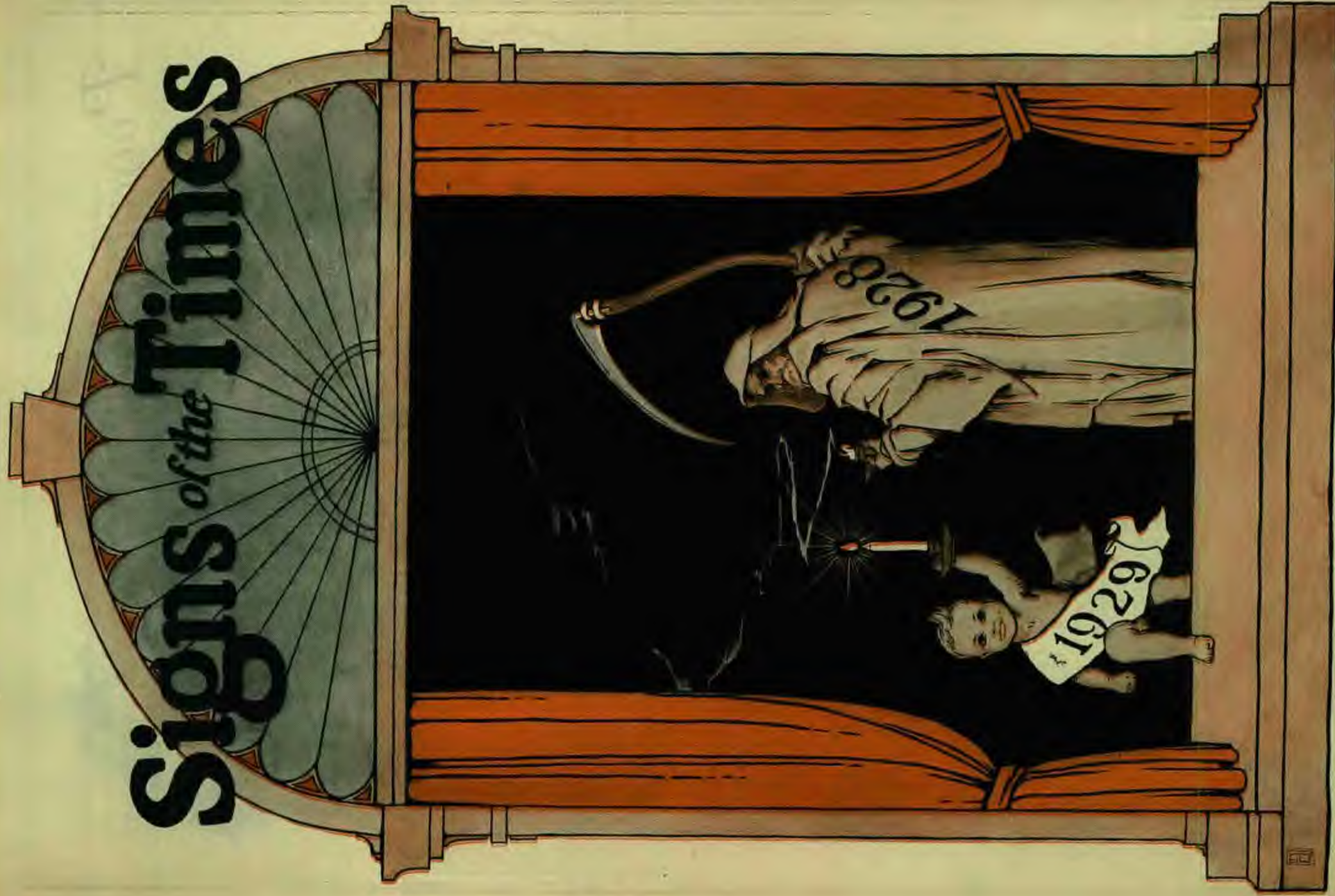


Signs of the Times



Prayer for the NEW YEAR



F

OR the new year, our Father, we ask of Thee grace, courage, vision, guidance. We have not been this way heretofore. The path lies yonder through the unknown and the unexpected. Except Thou guide us, surely we shall lose the way; unless Thou strengthen us, surely we shall fail. ¶ We thank Thee that by Thy merciful providences, as with the cloud of Jehovah by day and the pillar of fire by night, Thou hast led us this past year. Many times have we heard Thy voice saying, "This is the way, walk ye in it;" many times has the angel of Thy presence protected us; many times has Thy Spirit quickened our allegiance to Thee when the tempter would have led us astray. ¶ For all these things we thank Thee, our Father, but we are persuaded that the blessings of the past will not suffice us in the year to come. Thou must yet continue near us for we are weak and prone to wander. ¶ For the new year give us grace that we may love Thee and our fellow men more sincerely. We long for a greater appreciation of the infinitude of Thy love toward us. Give us a greater capacity for sympathy and service. Make us eager to give a cup of cold water in Thy name. Help us to speak the seasonable word to him that is weary and faint with life's burdens. ¶ Give us courage for the task that is ours; give us strength to meet the vicissitudes that confront us. Enable us to see that the trials Thou shalt send are but for our refining and our perfection. May we trust Thee whatever comes, for, of a surety, all things work for our good if only we love Thee single-heartedly. ¶ Father, we ask of Thee vision. Our horizons are too circumscribed. We are shortsighted. We are inclined to think chiefly of ourselves, of the material things of earth, of to-day alone. Enable us to see the invisible, and to realize that it only is real and eternal, that all other things are ephemeral and transitory. Give us a greater vision of the truth as it is in Jesus Christ. Impress us, O God, by Thy Spirit, of the vanity of things earthly, and fasten our affections on Thy kingdom to come. ¶ Guide us as we cross the threshold into the new year, so that if it be our last we shall sleep in the assurance that Christ is our Advocate, our Resurrection, our Life. Hasten the advent of Thy Son, so that we may soon join Him and Thee around Thy great white throne. Hasten the day when the turbulent kingdoms of this world shall become the kingdoms of our Lord and Saviour, Jesus Christ. Hasten the day when righteousness shall cover the earth as waters cover the sea. Hasten the day when time shall no longer be measured by days and by years, but when eternity's cycles shall, as a river, flow on unceasingly. ¶ Until then, our Father, help us to do Thy will more perfectly here on earth for the sake of Jesus Thy Son, who died for us. Amen.

B.

What Will YOU Leave Behind?

Charles L.
Paddock



We may grab and hoard until we are wealthy, but in the moment of death we go out of the world as penniless as the pauper.

TUCKED off in an obscure corner of the daily paper, I found this striking little news note the other day:

"LONDON, Oct. 13. William Hodge Coats, thread magnate, left \$6,525,265.00."

Not many words there, not much space used, but a sermon in itself.

During Mr. Coats' life as a thread manufacturer he had been able to accumulate more than six millions of dollars. The record says nothing of what he may have accomplished while with us. We hope he may have done a great deal for his fellow men. But that which he had spent all his life and energies in accumulating,—his fortune, six millions of dollars,—he left behind. He surely left more behind than most men leave, but he took no more with him than the poorest of the poor. Some day you and I must go the way of all the earth, and we will take nothing with us.

WHAT WESLEY LEFT

When Wesley was asked an accounting of his silver that the excise man might collect the tax, he said, "I have two silver spoons in London and two in Bristol, and I shall buy no more while the poor want bread." When he came to die, his historian says of him, "He left a good library, a well-worn clergyman's gown, a much-abused reputation, and the Methodist Church."

One young man, when he came to the end of the road, and death stared him in the face, looked back over a checkered life spent in riotous living. He asked that his influence might be gathered up and buried with him, that his crooked paths might be covered. He would have given much just to erase the record of his ill-spent life. But his influence could not be gathered in,—it must live on and on and on. He left his life's record behind him to influence other lives.

It is said that when Napoleon, that intrepid warrior, was being taken away from

France, a prisoner, he stood on the deck of the steamer and watched, dejectedly, sorrowfully, the vanishing hills of France. As they disappeared in the distance, he was heard to say, "All my hope of an empire lies buried behind those hills." He was looking back on blasted hopes, ruined lives, broken families, unnecessary sacrifices, maimed bodies, soldiers' graves,—in short, on a wasted life. He was soon to pass on into eternity, and must leave behind a record he could not change.

I may gather houses, lands, stocks, bonds, automobiles, cattle, money, or its equivalent, until I become the earth's richest man; but when death's finger beckons and its icy hand is laid upon me, I must leave it all behind. I can take nothing with me.

The rich man of the Scriptures decided that he would tear down his bulging barns, and build greater. Then he would take his ease, for he had much goods laid up for many days. But the Lord said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be?" Luke 12:20. He must leave them all behind. "For we brought nothing into this world, and it is certain we can carry nothing out." 1 Timothy 6:7.

THE CONTRAST

Some lives are spent in gathering and some in giving. The Master spent His life in giving. He did not so much as get a home for Himself. "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." Luke 9:58.

One of the great preachers of the past century once called on General Booth, and when he heard the old commander tell of his trials and conflicts and victories, he asked him the question, "General Booth, tell me what has been the secret of your success all the way through?"

The general paused a moment before an-

swering and, as he hesitated, the questioner noticed the tears coming into the general's eyes and coursing down his cheeks. "I will tell you the secret," he replied. "God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ would do for the poor of London, I made up my mind that God would have all of William Booth there was; and if there is anything in the power of the Salvation Army to-day, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life."

When he came to the close of his busy life, he could lay down his many burdens with the sincerest satisfaction that he had given all he had and there was nothing to leave behind but the record of a life well spent, and its results. He had gathered much money during his life, it is true, but it was all passed on for the blessing of mankind.

It must be hard for the individual whose one ambition has been to make money, and who has succeeded; who has a magnificent home, fine clothes, expensive cars, and everything the world holds dear, to have to leave all these things behind and to pass on into eternity empty handed. All through life he has toiled and worked and struggled. He has schemed, and saved these treasures. Then come sickness, accident, death, and he must say good-by to them all, and take nothing, no not one thing, with him.

WHAT DORCAS LEFT

How refreshing to read the brief history of Dorcas as recorded in the ninth chapter of Acts! A great deal is crowded into these few verses. The record tells us that she was full of good works and almsdeeds which she did. And it came to pass in those days that

(Continued on page 14)



Three Life and Death

A LITTLE time ago something happened that set me thinking. It was not really a new train of thought that began running through my mind; it was the reawakening of an old one. The incident to which I refer was a note telling me in brief terms of the passing of a friend,—a friend who had been a friend in need and a friend indeed. He had suddenly been stricken with acute nephritis, and complications incident to the disease itself, and also to his age, were too much for him, and he had succumbed to their ravages. When I looked upon his prostrate form of clay, the questions forced themselves upon me, as they have upon all who have passed through a similar experience, "Does he or will he live again?" "What and where is he now?" "What is death?"

It seems inconceivable to me that these questions are not answerable. It seems strange that the human family should have to deal so tangibly with the little span of existence called life, and not be allowed any information at all about the greater span called death. It seems more than strange; it seems impossible.

WHAT I ELIMINATED

On attacking the problem of solving the mystery, I allowed it to resolve itself into a sort of process of elimination. First, I had to eliminate experience. No one seems to have had the experience of having been dead for a while and then coming back to life to tell about it. So, as far as I am concerned, I can not now, and I never have been able, so to hypnotize or anæsthetize myself as to be willing to accept some sort of phantom, ghost, spirit, spook, as authority, especially when its speech, in order to be heard, had to come to me through a third party, who, at the time, was not responsible for what she said, and who, to "get away with it," had to work with the lights all turned out.

TURNED TO THE BIBLE

Shorn of the possibility of direct human information, I turned to the Bible. I approached the study of the question without prejudice and with an open mind. Having exhausted and eliminated every possible resource of direct information, I rather welcomed this avenue of approach to the answer to my questions,—the avenue via my mother's Bible. I reduced the question of death as a whole into what seemed to me its salient parts:

1. When a man dies, will he know after death anything about things that have been and that are still going on?
2. If and when a man dies, will he ever live again, and if so, when, where, and how?
3. What relation, if any, will his conduct

Here are the QUESTIONS—

I

When a man dies, does he know anything about affairs in this world after the moment of death?

2

When a man dies, will he ever live again? If so, when, where, and how?

3

What relation, if any, does his life before death have on his future state?

G. R. FATTIC

while living and before death have to whatever his state or condition is after death?

First of all, one wants to feel that he is pinning his faith and his convictions to something more than a mere opinion, and at least hopes for authority in whatever testimony he brings to bear upon a question like this, and that the authority he accepts has a reasonable fund of knowledge upon which to draw. I, therefore, bethought myself of the various writers of the books composing our Bible, and rather agreed with myself that if I could get any testimony on the question I was trying to answer from such men as Job, Solomon, Isaiah, Christ, Matthew, Paul, or some others like them, I would be reasonably well satisfied.

I must admit I was somewhat taken aback when I discovered how "straight from the shoulder" the Bible writers all talk about the things that puzzle me so, and with what a nonchalance they tell all about a thing so mysterious, just as though they couldn't even imagine anybody could doubt, or misunderstand, or believe any differently than they. It was somewhat of a surprise, too, to

learn that they all quite agree, and that their convictions fit perfectly into a sort of composite picture of a man after death.

WHAT SOLOMON SAYS

Take that wise old sage, Solomon. With one clean-cut, forceful statement Solomon answers our first question without even a hesitation, and in one fell swoop lays low many a long-cherished theory that dead people are conscious and are oftentimes present with their friends to advise and comfort; or, perchance, with those who did them harm, to curse or to haunt; or that they continue to love us or hate us, as the case may be, forever and ever and ever.

Solomon declares that a living dog is better than a dead lion; that "the dead know not anything;" that "also their love, and their hatred, and their envy, is now perished." But not being content with bowling over many a misconception, he concludes with, "Neither have they any more a portion forever in anything that is done under the sun." It's all there, over his signature, as it were, in Ecclesiastes 9:4, 5, 6, and 10. By the time I read it over a few times I was

Questions Answered



pretty well acquainted with the idea of this writer of the Old Testament on the subject. After reading such a point-blank statement as that, one becomes more or less prepared for what he says in the last eight verses of the last chapter of that same book,—that at the end of life, when the life of youth has grown old and the heart, grown weary of work, stops beating its tattoo of life, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

WHAT IS THE "SPIRIT"?

When I went to college, among many other things I studied that I have never used much was Hebrew; but just here I had an opportunity to dig it up. What is this "spirit" that Solomon says goes to "God who gave it"? Now get ready for the surprise that awaits anybody who has agreed to let the Bible settle the question. Job, in his book, chapter 27, verse 3, contrary to all our preconceived notions, tells us where the spirit has been all through our lives. He remarks that it is in the man's nostrils! It is all in the Book, so prepare to be shocked, and get your Bibles out and see for yourselves. If you have a King James Version with marginal translations of Job 27:3, it is all there, and corroborated by Isaiah 2:22. David held the same view, for he declares in Psalm 146:4 that when this breath goes forth men die, and in that very day their thoughts perish; and that they do not praise the Lord. In other words, when I die, my body, which came from dust, returns to dust; my spirit, about which I have puzzled so long, is only my breath, and it goes back to the God who gave it to me to use. And that's all there is to that.

Then what is the next query? Is that the end? Is that all?

WHERE IS DAVID TO-DAY?

Since I had been dealing with David's writings I bethought myself of what had become of David himself. Somehow most of us have thought that David went to heaven long ago; but not so if we are to believe Luke, who wrote the book of Acts. He does not hesitate to quote Paul as saying that David is both dead and buried and is not ascended into heaven. (Acts 2:29, 34.) Then where *are* all those who have died? They are not in heaven. They know nothing whatsoever of the present or of the past, and they return no more to their house. (Job 7:9, 10.)

Job throws some light on the subject, too, in chapter 3, verses 12 to 19, where he gives us to understand that even wicked men cease from troubling and the weary are at rest after death; so they are not now in hell fire, as many suppose. Where are they? Job asked that same question: "If a man die, shall he live again?" Chapter 14, verse 14.

After telling us, in chapter 14, that man will not awake or rise out of his sleep (verses 11, 12), and that his sons come to honor but he knows nothing of it, or when they are brought low he perceives it not of them (verse 21), he declares that his flesh shall some day have pain (verse 22), and, addressing his Creator (verse 15), he says that He (his Creator) will call, and he (Job) will answer Him. In other words, Job accepted a literal resurrection from the dead. Restored life to his body was his conception of what would occur to him sometime in the future after worms had destroyed his body. Job was led to declare that he knew that his Redeemer lived, and that He should stand in the latter day upon the earth, and that he would see Him for himself and behold Him with his own eyes. (Job 19:25-27.)

PAUL'S TESTIMONY

As I reviewed Paul's faith in a future life, my mind went back to things I had heard read from my grandmother's Bible when I was a little boy, for even the years that have

the resurrection of Christ on the resurrection of the dead, and declares, apparently with no hesitancy whatever, that unless there is a resurrection of the dead, *Christ* never rose from the dead. He says it twice in the one chapter, and seems greatly surprised that any of us should say that there is no resurrection of the dead. Listen to him. These are his very words. You will find them in 1 Corinthians 15:12-15. "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But 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."

Well, now, that's pretty plain language, and I will have to say that the writer took a long chance in making such assertions if he didn't know what he was talking about; and if we are willing to accept Paul's answer to our question, it is settled. He gives it a final touch and the last word in explanation in chapter 15: 42, 51-55. I think I shall quote the verses, and let you read them and find out for yourselves, so as to be sure not to give them any personal slant of mine. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. . . . 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?"

WHEN CHRIST COMES AGAIN

Again, in 1 Thessalonians 4:16, Paul tells us when all this is to happen. He startles us with the statement that Christ Himself will descend from heaven, and that at the sound of His voice the dead will rise. He elucidates a little further, in 2 Thessalonians 1:7-9, and tells us that at that time Christ will be accompanied by His mighty angels, and that men who have refused through the years to obey the precepts of the gospel,—who hated instead of helped one another, who were false instead of true in their human relationships, and who sowed the seeds of wrong instead of right,—must reap the harvest and

(Continued on page 15)



Paul made the resurrection of the saints as certain as the resurrection of Christ from Joseph's new tomb.

intervened have not erased the memory planted in my mind of a hereafter as portrayed by Paul.

In his letters to the Corinthian church Paul declares himself very emphatically on this question of what a man may look forward to after death. It is all in 1 Corinthians 15:16-18. Here he even stakes the truth of

DO YOU EAT CIVILIZED FOODS?



*If so, that is probably
what is the matter
with you.*



NATURE seems to have handed appendicitis, colitis, and constipation out to people of civilization almost exclusively. What are the reasons that only those in "civilized" lands are sufferers from these chronic banes of the abdominal region; for, if you will put your hand with fingers spread over the abdomen just below the ribs, you will be covering with your hand the source of most of your physical troubles.

I have read somewhere in the Good Book the statement that God made man upright, but he (man) has sought out many inventions. Among these inventions that are quite modern are the ways we handle what was once known as food. We freeze, preserve, purify, pickle, polish, can, extract, distill, concentrate, heat, dry, thaw, and store, and still succeed in deceiving ourselves into believing that what we have left is food. But it is much easier to fool the head than the stomach.

We can accustom ourselves to the customs, habits, and practices of civilization so far as automobiles, airplanes, and radios are concerned, but we shall never in a thousand years accustom the human alimentary tract to civilized foods. Soda fountains, candy shops, white-flour mills, and slaughterhouses were never intended by nature to furnish human food; and we shall live a long time before we can talk our stomachs into getting on well with our twentieth-century diet. That we are failing in our attempt scarcely requires proof.

APPENDICITIS RARE IN ORIENT

Deaths from appendicitis in England have doubled during the past twenty-five years. It is hard to say what the record would be if we doctors had not run down nearly all the growling appendixes we could get our hands on and removed them before they had a chance to cause the death of their possessors.

In sharp contrast, listen to the words of Dr. H. Wilkinson, a fellow of the Royal College of Surgeons of Edinburgh, who is a surgeon in the British Army in India. He says, "During recent years I have seen many Oriental and relatively few European patients. I have removed many European appendixes, but never an Oriental one." He says further, "In Kurdistan I once operated on a native for what I thought was appendicitis, but found early tuberculosis of the cæcum. Twice in natives of Burma I have found suggestive symptoms; but these cleared up in a day or two, did not recur, and did not justify an operation. We wonder what it is about a European appendix that makes it so anxious to have the surgeon cut it out; for, once you get them into a bottle,

OWEN S. PARRETT, M.D.



UNDERWOOD PHOTO

Johnny Weissmuller, who has won more records in swimming than any other swimmer of all times, and who was helped to break one of his records by a scientific diet. The story is told in this article.

you can't tell a European appendix from a Burmese appendix though the skin of the two persons may vary a shade in color." The doctor would seem to answer this question himself in this article appearing in the *British Medical Journal*, for he gives the diet of these peoples as consisting largely of rice, split peas, coarse whole meal, unleavened bread, and such green vegetables as are obtainable.

Dr. McCarrison, another British surgeon in India, writes that he never saw a case of

dyspepsia, of gastric or duodenal ulcer, of appendicitis, or of cancer, although his operating list averaged four hundred major operations a year. He adds, "Their buoyant abdominal health has, since my return to the work, provided a remarkable contrast to the dyspeptic and colonic lamentations of our highly civilized communities." They are not blessed with patent infant foods or quick lunch counters, and doughnuts and coffee seem to be off their menu.

APPENDIX INDEX TO COLON

"Well," some one may say, "what has appendix to do with colitis and constipation?"

The appendix is merely a little tail that is an offshoot of the colon, and suffers only from whatever infection the colon may enjoy. The only difference is that poisons can not drain out of a little organ shaped like a pigtail as they do out of the large bowel from which it grows. Appendicitis can hardly occur where the bowel is in a healthy condition.

What causes the bowel to develop colitis? Not long ago an investigator experimented with some rats, feeding them entirely on soft, milky, starchy foods without much roughage. The animals soon showed symptoms of illness; and when some were killed and examined, their colons were found inflamed and the contents were sticking to the bowel wall. Other rats were fed the same diet, to which horn parings were added for roughage. These kept their normal health. When killed and examined, the residue in the bowel would peel off the wall without sticking to it. The colitis in this instance was developed by lack of roughage in the diet. Ours is an age of luxuries. We are fairly bathed in them. We want things made easy, soft, and comfortable. This makes a poor diet.

Some one may ask if doctors do not treat cases of colitis with soft foods without roughage. It is true that because of our departure from natural foods, sometimes the bowel will not seem to tolerate rough and bulky foods. In such cases it may be necessary to exercise care in eating such foods until the tolerance can be reestablished. Entire wheat if ground fine on stone burr mills can usually be tolerated by most persons. Again, tender spinach and other vegetables furnish a normal bulk without too much roughage.

CHANGE YOUR FLORA

Another factor in colitis is the infection that is exaggerated on certain diet. Germs are of different kinds, and some germs are harmless or even friendly, while others are capable of producing most toxic poisons. A laboratory expert can, by making a culture

test, tell whether the bowel is swarming with friendly germs or with those that may be producing much poison, which, when absorbed, may help to cause many toxic states manifest in neuritis, migraine headache, and a host of other symptoms more or less unpleasant.

How can you change the intestinal flora? By simply feeding the germs that are desirable while starving those that are less so. Fortunately the two classes of germs subsist on a different diet. One thrives in acid media and the other in alkaline surroundings. Growth of one kind inhibits or prevents the other.

HOW DIET HELPED WEISSMULLER

A few months ago the dietitian and physical trainer at the Battle Creek Sanitarium conducted an experiment upon Johnny Weissmuller, the world's champion swimmer. He had broken more than five hundred records and was holder of fifty-four world records in swimming. A new swimming tank had been constructed at the Sanitarium, one hundred twenty feet long. Johnny was asked to come down and dedicate this tank by a swimming exhibition. He was taken in charge by diet experts and put on a program to see if he could be improved enough to beat his own world record for three hundred meters. All meat was taken from his diet, and food was given him to change the intestinal growth from putrefactive, or meat-eating germs, to a carbohydrate, or nonputrefactive, type. The effect was to cut down the absorption of poisons absorbed from the bowel. It must be remembered that exercise develops waste poison so rapidly that an athlete swimming at top speed will make one drachm of lactic acid per second. The less poison generated in the bowel, the longer can one exercise without fatigue, everything being equal. It had been five years since Weissmuller had made his record for three hundred meters in a seventy-five-foot tank. Five additional years do not help an athlete break his own record, and Johnny had never been able to equal his former record. In spite of this handicap, Johnny broke his former record by one and three-fifths seconds, and immediately after this performance was sporting around in the water like a porpoise, greatly to the delight of the onlookers who had gathered to see him try to beat his previous speed.

If an athlete apparently in good condition, holding the championship of the world, can, by changing his diet, so improve his alimentary tract as to beat his own record after five years, what benefits might come to the average person on careless diet by a little thought about his food?

A healthy alimentary tract can be kept healthy by using entire wheat and cereal breads and breakfast foods; fresh and cooked fruits without much or any sugar; fresh vegetables, cooked, and especially as raw salads; some milk and cream; nuts well chewed; and, occasionally, an egg. Eggs should be eaten in moderation, however, as

they putrefy more readily. If you have colitis, you may for a time require very bland foods. Bulgarian cultured buttermilk is excellent to use for a time, together with gruel made of Cream of Wheat and well-browned toast or *zwieback*. Grapefruit is also very useful. Later on, you can add vegetable soups, spinach purée, baked potato, and finely ground entire cereals made into bread or gems. You should gradually accustom yourself to the use of natural cereals, as entire rice and other grains. Ask your grocer for entire rice instead of the polished kind.

Besides diet, there are some other helpful suggestions. Lie on your back fifteen minutes after each meal with a hot water bottle on the abdomen. At night wrap a face towel wrung from cold water around the abdomen and cover with two layers of flannel torn from an old blanket, and pin snugly with safety pins. Remove this in the morning. Take sun baths every chance you get, and spend some time in the open air every day. Take very light exercise at first, perhaps only walking, and for a time avoid strenuous abdominal movements, gradually, however, working up to more active exercise of the abdominal muscles. Avoid all chilling, and keep the hands and feet warm.

Sometimes in aggravated cases it is advisable to spend a few days or weeks in a sanitarium or hospital where one can have absolute rest, careful diet, and hydrotherapy and massage treatments to get started in the building-up program.

TREAT YOUR BOWELS RIGHT

Now, a special word about constipation. Most people suffer more or less from this by-product of civilization.

Habit is the first word here. Start the children right, and do not in any case get to

depending on cathartics. They may put off the evil day, but you'll hit the rocks sooner or later. What rocks? There are many. Gallstones, appendicitis, and even stomach ulcer are often caused and always aggravated by this condition.

Use simple measures. First, laxative foods. Entire grains with the bran are helpful. Roman meal contains flaxseed, and one or two teaspoonfuls of flaxseed daily are often of service. Psyllium seed can be purchased at most drug stores, and is perhaps even better than flaxseed, though more expensive.

Paraffine oil preparations are good, either plain or mulsified, two or three tablespoons daily if necessary. Take these on an empty stomach late at night or early in the morning if possible.

NATURAL FOODS ARE LAXATIVE

Prunes soaked in water twenty-four hours and eaten just before breakfast are good. Also two teaspoons of shredded agar, Japanese seaweed, eaten with each meal are very helpful. These furnish bulk and moisture, which are both essential. All raw vegetables and especially raw fruits are nature's own laxatives; and, had we always used such foods instead of doughnuts, pickles, and tea and toast, we wouldn't now be hunting all over the earth to find a new cathartic.

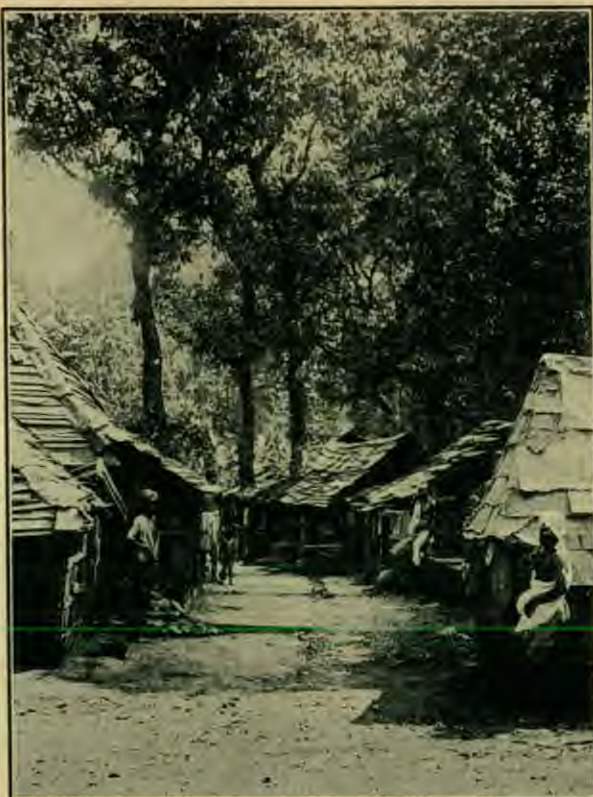
Drink seven or eight glasses of water daily, but not too much with the meals. Tea and coffee contain tannic acid, which is an astringent and is bad for this trouble.

Be regular in all your habits, and if required to establish a habit, use one-half pint of water injection at the same time every day, gradually using less and massaging the bowel up on the right side, across, and down on the left side. Bending, twisting, and leg-raising exercises strengthen not only the abdominal muscles but the intestinal muscles as well, upon which their activity depends.

A crippled bowel may be slow to wake up, but it will bring the largest possible returns in good health and exuberant spirits with optimism to give away, once you succeed in acquiring a healthy alimentary tract, which is worth more than millions to anybody.

WORRY

It makes us prematurely old. It takes color out of the cheek. If people would worry less, they would not have to use the vanity case so much. It seams the face, and furrows the brow, and stoops the shoulders. It is the sexton that digs an untimely grave. It makes the days gray, and the nights starless. Jesus was the King of peace. Nobody ever lived in so much trouble as He. The storm was always raging about Him, and the world was always trying to destroy His peace; but, when He died, the one thing of which He had most to leave to us followers was peace. "Peace I leave with you, My peace I give unto you." John 14:27. That is the promise. Claim it, and be happy!—Selected.



INTERNATIONAL PHOTO
Although the people of the Orient know nothing of sanitation and hygiene, some of our most dominant diseases are unknown to them.



WHY I AM GLAD JE

He Gives What No Others Can

WILLIAM G. WIRTH

As I look out over the world and its life to-day, I am impressed with the fact that in many respects never has this world been such an inviting place as it is now. I look into the average home about me, and the drudgery of a few decades past is not there. The housewife, with her vacuum sweeper, her electric washing machine, electric refrigerator, and other comforting conveniences, has a more delightful time of it than her sister of earlier days. I look into the business house, into the factory and the mill, and it is the same. Modern mechanical and scientific devices abound, to make men and workers happier and more contented. I look out and see more leisure for men and women after working hours; and see them resorting to theaters and other places of pleasure and amusement. I see men and women enjoying their automobiles, with the exhilaration and luxury of travel that they give. Yes, to all appearances it is a happy world.

But it is not! Never was sorrow greater; never was the strain on nerve force more intense; never was disappointment more poignant, and fear more gnawing at the vitals of the human soul. Never were crime and wickedness more general; and peace, international, national, and internal to the individual man and woman more distant. Why this striking contradiction? Why this soul-and-character Sahara in the midst of our modern materialistic Eden?

And then I hark back to two thousand years ago to the words of Him who said, "A man's life consisteth not in the abundance of the things which he possesseth," to be reminded of the great fact that if man is to be saved unto righteousness, virtue, and peace, these needed boons must come from some otherwhere than earth. That, to me, is the glorious significance of the advent of Jesus Christ to the world.

Made of earth as I am, I am continually made to realize the utter vanity of all things earthy. My sins, my wrong ways, my moral inability to do consistently the right, are but an echo of the emptiness, a reflection of the spiritual impotence, of that which all around me I see.

Jesus knew all about it. He knew that Heaven alone could save, and that is why He invites us to Himself as the God-Man, who, through His manhood, can alone connect us with deity and with heaven. Having removed through His atoning sacrifice the offense of our sins against a holy and righteous God, He has imparted to us of His life. I thank God for that possession of Jesus my Saviour; and at this Christmastide I can do no better than to offer Him to my readers.

He Binds Heaven to Earth

ROY F. COTTRELL

TRAVELING throughout China, Japan, and Korea, I beheld vast multitudes in spiritual and intellectual darkness. I saw them congregating at temples, shrines, and altars, throwing their money into huge coffers, and prostrating themselves in distress and helplessness before dumb, hideous idols of gold, silver, brass, iron, clay, and wood—all false gods that are as unable to hear or to help them as a cube of granite or an iceberg from the Arctic.

I saw famine-stricken communities facing starvation. Venerable idols, trundled from the temples, are placed where they themselves are supposed to feel the burning sun upon their heads, and view the parched and barren fields. Scores of priests, each with a cruel needle driven through the wrist and from which is suspended a pot of burning incense, march in solemn procession and with stoic countenance along the streets. Multitudes behold, while grim tragedy is written on every face.

I saw the funeral train with its uncanny rites and weird music creep slowly along the narrow trail of the countryside. Hired mourners pour forth their hideous wailings, and bereaved relatives, in coarse sackcloth, yield themselves to uncontrollable anguish; for no hope have they of a joyous meeting beyond the tomb. Such is heathenism! Such are lands without Christ!

In startling contrast, I stood yesterday beside the open grave of a noble Christian woman whose parting testimony was, "I have kept the faith." Her loved ones sorrowed, yet not as others without hope. The certainty of Christ's birth, His life, His

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death, and His resurrection gives absolute assurance of another miracle on a grander scale. Said the Saviour: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." "Because I live," said the Life-giver, "ye shall live also." "I go to prepare a place for you," and "I will come again, and receive you unto Myself, that where I am, there ye may be also."

The resurrection of our Lord constitutes a promise and pledge of the resurrection of all the sleeping righteous. His first advent as the world's Saviour makes possible and certain His second glorious advent as King of kings.

Yet not alone for the Elysian future does the Christian rejoice. "I find in Christ a sweet to-day." His brief life upon this planet connects heaven and earth with ties that are never to be broken. He is "a Friend that sticketh closer than a brother." He cleanses the life, ennobles the thought, transforms the character, puts a new warmth in the heart, a new elasticity in the step, and a new song upon the lips.

In contrast with all that is dark, wretched, and unlovely, I praise God for Christian homes, Christian communities, Christian faith, and Christian love. For these and myriad other blessings, I am glad that Jesus came to earth.

I Am Glad for His Lineage

L. A. WILCOX

THIS that I write is no argument for Jesus' deity. It is the personal testimony of an adoring heart to the meaning of His nativity. First of all, there are two things about His ancestry which, to me, in their paradox are wonderful. One is, that He was the descendant of a line of kings, and the second, that He came of a line of





US CAME TO EARTH

*men in appreciation
Bethlehem's stable*

crooks. His royal blood was as ancient as Adam, and yet in that lordly genealogy there is pointed out every blot on that proud escutcheon. That lineage, according to the flesh, omitted most of the men and women whose genius has rendered the Jewish race illustrious. There was no Moses, no Joshua, no Samuel. There was no Elijah, Elisha, Isaiah, or Jeremiah. But there was Jacob the supplanter; there was Judah, whose sons were born of an impure woman; there was Rahab, the harlot of Jericho, when Jericho was in the last stages of moral decay; there was Ruth, the pagan woman of Moab; there was David, whose son and heir was begotten by a woman whose husband he had murdered that he might have his wife, with whom he had committed adultery; there was Rehoboam, Abijah, Jehoram, Abijah, Amon, Zedekiah, and others, of whom it is uniformly reported that they did evil in the sight of the Lord; there was Ahaz, the leader of apostasy; and the inhuman Manasseh, who caused his sons to pass through the fire.

And for that lineage I am glad. For it helps me to understand how God understands, how He can be touched with the feelings of all my infirmities. It shows me how where sin abounds grace does yet the more abound. Jesus took humanity, with all its liabilities, with all its dreadful risk of yielding to temptation. "In all things . . . made like unto His brethren," neither was He born good. So, because He has stood in my place, He is able to save unto the uttermost.

Again, He came into the world under the stigma of one who was born out of lawful wedlock; and so making Himself "of no reputation," established forever His bond of sympathy with those who suffer beneath injustice. And while making Himself of no reputation, His is a name that carries with it, wherever it is borne, the ægis of an unimpeachable life. Mindful of His birth among the oxen, He was and is the Friend of all who labor and are heavy-laden. To Him was brought, with the coming of the shepherds, the homage of industry—they found Him in the

manger, the place of their daily employment. To Him was brought, with the coming of the Magi, the homage of science—they found Him in their research the bright and morning Star. To Him, in the gladness of the great joy of a Saviour, I bring Him the gold of my purse for His royalty, the frankincense of worship for His divinity, the myrrh of sacrifice for His mortality.

In the manger of Bethlehem my eternal life was cradled. Where wondering cattle ceased their lowing, my hope of glory came to earth. He, the Son of God, became Son of man, that I, a son of man, might become a son of God. He partook of my human nature, that I might partake of His divine nature. He was made sin who knew no sin, that I, a sinner, might be freed from sin. He became a Man of Sorrows, that I might enter into His joy. He took my infirmities, that I might have access to His strength. He came where I was, that I might go where He is. He shared my temptation, that I might share His throne.

I may not sing in the seraph symphony, but all the love of my heart for Divine Love incarnated, cries out, "Glory to God in the highest, and in my heart room for Immanuel!"

The Highest Became the Lowest

L. A. REED

JESUS was the most precious gift that Heaven could send, the One who was on an equality with God, coreigning with Jehovah His Father. And He who was thus the highest became the lowest,—became a man, taking our sinful flesh; and this, that He might stay a gloomy procession of men who were moving on down in hopelessness toward darkness and eternal death, and turn them back toward life and light and home and God.

I am glad that, while here, He lived as a man, showing us just how we should live as men.

And I am glad that He will now live in men, duplicating the same wonderful life of victory and peace, a life of self-renunciation or godlikeness, that He lived as a man when on earth.

I am glad—cruel and shameful as it was for Him—that as man He died in man's

place, accepting man's saddest, blackest heritage, taking the penalty of my sin, thus receiving what I deserved that He might give me what He deserved—His own sinlessness and joy and immortality.

And for this, too, I am glad: That as man He ascended to the high throne of universe sovereignty to sit with His Father, ever living to make man's redemption sure.

I am glad that, since Christ thus became a man, He is our Brother, and that in Him "heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."

I am glad that to all eternity this human tie shall never be broken, and that in Him we become more closely united to God than if we had never fallen. And in this I find unfailing gladness because God Himself says that such a One becomes me, One who is "holy, guileless, undefiled, separate from sinners, and made higher than the heavens." Hebrews 7:26, A. R. V.

I am greatly glad that in Him God has raised our human nature on the heights to His right hand; there we sit through Christ in heavenly places; there in Him in glory stand.

"Jesus reigns, adored by angels,
Man with God is on the throne;
Mighty Lord! In His ascension
We by faith behold our own,"—

and are glad; for we know that He came to make all these things the surest of realities for us.

And we all are glad.

Because He Came to Save Sinners

GEO. W. RINE

WHo can doubt that the most momentous, most glorious, and most blessed event in all history was the coming into our world, through the medium of human birth, of Jesus the Son of God? In the words of Jesus' greatest apostle—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Timothy 1:15. The angel Gabriel, in announcing to Joseph the virgin birth of the "holy Child Jesus," said, "Thou shalt call His name JESUS: for He shall save His people from their sins."

(Continued on page 14)





EDITORIAL

ASA OSCAR TAIT
ALONZO L. BAKER



Mars Versus the Dove

THE struggle between the war god and the dove of peace has been continuous all through the reign of sin. Great leaders with powerful influence have from time to time sought to bring about pacts and agreements that would result in lasting peace.

Ramses II, the oppressor of Israel, just before the Exodus, made a treaty with the Hittites, a short paragraph from which, as found on the monuments, reads: "But now, from this very day forward, Khita-sir, the great king of the Hittites, shall look upon this treaty, so that the agreement may remain, which the sun god, Ra, has made, which the god Sutekh has made, for the people of Egypt and for the people of the Hittites, that there should be no enmity between them forevermore."

And Aristophanes, some six hundred years before Christ, and in the midst of the Peloponnesian War, wrote the following:

"From the murmur and subtlety of suspicion with which we vex one another
Give us rest.
Make a new beginning,
And mingle again the kindred of the nations in the alchemy of love,
And with some finer essence of forbearance
Temper our mind."

Ramses and his Hittite contemporary signed their treaty so "that there should be no enmity between them forevermore;" and Aristophanes was desirous that the nations should mingle "in the alchemy of love," and that they should learn the "finer essence of forbearance."

The same objects that those men had in those distant days were before the great leaders of the fifteen nations who signed the Pact of Paris on August 27, 1928. But while these modern efforts for peace are advancing, we read of war preparations among all nations and of explosives that are quite safe to handle, and which make "anything ever before introduced to the art of warfare appear as a Chinese firecracker by comparison."

All the efforts for peace are highly commendable. The world is made safer and better because of them. But in our dreams for peace we must not forget some of the clear statements of the inspired Book, one of which reads: "I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice." Romans 7:18, 19. These verses express in terse language the whole problem, and they forcibly re-

mind one of that clear language of the ancient prophet, in which he says, "There is no peace, saith my God, to the wicked." Isaiah 57:21.

It is well to dream, but we should not fail in our dreams to take into account the stubborn facts of perverted and perverse human nature as they actually confront us. T.

The Wrathful Elements

A FEW weeks ago we made reference to the terrible storms of various kinds that were creating ruin in so many parts of the world; and during the more recent weeks the papers have continued to come to us with such headings as, "Fiery Rivers Drive 12,000 from Homes." The dispatch of November 8, under the above heading, told of the mighty eruption of Mount Etna, and the destruction that was occasioned thereby. Then, from Buenos Aires came word, under date of November 13, that a "Cyclone Razes Town, and Eighteen Die." Then on November 14 we learned of a woman's being killed by a tornado in Iowa. November 16, a dispatch said, "A Fierce Storm Rocks Great Britain;" and on the 18th we got some of the earlier news telling of the floods and windstorms that caused so much ruin in Kansas, Missouri, Okla-

homa, and elsewhere in the Middle West. Under the same date we read of a destructive hurricane sweeping over Germany; and by November 19 we were informed that the flood and storm raging for a number of days through the Middle West had taken a toll of ten million in property, and at least eighteen persons had lost their lives.

Arthur Brisbane, writing about these storms, says: "Terrific storms in Europe have killed many in France and Britain, the high winds putting a new fear in the populations."

To the inquiry that thousands of persons make in regard to the significance of these things, we need only to read the clear and forceful language of the prophets of God. One of their many utterances concerning this situation is:

"The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung." Zephaniah 1:14-17.

"The great day of Jehovah" is upon us. The things foretold by prophet and apostle are being enacted before our eyes. The "distress" predicted is all brought about "because they have sinned against Jehovah."

God provides a shelter for those who will turn away from sin; but there is no hope for him who refuses to heed the warning. T.

Lessons from the "Vestris"

HENRY ELEXIE, a colored seaman on the passenger ship "Vestris," which recently sank with a loss of more than one hundred lives, swam away from the foundering steamer, found an empty and drifting lifeboat, pulled twenty-one people into his boat, and took care of them until the arrival of a rescue ship next day.

Upon arriving in New York, quite oblivious to the flatteries of those who would heroize him, he lamented the loss of "all my books." Upon inquiry as to his "library," he declared that "all my books" meant a Bible and a "Beatitude



PUBLISHERS' PHOTO
Mount Vesuvius is again in eruption. Mount Etna, its turbulent and destructive twin not far away, has recently devastated the countryside and villages with molten lava.

of the Bible." "Man, I thought a lot of them!" he said with feeling.

A certain class of writers to-day, such as H. L. Mencken, Haldeman-Julius, and other cynics and atheists, spend much of their time making sport of the poor unsophisticated "yokels" who read their Bibles and who are "simple" enough to believe what they read.

But reading his Bible and his "Beatitude of the Bible" did not render Elsie unfit to rescue his fellow men and to care for them tenderly. Indeed, who would dare to say that the God of the Bible had not given him a heart of love and compassion for his fellow men, which prompted his wonderful heroism!

Has anyone ever heard that a study of the Scriptures made anyone less lovable, less useful, less congenial? Does the Bible make men selfish, egotistic, mean, hateful?

No, the Bible greatly enlarges a man's sympathy for his fellows. It makes him more obedient and more reverent toward God. Neither effect is gained by those who ape the blighting cynicism and sneering atheism that are so much in vogue to-day.

Another lesson from this tragedy of the sea:

In the endeavor to place the blame for the disaster, it was brought out in the court room that many members of the crew, high and low, were often drunk, and so drunk that they could not properly discharge their several duties.

Some antiprohibitionists have rallied at Congress because it forbids American ships to serve liquor.

But we have yet to hear of the first case where officers and the help on an American ship were drunk and, consequently, derelict in duty!

You antiprohibitionists, would you rather take passage on a ship where the officers and crew are sober and vigilant or where they carouse and are bleary-eyed? Does it comport with your ideas of travel to ride on a speeding train whose engineer and conductor are draining a flask every few miles?

Think that over.

B.

Mussolini and World War

WHOEVER starts a war in the explosive Balkan States is quite likely starting a general European war; and whosoever starts a general European war is in danger of starting a world war. And Benito Mussolini, Italy's iron dictator, is the man waving the firebrand over the powder keg just now.

Before the World War there were two distinct lines of influence in the Balkans, both provocative of war. One was Russia, who was trying to work out a coalition of the little countries there of Slav origin and sympathy who would let her

get through to an ice-free port. Another was the Central Powers, Germany and Austria-Hungary, who were trying to line up the peoples there so a direct railroad could be built through the Balkans from Berlin to Bagdad. These two contending forces were major factors in precipitating the World War.

To-day two more antagonistic groups are using the Balkans as pawns in their game of power and strategy.

Italy, feeling the great pressure of a fast-growing population in an already overpopulated country, looks eastward into the near-by Balkan States for an



The six countries in the darker shade are the Balkan States of southeastern Europe. They are inhabited by a complex and explosive mixture of races with different religions, cultures, traditions, and ambitions. In Jugo-Slavia, for example, there are four religions and ten racial groups.

outlet for her surplus people. Already she has Albania under her thumb; but the thorn in the side of her imperialistic scheme for expansion is Jugo-Slavia. This latter country withstands Italy at every turn. In order to overbalance Jugo-Slavia, Italy is forming alliances with Greece and Turkey, and is becoming very friendly to Bulgaria,—all of whom are sworn enemies of Jugo-Slavia.

France, on the other hand, is trying to bolster up Jugo-Slavia as a checkmate on Italy's power in southeastern Europe. With France are Roumania, Czechoslovakia, and Poland. France wants all these nations as her allies in case of war. France is on the defensive, and Italy is on the aggressive; and the sparks are beginning to fly. Russia, it is said, favors the French group, and England, the Italian group.

If Mussolini moves too fast or too far in his penetration of the Balkan States, all the nations of Europe will almost automatically line up for a future struggle of incalculable involvements.

The embers of past wars are glowing; the sparks of future wars are incandescent; the war god girds him for the fray.

B.

Hell, Heaven, God

THAT brilliant writer, Gamaliel Bradford, has recently given us "Darwin," "the life story of a gentle, tolerant, and lovable man who overturned the world of thought, shifted the whole attitude of science, and upheaved the very foundations of religion and morality."

One of the challenging sentences to be found in this book, written by one who sympathizes with Darwin's views, is: "He made hell a laughingstock and heaven a dream, and made God Himself no more than an amiable possibility, if even that."

It is not often that one finds an apologist for evolution and Darwin so frank and truthful as that. Most of the evolutionists these days, especially its proponents from among the clergy, are busy night and day trying to assure us that evolution is compatible with Christianity, and that we need have no fears to the contrary. These fatuous and would-be reconcilers are guilty either of a misunderstanding of the basic tenets of evolution and the Christian religion, or else they are anxious to stand in well with the popular notions of the day, and are afraid to voice their convictions and to ally themselves with the minority.

Darwin, as Bradford avers, "made hell a laughingstock." Evolution denies any sovereignty of God over man and this world. It denies that man will some day be held accountable for deeds done in this life. It denies that God has a just right to punish those who rebel against Him. A day of judgment and a day of rewards and punishments are wholly without the pale to Darwinism.

"Made heaven a dream." Evolution and modernism teach that never will God succeed this present evil world with a new heaven and a new earth, that never will Christ intervene to establish the kingdom of God upon earth. Rather, they teach that man himself will perhaps sometime be able to bring about an ideal state upon earth. Thus, with one fell swoop, is the Biblical teaching on heaven destroyed.

"Made God Himself no more than an amiable possibility, if even that." Evolution does not deny the possibility of God, but infers that He is not a necessity so far as this world is concerned, and affirms that we have no positive evidence that He even exists.

How downright wicked, therefore, it is for men of the cloth and teachers in our colleges and universities to assure their congregations and classes that "religion has nothing to fear from evolution; the lion and the lamb can lie down together in perfect security!"

There is as great a chasm between Christianity and evolution as between Christianity and raw heathenism or blatant paganism.

B.

The Old Home=

Must It Also Vanish?

HOME, in one form or another, is the great object of life." The society that underlies the home was established by God. He saw that it was not good for man to be alone, therefore, in the days of man's innocence, He ordained the institution of marriage, and thereby originated the home and the family life. The whole story is briefly and comprehensively told in the first and second chapters of the book of Genesis.

This home, with its office and responsibility, as set forth in this record, was an illustration of the divine purpose and plan for the human race. The family unit was recognized from the very beginning. And throughout succeeding centuries the functions and obligations of the family were clearly outlined by the spiritual leaders of the people.

As one traces the unbroken line of the home and its moral obligations through the Bible, it is manifest that this institution is of supreme importance. Nowhere does it hold a second place in the sacred teachings of patriarchs, prophets, and apostles. Spurgeon says, "The home is the grandest of all institutions."

THE CENTER OF ALL SOCIETY

A well-known writer has said: "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."

The acme of human happiness is centered in a well-regulated home. Around it cluster the joys that go to make up the crown of life's sweetest, noblest, and best.

It is well understood that the characters of the homes are infallibly reflected in the various strata of society, and in the nation as a whole. "The strength of a nation, especially a republican nation, is in the intelligent and well-ordered homes of the people."

As one deals with the vital problem of reviving the importance of the home and home influences, it should be fully conceived and emphasized that "the mission of the home extends beyond its own members." Every home should be an object lesson illustrating the excellence of the true principles of life. "As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an unlifting influence works in the community."

A MIGHTY CHALLENGE TO FATHERS AND MOTHERS

ANDREW C. GILBERT

It was Talmage who said: "A church within a church, a republic within a republic, a world within a world, is spelled by four letters,—home! If things go right there, they go right everywhere; if they go wrong there, they go wrong everywhere. The door-sill of the dwelling house is the foundation of church and state. . . . In other words, domestic life overarches and undergirds every other life."

Conditions in the modern home have come in for a liberal share of criticism by those who are able to read the handwriting on the wall. This criticism is quite justified for the reason that the moral insensibilities of modern youth find their source almost altogether in certain conspicuous "evils that challenge the parental conscience."

The most alarming fact to-day is the decadence of the home. This fact is owned by outstanding leaders in religion, education, and society. That home standards have deteriorated to the point of serious impairment through infection of carelessness, indiffer-

ence, irresponsibility, is frequently acknowledged by these leaders who are lifting a warning voice. Indeed, there is imminent danger that the home shall lose its peculiar identity, its original prestige and glory.

It is quite inconsistent and unjust to make youth carry the full burden of responsibility for their social and moral shortcomings. It must not be overlooked that the young man and the young woman of to-day face a much more formidable array of confusing ideas in the realm of morals and society than was ever faced by any previous generation. It is equally true that the youth of to-day are confronted with an accumulation of malefic influences and undermining allurements unparalleled in past centuries. It is difficult for us of a former generation to appreciate the dilemma of youth to-day.

PARENTS LARGELY TO BLAME

The accountability and liability for this drab outlook rests fundamentally upon the shoulders of the elders of the household,—the parents. They are recreant to their highest duty to emphasize by word and example, by sympathetic attitude and constructive counsel, the importance and opportunities of the home life. Herein lies the crux for the major share of the present-day juvenile crime.

Prof. George Walter Fiske, who holds the chair of religious education in Oberlin College, in discussing the "conditions under the parental roof-tree," says: "In countless American homes every member is busy 'expressing himself' with selfish abandon, obeying instinct and impulse without restraint, each running off on his own pet tangent, till the old home-centered life is no more. This subtle selfishness is killing out the old home loyalty which has been the cement of American society. The individualistic mother centers her interest in bridge and social climbing. The individualistic father is absorbed in fighting his competitors and 'the plaguy unions.' No wonder the individualistic sons and daughters pursue their own favorite-sense pleasures, crushes, crazes, and intoxications, quite independently, each going his own separate way, and making the home chiefly a point of departure and reluctant return."—*Literary Digest*, Sept. 29, 1928.

When parents fail to appreciate their high and holy calling to be examples for their children in character training; when parents permit manners to be substituted for morals, the promptings of "self expression" in place of the guidance of a tender conscience, it must not be thought a matter of sad surprise when the children become increasingly resentful to parental restraint, and find themselves more and more enmeshed in the moral



H. ARMSTRONG ROBERTS

The average home to-day is little more than a place to get something to eat and a few minutes' sleep before rushing off again.

tangles of the day. These children are the substantial proof, the physical echoes, of the springs of action seen and heard in multitudes of homes of the American people.

"In the homes of America," says J. G. Holland, "are born the children of America; and from them go out into American life, American men and women. They go out with the stamp of these homes upon them; and only as these homes are what they should be, will they be what they should be."

SHIFTING THE RESPONSIBILITY

The present age is characteristic of delegated responsibility. This commendable principle has its proper place in every realm of progress. But when others (specialists, perhaps) are deputed to do for children what parents ought to do, then we enter the danger zone. The mind and body of every active man and woman is so fully occupied and agitated with the supposed requirements of a modern existence that the tension of everyday living is nearly always at the breaking point. In view of this,—the increasing strain and stress, the irksome complexity and competition, the tyrannical demands upon brain and brawn, the prurient desire for fables and foibles, the inordinate ambition for popularity instead of propriety, the covetous yearning for power instead of prayer,—in view of these conditions, and more, many well-meaning but overburdened parents have been induced to assign to others the care and control of their children in matters that were designed by the Creator to be wholly the responsibility of a father and a mother. It is this fact that enters very largely to cause the moral breakdown of so many of our youth to-day.

Professor Fiske, previously referred to, deals with the waning of religious influences in the modern home. He says that the children "are not only barbered, tailored, shod, and doctored by outside experts, when in the homespun days all these were attended to at home, rather badly on the whole; they are not only schooled, churched, exercised, and danced, and manually trained outside, to the relief of burdened parents; but their lives are now so fully controlled by outside influences that the home no longer controls their ideals, social standards, moral responsibilities, and religious loyalties, if any."—*Literary Digest*, Jan. 21, 1928.

BEFORE THE FLOOD

As the student makes comparisons between the past and the present, he is compelled to see a striking similarity of these days to the days before the Flood. Indeed, that period constitutes a singular prototype of the present.

The definite disregard of God's plan and instruction covering the institution of marriage and the development of the home life produced such irregularities of affection, looseness of morals and chastity, thoughtlessness and irreverence toward marriage and its responsibilities that the antediluvian world became supersaturated with social vice and corruption, mental degeneracy and moral turpitude. And the resulting condition was that this ancient world became filled with violence and lawlessness.

May it not be that this age-old story furnishes the answer to the oft-recurring ques-

(Continued on page 15)



H. ARMSTRONG ROBERTS

"We shall lead them to the great textbook God has created about us in the things of nature."

A LITTLE boy—such as your little boy, and mine—had heard from day to day the name of God mentioned in conversation and reading; and he came to his father with the question, "Father, who is God?"

The father told him—even as you or I would tell him—that God is the one who made the earth and everything that's in it; that He lives in heaven, which is far away in the sky, but that He is so great and wonderful that He can be everywhere at once, and see and hear and do everything everywhere; and that He is our heavenly Father, who loves us and cares for us.

The first part of that definition is necessarily crude and incomplete. The little child—even as you and I—forms all his ideas upon the basis of his experiences; and the only picture he can get of God, therefore, is that of a man, very likely an old man, living in a house up in the clouds. But when he is told the incomprehensible thing that God can be everywhere, and see and hear everything at once, the picture is blurred. That, however, is not so much matter to the child as it would be to us; for most of his conceptions are nebulous, and he is prepared to entertain vague ideas. Such ideas, however, do not greatly help him to know God. He gets his real and most valuable understanding of who God is from the last part of the definition.

OUR FATHER

We say to the child that God is his heavenly Father, and ours. In that concept he has a very concrete, clear picture. Of all persons in the world, his father and mother have the most constant and complete contacts with him. It would doubtless give him an even more vivid idea of God if we could say that God is his mother; for unfortunately in our day and age the father has largely lost out with the children.

But the child understands the relation that his father and his mother hold to him. Now when it is told him that God is his heavenly Father, he pictures God according to what his parents are to him. If they are kind and loving to him, if they provide for

Who is GOD?

When your child asks you that question what do you say?

ARTHUR W. SPALDING

all his wants, little and big, not grudgingly but gladly, then to his mind God does the same, and even more, because He is greater. If, on the other hand, his parents do not show their love, if they scold and fret and frighten him, then he gets the idea that God is also against him, that He is severe with him, and that He will punish him.

If his parents are loving companions with him, if they take delight in instructing him as they work in the garden or walk in the fields and the woods, or as they sit in the home circle or work about the house, then he gets the idea also that God loves to teach him; and as he seeks to be with his parents, to ask them questions and to delight in their instruction, so will he seek to be with God and to be instructed by Him.

All this, of course, is but dimly understood by the child; but it is a seed planted in his heart, which will spring up and which can be cultivated and nourished as his years increase.

LIFE THE IMPORTANT THING

In giving to the child the true idea of God, therefore, the life of the parent is far more important than his words. And in teaching his child to pray to our Father in heaven, he will find that he really interests the child in praying only if the concept of God in the child's mind is built upon his happy relations with his parents.

How can we talk to One we do not know? Imagination, indeed, may play a part; the imaginative child may talk to the wind, or to an imagined playfellow, or to fairies; but all his conversation with them will be guided by his own fancy; he is not being instructed in truth, he is creating figments of the imagination. To many children, in fact, God is just such a creature of the imagination, no more real than the fairies of whom he is told, or the Spirit of the South Wind, which he creates. To his mind, of course, all these may be real, the fairly equally with God; but he is not being led in truth.

We can teach our children to pray intelligently and with real interest and purpose only if we reveal to them God. There is a

long trail that we older ones ourselves may have to go really to know God; the child has farther to go. We must seek to pierce for ourselves behind the veil of mystery that sin has interposed between us and our heavenly Father; and with our increasing knowledge of Him we will seek to make our children acquainted with Him.

We shall lead them to the great textbook God has created about us in the things of nature. We shall ourselves study His creation until we know as intimately as we can the birds, and the flowers, and the trees, and the stones, and the streams, and the clouds, and the sun, and, by the aid of the Bible, learn to read God's thoughts in them; and these we shall teach to our children. We shall seek to put into our homes more and more fully the good cheer, and the happiness, and the contentment, and the faith, that belong to the children of God, and so introduce our children to the atmosphere of heaven.

The words of a prayer that we may teach them are but the temporary form in which they may learn to address their heavenly Father. Out of the fullness of their lives thereafter, as they are lived with us in home and field and sky, we shall make them able in their private thoughts as well as in their public utterances, to talk with God.

BECAUSE HE CAME TO SAVE SINNERS

(Continued from page 2)

Yes, the precious name "Jesus" means *Saviour*. Respecting His mission to our world, by way of the Bethlehem manger, Jesus Himself testified, "The Son of man is come to seek and to save that which was lost."

Assuredly, then, Jesus, the Lamb of God, descended from the throne and glory of the Highest into our world of sin and woe and death, first of all as the Seeker, the Recoverer, the Deliverer, in short, the SAVIOUR, of sinners. In the words of one who for more than sixty years rejoiced in Christ as her personal Saviour—"We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall." Ah, He made that amazing exchange for you and me, dear reader, and for every one of the countless *you's* and *me's* comprising the family of Adam. He saw every one of us a helpless, hopeless sinner, and sold forever under the bondage of death. To redeem us from that torturing bondage, from that otherwise accursed fate, the Son of God, the Creator of "all things," the adored of all the angels of God, condescended to be made "a little lower than the angels, . . . that He by the grace of God should taste death for every man." Let us not fail to see that it was *for every man—for you, for me*, that Jesus was born of a woman in order that He might die the shameful death of the cross, and by that tragedy pay the infinite cost of my redemption.

Yes, through that lowly birth in Bethlehem, Jesus, "The mighty God," became the mighty Saviour, "able also to save them to the uttermost that come unto God by Him." Not for Himself, but for sinners, His enemies, did He pass through the horrors of Gethsemane and the terrors of Calvary. Ah, every sinner saved by grace may join Paul in his testimony respecting Jesus: "Who loved me, and gave Himself for me." No marvel, then, that Isaiah, when prophetically declaring, "Unto us a child is born," added, "And His name shall be called Wonderful." For how wonderful a Saviour He is! So wonderful that He "loved me, and gave



Transfigured

EUGENE ROWELL

As in the strength that shall not fail
The steadfast mountains rise,
Their base along the lowly vale,
Their heights amid the skies,
So let me, from life's humble care
And duty's low degree,
Reach up through faith's unclouded air
To peace, dear Lord, with Thee.

As when in sunset's beauteous ray
The peaks sublime appear,
More glorious in the closing day
Than when the noon was clear,
So may my life, by love's pure light,
In lofty radiance shine,
Transfigured o'er the coming night
To that which is divine.

Himself for me"—even *me!* In the words of Peter: "Christ . . . suffered for sins, the Just for the unjust, that He might bring us to God." In the latter clause—"that He might bring us to God"—is wrapped up the whole process of saving sinners. To bring me to God is to bring me, a sinning prodigal, back to my Father's house, to reinstate me,

for time and for eternity, in the family of heaven. Into that family, tears and pain and death can never come. A place in that family spells immortality—eternal life!

Little wonder, then, that when the angel announced the birth of Jesus to the Judean shepherds, "the glory of the Lord shone round about them." No wonder that the angel could say: "For, behold, I bring you good tidings of great joy, which shall be to all people." That phrase, "to all people," includes *you*, it includes *me*. The angel then states the ground for his supernally happy message: "For unto you is born this day in the city of David a SAVIOUR, which is Christ the Lord."

Why should we not all join the angelic choir in singing those heavenly notes:

"Glory to God in the highest,
And on earth peace, good will toward men?"

WHAT WILL YOU LEAVE BEHIND?

(Continued from page 2)

she was sick and died. Peter was hurriedly summoned to the sorrowing community, and found that there in the upper chamber they had laid her to rest. Those hands that had ministered to others were quiet and cold and still. "All the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them." Verse 39. No record of any money she had gathered, or houses or lands secured. No administrator was necessary to divide up her property. But she left a record of a life spent in helping others.

There is nothing wrong in leaving money behind when we are called to leave this world. But we should bear in mind each day as we go our ways, gathering or giving, that some day, we must all lay down our burdens. Some day you and I will be face to face with death. And when we pass out of this life, we will take nothing with us.

THE DAY OF OPPORTUNITY IN THE PHILIPPINE ISLANDS



The busy docks at Cebu



LOILO, San Fernando, Cebu, Legaspi—these are centers in the Philippines where there are strong organizations of English-reading young people. Missionary Millam, who has general charge of this section of evangelistic work, makes the following touching appeal for more literature:

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THREE LIFE AND DEATH QUESTIONS ANSWERED

(Continued from page 5)

be punished with everlasting banishment from His presence.

So closes my narrative. It is yours for the reading. It represents much research. It crosses and recrosses many a beaten path of theology and of philosophy as well, but it is to me the narrative of the one and only source of knowledge that can be placed above the rank and file, the average and the commonplace. To me it is an answer to my question, for I believe the Bible to be divinely inspired and profitable for instruction in even so unanswerable and hidden a query as either of the three I raised at the beginning of my study. It is the only authentic solution for them to me. It comes from "The Book Nobody Knows." Perhaps that is why so few of us have ever had these questions answered before.

THE OLD HOME—MUST IT ALSO VANISH?

(Continued from page 18)

tion as to the cause of the unprecedented tidal wave of crime, violence, and lawlessness that is covering the land to-day? We believe it does; and we believe that it not only answers this question, but that it sets forth in awful clearness the serious consequences involved in persistent defiance of heaven's moral standards,—standards erected by our Creator to guide us in the development of soul and body. It makes it plain

that God's mercy and justice must not be trifled with, and that the institutions which He established for the comfort and happiness of the human race must always be respected and safeguarded.

It is sincerely believed that there are many parents who feel keenly the conditions that exist in their home life,—conditions that have drawn multitudes of children into an undercurrent from which no human power can save. There are fathers and mothers everywhere into whose lives have been driven the sting of grief and disappointment because the hopes that they have cherished for their children have been shattered so early by the evils that are so prevalent in the world to-day.

To such we would say, There is hope in God. Turn to Him as your stronghold. He only can help you to redeem that which is lost, both of past failures and of present mistakes. From now on determine that your home shall be a place of Christian growth and victory, a place in which to prepare for that real home which is eternal in the heavens.

Soon the burden of earthly responsibility will be lifted. Soon the day of changing struggles will be done, and its shadows gone away. Soon we shall triumph in the conflicts that press upon the hearts of old and young. Then, what abounding joy it will be to find that our children have also won in the race, and when together we can say to our Father in heaven, Here we are and the children which Thou hast given us. Then, and forevermore, so long as eternal time shall unfold its privileges to the redeemed, we shall

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SOME BIG THINGS

BIG AIRSHIPS (right): Looking down 295 feet from the peak of the hangar at Lakehurst, New Jersey, upon the "Graf Zeppelin" (right) and the "Los Angeles." The people between the ships give a comparison in size.

BIG BUSINESS (below): A remarkable grouping of pioneers and builders of America's big businesses. Left to right, Harvey Firestone, rubber; Julius Rosenwald, merchandise (Sears, Roebuck Co.); Thomas Edison, electrical lighting; Sir Thomas Lipton of Great Britain, tea; Charles Schwab, iron and steel; Henry Ford, automobiles; Walter Chrysler, automobiles; George Eastman, photography and cameras.

BIG PREACHER (lower left): Dr. S. Parkes Cadman, president of the Federal Council of Churches of America, and pastor Brooklyn Congregational church, who has recently accepted the position of "radio preacher" over a nation-wide hook-up of forty radio stations. His salary will be \$25,000 annually.

BIG BUILDING (lower right): The beautiful new Paramount Building at Times Square, New York City. It is a splendid example of the new "set-back" architecture.

