page 5)

guesswork. There is fog behind, to the right and left, and in front. He knows neither whence he came, why he is here, nor where he is going.

Faith is the source of trust, the foundation of hope, the antidote for sorrow, the cure for worry. It is the radio beam by which the Christian steers past lawlessness, over misfortune, and through fear on every hand, straight to his goal. "Faith is the substance of things hoped for, the evidence of things not seen," as Paul puts it in Hebrews 11:1; and let him who sneers at faith and tries to destroy it among his fellow men beware of the wreck ahead.

If genuine faith in God and in His word could be planted in every human being today, war and suicide would cease, lawlessness would disappear, and trust would replace worry and fear. There would be harmony among the nations of earth, and among the individuals in those nations; for all would be traveling toward the same eternal goal, all would be steering by the same beam, instead of by the weathercock, as appears to be the case with so many now. Those who show their faith in everything else on the face of the earth except in their Creator and in His message to man are flying blind in every sense of the term. Those who have learned to trust in di-

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vinity are riding in safely on the beam, no matter how thick the fog may be around them; their goal is already in sight—by faith.

Stop Cheating Yourself!

"CHEAT myself?" you exclaim incredulously. "How ridiculous! No one would cheat himself. He might be cheated by others, but certainly not by himself!"

In the August issue of that great monthly magazine *Health*, Leonora Warriner, R. N., says that most persons she knows cheat themselves; cheat themselves not on money or on property, but on sleep. She declares she meets very few persons who are not shortchanging themselves out of from one-half hour to two or three hours' sleep each night.

Medical science, she declares, is of the opinion that this lack of adequate sleep is at the bottom of much of the "nerves" and the exhaustion so prevalent in our fast-paced, jazz-crazy generation. Heart disease, high blood pressure, indigestion, tuberculosis, and many other ills are aggravated by lack of rest and relaxation, says Mrs. Warriner.

If you have a suspicion that you are a sleep cheater, drop a penny postal card into the next mail, and ask for a free sample copy of the August *Health*, so you can find out why you should stop cheating yourself.

The August issue of *Health* also contains splendid articles on diet, vacations, teeth, backache, reducing, sunburn, raw foods, 4-H clubs, acute indigestion, asthma and salt, trench mouth, athlete's foot, gall bladder trouble, etc.

Address inquiries to:

"HEALTH," Mountain View, Calif.

I HAVE had so much trouble with myself that I never had time to find fault with the other fellow.—D. L. Moody.

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Going-to-the-Sun Mountain, Glacier National Park. In the presence of such grandeur man's trials shrink to truer proportion.

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The Law of Eternal Good

by

DEDIE HUFFMAN WILSON

“ALL things,” said the apostle Paul, “work together for good to them that love God.” Romans 8:28. But do they? They do. This is an invariable principle, the most inflexible of all laws, the law of eternal good.

As we move on through life, we come to perceive more and more clearly that each painful experience may be a strengthening exercise of the soul; each smallest task or insignificant duty, a valuable contribution to our development.

It is when we stand alone with a mighty sorrow, and the night closes over us, that we begin to wonder: Does the law work for me now? What about it?

Instead of being disquieted, we should say to ourselves: The thing which I am facing is a test. It is proving ground upon which I must determine my strength or my weakness.

The lessons we remember longest are the ones we have learned under stress of suffering. We should not shrink from these lessons. They are a necessary part of our growth. Like school examinations, they offer opportunities for advancement to a higher class.

We need never doubt the statement: “The steps of a good man are ordered by the Lord.” Psalm 37:23. They may tread the darkness, they may press the sharp stones of despair, they may lead through lonely valleys of suffering; but as surely as dawn follows night, “the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isaiah 35:10.

Pilgrims of the night, let us go forward, trusting the Lord our God. Let us not seek to fathom the heavy darkness nor measure the rocky road. He who orders our steps will one day reveal to us the end of the way. If the path grows steep and steeper, remember it is a nearer approach to the summit of God.

Whatever may happen in the days ahead, difficulties will dissolve before us, and if we continue to love God and seek righteousness, all strength will be supplied for every need. And at the end of the journey we shall exclaim with the ecstatic thrill of full understanding:

“My Jesus hath done all things well!”

