

# SIGNS TIMES

THE WORLD'S PROPHETIC WEEKLY



Lenin's Mausoleum in Moscow. According to accepted standards of morality, the morals of Russia under the Bolshevik régime are in a chaotic state.

## The World's MORAL SAG

ROBERT L. BOOTHBY

IMMORALITY is running rife all over the world. We are witnessing a general letting down in moral reserve. Human passions are the same everywhere, and in all places lust cries for justification. In every nation sin through human flesh is expressing itself in a moral sag.

Under the caption "France Worried Over Stage Laxity" appears an article in the *Literary Digest*, expressing itself in the following language: "Nudity on the stage has reached such a point that Monsieur Andre Antoine, founder of the Theatre Libre, and recently director of the Odeon, raised his voice in protest. He was quickly followed by many of the leading Paris papers, and for a time it looked as though Paris would be having something akin to our 'clean book' campaign on its hands." "What more could be done to-day," says Pierre Brisson in the *Temps*, "such as showing, under glaring lights, multicolored projectors, the unclad?" But, he complains, "the public itself is not suited, and keeps demanding more audacity, and in order to satisfy this

taste each producer keeps on bidding higher than his neighbor."

Recently the press informed us that Japan is having much trouble with the kiss. Waitresses, and other young ladies, are selling kisses to men. The kisses have been forbidden in Japan by a very strict law. It has been learned of late that the young people of Japan are secretly holding kissing and petting parties in the parks after dark. We wonder if other things do not take place at these petting parties.

Charmion von Wiegand, the daughter of Karl von Wiegand, the newspaper correspondent, in an article entitled "A Beach Resort Among the Bolsheviks," published in the Oct. 4, 1930, *Liberty*, tells how men and women bathe together stark naked. Quoting a portion of a paragraph, she further says: "The relation between the sexes was equally simple and unaffected by conventions and affectations. Men and women came and went together. Many communists were with their wives. Some obviously had wives

for vacations only. There was no objection to this as long as the girls were not *bourgeoise*. There were no rules in the hotel about men entering the women's rooms, or *vice versa*. An unmarried man and woman could openly live together if they so desire."

Miss Wiegand recently spent four months visiting Russia. She, like many other modern writers and thinkers, tried to excuse this letting down of moral standards as just a change in the viewpoint of the people, and as no sacrifice of virtue or concession to wickedness. The facts of the case are that the social conditions of Russia are in a sad state. Morality is exchanged for lust, and immorality is winked at. As a result, venereal diseases are spreading at an alarming rate through the nation. There are some villages with scarcely a person who is not infected with diseases resulting from sexual sins.

The Consolidated Press, Jan. 28, 1927, in a news report written from Moscow, throws further light on the extent to



which Russia has given itself over to riotous living and fornication. The report says the war killed so many that it is estimated that there are about four million more women than there are men. Consequently it has become difficult for these women to find a male companion, and hence in many places they have resorted to what is called "widow evenings." "Three times a week the widows and girls meet together in some hired room, and dance and sing, and drink plenty of 'sangamon' (homemade potato gin or brandy). The young men come in from the neighboring farms and dance and play. They are received by the widows and girls with singing and dancing. This goes on all night, till everybody is drunk; then the lights are put out, and the wildest orgy ensues."

Indecency and immorality are displayed in the motion pictures; they visit the dance hall, and they run rife through numbers of salacious and filthy magazines.

When Ex-Governor Reed of Kansas took his office, he referred to a certain show that he saw in Topeka, saying he "was tired of the cheap trash and filth in motion pictures of to-day."

In the same city the Topeka *Daily Capital*, after "What Price Glory" was staged in the theaters, carried an article written by the editor, wherein he makes the following indictment: "We have been stringing along with the liberals for years in sneering at some of the delicacies of the state censor board. Now, our last lingering thread of modesty sorely strained, we cast our lot with the reformers. We are . . . sick and tired of unnecessary nastiness."

In Kansas City, Missouri, a group of women stormed the City Hall, and demanded the padlocking of certain shows. Mrs. Charles Howard, officer of a parent-teachers' association, said she would rather have her four sons "die than be polluted by such shows."

The Chicago *Journal*, printing an article in 1925 against some of the filthy shows, had this to say: "The case is otherwise in New York. Mr. Brady's play is mere dirt. He says so. He put it on after other producers had put on plays which were mere dirt, and began making money. 'The public is to blame, because they pay the price to see the filth,' says Mr. Brady. And that is largely true. New York had a poor theatrical season, and some of the worried producers staged dirty plays in order to make money."

#### AND THE MOVIES

The *Literary Digest* of Jan. 10, 1931, has quoted Dr. Clifford Gray Twombly, rector of St. James Church, Lancaster, Pennsylvania, as saying in an address before the young people of the Church Conference of New England, "You cannot go to the moving-picture theaters to-day with any assurance that you or your children will not see something suggestive or salacious or obscene before the show is over, either in the feature picture, or in the accompanying comedies, or in the 'trailers,' as they are called (which are parts of films exhibited in advance to advertise what is coming), whose predominating appeal is almost invariably to the sensual."

"Yet this is the one commercialized amusement to which practically all the children of the country are allowed to go without 'let or hindrance' or discrimination."

There are 20,224 moving-picture theaters

in the United States with a weekly attendance of 130,000,000. It is easy to see that such would have a great molding influence upon the morals of the people. It seems singular, that with all the testimony that we have as to the blighting influence of the movies, ministers of the gospel by their own presence will encourage attendance at these places of amusement.

#### RESULTS OF THE DANCE

Mrs. Ellen A. O'Grady, fifth deputy commissioner of New York City, in an address some time ago, said: "Seventeen years ago, when I first came into this work, it was the exceptional thing to see a little girl, say, from twelve to sixteen years old, ruined. Now it is the rule. Do you want to know the reason? It is the moving pictures. Children are thinking lust all the time, and they get it from the pictures."

It seems hardly necessary to give evidence that the dance is damaging the social life of

the people. If ladies should dance with ladies, and men with men, how long would the dance last? But men and women are brought into close contact with each other by the dance, while music with the strongest appeal to human passions is being played. Go to the ballroom, and there you will see young ladies as well as young men smoking cigarettes, drinking, and eating hot, spicy food. The colored lights are turned on. The orchestra starts its jazz; and a group of young chorus girls, clothed mostly in imagination, come upon the stage. Soon the young men and women, hooking together in fantastic embraces, glide across the floor. Later these young people leave the hall, step into automobiles, and nothing further need be said of what many times is the end of the evening's amusement.

Contributing to this moral sag of civilization is a putrefied stream of filthy, salacious, dirty magazines, the circulation of which runs into the millions. (Continued on page 14)



## TREES

L. MITCHELL THORNTON

*When May is in the air, and leaves are springing  
On maples everywhere, and birds are singing,  
I know why in the Book of books it seemed befitting  
That those who wished to look would find it plainly written:  
"And out of the ground made the Lord God to  
grow every tree that is pleasant to the sight."*

*The willow boughs are green, and all the elms are golden,  
While ash and birch between break bonds, by spring embolden,  
When chestnut boughs again are in their vernal glory,  
I know why glade and glen repeat the olden story:  
"And out of the ground made the Lord God to  
grow every tree that is pleasant to the sight."*

*While spring is all about, and skies are gayly smiling,  
Earth would be sad without the green of trees beguiling.  
They are so brave, so kind, so manifest their mission,  
We marvel not to find these words in recognition:  
"And out of the ground made the Lord God to  
grow every tree that is pleasant to the sight."*



Are YOU  
..... a

# Doubter?

*Have you thrown up a bulwark against the tides of skepticism that are so strong to-day?*

GEORGE W. WELLS

**D**OUBT is not indigenous to this twentieth century. It is as old as the human race. Belshazzar said to Daniel in his day, "I have heard of thee, that thou canst make interpretations, and dissolve doubts." It seems, however, that it is becoming fashionable to be in a class with those who doubt. How often we hear even the youth, with their little experience, presume to insinuate doubts concerning the fundamental principles of Christianity; and even this youthful infidelity, shallow as it is, has its baleful influence.

All who value their eternal welfare should be on guard against the inroads of skepticism. Every wise-hearted, true-spirited, right-thinking man should wage a tireless warfare against the ruinous effect of doubt on the human intellect and the souls of men. Our knowledge of both material and spiritual things is so limited and imperfect that, unless guided by the Spirit and word of God in our research, we shall become bewildered and confused in our attempts to solve the relations of science and revelation.

No man whose mind is clouded with doubts can have a true sense of proportion or a right perspective on life. Doubt breaks down the laws of relationship by which man coordinates himself with God, the world, and humanity. Doubt leads one to lose faith in God,—which is tragic; to lose faith in himself,—which is suicidal; to lose faith in his fellows,—which is ruinous to society. Doubt is pessimism, degeneration, and decay; it turns light into darkness, gladness into sorrow, and life into death.

Really what can be said for destructive doubt, except that it is egotistic, parasitic, cruel, blasphemous, and satanic? It obscures our star, blurs our chart, deflects our compass, breaks our rudder, and at last drives our ship on the rocks. How many a life that promises to be an honor to God and a blessing to men, has been blighted and ruined by the foul breath of doubt!

## HELP THE DOUBTER

The wise man instructs us, "Answer not a fool according to his folly, lest thou also be like unto him." Proverbs 26:4. Without making comparisons, we would suggest that the doubter is to be pitied, not derided. He is to be helped by counsel, not hindered by ridicule. Thomas was a doubter; and in his case the Master gave us a wonderful lesson and example of how those troubled with doubts should be treated. The Lord did not try to overwhelm Thomas with sarcasm or reproach, neither did He enter into controversy with him.

Tenderly and patiently He sought to reveal Himself to him, to direct his mind into right channels of thought. So forceful and clear was the evidence given that Thomas desired no further proof. His heart leaped for joy as he cried out, "My Lord and my God."

The doubter is inclined to be unreasonable, always dictating the conditions upon which he will believe. Though unbelief and doubts are not overcome by argument and controversy, often generous love, prayerful consideration, and patient dealing will break down the barriers, until confidence is gained and faith established. Jesus Christ is the only cure for doubt. Let Him be revealed as the Crucified One and the only true Saviour; and from many lips that have spoken only doubt will be heard acclaims of praise. As the sun is the cure for darkness, health for disease, and truth for error, so Christ is the cure for doubt.

None but God will ever know the number that have drifted into doubt and infidelity because of indolence, pride, and love of the world. Many seek to justify their course of action by silence, while they are continually neglecting known duty. There are others who read the word of God; but since they are unwilling to heed its plain admonitions, they seek to overthrow its teachings by a critical unbelief. There are still others who seem to think it a virtue to stand with the doubters and unbelievers. It should be remembered, however, that a belief in God is not a "badge of intellectual inferiority," for "none are so poor and needy as those who reject Christianity because they think they have outgrown it intellectually."

## THE REMEDY

If we would find the cure for doubt, let us become acquainted with the Creator of all things; let us study Him as He is revealed in His word and through the works and wonders of creation. "The heavens declare the glory of God; and the firmament showeth His handiwork." Vast is this field for study, glorious the scope for research. The mysteries of the visible universe—"the wondrous works of Him which is perfect in knowledge"—invite our daily study.

And should we be intimidated and doubt-

ful because some things seem incredible to us? Should we not rather "think soberly, according as God hath dealt to every man the measure of faith"? The mission of faith is to help us believe in the incredible. How many things we see about us that are incredible; yet in them and with them we live, and move, and have our being! The universe is incredible. The sun with its eternal fires, the comets with their mighty stride, the rolling sea with its unwearying ebb and flow, the heavens above us with their myriads of celestial bodies,—all are incredible. Jesus Christ is incredible; yet where would you find in all history a person in whom it is so easy to believe, whom it is so easy to love, and in whom so many trust?

It was long ago that Job in his bewilderment challenged the wisdom, goodness, and mercy of God. He at one time endeavored to set up his judgment against the Infinite One, whereupon God spoke to him out of the whirlwind, saying, "Gird up now thy loins like a man; for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding." "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" "Knowest thou the ordinances of heaven?" Job 38: 3, 4, 31, 33.

## WHAT DO WE KNOW?

What mortal man can understand the heavenly bodies as they revolve with unerring precision and everlasting glory? In the startling question Jehovah propounded to Job, God would teach us that if man cannot "bind the sweet influences of Pleiades, or loose the bands of Orion," why should he entertain the hope that he can fathom the mysterious designs and purposes of the Most High? Is not that man a coward, who in the realm of truth or investigation gives up the little he does know because there is much more that he cannot understand? "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans 11:33.

How few there are who recognize the danger in even expressing words of doubt! It is even more dangerous to question and criticize divine light. One can easily drift into careless and irreverent criticism until it reacts upon the character and fosters irreverence and unbelief. Many, indulging in this evil habit, have gone on unconscious of its danger until they were ready to doubt, criticize, and reject the workings of the Holy Spirit.

God will meet every humble, honest seeker after truth

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THE NEBULA OF ORION



# A TRIBUTE TO MY Mother

*In commemoration of  
Mother's Day*

LLEWELLYN A. WILCOX

IN BRINGING to-day my unworthy tribute to the honor of the nation's motherhood, I am thinking of no abstraction. I must visualize it. I incarnate it—as what man does not?—in the picture of my own mother. There are mothers, and mothers—but when I speak of mothers, does anyone dream of the flapper mother? No, no, but of the grace and the glory that has enshrined her in every age; of the gentle goodness and the sacrificial unselfishness that have made her the plenipotentiary extraordinary for the higher things of life. To-day I have no panegyrics to pronounce. There are just three things I wish to say: A word *about* mother, a word *to* mother, and a word *for* mother.

First, a word *about* mother.

If I were to take a text to-day, it would be those words of simple narrative in the 25th verse of the 19th chapter of the Gospel of John. "Now there stood by the cross of Jesus His mother."

Ah, that's like mother!—to stand by, through thick and thin, through applause and opprobrium, through everything,—to stand by! When every other friend has deserted, mother stands by; when all the world has failed us, and the sky above has gone black, mother stands by to the last. In the gloom near the gallows more than once has stood a mother, a solitary mourner. Her boy may have slighted her,—neglected her; he may have been undeserving and utterly unappreciative of her; he may have been a very Hickman—but she stood by. That's mother!

"If I were hanged on the highest hill,  
Mother of mine, mother of mine,  
I know whose love would follow  
me still,  
Mother of mine!"

"Now there stood by the cross  
of Jesus His mother."

In all ages it has been the same—this mother love. Mother hearts are mother hearts the world over. "God," some one says, "couldn't be everywhere at once, and so He made mothers."

## LOVE ABOVE FEAR

Into the royal palace of England came diphtheria, and fastened its fatal fangs into the body of the little daughter of Princess Alice. I want to tell you why at that time there were two deaths instead of one. There were long days and longer nights—there were consultations and shaking heads—there were strict orders to stay out. But the mother

heart of Princess Alice would not be kept from the bedside of a dying daughter, in spite of all the doctors. And one afternoon, when she had stolen in, the little girl looked up into her face and said, "Mamma, you haven't kissed me for a long time. Don't you love me any more? . . . Kiss me, mamma." And because Princess Alice was secondly a princess, but first a mother, she bent—and kissed her.

"If I were drowned in the deepest sea—  
Mother of mine, mother of mine,  
I know whose love would follow me  
Mother of mine!"

The twelve greatest women in the United States are women who have never been heard from outside of their homes, and seldom appreciated there; who have put aside their own careers to build careers for which their husbands got the credit; who have not been afraid of membranous croup or reduplicated mortgages; of the disillusioned weariness that walks in darkness, or of the

wrinkles of care that waste at noonday; who, at last, when the fight is won, go back to those private aspirations buried twenty-five years ago, and discover that it is too late to do anything with them. These are the greatest women, but they are never heard of in their lifetime, and their memory lives only in their children's vague impression that mother must have been rather clever before all her ideas got out of date.

Let me recite to you a little verse of six lines entitled "Heroes."

"One dared to die. In a swift moment's space  
Fell in war's forefront, laughter on his face.  
Bronze tells his fame in many a market  
place. . . .

Another dared to live. The long years through  
Felt her heart's blood ooze, like crimson dew,  
For duty's sake . . . and smiled. And no  
one knew."

That's mother!

In the insect world the mother spider gives her body to be consumed by her children in order that they may live. Over in New York an Irish charwoman is discovered working by day, and selling her blood at night, to help put her son through college. That's mother!

Oh, what can I say to-day, my friends, that is worthy the name of mother? Only one name that is sweeter—and that is the name she taught us! Only one life that is truer—and that is the life of her Saviour! Only one love that is purer—and that is the love of the One who made mothers! "As one whom his mother comforteth, so will I comfort you," He says.

And secondly, what shall I say to mothers—as a son? Shall it be—shall it not be—what Henry Grady said? The world has grown materialistic. To-day, for the recovery of something that is lacking, shall we not go back, in a pilgrimage of the spirit, to mother and to mother's God, like Grady?

## TO GOD THROUGH MOTHER

"That nobly gifted editor of Atlanta, Georgia, Henry Grady, a great publicist, a thrilling orator, a humanity-serving citizen, one of the South's most honored sons, got far away, right in the zenith of his power and popularity, from Christ. Like many others similarly situated, he neglected the things of Christ and drifted with the tide. Far back yonder when he was a boy, he made a profession of religion, and for a while observed the religious habits; but when his re-



Some one has said that "God couldn't be everywhere at once, so He made mothers."



markable fame and career came on, he neglected the Christian life, and went drifting with the tide. . . .

"When he had made one of his loftiest speeches, on one occasion, and plaudits from north, south, east, and west were coming to him on every wire, he slipped out of the office of the *Constitution*, his daily paper in Atlanta, saying to his associates as he left: 'You need not know where I am, but I am going to find mother to-night in the little home. I have something to say to her. I will be back in the morning. You need not know where I am.'

"And he took an out-of-the-way road to his mother's cottage, and when he reached it, he said to his mother: 'Mother, all these plaudits, all this fame, all this notoriety, all this popularity, all this applause—these do not satisfy my heart. Mother, I once thought that I was a Christian; but if I was, I have got far away from God, and I have come back, mother, to ask you if I may not kneel down at your knee, and be a little boy again, as I was when I was home with you, and say my simple prayer, as I used to say it every day when the day was done. And then, when I have said my prayer like that, I wonder if you won't take me to my bed, and tuck the covers around me, just as you used to do when I was a little boy, and then, when you have tucked the covers around me, if you won't bend down over me and pray for your little boy, for God to teach him and guide him and help him, just as you used to pray for me when I was a little boy.'

"And that is exactly what happened in that little home that night. Great Henry Grady knelt at his mother's knee as he used to do as a little boy, and said his simple, boyish prayer, as he used to say it long years before, and then his dear old mother escorted him to his room and bed, and she tucked the covers about him, and bent over him, with tears and prayers, commending her boy to the great Saviour. And then she kissed him, as she used to do, and left him alone.

"In the gray of the early morning Henry Grady came from his room, and found his mother, and there was a light on his face, fair like the morning light, and he said: 'Mother, I was a little child last night, and felt out after Jesus, and He met me and has spoken peace to my poor, wandering heart.'

#### BACK TO MOTHER'S FAITH

Oh, let's go back! You business men, with your contracts and your big deals, driving your shrewd bargains, piling up your property interests, counting your shekels, and forgetting you have a soul! You pleasure lovers, with your wild rides and your cabarets and wilder parties, your cigarette smoking, hip-flask drinking, theater going, jazz-mad life, think—if amid a sensation-crazy, thrill-jaded existence you have not forgotten how to think—of the old-fashioned mother back home, who is praying for you! You public men, with the whirl and swirl of chance and greed and competition and the bewildering stampede of life and its sham and its artificiality all about you, watching the fickle ebb and flow of fame and notoriety—oh, let's go back—back to the simplicity, back to the purity,

back to faith at the shrine of mother's knee! Let's go back and say what Henry Grady said, and find again what is lost!

And lastly, I have a word for mother.



### Mother's Knee

LLEWELLYN A. WILCOX

Oh, the old days,  
The gold days!  
Long before the cold days  
Found me, bound me,  
And froze me into bold ways;  
Threw their chill around me,  
And dragged me to the dust—  
Take me back to them!  
Recall and renew them—  
The free days,  
The leeways  
Of innocence, and trust!

Take me from temptation's charms  
To the shelter of your arms;  
From the wild and futile dreaming,  
From the camouflage and seeming,  
From the fever of life's scheming  
To your knee;  
Bind me with the childhood chain  
To the childhood trust again;  
To your fingers' tender touch,  
Ere of sin I knew so much,  
Ere of care I felt the clutch  
Crushing me!

Oh, the old days,  
The gold days!  
Before grim manhood reft me  
From the quiet to the riot  
Of the conflict life has brought me—  
Take me back  
On the track  
Of your prayers!  
Woo me to forgetfulness!  
Soothe away my fretfulness  
And my cares.

Find again my world's estate  
Bounded by the garden gate;  
Find my old Hesperides  
Out among the apple trees.  
Let me be a lad again.  
Make me safe and glad again  
In the peace  
Of release  
From the world's anxiety.  
Back to that first holy shrine  
Other pilgrimages trod—  
Back again to mother's knee—  
Back to God!

"The following is a sketch, full of touching interest, of a little ragged newsboy who had lost his mother. In the tenderness of his affection for her he was determined that he would raise a stone to her memory.

"His mother and he had kept house together, and they had been all to each other; but now she was taken, and the little fellow's loss was irreparable. Getting a stone was no easy task, for his earnings were small; but love is strong. Going to a cutter's yard and finding that even the cheaper class of stones was far too expensive for him, he at length fixed upon a broken shaft of marble, part of the remains of an accident in the yard, and which the proprietor kindly named at such a low figure that it came within his means. There was much yet to be done, but the brave little chap was equal to it.

#### A TRIBUTE TO MOTHER

"The next day he conveyed the stone away on a little four-wheeled cart, and managed to have it put in position. The narrator, curious to know the last of the stone, visited the cemetery one afternoon, and he thus describes what he saw and learned:

"Here it is,' said the man in charge, and sure enough, there was our monument, at the head of one of the newer graves. I knew it at once. Just as it was when it left our yard, I was going to say until I got a little nearer to it and saw what the little chap had done. I tell you, boys, when I saw it, there was something that blurred my eyes, so's I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought that capitals would make it look better and bigger, for nearly every letter was a capital. I copied it, and here it is; but you want to see it on the stone to appreciate it:

"My Mother  
Shee Died Last Week  
Shee was all I had. Shee  
sed shead bee, waiting  
Fur—"

"And here the boy's lettering stopped. After a while I went back to the man in charge and asked him what further he knew of the little fellow who brought the stone. 'Not much,' he said; 'not much. Didn't you notice a fresh little grave near the one with the stone? Well, that's where he is. He came here every afternoon for some time working away at that stone, and one day I missed him, and then for several days. Then the man came out from the church that had buried the mother and ordered the grave dug by her side. I asked if it was for the little chap. He said it was. The boy had sold all his papers one day, and was hurrying along the street out this way. There was a runaway team just above the crossing, and—well—he was run over, and lived but a day or two. He had in his hand when he was picked up an old file sharpened down to a point, that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept saying, 'I didn't get it done, but she'll know I meant to finish it, won't she? I'll tell her so, for she'll be waiting for me,' and he died with those words on his lips. When the men in the cutter's yard heard the story of the boy next day, they clubbed together, got a good

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# The "SIGNS" QUESTION CORNER

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If you have a question on some subject apropos to the field of the "Signs of the Times," write preferably direct to Dr. Wirth. Anonymous questions will not be answered.



## WORM SHALL NOT DIE, FIRE UNQUENCHED

*S. S. Rackliff of Idaho wishes an explanation of Isaiah 66:24.*

The latter part of Isaiah 66 deals with two great facts: the reward of the redeemed and the destruction of the unsaved. The same fire that burns up, destroys, the wicked, so they will be annihilated, left "neither root nor branch" (Malachi 4:1), will burn up this present earth, purifying it from sin (fire is the greatest purifying agent known), and bring forth "the new heavens and a new earth, wherein dwelleth righteousness" (see 2 Peter 3:10-13), which is to be the abode of the saved (Matthew 5:5; Isaiah 65:17ff).

This complete annihilation of the wicked by the destructive, purifying fires of God is forcibly shown by the two expressions Isaiah uses in the 24th verse. "Their worm shall not die" presents in a strong figure what naturally happens to "dead bodies" left unburied. Worms, maggots, completely consume the fleshly carcass. As to "neither shall their fire be quenched," an unquenchable fire is one that keeps on burning until it burns up completely what it is feeding upon. In Jeremiah 17:27 God declares: "But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." This punishment came upon the Jews when the Babylonians later took Jerusalem. As God's instruments "they burnt the house of God," and "burnt all the palaces thereof with fire." 2 Chronicles 36:17ff. Though Jeremiah said that the fire in this case would "not be quenched," surely Jerusalem is not burning now. What God meant by not be "quenched" is that the fire that would "devour the palaces of Jerusalem" would not go out until they were completely destroyed.

### GEHENNA

Many Bible students maintain, with reason, that these two figures in Isaiah 66:24 are drawn from what occurred in the "valley of Hinnom" (Greek, "Gehenna"), south of Jerusalem. Here the Jews kept fire burning constantly, in which they threw the refuse of the city, also the carcasses of animals and the dead bodies of malefactors. Such material as this incinerator would not consume, since the fire was not "quenched," by reason of its getting out of the range of the flames, would be consumed by the mag-

gots (worms) always attached to "dead bodies." Gehenna then becomes to the prophet a forceful illustration of the destruction to be brought upon the sinners in their ultimate hell of punishment. Most certain it is that our Lord used Gehenna as an image of hell. (Mark 9:43-48.)

The words, "They shall be an abhorring unto all flesh" (Isaiah 66:24), is the prophet's graphic and realistic way of indicating the holy antipathy which the redeemed in the day of their salvation will feel toward sin and its results. Indeed, it is because they "abhor that which is evil" and "cleave to that which is good" (Romans 12:9), in marked contrast to the lost wicked, that they are finally saved.

## ON THE QUESTION OF DIVORCE

*Mrs. Blank of Michigan asks if her present marriage is valid in the sight of God.*

Let not the questioner be distressed mentally and spiritually over her present marriage. The divorce secured on other than Scriptural grounds she obtained before she was converted, and she may be confidently assured that a wise and merciful God had forgiven this wrong course as He has forgiven the other sins of her former life.

Because of this forgiveness, there is no reproach resting on her present marriage which, of course, cannot now be changed, and which God fully accepts. In apostolic days the question arose among Gentile Christians who were married to pagans, of course before they had accepted the gospel, as to whether they should remain with these pagan husbands or wives. Comfort and wisdom may be drawn from Paul's statement regarding this: "If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother:

"Not what, but whom I do believe,  
That in my darkest hour of need  
Hath comfort that no mortal creed  
To mortal man may give;  
Not what, but whom!  
For Christ is more than all the creeds,  
And His full life of gentle deeds  
Shall all the creeds outlive."

else were your children unclean; but now are they holy." 1 Corinthians 7:12-14.

Finally, then, I see no reason why the questioner should not follow the counsel of her pastor to be baptized. As she well admits, the Spirit's presence in her life shows that God is with her. Let not the evil one rob her of soul ease by a wrong, oversensitive attitude. We pray that her husband will join her in the walk of faith.

## THE FATHER OF ABRAHAM, AND OTHER QUESTIONS

*George Pierce of California asks about several texts.*

The questioner is wrong when he deduces from Joshua 24:2, 3 that "Terah the father of Abraham perished in the Flood." The word "flood" in the King James Version of Joshua 24:2, 3 is a mistranslation. It should read "river," as in the American Standard Version. This river is the Euphrates in Mesopotamia, in which region was "Ur of the Chaldees" (Genesis 11:31), whence Abraham came to the land of Canaan. Moffatt rightly translates this river as the "Euphrates." This explanation shows that these verses in Joshua 24 have no specific reference to any generation carried over from the Flood.

If Ussher's chronology is followed, Terah was born 2126 B. C. (Genesis 11:24.) According to this same chronology, Abraham was born 1996 B. C. or 352 years after the Flood, which occurred B. C. 2349.

The statement that Enoch was "the seventh from Adam" (Jude 14) does not mean that this patriarch was "the seventh person on the earth;" for we read in Genesis 5:4 that Adam had "sons and daughters" whose names are not given in the Bible.

Ezekiel 36:25 does not refer to baptism. As M. C. Wilcox well says in his "Questions and Answers," "the language used is drawn from the ancient manner of purifying, by sprinkling with water the person or thing to be purified. See Leviticus 14:2-7. It is used by the prophet as emblematical of the cleansing power of the grace of Christ through His word." (John 15:3; Ephesians 5:26.) Ezekiel also refers to the cleansing work of the Holy Spirit in the heart. See Ezekiel 36:26; 1 Corinthians 6:11; Titus 3:5. Baptism, on the contrary, signifies through its "burial" set forth in immersion (the only true Biblical mode) the forsaking of the old life of sin and the new birth, the new life, in Christ Jesus. See John 3:5; Romans 6:1-11.

As to Scriptures that show "we shall know our friends and relatives in the new heaven and the new earth," I would refer the questioner to 1 Corinthians 13:12, and 1 Thessalonians 4:13-18.

## IS THERE SUCH A TEXT?

*R. C. McCurley of Oklahoma asks if the Bible tells of Abraham's abusing a certain old man for "refusing to give God the glory."*

There is no "scripture" that tells of Abraham's inviting an old man of the wilderness to eat with him, and abusing the old man because he refused "to give God the glory." May it not be that the questioner refers to the Jewish legend that when Abraham went to Mt. Moriah to offer up Isaac at the command of God, Satan appeared to the patriarch in the form of an old man, telling Abraham he was foolish to offer up his only son? Abraham rebuked the old man, so the fiction goes, recognizing that he was Satan, and ordered him to depart.





## TOTTERING THRONES AND VIOLENCE

**I**N THE last fourteen years, four of the greatest monarchies of the Old World have fallen. Germany, Austria, and Russia went down as a consequence of the termination of the war, and now the news dispatches are ablaze with the fact that the king of Spain has been forced to retire from his throne, and a republic is being established there.

These four major upheavals in Europe must also be supplemented by the anarchy that has been reigning in China in an attempt there to overthrow the existing forms of government and establish something that would be more satisfactory, by the unrest and revolutions in South America that are constantly in action, and also by the dissatisfaction and the storms of violence that are continually breaking forth throughout the world. Only within the last few days, Von Hindenburg in Germany, for instance, has taken hold of the situation there with an iron hand, with a hope of restraining the violent forces that are in turmoil and upheaval.

The mind of the reader conversant with current conditions will run on, bringing up incident after incident, especially during the last twelve or fifteen years, showing that everything in the world is in absolute unrest and uncertainty. Books and magazines come pouring from the press, discussing the situation, and men everywhere are wondering what these things mean. Those who are willing to throw aside prejudice, and weigh the facts supported by the clearest kind of evidence, will not be left in darkness concerning the meaning and the outcome of these things that are now transpiring. Such individuals will know that these conditions, while there may be oc-

Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come." John 16:13.

If ever the world needed a "guide," it needs it to-day. If ever the world needed the consolation and the power of the divine Spirit of God, acting through the word of God, it needs that power and blessing to-day.

As we come to the prophetic utterances of the Inspired Book, we hear the Master Himself in solemn majesty declaring, "As were the days of Noah, so shall be the coming of the Son of man." Matthew 24:37. Of the days of Noah, the record very definitely and specifically announces that "the earth was corrupt before God, and the earth was filled with violence." And again: "The end of all flesh is come before Me; for the earth is filled with violence." Genesis 6:11, 13.

We should not turn aside the solemn words of the Master, those prophetic utterances that tell us of the conditions that shall obtain in the world as its history of sin is closing. Let it be impressed upon the mind that Jesus said that "violence" would rule and reign throughout the earth just as it did in the days when God was about to destroy the old world through the Flood in the days of Noah.

The specific prophecies of the Master all through the Inspired Book should be studied with earnest care to-day. The prophet Daniel foretold what would take place in this world, and how the great climax would be reached in the time of the end, when, to use his own words, "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1. And again Daniel says of this same period: "Go thy way, Daniel; for the words are shut up and sealed till the time of the end. Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand." Daniel 12:9, 10.

Reflect carefully upon these words. Two classes are placed in striking contrast. There are the wise who will become purified and refined. And furthermore it is stated of them that they "shall understand." And while this is characteristic of the one class, how clearly does the text also say that the wicked who are doing so wickedly shall not understand! And how strikingly true it is of these days through which we are passing that millions of the people of this storm-tossed old world are throwing aside the Inspired Book, claiming that the religion of the Bible is an "opiate," and that they will have nothing whatever to do with it! Such individuals will have no restraining power in their lives to keep them from plunging into the vortex of sin. The text says of them that they shall do wickedly, and have no understanding.

A more vivid picture of our conditions to-day could not be penned. These few words are but a small part of the evidence from the inspired page showing us just where we are, and the meaning of these times through which we are passing. We are in the "time of the end," and the great God is about to arise to put a finish to this reign of sin, and Jesus will soon appear in the clouds of heaven. Then those who are wise, those who have followed the Lamb of God, those who have understanding, will rejoice in that great day of victory and deliverance.

"And it shall be said in that day, Lo, this is our God; we have waited for Him, . . . we will be glad and rejoice in His salvation." Go to the Book with humble heart, and on bended knee, and pray the divine Father to illuminate the mind by the power of His divine Spirit, as promised in the words quoted herein.

T.



This trio of airmen, the "Three Musketeers of the Air Mail," have flown the air mail between Los Angeles and Salt Lake City, a total of nearly 2,500,000 miles. Each time they fly the equivalent of a trip around the world, they wind a thread around the globe that the pilot on the right is holding. In the photograph they are just putting the one hundredth strand around the globe.

casional rifts in the clouds, will become more and more black with the storms that are rising everywhere. Never in human history should men give themselves more earnestly to the study of Bible prophecy than now; and we should not be satisfied with various theories that men may propound, but we should study the Inspired Book of God faithfully and earnestly for ourselves. We have the promise of the Christ, when He was here in person, that He would send His Spirit to bless those who will receive Him, and the promise is, "The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." John 14:26.

And again comes the promise: "Howbeit when He, the



HOW WILL WICKED PEOPLE BE

# Punished?

JOEL M. COWARD

*And how will good people  
be rewarded?*

WHEN I was a boy, I attended the churches of all the leading Protestant denominations of the Southwest. In all of them was taught the doctrine of the immortality of the soul, with death as the door or gateway to some other state of existence, good or bad. The righteous were to be delivered upward to heaven, and the iniquitous downward to hell.

From their teaching I gathered that hell was a very hot place, with a very indefinite location, into which the souls of men were being constantly fed, like corn into a grist mill, as fast as death released them from this life.

Especially did the preachers of that day stress hell-fire in their revival efforts during the summer when crops were "laid by." The descriptions of the punishments to be meted out to the wicked and the sufferings to be endured by them were limited only by the imagination of the speakers. Never once did I hear that Satan was to be destroyed or even punished, but, rather, I vaguely gathered that he was the Lord's right-hand man, whose duty it was to regulate the temperature of the place (wherever it was), see that brimstone was added from time to time, and enjoy the sufferings of his victims. In language that almost smelled of sulphur, harrowing scenes were painted of the endless torture of immortal souls. And it was bound to be true, for had I not read in Webster's blue-back speller that "the soul is immortal, and cannot die"?

## THEY SLEEP

But later in life, when I was able to study this subject in the light of the Scriptures, I discovered that the dead are at rest in unconscious sleep, there to remain until the voice of the Archangel shall awaken them. Because there is to be an awakening, death is called sleep. The good and the bad alike rest in the grave. Their minds have ceased to function; and on the resurrection morning it will seem to them only a moment, a twinkling of an eye, since they fell asleep.

Pulpit orators speak so often of the "immortal soul" that thousands consider this a Bible phrase. As a matter of fact, there is no such expression in the Scriptures; but rather, "The soul that sinneth, it shall die." Ezekiel 18:4.

The word "immortal" is used only once in the Bible, and there it is applied to God. (1 Timothy 1:17.)

The word "immortality" occurs only five times,—in Romans 2:7; 1 Corinthians 15:

53, 54; 1 Timothy 6:16; 2 Timothy 1:10. These texts tell us that we should seek for immortality; that it will be conferred upon those worthy at the resurrection; that God only possesses it inherently, and that Jesus has abolished death and brought life and immortality to light through the gospel.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. Man did not become an immortal soul, for when the breath of life is taken from him he returns to dust. Listen to God's arraignment: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3:19.

Again God says: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecclesiastes 12:7.

## ASHES TO ASHES

These texts are spoken of all men, both good and bad. God gives them the life principle, represented by the words "spirit" or "breath," and when they die this life principle returns to God, the Giver of all life, while the body returns to dust.

The Scriptures do not bear out the teaching that the dead are more active and more keenly alive than they were in this life; for "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:10.

"The dead praise not the Lord, neither any that go down into silence." Psalm 115:17.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4.

Not only have their minds ceased to function, but their very bones have turned to mold, and mingled with the earth. But they are not lost. God knows where they are; and, calling them back in due time, He will clothe their dry bones again with flesh and give them again the breath or spirit of life. (Ezekiel 37:7-10.)

Some think this a gloomy view. But let us consider the opposite doctrine as it is commonly taught. If inherent immortality be a truth, untold billions are writhing in torment, are blaspheming and cursing God, without one ray of hope. Some have been there for long ages. Cain and other antediluvians, according to this doctrine, have been there over five thousand years; yet they suffer on and on with no hope of death,



The various peoples of the world have all sorts of for evading future punishment. Here are two holy making their morning supplications before

or of any other relief, while the blessedness of the saints consists in viewing all this from some vantage point above.

Could you imagine a condition more calculated to make a "hell" of the whole universe, and to wreck the happiness of every creature of God? Could you think of any doctrine better calculated to cause men to turn in disgust from religion, and to drive them away from the proffered salvation of Jesus Christ?

## DOES "HELL" BURN FOREVER?

Let us now examine a few texts that are popularly supposed to teach this monstrous doctrine.

"He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matthew 3:12. With this is coupled Mark 9:47, 48: "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire: where their worm dieth not, and the fire is not quenched."

These texts are considered proof of the

SIGNS of the TIMES





immortality of the soul, which cannot be consumed though it burn throughout all the never-ending cycles of eternity. But these scriptures teach simply that the fire is not quenched, or extinguished, until its purpose is accomplished, or its fuel is consumed.

Both texts refer to the fires of the last days that will cleanse the earth from every taint of sin and devour the devil and all his followers, both men and angels.

The first text states plainly that the chaff "will burn up." In the second, the word "hell-fire" comes from "Gehenna," the Greek name for the valley of Hinnom, where the refuse of the city and carcasses of animals, as well as the bodies of malefactors, were thrown into fires that were kept burning continually, and if anything escaped the fire it was devoured by the worms. This incinerator, which every one of Christ's hearers could see and understand, typified the final destruction of the wicked.

Jeremiah (17:27) prophesied that under certain conditions Jerusalem would be burned with fire that should "not be quenched," while 2 Chronicles 36:19-21 records the fact that Jerusalem was destroyed by fire in fulfillment of Jeremiah's prophecy. Though this fire was never quenched, it

burned out long ago, and the city was rebuilt.

Now, about the eternal fire. Jude 7 tells us that Sodom and Gomorrah and the cities about them suffered the vengeance of eternal fire, and are set forth as an example to those who live ungodly lives; but 2 Peter 2:6 tells us that the example set forth for the ungodly was the fact that these cities were turned into ashes, which corresponds exactly with the plain declaration in Malachi 4:1, 3: "Behold, the day cometh, that shall burn as an oven; and the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

#### WHENCE IMMORTALITY?

Immortality is the gift of God through Jesus Christ our Lord, while the wages for a life of sin is death,—cessation of life. (Romans 6:23.)

That this text refers to the second death is evident, for the Adamic death is common to all, while the second death will be the result of individual transgression; and there

is absolutely no promise in the Holy Scriptures of any reward or punishment at death or at any time prior to the resurrection.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

And so, in all the Bible, the only promise of a time for the rewarding of the saints and the destruction of the wicked is at the second coming of Jesus and the resurrection of the dead. (Revelation 11:17, 18.)

Yet all the dead will not be raised at one time. "Every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23.

#### THE CHRISTIAN'S REWARD

1 Thessalonians 4:15-17 and Revelation 20:1-4 describe Christ's coming and the resurrection of the just. As the people of God are taken to heaven to "reign with Him a thousand years" (Revelation 20:6), and the living wicked are destroyed, "with the brightness of His coming" (2 Thessalonians 2:8), Satan is said to be chained during that millennium, because he will be inactive and confined in the desolate earth for that time.

But when the holy city with the people of God descends to earth (Revelation 21:2), and the wicked are raised at the end of the thousand years, Satan is said to be loosed (Revelation 20:7), because he again has a people with which to work.

He immediately gathers his servants for war as usual (verse 8), and as he attempts to take the holy city and to destroy the people of God, fire comes down from God out of heaven, and devours them (verse 9); death and the grave perish here (verse 14), because the "devil and his angels" (Matthew 25:41) and all the wicked (Revelation 20:15) are destroyed, and "there shall be no more death" (Revelation 21:4).

This is the fire typified by Gehenna, and this is the fire that shall not be quenched. This is the fire of which Sodom and Gomorrah were a type, and of which Malachi 4:1, 3 speaks as reducing the enemies of God to ashes.

#### Are You a Doubter?

(Continued from page 3)

at the boundary of his finite limitations and reveal to him the glories of His own light and the joys of His own wisdom. Even though one, like Peter of old, may be sinking beneath the waves of doubt, the hand of the Master is always extended, and we may hear His voice in tender tones and loving pity, saying, "O thou of little faith, wherefore didst thou doubt?"

Oh, if we in our doubt, timidity, and little faith will choose to follow the Master and will venture to reach out the hand, though it be only to touch the hem of His garment, we shall be loosed from the bondage of doubt and fear, and shall find in Christ that which makes us whole. If we with gladness consent recognize our personal need and cry out, "Lord, I believe; help Thou mine unbelief," we may be thus brought into that daily experience where no doubt shall dim our faith, nor unbelief mar our fealty to Him who is our Creator and Redeemer.



# Do You Have an Acid Stomach?

*One of the most common ailments of the day is hyperacidity, or hyperchlorhydria, as the physicians term it. In this article you will find great help if you are a sufferer from too much acid. It is the third in the series, "To Die or to Diet,"*

by

Dietitian HANS S. ANDERSON

**T**HE very common condition of hyperacidity is really a symptom rather than a disease. Some persons have an inborn tendency to acidity of the stomach. Others contract it from faulty food habits, especially from the common practice of subsisting on refined and demineralized and de-vitamins foods,—which, in plain language, is simply a species of mineral and vitamin starvation.

There are other causes that lead to this trouble: namely, overstimulating foods; condiments (vinegar, pepper, mustard, pungent spices); eating between meals; eating of foods too hot or too cold; sweetened starchy foods; spreading of honey or jelly or molasses or sorghum or marmalade on ordinary baker's bread in sandwiches or on corn bread or on other starchy food, thus forming a combination that interferes with the action of ptyalin on the starches eaten, causing fermentation in the stomach and intestinal tube; overeating of other sweet foods; poorly baked bread, soft drinks, etc.

**Dietary Factors.** Fruits in general should be avoided during the acute stage. If taken, they should be confined to a select few, such as baked banana, baked pears, stewed pears, baked apple with rich cream, or stewed prune pulp, mellowed by the addition of a little rich cream. Fats should be increased, as they are very soothing to the stomach, and serve to inhibit or hold back the flow of acids. Fats also retard the emptying of the stomach and hold the food for more thorough digestion and absorption; they also tend to neutralize the acid condition of the stomach.

The object of the dietary outline is to assist in selecting such articles as will combine most readily with the excess of acid, and to restrict temporarily such foods as would cause distress. Of course, in the meantime the dietary essentials must be supplied in some form. Such protein foods as milk (boiled milk is often more useful in this case than raw milk, for the reason that when milk has been scalded, it is broken up into fine threadlike curds in the stomach, whereas raw milk has a tendency to form in larger curds in the presence of the excess of acid), eggs, and sweet cottage cheese in moderate

In cases of an acid stomach the diet must be intelligently and scientifically regulated.

amounts seem to be particularly helpful,—especially the milk. On the other hand, foods that abound in starch, such as baker's bread, potatoes, sweet cakes, honey, or jelly, should be avoided in the acute stage, since free acid appears in the stomach soon after eating, and interferes with the normal digestion of starch under the influence of saliva. In such cases, at the beginning of treatment and until the unfavorable symptoms subside, starches are better taken in the form of dry toast or corn flakes, etc. In this condition the gastric juice is very concentrated, and the drinking of a little water at mealtime assists in diluting it.

**The Best Foods.** Take a tablespoonful of olive oil before each meal three times daily. Use creamed bran broth twice daily, and creamed vegetable broth or creamed (warmed) carrot juice at the noon meal to assist in enriching the blood in real blood-building elements until whole foods can be tolerated by the stomach. Cream, butter, eggs, cream soups, creamed noodles, egg macaroni, and almonds, pecans, and walnuts ground fine are beneficial at this stage of treatment. Later on, serve spinach pulp with hard-boiled egg yolk, and finally baked mealy potato, and gradually revert to the normal diet.

Contraindications are fish, meats, and meat broths, as they stimulate an excessive secretion of acid, and burden the liver and kidneys with an excess of waste. Mustard, pepper, vinegar, and spices must be discarded, also sweet and complicated dishes.

## GASTRIC ULCER

This is an erosion of the lining of the stomach or of the duodenal mucosa. The condition is more common than is generally thought, and the patient often fails to recognize it as such and to apply for relief. It is

most commonly found in persons suffering of gastritis, which is often associated with the hyperacidity just described. Common symptoms of this trouble are the cases of water brash, burning in the stomach, heartburn, extreme nervousness, and inability to sleep.

The ulcer (commonly called ulcer of the stomach) seems to be produced by the gastric juice digesting away a small part of mucous membrane. In severe cases, the ulcer may erode so deeply as to eat into a small blood vessel, causing a slight hemorrhage.

Ulcerated stomach is a serious condition and should have the immediate attention of the best physician available. In the majority of cases, particularly in individuals under the age of forty-five years, uncomplicated ulcers heal quite readily under favorable medical and dietetic treatment. Next to a thorough examination, and diagnosis and treatment by a competent physician, the dietary is of chief importance.

**Symptoms:** There is pain in the stomach with tenderness very definitely marked, and a burning sensation. Pain in the stomach is relieved temporarily by the taking of food, especially of fat and oily foods. The pain returns, however, as soon as the height of digestion is reached, or by the time the stomach is again empty, because at this time the secretions are very concentrated, and because when the food is gone, there is nothing to take up the digestive juice, which is then free to irritate the ulcer.

Since the digestive juice is the irritant that keeps the ulcer active, the first important step is to administer such foods as will prevent, so far as possible, the secretion of acids, and yet will supply in some form the necessary elements of diet,—organic min-





erals and vitamins, a lack of which is usually the causative factor in the disease. Care must also be taken to remove from the diet the coarse or bulky materials, that would irritate the ulcer by their roughness.

**The Dietary.** The outline given above for feeding in hyperacidity, is to be taken only as a general guide, and must be controlled by the ability of the patient to assimilate foodstuffs. For this reason it is of vital importance to secure diagnosis by a competent physician; and when it is possible, the patient should enter a sanitarium where the feeding schedule may be directly supervised and observed by the physician, or by the dietitian in charge.

In severe cases of ulcerated stomach, where starch digestion is well-nigh impossible, and where vomiting is persistent, good results have followed the use of the following foodstuffs: Hot malted milk, made with cow's milk; creamed bran broth (see recipe in the second of these articles, in SIGNS No. 16); creamed vegetable broth with white crackers; creamed and warmed carrot juice; plain custard, slightly sweetened with honey; very soft scrambled eggs, served with zwieback toast dipped in hot thin cream; cream of peas well strained; agar fruit jelly, served with rich cream. Rest in bed, with quietness and plenty of fresh air and sunlight, will facilitate a speedy cure.

#### MINERAL ELEMENTS LACKING

A removal of the cause is the most important factor in healing an ulcer of the stomach. Note the following quotation from a well-known physician: Dr. Seale Harris, a diet specialist of Birmingham, Alabama, in addressing the members of the American Medical Association at Minneapolis on the cause and cure of duodenal ulcer, said: "A diet lacking in the necessary amount of mineral elements and vitamins lowers the resistance to infection." This authority inferred that certain Asiatic tribes seldom develop gastric ulcer, although their habits of living are most unsanitary. This is due to the fact that they live upon foods that have not been deprived of their minerals and vitamins through the modern processes of milling and refining. Their diet consists of milk, eggs, whole-grain products, fruits, and leafy vegetables. It is felt, therefore, that foods of low vitamin value predispose to ulcer of the stomach.

Dr. Harris stated further: "Experiment was made on thirty-six monkeys. One group of twelve were fed milk, grains, eggs, fruits, and leafy vegetables. These twelve remained free from ulcers and all gastrointestinal disorders. The other group of twenty-four monkeys were fed a diet of sterilized carbohydrate, such as cooked rice, white-flour products, and other similar foods, with the result that nearly all of them developed ulcer of the digestive tract. The carbohydrate of the twenty-four monkeys was lacking in vitamins B and C. This goes to prove that in order to keep free from ulcer, the food eaten should be rich in these vitamins. Denatured foods also predispose to diarrhea, dysentery, dyspepsia, gastric dilatation, ulcer of the stomach, colitis, and constipation."

Hypochlorhydria is a diminished flow of, or absence of, hydrochloric acid in the stomach. Perhaps the most common cause of

this condition is long-standing catarrh of the stomach or former hyperacidity that has exhausted the glands that secrete the acid.

The rôle that the hydrochloric acid plays in the process of digestion is so important that the loss of this element of the gastric juice is accompanied by more or less grave consequences. Possibly one of the worst is the tendency to infection of the stomach and the intestines, through the loss of this disinfecting function of the gastric acid. The result is that a bacterial examination of the stools often reveals vast numbers of pernicious bacteria.

#### GET THE GERMS OUT

The elimination of germs from the alimentary tract is one of the most important things to be accomplished in dealing with cases of organic disease. Normally, the stomach keeps itself clean and aseptic by its acid secretion, hydrochloric acid. When the acid-forming glands lose their function, as in this case, the stomach becomes a more or less dangerous breeding place for bacteria, which rapidly spread to the intestine and infect connecting organs.



Mahatma Gandhi

THROUGHOUT the entire Orient thousands in all walks of life are accepting Christ. But that does not mean that they are ready to accept organized Christianity and some of the institutions and activities of Western nations—institutions and activities the East considers "Christian" because we are misnamed "Christian nations." But if Christ symbolizes an ideal of character and of conduct, then the East may be ahead of the West in understanding and in accepting Him.

In that remarkable little book, "The Christ of the Indian Road," Dr. E. Stanley Jones tells of an illuminating conversation he had with Mahatma Gandhi—the voice of India's millions. His penetrating but kindly counsel was appreciated by Dr. Jones, who pictures for us in the following paragraphs India's vision of the power of Christ:

"In conversation with him one day I said, 'Mahatma Gandhi, I am anxious to see Christianity naturalized in India, so that it shall be no longer a foreign thing identified with a foreign people and a foreign government, but a part of the national life of India and contributing its power to India's uplift and redemption. What would you suggest that we do to make that possible?'

"He very gravely and thoughtfully replied: 'I would suggest, first, that all of you Christians, missionaries and all, must begin to live more like Jesus Christ.' He needn't have said anything more; that was quite enough. I knew that looking through his eyes were the three hundred millions of India, and speaking through his voice were the dumb millions of the East saying to me, a representative of the West, and through me to that very West itself, 'If you will come to

**Function of Hydrochloric Acid.** The hydrochloric acid of the gastric juice not only aids in the digestion of protein foods, and disinfects the stomach and the intestines, but it closes the upper, or cardiac, orifice of the stomach; it opens the pylorus and closes it, and stimulates the bile and the pancreatic juice. Therefore, persons suffering of hypochlorhydria should avoid large meals, because in this condition the stomach empties quickly, due to the fact that the pylorus is not closed by the presence of hydrochloric acid in the duodenum, as is the case with the normal stomach. The meals, therefore, should be small rather than large, and, if it is necessary, taken more frequently.

**Mastication.** The thorough chewing of food is of great importance in this condition, because thorough chewing and tasting of food stimulates the acid-forming glands to activity. In hypochlorhydria, the stomach is able to retain the food but a short time, since it has lost to a large extent its power of breaking up the particles of food and reducing them to a liquid. Because of this inability on the part of the stomach,

## India's Challenge to Christians

ERNEST LLOYD

us in the spirit of your Master, we cannot resist you.' Never was there a greater challenge to the West than that, and never was it more sincerely given.

"Secondly," he said, 'I would suggest that you must practice your religion without adulterating or toning it down.' This is just as remarkable as the first. The greatest living Oriental asks us not to adulterate it or tone it down, not to meet them with an emasculated gospel, but to take it in its rugged simplicity and high demand. But what are we doing? As some one has suggested, we are inoculating the world with a mild form of Christianity, so that it is now practically immune against the real thing. Vast areas of the Christian world are inoculated with a mild form of Christianity, and the real thing seems strange and impossible. As one puts it, 'Our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice.'

"Thirdly," said Gandhi, 'I would suggest that you must put your emphasis upon love, for love is the center and soul of Christianity.'

We admire the unadorned sincerity of Mahatma Gandhi, which explains in a large measure his remarkable influence over the natives of India. His study of the life and teachings of Christ has doubtless influenced his own life more than he realizes. He urges Christian missionaries to place their emphasis on love. No better counsel could be given, for love is the heart of Christian teaching. The practical demonstration of that love is the thing that Orientals are waiting to see in representatives of "Christian nations." As yet it has been too feebly expressed. When the earnestness of love shall be seen in the lives of those who claim to be the disciples of Christ, the natives of India as well as of other countries of the East will think differently of the Christian religion than they do now.



the thorough maceration, or chewing of food before swallowing, is of great importance.

**Treatment.** The treatment of this disease has two phases. First, the encouragement of the secreting glands by the use of foods that are crisp, tasty, and highly flavored, such as citrous fruits, tomatoes, fresh vegetables raw and cooked, vegetable broths, bran broth, etc., which create a highly acid appetite juice by stimulating the gustatory nerves; and the avoidance, so far as possible, of such foods as would favor the development of bacterial growths in the intestinal canal. Secondly, there must be the

restoration of a balance of mineral to the blood, by the use of foods that are very rich in the essential organic salts and vitamins. It is this lack of mineral balance in the blood that is in large measure responsible for this unfortunate condition.

**Dietary.** The diet in this condition is less restricted than in almost any other condition, except that of perfect health. The citrous fruits and ripe tomatoes, either fresh or canned, should be used freely, as they are to some extent substitutes for gastric juice, and so aid digestion. The intake of fats must be light, as fats inhibit the secre-

tion of acids in the glands of the stomach.

A low protein diet is indicated. Free use may be made of properly cooked cereals and vegetables, except such vegetables as require a long period for digestion—boiled cabbage, boiled turnips, boiled cauliflower, etc. Milk and milk products are good, especially buttermilk, yogurt, cottage cheese, etc. Clear vegetable broths are good for the reason that they stimulate the flow of acids. Fruit juices for this reason are of special value, and in some conditions are served a half hour before meals. The use

(Continued on page 14)

## DOES GRACE EXCLUDE LAW?

IN CONTRAST to grace let us introduce another topic which I know has been used and misused by many,—the law. Grace and the law are the two things that are confused by many persons in their attempts to avoid following what God in the Bible has told us we ought to do.

### THE LAW

In first Timothy the first chapter and the ninth verse we read: "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers."

This text states to whom the law came. The word law in this text is used exclusively in relation to the Ten Commandments. God gave His law in this form that man in his wickedness might know how to apply it to sin. In order to save men from sin they must know what sin is. The only Bible definition of sin is "the transgression of the law." 1 John 3:4. "For all have sinned, and come short of the glory of God." Romans 3:23. These definitions and applications of law came through the men who were closely associated with Jesus. John was the disciple known as "the Beloved." And Paul, while not a disciple during the earthly ministry of Jesus, was nevertheless fully taught of Christ after his conversion and spoke as one to whom the gospel had been revealed in person by Jesus Christ.

### PAUL TAUGHT OF GOD

Therefore this is a definite statement made by a man who was converted by the grace of God on his way to Damascus. It was not made as a result of the apostle Paul's own reasoning; for he had personal instruction under the tuition of Jesus after He had gone back to heaven. Jesus Christ came to Paul after He met him near Damascus, and took him into the wilderness, and there Paul stayed for a period of three years. Thus Paul did not get the doctrine he taught from James, or John, or Judas, or Matthew, or any other one of the twelve; but Paul received his doctrine direct from Jesus Christ. And when Paul says the law was made for lawless man, it is the voice of God speaking through Paul to us.

The only reason that the law of God was ever written in this world is the fact of lawlessness and sin. It is made for the lawless and sinful individual, not for the righteous man.

Here is another text that will reveal God's purpose in this world in a very definite and complete way. This text is found in Acts 26:16-18.

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things, which thou hast seen, and of those

MARSHALL B. VAN KIRK



things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

This too is one of the things that Jesus said to Paul near Damascus, on that day when Paul accepted Him as his Saviour. The grace of God called a man to carry a message like that. The first thing he was to do was to open their eyes. What was the matter with Paul before? His eyes were blinded by a misconception of the teaching of God. Is there anyone else since that time who has suffered a like malady?

### THE LAW OPENS SINNERS' EYES

God's message was given to open blind eyes, to turn from darkness to light. In turning men from darkness to light they were to receive forgiveness of sins, and the Bible says that a sinner is a man who breaks the law of God. So then the grace of God is given to turn a man away from breaking the law of God, and not to turn the law upside down.

A man who is in the power of Satan disregards absolutely the law of God. He is a man with a carnal mind; and a man with a carnal mind is not subject to the law of God, neither can he be so long as he has a carnal mind. Therefore the grace of God is given to such a one to bring to him the assurance that God can change that carnal mind. There is not an honest man in all the world but whom the grace of God can bring to where he can see that he is a lost individual, needing the power of God to save him.

How far did God expect that message, which he had called Paul to proclaim, should go? Where should it be carried? "The grace of God that bringeth salvation hath appeared to all men." Titus 2:11. Appearing to all men, and being accepted by all men, are different things. Appearing to all men means being hung out in the presence of all men where they can see it. God said that His grace, which brings salvation, is hung out before everybody. The grace of God is there for every soul.

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me,

who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Ephesians 3:7-11.

That is a splendid portion of Scripture. If any man would digest all there is in that brief selection from the Bible, I believe he would have a passport into the kingdom of heaven. In fact, the Bible itself says so. That is what it is for. It is to bring him to the place where he receives the inheritance that God has provided for him.

### JESUS THE ENEMY OF SIN

This text gives us much courage, for it reaffirms that God was not caught unawares by the entrance of sin into the world. Jesus Christ had planned to meet the emergency whenever it should come. God knew by His foreknowledge that He could not create individuals, vest them with intelligent minds, place them in the earth where Satan might enter, and have them there meet the wiles of the deceiver, without the danger that they might turn away from God. He knew when Adam and Eve were created and given the Garden of Eden that the time would come when they would turn away from Him. But He never changed His purpose. He made them, but He did not hedge them about with unbreakable barriers. He gave them the same type of mind that He would have given them had there been no devil. He promised them all the aid that God could give. He hedged them about with all His power, so that they might not sin unless they wished to. Then He placed them in the Garden of Eden and blessed them. And should they sin, the Son of God was there, ready to step in and provide for their eternal salvation by the grace of God.

Until sin was developed, God did not need to develop His law further than the two foundation principles: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." For as Jesus said when quoting these divine principles, "On these two commandments hang all the law and the prophets," or as may be paraphrased, all the teaching of the prophets. (Matthew 22:37-40.) Thus law has a distinct place in the teaching of the Scriptures. God never intended it to be the channel of salvation. He gave it to men who were in sin that sin might appear to be what it really is. From the foundation of the world, grace is God's manner of bringing salvation to all.





# Two Gardens



**T**HIS little story is a true one about two sons. One was given an inheritance and lost it through negligence; the other was sent to redeem it at a great sacrifice. May it be that the reader will follow closely the pictures presented and be benefited thereby.

\* \* \*

Let us go back to the beginning of things, as far as this planet is concerned, and make a survey of some events that took place at that time. In the first chapter of the first book in the Bible, we review the almighty power of God in His creative works, making a world with all its necessary parts in the short period of six days. God made a garden on this new world, and He placed in it a man that He had made and named Adam. God had also made a woman to be a companion to this first man. She bore the name of Eve.

So then these two were placed there in that beautiful garden of God to "keep it." Adam had received absolute dominion over this globe at the time of his introduction into the world. He was given dominion over the earth, the fowls of the air, the inhabitants of the waters,—in fact, over everything. (Genesis 1:26, 28.) So we find the man, in this newly made garden, looking around his estate, naming the animals as they came to him; and there, with God as his instructor, living a life such as kings and men of wealth might in these days aspire to.

There is no doubt in my mind but that the Garden of Eden, for so it was called, was a most beautiful place to dwell in. There God had planted and caused to grow every kind of tree bearing foliage, fruit, and nuts; bushes covered with luscious berries; flowers such as horticulturists would fain produce to-day, such as Burbank never has grown in his garden in California. Precious stones lay here and there upon the surface of the earth; gold glistened and shone in all its gilded brilliance as the bright rays of the sun shone upon it. There was no hiding of the precious metals of the earth back there in the beginning. God gave it all to man, and man had dominion over it.

## GOD'S CONDITIONS

But God gave it to man on conditions. Do you know that all precious gifts have their conditions attached to them? Not harsh and arbitrary rules of conduct, but conditions, the violation of which spells hardship and suffering to the guilty one. God called man to Him and said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." No doubt Adam then and there fully resolved not to touch that tree, which God had forbidden.

In the garden with his companion he enjoyed the wonderful creations that God had placed in his keeping, until one day the tempter came. Haven't you found it often so with yourself, that things go along so

Around them centers  
the story of the  
human family.

WESLEY B. AMUNDSEN



smoothly and you feel that you are enjoying a good Christian experience, until the tempter comes into the garden of your life? So the tempter came into that garden, where softly flowing streams, gurgling over the rounded stones, bathed the shelved margins of their course with clear, cool freshness; into that garden where fruits of many kinds hung low on the branches, and where the perfume of sweet-scented flowers was wafted by the gentle breeze; into that Paradise where brilliantly plumaged birds filled the air with their songs of praise to the Creator, and where lion and tiger walked harmlessly among the sheep and the cattle; into this scene of unportrayable peace and beauty came the tempter, and he entered in the form of a serpent. (Genesis 3:1-5.) The woman was wandering through the garden. She had left her husband's side for a short time; and when she did so, she entered upon enchanted ground. The devil, for that is who this serpent really was (Revelation 20:2), coiled by the forbidden tree as Eve came near.



What was she doing there when God had told her to leave that tree alone? Perhaps she was curious to see how that tree looked, to see in what way it differed from the other trees of the garden. Perhaps she wondered why God had told them not to eat of that tree. You too wonder sometimes why God has made some reservations in His divine program, and you too may go and look at the fruit that He has forbidden you to partake of. Beware, dear reader, lest you succumb to the tempter as did Eve. But let us draw a bit closer and get a better view of this interesting scene. There was Satan disguised as a serpent in the tree, and the woman at the foot of the tree was startled to hear a pleasant voice addressing her: "Yea, hath God said, Ye shall not eat of every tree of the garden?" What a smooth insinuation to place in the heart of man! It was the implanting of the first shadow of doubt. Eve was very much like her kind of to-day, for she resented this implication as to her freedom and said to the serpent, God has given us the right to eat of all the trees except this one. Well knowing that the penalty of disobedience to the divine command was death, she dallied with the tempter; and he, realizing that he had made an opening, brought forth another of his carefully planned retorts.

## THE FIRST LIE

Oh, said he, God realizes that if you eat of that tree you will be as wise as He is and be as gods; and that is why He does not want you to eat of it. "Ye shall not surely die." Verse 4. And the sad part of it all is that the woman believed him and believed not God! Oh, what misery would have been avoided if she had only believed God! And how much better off we would be to-day if we too would believe Him!

The fruit looked inviting, so she took some of it, then she called her husband, and the record says that "he did eat." And then what happened? What a dreadful picture! They saw that they were naked and went and sought to cover themselves. The righteousness of God which had been their glorious covering had been stripped from them in their very act of disobedience, so that they were now naked sinners.

Then they heard another voice, the voice of the Master as He walked in the garden in the afternoon of that day. He called to them, but they sought to hide from Him. Though they were concealed by the broad-spreading foliage of the garden, God found them. He always finds the sinner; yet if the sinner will receive Him, God will save him. God knew all that had been done; and when He told the man that he had forfeited his right to the garden, the man blamed the woman, and the woman blamed the serpent; but to no purpose, for they were both guilty before God. You can't put the blame for your sin on anyone else but yourself,—not even upon the devil.

Adam and Eve are outside the garden.



They have lost their right to that beautiful home, and now they are tilling the soil, struggling with the weeds, and tearing their flesh upon the sharp thorns which hitherto the earth had not brought forth. Oh, how stubborn is the soil as they try to wrest their living from it! How different from the garden just a little distance away! They cease from their labors long enough to walk back toward the gate of that place where once they were so happy; but an angel with a flaming sword bars the way, and all they can do is to look at what has been lost. Yes, they are repentant, but repentance is too late. They must now wait until some one comes to redeem that possession. Will He ever come? God had given them a ray of promise, recorded in the fifteenth verse of chapter three of Genesis.

#### ANOTHER GARDEN

Let us pass on over a period of struggle, of the crash of wars and tumults, of great trial to God's people, to a time four thousand years after the fall of man. Here too, we see a garden scene. It is evening, and several men have entered the garden. We see them stop and converse a while; then one of them goes on a little farther and falls prostrate upon the ground. He seems to be in anguish as He looks up into the starlit heavens, and there is upon His features a look of pain such as one has never seen upon any other face. Listen, for He is praying to the Highest and Holiest in the universe, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Matthew 26:39. His breath comes in heavy sobs as the night dew wraps His form in its embrace; He arises and staggers over to where His companions lie sleeping. He speaks to them, but they cannot fathom the reason for His anguish. He goes back to that spot of wrestling agony, and great drops of sweat, like drops of blood, break forth upon that pallid forehead and trickle down that marred face,—marred, I say, not by any wounds of human hands as yet, but marred by the heavy load of sin, which He has accepted in behalf of man.

Yes, it is He of whom the prophets wrote; it is the One who is to redeem the lost dominion; and He is fighting the great battle there alone in the garden. Oh, could we only realize His terrible anguish as thrice He prayed the prayer to His Father to let the cup pass, if it were possible; and then if we could hear those words of submission, "Not as I will, but as Thou wilt." Satan was in that garden also. He was there with his host of fallen angels, and he pressed the battle against the Son of God. It was not the cross upon which He was nailed that was the heaviest to bear; it was the load of sin. It was the fact, too, that so many had rejected Him and would reject Him, even though He was willing to pay the greatest price to redeem them. Oh, it was that Satan might be defeated and that man might be rescued, that He prayed. It was that the former dominion lost by the first son of God might be restored, and that those who accept Christ's sacrifice might have access once more to that Garden of Eden. It was for this reason that He suffered so. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth

in Him should not perish, but have everlasting life." Dear one, that "whosoever" means you and me.

#### AND YET ANOTHER

Soon the first garden will be restored, for the whole earth will be a series of Edens. You are invited to enter. The redemption price has been paid. It cost God the greatest gift that Heaven could give, Jesus Christ, our Lord and our Saviour. What are you doing about it? Are you accepting the gift? "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." I pray, dear reader, that as you view these two pictures, so inadequately portrayed, you will see the great realities of the future life, that you will see the possibilities of an inheritance "that fadeth not away;" that you will see the great price paid, the victory won for you and for me, not only upon Golgotha's cross, but there in the garden where the greatest battle of the ages was fought and won by the eternal Son of God, to whom be glory and praise forever!

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. Will you come?

### A Tribute to My Mother

(Continued from page 5)

stone, inscribed upon it the name of the newsboy, which they succeeded in getting from the superintendent of the Sunday school which the little fellow attended, and underneath it the touching words: "He loved his mother."

Oh, sons and daughters, for those wrinkled hands, worn in the toil of other years for you; for those hairs that the decades have silvered till they catch the glint of the argent gleams of heaven; for those tears of her tender solicitude that night after night have wet her pillow; for those prayers that have beat in importunate intercession upon the very gates of heaven,—love her, and tell her that you love her, ere it be too late!

#### A LIGHT THAT MOTHER PLACED

A very beautiful story is related of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore, they were overtaken by a violent storm, which threatened to destroy them. The coast was dangerous. The mother lighted a lamp and started up the worn stairway to the attic window.

"It won't do any good, mother," the son called after her. But the mother went up, put the light in the window, knelt beside it, and prayed.

Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that," the father said. Slowly but steadily, they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother, as she heard their glad voices, and came down the stairway with a lamp in her hand. "How did you get here?" she asked.

"We steered by mother's light," answered the daughter, "although we did not know what it was out there."

"Ah," thought the boy, a wayward boy, "it is time I was steering by my mother's light." And ere he slept he surrendered himself to God and asked Him to guide him over life's rough sea.

Months went by, and disease smote him. "He can't live long," was the verdict of the doctor; and one stormy night he lay dying.

"Do not be afraid for me," he said as they wept; "I shall make the harbor, for I am steering by my mother's light."

Friend, you may have forgotten to send your mother a Mother's Day token. Write to her to-night in atonement for your forgetfulness. Do something to cheer her life, to make her happy, to reveal your gratitude. Wear for her the red flower of affection; or, if she be sleeping, the white flower of holy memory. But if, whether she be here or be gone, if you would honor her most,—through all of life's experiences, its tribulations and its temptations, its sorrows and its heartaches,—*steer by mother's light!* And at the cross of Jesus where she stands, stand with her!

### Do You Have an Acid Stomach?

(Continued from page 12)

of dilute hydrochloric acid is sometimes helpful, but it should be given only under the physician's order.

Raw vegetables and raw vegetable salads are very helpful in this condition. Use a small dish of raw bran moistened with thin cream or stewed fruit, or with both, or with sliced stoned dates or seeded raisins over the top, until the bowels function normally. A cupful of nicely seasoned bran broth should be taken morning and evening to assist in restoring the essential mineral to the blood. Serve milk or thin cream on toast with the supper meal, or plain zwieback, or corn flakes and cream, and a good variety of fruits, raw and cooked, and melons in season. For the breakfast meal, steamed rice and cream, or Shredded Wheat and cream, baked banana, a soft-cooked egg, breads, and a variety of fruits raw and cooked are excellent. It is the organic (life-giving) properties in natural, normal foods that build new red blood cells, and renew the health and vigor. We must "feed in health and starve out the disease," for disease and disease germs have nothing in common with clean, pure blood.

### The World's Moral Sag

(Continued from page 2)

Go to a first-class news stand, and you will see a score of magazines whose chief business is an appeal to man's lower nature. They have the most suggestive pictures of vice, written up in the most suggestive way.

#### MODERN LITERATURE

I went to a news stand in a moderately sized city, looking for a current magazine. The news dealer said, "I have none; I can't sell it. All the people want is trash."

This literature and these immoral shows and dances are making great inroads into the morality of young and old.

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tions of propriety and convention which have hedged her in."

Why cannot the fathers and mothers be awakened to the awful situation with which we are confronted, and protect their children from these unholy influences that threaten to engulf our youth in an immoral abyss? It is only a few short years until the children have grown beyond the control and guidance of the parents. Surely mothers and fathers, shielding their darlings as far as possible from the immoralities of the day, ought to surround them with the reading of the Bible and prayer at the family altar.

The wickedness of this present age is breaking up homes. Wives are deserting their husbands, and husbands their wives. Adultery abounds.

### A BIBLE PROPHECY

These days remind us of the description the Bible gives of the days of Noah: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5. "The earth also was corrupt before God." Genesis 6:11. Jesus,

when upon earth, declared: "As the days of Noe were, so shall also the coming of the Son of man be." Matthew 24:37. The Gospel of Luke tells us that the same conditions that obtained when Sodom was destroyed, will be rampant when Christ comes. The outstanding sin of Sodom was immorality.

The present conditions mark a soon return of the Lord Jesus to this earth, when He will punish sin. Yes, He will punish even those who have persisted in violating His command, "Thou shalt not commit adultery."

At the same time those who lived apart from the world and its sins will be caught up into heaven to be saved for eternity. John wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." John 2:15. The separation between the Christian and the world will grow wider and wider as we near the time of Jesus' coming. The world will become more sinful, while the Christian must become more pure, free from every taint of sin, and more like his perfect example, Christ.

May the Lord save us from this evil day and prepare us for the great day to come!

## The Generous Giver

A POOR woman stood at a gate and looked over into the vineyard. "Would you like some grapes?" asked the proprietor.

"I should be very thankful," replied the woman.

"Then bring your basket."

Quickly the basket was brought to the gate. The owner took it and was gone a long time among the vines, till the woman became discouraged, thinking that he was not coming again. At last he returned with the basket heaped full. "I have made you wait a good while," he said, "but you know the longer you have to wait the better the grapes and the more."

So it sometimes is in prayer. We bring our empty vessel to God and pass it over the gate of prayer to Him. He seems to be delaying a long time, and sometimes faith faints with waiting. But at last He comes, and our basket is heaped full with luscious blessings. He waited long that He might bring us a better and fuller measure.—J. R. Miller.



Arthur W.  
SPALDING

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# Twenty-five Lectures

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IN THE SIGNS OF THE TIMES of May 26 we begin a series of twenty-five lectures by Roy Franklin Cottrell on salient points of Bible truth that touch our lives in this fourth decade of the fast-moving twentieth century. This series will stress in a new and forceful way the same vital truths that have made the SIGNS an outstanding magazine among the religious periodicals of the world. The editors vouch for the statement that Mr. Cottrell's series is one of

the very finest ever presented in the fifty-seven years of the history of this paper.

These lectures will appear each week for six months. Their consideration of Bible truths will be progressive and in sequence, just as a Bible lecturer would take up his subjects night after night. A specially prepared Bible study accompanies each lecture so that the basic scriptures stand out in bold relief. To the left below are the titles of the lectures:

1. The World's Best Book—Victor of a Thousand Battles
2. Is This a Chance Universe?
3. The Two Supreme Events of Earth
4. A New and Greater League of Nations
5. This Unprecedented Age
6. The Pillar of Salt Speaks to Modern Men
7. A Thousand Years From Now
8. Heaven: A Dream or a Reality?
9. The Most Tragic Revolt in History
10. The Passion Play of the Ancients
11. Prophecy's Far-Flung Measuring Line
12. Humanity Summoned to Court
13. Moral Standards: Transient or Eternal?
14. Was the Law for the Jews and the Gospel for the Gentiles?
15. The World's Birthday
16. Did Peter and Paul Keep Sunday?
17. The Age-Long Search for a Missing Bible Text
18. The Seal of God and Its Counterfeit
19. United States of America; Its Place in God's Plan
20. Protestantism—Past, Present, and Future
21. The Mystery and Miracle of Life
22. The Mysteries of Spiritualism Laid Bare
23. Do You Believe in a Pagan Hades?
24. Millionaires of Faith
25. Is It Necessary to Be a Church Member to Be Saved?

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