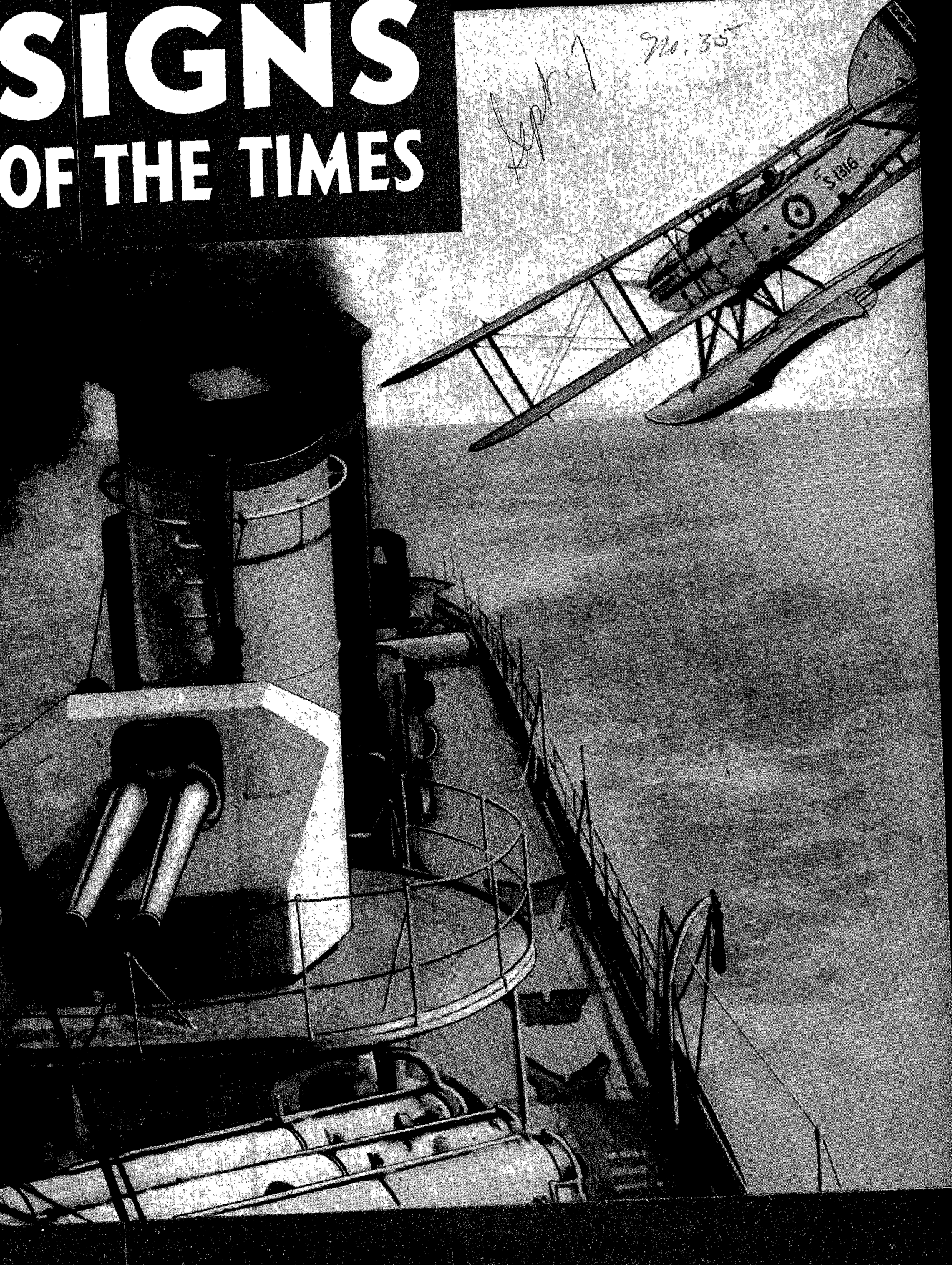


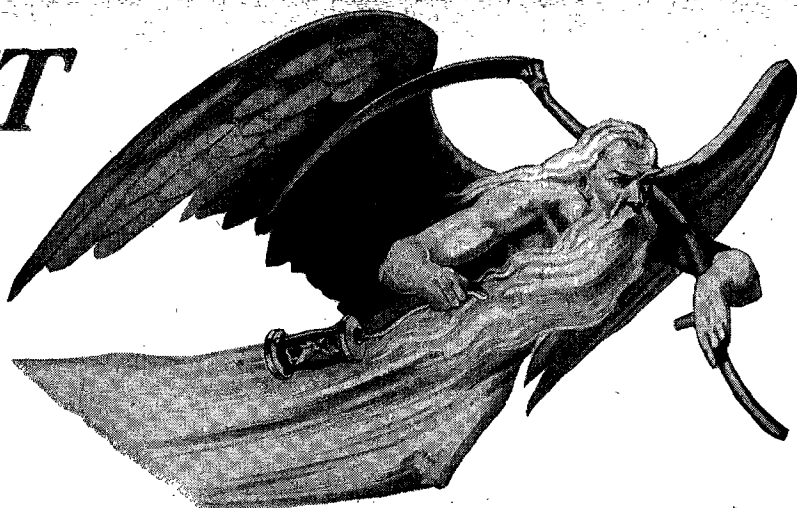
SIGNS OF THE TIMES



The FLIGHT of TIME

A SURVEY OF
WORLD EVENTS

By the Editor



NEW WEAPONS FOR THE NEXT WAR

WAR preparations, now proceeding in every country at a feverish pace, are by no means confined to the manufacture of guns and airplanes.

Chemists are busy seeking new and more devastating explosives.

Electricians are searching for the elusive death ray.

Science in all its branches is being pressed into service to discover new and more terrible methods of waging war.

Even radio has been harnessed for the same fell purpose, as our cover picture, and other illustrations on this page, fully demonstrate.

These remarkable scenes were witnessed in connection with recent British naval experiments when planes, ships, and submarines were sent into action guided and controlled entirely by radio.

The crewless submarine was actually made to submerge and rise again to the surface by this means.

New and unexpected terrors are added to the normal fears of war by these truly extraordinary developments. One can envisage fleets of unmanned airplanes sweeping over distant cities, dropping their gas and thermite bombs with ma-

chine-like precision, guided by some lone hand upon a radio switch, hundreds of miles away.

Nightmare pictures arise of dynamite-packed submarines, like giant torpedoes, moving silently and mysteriously toward their prey, directed from unseen controls on far-off battleships.

With these strange and terrible dreams of inventors now fast becoming realities there seems almost no limit to the possibilities before the plotters of death. So many strange powers have been grasped of late and laid under tribute to the god of war that almost anything may happen when the next world conflict breaks out. Indeed its onset may release such terrific forces that the end of civilization may come with positively shocking suddenness.

Viewing all these amazing developments and their potentialities for swift and overwhelming destruction of all that man in his pride and glory has built up, it behooves us all to look beyond temporal to eternal things.

For the apostle Paul was right when he stated that "the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:18.

The temporal things—our homes, our

automobiles, our bank balances, with all the material things that sometimes seem so essential to our happiness—will be swept away like "the chaff of the summer threshing floors" when that last great roaring tempest of trouble bursts upon the world.

War and revolution can consume them all so quickly.

But the eternal things,—the things that belong to the realm of God, that are begotten of the Holy Spirit,—they shall never pass away. Holiness, purity, unfeigned love, all the fragrant qualities of a noble, Christlike character, shall endure throughout all ages.

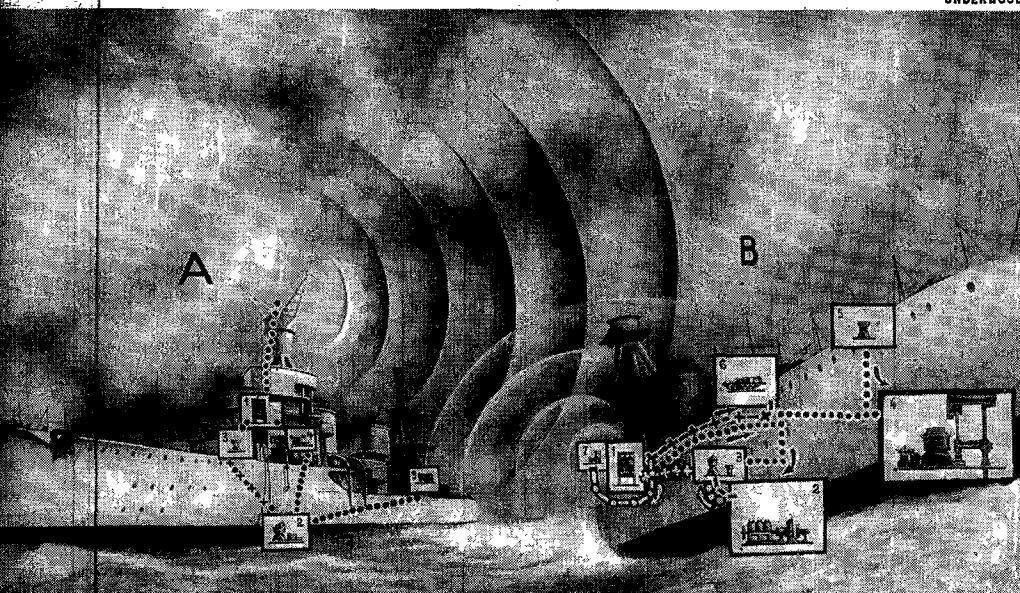
As we read in the book of Daniel, following the description of the "time of trouble, such as never was" and the resurrection of the dead: "They that turn many to righteousness" shall shine "as the stars forever and ever." Daniel 12:1-3.

As the glorious stars shine on and on through all eternity, so will all who have loved the ways of righteousness and sought "those things which are above" share the glories of God's everlasting kingdom.

So let the wicked do their worst; let the weapons of war be forged; let war come if it must; but let us turn to God with all our hearts, that we may find peace and consolation in this life and joy eternal in the life to come.

This artist's drawing of a crewless warship (B) and its control ship (A) shows the method by which Britain hopes to guide battleships and submarines, discharging their guns by remote wireless control.

UNDERWOOD



JAPAN'S PROHIBITION CITY

UNDER the auspices of the National Temperance League of Japan a model city inhabited only by total abstainers has been developed in the prefecture of Ishikawa. Its name is Kanowninna, and the Society has succeeded in keeping it absolutely dry for the past ten years.

What have been the results of this experiment? Of course, someone will say, the city was absolutely ruined, all mortgages foreclosed on the unfortunate

SIGNS of the TIMES

inhabitants, and crime of every kind rampant.

On the contrary, strangely enough, these ten years have proved to be the brightest and most progressive in the city's history.

Believe it or not, the inauguration of "voluntary prohibition" ushered in an era of exceptional prosperity for this fortunate community.

Truly, before the experiment started, the city was hopelessly in debt: but now all these debts have been paid off and a surplus of 100,000 yen accumulated.

Still more strangely there has come about an extraordinary improvement in the health of the inhabitants. Both mentally and physically they are stronger and sturdier.

Furthermore, during the ten experimental years, *not a single crime was committed or recorded.*

Just an exceptional case, perhaps. Maybe, but it does make one wonder whether or not there is some basis of fact for the statement made by temperance advocates that drink is the cause of much of the poverty and crime that exist in our world today. And it also raises the question as to whether prohibition was really given a fair chance by the vested interests of the brewing and distilling trades when this grand experiment was tried in the United States.



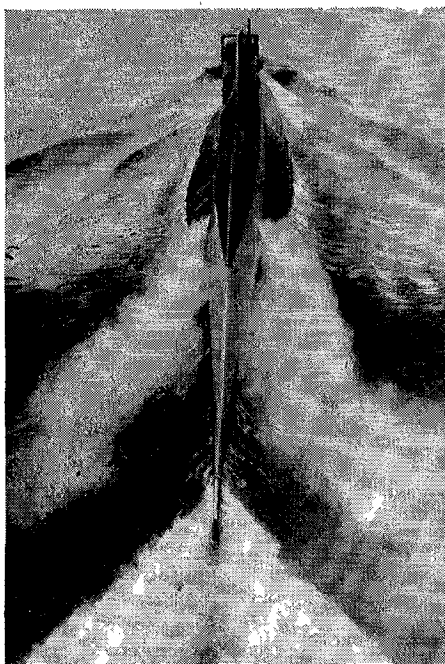
AMERICAN FASCISM

WILL the United States go Fascist? Harold Varney, writing in the August issue of the *American Mercury*, believes that it will. Not, however, by the organizing of private armies, but "in the guise of democratic phrases."

"There is a Fascist threat to America," he says, "even though it is invisible to eyes that are searching for storm troopers. It is the menace of the creeping totalitarianism which, under the pretext of 'implementing' democracy, is slowly corroding the whole American democratic arch."

With admirable fairness he credits Mr. Roosevelt with having performed "a spectacular service to American democracy by sidetracking the forces which might have led to overt Fascism. His New Deal has postponed the threat of an organized revolutionary American Fascist movement." But this New Deal program has forged "such instruments of public power" as to render democracy meaningless. He continues:

"The dizzying rapidity with which the American government has been transformed into an authoritarian regime since 1933 has blinded most citizens to the magnitude of the event. Yet the distance we have traveled toward Fascist



UNDERWOOD
"Full speed ahead!"—yet no crew is aboard. This British submarine is guided and its torpedoes discharged by wireless.

statism may be read in the day to day impingement of government upon the activities of the individual citizen."

Varney then proceeds to show how the regulation of business in the United States under the New Deal program has reached the place where it is practically indistinguishable from that prevailing in the Italian Corporative State.

Quoting Dr. Virgil Jordan's address before the Chamber of Commerce of the United States on April 28, 1937, he produces startling evidence of the increasing centralization of power in this country. The state, for instance, now owns all the gold reserves, controls all banking, power production, agricultural production, and prices of coal, electricity, clothes, food, and other commodities, either directly or indirectly. It also controls the financial management of corporations and their access to the capital market and sources of credit, and has unrestricted power of destructive competition with private enterprise.

In addition, the author points out, we are rapidly approaching, if we have not already reached, a Fascist condition of state control of all industrial relations. "The creation of a 'kept' labor movement has everywhere been an intrinsic part of the Fascist technique of government." Official support for labor unions is a path blazed long ago both by Hitler and Mussolini.

From all this emerges the fact that "the stage is set for American Fascism just as implacably as if the hand of the black-shirted scenshifter had directed the events."

This is perhaps one of the most tremendous facts of this great new time in which we live. America goes Fascist!

The once unimaginable, unbelievable

event has come to pass. And there is no going back. The processes which have been set in motion will go on "until they have extinguished private enterprise" and become "the grave of American Constitutional democracy."

These are solemn statements indeed, and we fear they are true.

What will the end be? Will the extinguishing of private enterprise lead to the abolition of all freedom—of the press, of speech, of assembly, of religion?

One restriction has inevitably led to another in days gone by.

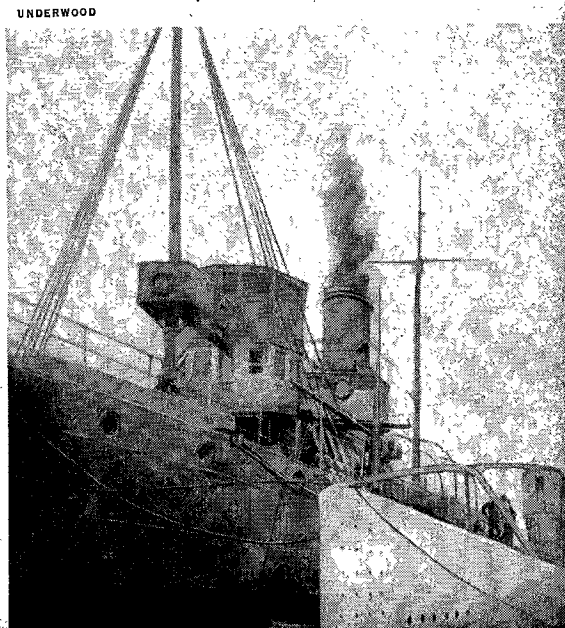
It will do so again. History is to repeat itself. This great democracy will ultimately be controlled by oppressive forces akin to the worst tyrannies of the past. It is to erect "an image to the beast," to quote the inspired language of the Bible; while the totalitarian powers of this new-world state were forecast in the prophetic words: "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13: 16, 17.

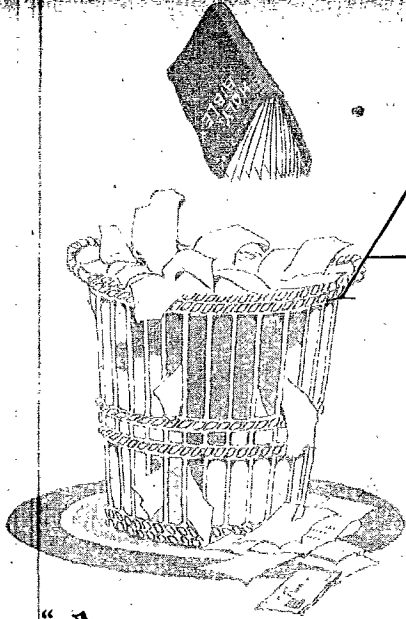
We have seen things like this in Europe—but that they should come in this land of liberty, where mankind has had its greatest and grandest opportunity to demonstrate the possibilities of human freedom,—Oh, tragedy of tragedies!

Yet even this sad fact is but further evidence of the gathering shadows of the last days of earthly history. The passing of liberty, the return of tyranny,—these are but fresh tokens, fearful and ominous though they be, that the coming of the Lord draweth nigh.

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

England experiments with remote control in naval warfare. A crewless submarine is shown alongside the control ship. The deck superstructure on the submarine protects the receiving and sending apparatus against external interference.





AMERICA TURNS PAGAN

By
MURL VANCE

*Appalling results of
increasing irreligion*

"AMERICA is fast becoming a pagan nation. . . . I welcome this new paganism with open arms. We have turned away from other-worldliness and have come down to earth. We are going to make this world a pleasant place in which to live. We have lost our concern as to what the next world—if such a thing exists—may be like, and are concentrating our energies on the improvement of the one we are now in."

Such, in substance, were the words that came to me over the radio not so very long ago.

The claims of the advocates of the "New Paganism" are not an empty boast. Within the last few months a pastor of a large New York church suggested a two-year moratorium on preaching and declared that in America today there is "no preaching worth the name to be found." Another minister in the same city set fire to his Bible in the pulpit as a protest when only thirty-nine persons showed up for Sunday service in a church built to seat seven hundred.

Prof. George H. Betts, head of graduate research in the School of Education at Northwestern University, sent out a questionnaire to some fifteen hundred pastors and theological students to ascertain present religious trends. Coming from those who are supposed to be the religious leaders of the nation, the answers to this questionnaire reveal how far astray the shepherds of the flock have wandered. Small wonder that the sheep are in confusion!

According to Professor Betts' report, nearly 100 per cent of the ministers have accepted evolution, 54 per cent no longer believe in the existence of Satan (although they did

not explain who is now carrying on his work so efficiently), 41 per cent doubt the existence of heaven, 52 per cent are doubtful about there being a day of judgment, and 26 per cent question the divinity of Christ.

These facts are far more serious to Christianity than at first appears. For in denying the fundamental teachings of the Scriptures, these agnostics are denying that the Bible is the word of God. The report, in fact, shows that only 36 per cent of the ministers themselves are convinced of the veracity of the Scriptures. The serious part of it is that we cannot remove the Bible from the church without removing Christ from the church. When the word falls, Christianity falls, and paganism rises to take its place.

Paganism does not necessarily imply the worshiping of gods of wood and stone. According to Webster's New International Dictionary, a pagan may be "one who does not worship the God of Christians," or he may be "an irreligious

person." These definitions harmonize with the charge that America is turning pagan.

Irreligion is increasing just as rapidly as worship of the true God is decreasing. Even the number of those attending church is not a reliable index as to the number of true Christians in the world. Christianity is not something acquired by attending church once each week. If that is the only time one opens his Bible or kneels in prayer, his religion is hypocrisy. When Bible study and prayer disappear from the home, Sabbath-day religion in the church is an empty form.

The United States finds itself wedded to Christianity in a loveless marriage; it is not surprising that the harlot, Paganism, should find favor. Professing to be true to the one while secretly embracing the other,—that is far from being the kind of religion that Christ taught.

America, however, is not alone in adopting this new paganism. Both Russia and Germany have declared open warfare on Christianity, and similar trends are developing in many other so-called Christian nations.

The causes of this breakdown of old-fashioned Christianity are not hard to find. One of the most prominent is the hypocrisy or weakness of church members. The world watches every move of one professing to be a Christian. If it catches him in misconduct, it charges the sin to religion and uses it as an excuse for rejecting Christianity. The name of the entire church is besmeared because of the sins of the few. But the sad part of it is that the black sheep in a church are not always in the minority.

Another cause for the breakdown of Christianity is found in our educational system. It

A group of young convicts at a Florida prison road camp. Criminality among America's youth is one of the most serious problems of the day.



seems to be the set purpose of many modern educators to destroy the faith of humanity in the Bible as the word of God. But in so doing, they have failed to count the cost. The Bible declares that everyone is directly accountable to God for his misdeeds, whether open or secret. This knowledge is a powerful restraining force upon the natural lawlessness of humanity. When man's faith in the Bible has been destroyed, the restraining force ceases to exist.

In this modern attack upon the veracity of the Scriptures, evolution seems to be the entering wedge. In spite of the fact that the record of the Flood is universal,—fossils of the buried plants and animals being found even on the highest mountain peaks,—evolutionists have rejected the story of the Flood and have taken these fossils and arranged them so as to prove that everything is progressing upward. This ascending scale is diametrically opposite to the picture presented in the Bible, which declares that man and nature were created perfect in the beginning, but because of sin they have been going downhill ever since.

Man seems unwilling to credit God with any greater powers than he himself possesses. Hence he is ready to attack any portion of the Scriptures that presents the workings of a higher power, thus removing man from his self-appointed throne as king of the universe. Since the story of creation reveals a miracle-working power in operation, man has attempted, by the theory of evolution, to transfer this power to nature and attribute it to "natural law." Thus we see how the theory of evolution is a powerful ally, if not the foundation for a pagan attack upon the truthfulness of the Bible.

Hatred of Restraint

Another contributing factor in the rise of paganism is the natural human love of liberty. Man hates restraint, even if the restraint is for his own good. Even though God never has been and never will be a dictator,—for He asks only that man join His kingdom as a free subject,—God does have certain fundamental principles, known as the Ten Commandments, which man must obey if he is to be a Christian. But the new paganism refuses to accept the authority of God to make for His subjects even such a reasonable and righteous code as that contained in this law.

The results of the new paganism upon society are evident upon every hand. Organized crime is threatening the very existence of ordered government. And according to reports in the newspapers, this organized crime has already taken over the control of some of our states and many of our larger cities.

The plague of crime strikes early. Many of our most desperate criminals are not yet out of their teens. Our youth are growing up to disrespect the authority of God, of their parents, and of the civil government. Allegiance to God has been the very foundation of our society; and when that foundation has been undermined by paganism, we find the entire structure about to crash over our heads. Paganism is absolutely powerless to make this world a pleasant place in which to live, no matter how sincere its advocates may be. It can destroy the supporting timbers of society, but it has nothing with which to replace them. It can reach the mind but not the soul.

There is no hope of improvement

under the present era. The Scriptures declare that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13. Christ foresaw the rising tide of paganism, and asked, "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

In every discouraging situation, however, God always holds out hope. As a whole, churches have betrayed their responsibility, but there are still a few who are preaching the straight "Thus saith the Lord" as found in the Bible; there are still a few who have not "bowed unto Baal." At present, religion is in chaotic confusion, and it is only those who take

(Continued on page 12)



QUIET MOMENTS WITH the PSALMIST

BY CHARLES E. WENIGER



Psalm 19—God's Two Books

GOD has two books, and each reveals Him. Psalm 19 presents a meditation upon God's two books. It falls naturally into two parts with a concluding couplet. Verses 1 to 6 present the book of nature; verses 7 to 13, the written word; verse 14 is a prayerful meditation.

The book of nature speaks a language more profound and yet more universally understood than any earthly tongue. "One picture," says the Chinese proverb, "is worth ten thousand words." Thus the heavens blaze forth the glory of God, and the firmament reveals His handiwork, both—in the figure of a measuring line—extending their sphere to the ends of the earth and uttering forth their message of God's creative power and love. "The beauty that clothes the earth is a token of God's love."

After this general picture of divine revelation, the sun appears as the chief actor in the pageant,—he rises glorious as a bridegroom decked for his marriage, rejoicing as a strong man to run a race.

Truly, in the words of Addison's paraphrase:

"The spacious firmament on high,
With all the blue, ethereal sky,
And spangled heav'ns, a shining frame,
Their great Original proclaim."

In the presence of the vast creation, we stand in worshipful awe and adore God. (Open your hymnal, and read the three stanzas of Addison's well-nigh immortal lines.)

Next we turn from the book of nature to God's revealed word, to find the second part of the psalm beginning with a general celebration of the law of the Lord. God's law restores the soul, it makes wise the simple, it rejoices the heart, it enlightens

the eyes. It is a perfect expression of His character; His precepts are everlasting, true, and righteous altogether. God's word is to be desired more than wealth, to be esteemed more highly than the choicest dainty that tempts the palate. It is perfect.

Again the generalization becomes specific. The special function of God's law is to warn His people of the folly of sin, to help them discern their errors, to cleanse them from hidden faults, and to keep them free from presumptuous sins. Is it any wonder that the psalmist cries out in another psalm, "O how love I Thy law! it is my meditation all the day," and devotes the one hundred seventy-six couplets of Psalm 119 to a meditation upon the beneficence of the law of God?

God's two books thus celebrated, the psalm closes by dedicating the whole meditation to the God whose works and words together proclaim His glory and witness His love. So—

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight,
O Lord, my Strength, and my Redeemer."





Science *and the* Bible

CONFLICT or
HARMONY?
NEW LIGHT ON
OLD PROBLEMS

By
HAROLD W.
CLARK

THE book of Genesis stands as the one and only authoritative record of the origin of our world. Other books give us legendary records regarding creation, but the writer of Genesis begins his story with those famous words, "In the beginning God." We are not left to wonder who is meant by God, for when we read the writings of Moses more fully we find many references to God, the Supreme Being, the Creator of the heavens and the earth. Thus the book of Genesis is given to us as a history of the early days of the earth and the record of God's plan for the human race.

The scope of Genesis is restricted to matters dealing with God's relation to man. No attempt is made to disclose the origin or destiny of other worlds or of the universe as a whole. Only incidental references are found to the stars or other heavenly bodies, but the whole attention of the book is directed to the problems of mankind's salvation.

Scholars who have studied the book without being influenced by the critical viewpoints of skeptics believe that it was written by Moses during his wilderness sojourn. As he led his flocks through the desert not far from Sinai, God revealed to him the history of the beginnings of this planet. The plan of Genesis is in keeping with its origin. The story is written as common people would read it. Although dealing with the most profound themes of all times, its language is plain, straightforward, and so simple that a child can understand it. The very simplicity of its construction leads many men to reject it as the product of a crude and primitive people. We should remember, however, that its validity depends not upon its style but upon the fact that it is divinely inspired.

Modern critical scholarship has repeatedly challenged the Genesis record of creation. Atheists deny the fundamental premise that God is the Creator. Skeptics regard the Genesis story as mere folklore. Even professed believers in the Bible are inclined to interpret Genesis in an allegorical sense, as a mere parable or story.

But those who accept the Bible as the inspired revelation of God to man should

not be influenced by these skeptical views. To the one who accepts the Bible as the word of God, the Genesis record is inspired history. As such, its story of historical events is a true record, and cannot be changed by scientific theories. Obviously, a historic record, if true, will remain for all time unchanged by theories and changing viewpoints. Since it is a record of actual events, nothing can ever change that record.

The book of Genesis contains a fundamental philosophy. God is portrayed as the Supreme Being through whose power the heavens and the earth have come into existence. Nature is dependent upon God, and man is the work of His hands. Thus all the elements of philosophy are laid down in this book. The original or first cause, the created material, and man's relation to God and nature are established.

The book of Genesis is basic in its scientific viewpoints. Natural force, instead of being self-operat-

ing, is assumed to be under the direction of the One who created all things. All plants and animals derive their life force from the Creator. No more definite and complete explanation of the ultimate forces of life can possibly be given.

"In the beginning God created the heaven and the earth." Many questions have been asked concerning the meaning of this statement. What is meant by the beginning? The beginning of what? When was the beginning? Most of these questions are irrelevant. The statement

is merely one of a fundamental plan. We must remember that when Moses wrote these words the masses of the world had so far departed from their knowledge of God that they had lost sight of Him as the true and omnipotent Creator. In Egypt, the land of captivity, a crude form of evolution expressed the origin of life as due to natural forces. Although in no sense a scientific theory such as we have today, this ancient philosophy was



based upon the idea of nature as self-existent and self-operative. It was against this doctrine that the writer of Genesis made his great pronouncement, "In the beginning God." Whether we consider the beginning of this world or the beginning of any other part of the universe, the principle holds good. At whatever time any of the heavenly bodies came into existence, whether simultaneously with this world or millions of years before, it makes no difference. The statement applies with equal force. In the beginning of any part of the universe, God was the creative power. This statement stands as a basic truth opposed to any evolutionary doctrine, and is today the center of controversy between the creationist and the evolutionist.

"God created"—again we have a point over which there is much confusion. What is the meaning of creation? A study of the Hebrew in the first chapter of Genesis indicates that the work of creation week involved more than a mere speaking of forms into existence. There was both the production of material and the formation of objects from the material. Further discussions of this controverted point will be taken up at a later time.

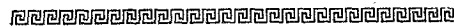
A great many Christian scholars have placed a gap between verses one and two. In an attempt to explain creation as one instantaneous act which brought all the material of the universe into existence simultaneously, they are obliged to assume that the material of this world was produced millions of years before it was prepared as the home of man. Then, having made this assumption, they must explain conditions during the time when God was developing life upon the earth; or if this seems too near to evolution, they imagine the world to lie "without form and void" for endless ages until God decided to complete the creation process.

Either view is within the range of possibility. God could have used either method. The most interesting point in the whole question is that God does not give us one bit of detail regarding a gap between verses one and two. It is extremely difficult to conceive of a creation method which would allow long ages either for development or chaos between verses one and two,—ages in which nothing occurred that would be valuable for man to know. The very fact that not a single word is given regarding this supposed period would lead us to seriously question the validity of any such doctrine.

In addition to the point just mentioned we should add that the principal reason for assuming long periods of time between verses one and two has been the evolutionary doctrines held by various Christian scholars. These doctrines have not been derived from the words of the

Scripture. On the contrary they owe their origin to pagan evolutionary concepts, and have been foisted upon the Genesis record in an attempt to harmonize Genesis with pagan views of cosmogony. This is not exegesis—a reading *out* of the Scripture, but is "endogenesis"—a reading *into* the Scripture. It is a dangerous thing to read carelessly from the Scripture; but it is more than dangerous to read into the Scripture that which is not there. The only safe position which the Christian scholar can take is to read the record as it stands and accept it literally.

How then, are we to explain the expression, "without form, and void"? Simply this, that the earth in its original form was in a chaotic state,—it was not organized. At the time when the matter of this earth was brought into existence it lay in space without any definite form or organization. The words of the Scripture are significant,—"and the Spirit of God moved upon the face of the waters." We have here a clear suggestion that the work of creation week was actually a process. God spoke, and the material came into existence. The Spirit of God moved upon this chaotic mass and formed it into shape. Thus we have an



The Brighter Land

BY ROBERT HARE

There's a bright land over yonder
Past the gleam of setting sun,
Where the heart may rest in gladness
With its crown forever won.
Oh, the rain of tears will never
Fall across our path again,
For the midnight hour of sorrow
Will have passed with all its pain.

Then forever in His presence,
While the passing years unfold,
Lonely feet, long tired and weary,
Ever walk on streets of gold.
Oh, the joy of endless service,
Then to crown the victor's race;
How the tearless eyes will glisten
As they gaze upon His face.

Will you meet me there, my brother,
Where the sun no more goes down?
Will you share with me the glory
Of the bright immortal crown?
Oh, the toils of life are many,
And its dangers crowd the way,
But my Saviour shares the journey
To that land of endless day.



introduction to the story of the formation of all the wonderful works of creation. The Genesis record is a straightforward, simple story of the origin of the material and the formation of the earth and its plant and animal life. Of the detail of this record we shall speak more fully in the next article.

How to Cure the Cigarette Habit

By D. H. KRESS, M. D.

THE first step in giving up the cigarette is to *give it up*. Many fail because they never really reach this point.

Keep away from smokers and a tobacco-laden atmosphere as far as possible for about three weeks. After each meal, for one week, rinse out the mouth with a ¼-of-one-per-cent solution of silver nitrate. This creates a distaste for tobacco smoke, and will relieve throat irritation.

Purchase five cents' worth of gentian root (or camomile blossoms), and chew it during the day when there is a desire to smoke.

To assist in eliminating the poison, take a dose composed of half a teaspoonful each of Rochelle salt and cream of tartar each morning before breakfast for one week. If possible take a Turkish bath, or a good sweat bath of some kind, twice during the first two weeks. Drink water, orange juice, or grapefruit juice freely.

Keep out in the open air as much as possible. Keep the mind occupied.

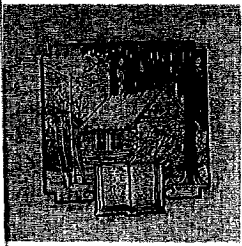
The greatest aid will be found in a change of dietetic habits. Smokers are fond of highly seasoned foods and stimulating drinks.

It is necessary to give up the use of pepper, mustard, the free use of salt and coffee and tea, and also the free use of meats.

The following diet will be found of the greatest aid. If followed carefully, the discovery will be made, by the end of the first week, that the craving has materially lessened, and by the end of the third week it is not unusual to find that the craving has almost entirely disappeared. With this assurance held out, the effort is certainly worth a trial.

For a period of two or three weeks make use of cereal foods, as shredded wheat biscuits, bran flakes, Krumbles, puffed wheat, whole-wheat bread, rye or Graham bread, etc., with milk and cream, buttermilk, cottage cheese, nuts (well masticated). At the close of the meal use fresh subacid fruits, as oranges, peaches, pears, apples, pineapples, grapefruit. Figs, dates, and raisins, apple sauce, and canned fruits are indicated. Highly seasoned foods and stimulating drinks should be avoided.

(Continued on page 14)



The STORY OF F

III. The B

THE religious pendulum had swung back and forth during the reigns of Henry VIII, Edward VI, and Mary in a manner which left most Englishmen completely bewildered. Therefore, when Queen Elizabeth announced that her ecclesiastical policy would be one of compromise, most of her subjects drew a sigh of relief and satisfaction.

But compromise is not always the best policy, and especially is this true in religious matters. Some of the saddest stories of futile lives describe those who have tried to retain their hold on worldly success and honor with one hand, while grasping for God and eternal salvation with the other. The inevitable result of such a course is dismal failure, for salvation is available only to him who obeys the injunction, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37. As in Christ's day, the truth still stands that man "cannot serve God and mammon." Matthew 6:24.

While the Elizabethan compromise settlement satisfied large numbers of Englishmen, there were many of both Catholic and Protestant persuasions who felt that compromise was equivalent to denial of the true faith. The Protestants who held this belief, who denounced doctrines and practices which they considered erroneous, were soon divided into two groups: those who endeavored to purify the church while remaining within its ranks were known as Puritans; those who regarded such a course as futile, and left the church in an attempt to find true religion in assemblies of their own formation, were called Separatists. Inasmuch as both of these groups were to exert important influences upon American history, it is well for us to remember this distinction.

Refuge in Holland

The unconventional ideas and practices of the Separatists soon drew upon them the antipathy of their neighbors, and they suffered considerable humiliation and some persecution. Thereupon they migrated to the Netherlands in an attempt to find a haven where they might worship according to the dictates of their conscience without fear of molestation. A decade of sojourn in Amsterdam and Leyden convinced them that all their desires could not be realized even in this

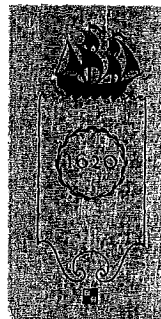
land of toleration, and accordingly they made arrangements for settlement in the New World. A grant of land was received from the London Company, and James I gave a verbal promise that he would not interfere in their religious activities.

The story of the Pilgrim Fathers is one familiar to us all; yet it is fraught with lessons of the highest importance to us today. After a stormy voyage of two months, during which the "Mayflower" was driven far to the north of her intended course, the hundred colonists landed in the Cape Cod region late in 1620. They were soon building their little cabins at Plymouth. Although the Pilgrims were fortunate in enjoying freedom from trouble with the Indians, the location of their settlement was unsatisfactory in other respects. The soil was poor in quality, rocky and difficult to cultivate, while the climate was more severe than had been anticipated. Unusual hardships and sufferings were experienced by the Pilgrims during their first winter. A pestilence carried off more than half of their number. Nevertheless, their devotion to their principles and to each other will long remain an example of brotherly love and Christian grace.

A Pure Faith

Their religion was pure and undefiled, being based on the Scriptures alone. Personal knowledge and individual interpretation of God's principles was expected of all members, and a deep religious experience was a characteristic of the group. Their church organization was one of Biblical simplicity, the members covenanting with God to keep His law and to practice Christian brotherhood. Congregational rule was practiced by the Pilgrims, and it was only natural that this custom should encourage democratic trends in their civil government.

The Pilgrim colony of Plymouth did not enjoy great prosperity, and must be regarded as one of the minor colonies of New England. In its later years it grew principally by an overflow of population from the Massachusetts Bay Colony, which finally absorbed it in 1691. Nevertheless, Plymouth is justly revered for its basic contributions to American history. It



was the first permanent colony in New England, thus opening up a region destined to play a leading role in the development of our country. It was the first American colony to establish congregational worship and government. As long as the name Pilgrim is remembered, it will stand primarily for high ideals, noble virtue, and heroic devotion to principles sincerely believed.

Meanwhile, in old England, the persecution which had already driven the Separatists from their homeland was reaching out to bring the Puritans into conformity: Charles I was becoming increasingly despotic in ecclesiastical as well as political matters, and gave full support to the measures taken by Archbishop Laud in his attempt to maintain the authority of the established church. Although a number of influential Puritans had already chartered a company for economic speculation and had received a grant of land in Massachusetts, these repressive measures soon placed the religious motive foremost in developing the colony.

Of primary importance to the future course of the Massachusetts Bay Colony was the Cam-

RELIGION IN AMERICA

Foundings of Puritan New England



The "Mayflower" anchors in the bleak harbor of Plymouth.

GRAMSTORFF BROS.

bridge Agreement (1629), which placed the government of the colony in the hands of those Puritans who migrated to the New World. This arrangement was to allow Massachusetts to follow a course of quasi-independence throughout much of the colonial period, providing for the administration of such laws as the Puritan order deemed advisable. Unsatisfactory conditions in England and alluring prospects in the New World combined to effect a rapid settlement of Massachusetts. The Cambridge Agreement was not a year old before the Great Migration began. In the year 1630 alone over two thousand Englishmen crossed the ocean to settle in Massachusetts, and within a decade many new settlements had been formed and the colony had a population of nearly fifteen thousand.

The government of Massachusetts has been described as a "theocratic aristocracy." A highly restricted suffrage was accepted, for in this "New England Canaan" democracy was considered as "the meanest and worst of all forms of government." Those who comprised the governing class were greatly influenced by the clergy, and this was only logical. Not only were the clergy most familiar with

political theories and governmental principles by virtue of their superior education, but their knowledge of the Scriptures made their advice doubly valuable in a community whose code was a mixture of English common law and Mosaic precepts. Furthermore, as church membership was a prerequisite to suffrage, the clergy exercised considerable influence in the civil government through their control of admissions to the church.

Puritan Narrowness

In such a situation it was not surprising that governmental policies were narrow and shortsighted. Conformity was the ideal constantly held before the people. Popular initiative was definitely discouraged, and personal individuality was submerged in the unity of the whole group. Toleration was not only frowned upon but severely denounced, for the dictum held by the ruling authorities was that it was "Satan's policy to plead for an indefinite and boundless toleration." As to liberty, they retorted, "All . . . Antinomians, Anabaptists, and other enthusiasts shall have free liberty to keep away from us."

The unusually close union of political

and religious authority in Massachusetts made the differentiation between treason and heresy increasingly less, and led to rigid suppression of nonconformity. The most famous of those who refused to compromise their conscience was Roger Williams, the "New England firebrand." Combining a highly sensitive conscience with a strong zeal to speak his convictions, he soon came into conflict with the Massachusetts authorities. His contention that civil magistrates should not punish religious offenders was a menace to the established order, while his doctrine of complete separation* of church and state was the antithesis of the Puritan political philosophy. Consistent adherence to conscience soon led to his banishment, but the principles which he advocated have become the very foundation stones of American democracy.

Persecution

Roger Williams was not the only one who felt the persecuting hand of the Puritan authorities. Mrs. Anne Hutchinson held strong Antinomian views which clashed with the orthodox theology of the time, and she was far from reticent in proclaiming these opinions to others. After a controversy which shook the religious foundations of the colony, Mrs. Hutchinson was also banished, and moved southward with some of her followers into Rhode Island. Individual punishment soon gave way to group repression. By 1644 the Baptists had incurred the particular enmity of the Puritans, who passed a law providing for the banishment of all those who held Baptist views. In harmony with this legislation, the effrontery of Obadiah Holmes in returning to Massachusetts and expressing Baptist opinions was punished by a severe flogging, although his companions were allowed to depart upon payment of fines. Severe as the Puritan treatment of nonconformists in these instances may appear, their persecution of the Quakers was even more relentless and cruel. These mystics were ostracized because of eccentricity in social as well as religious practices, and to the decree of banishment for Quakers was added a provision for capital punishment in case of their return to Massachusetts. To show that this extreme measure was not an

idle gesture, it is only necessary to mention that four Quakers suffered this penalty before Charles II ordered a cessation of the practice.

We have given these characteristics of religious life in Massachusetts considerable mention, for the Bay Colony was by far the most important region in New England during the colonial period. Her neighbors were either direct descendants or indebted in large measure to her for their religious development.

Shortly after the Puritans arrived in Massachusetts, they heard of the rich fertility of the Connecticut Valley. In 1635-36 a considerable number moved westward from the Bay Colony and founded settlements in this valley. Several of these towns were established by migrations of entire congregations who were led by their pastors and who retained their church organizations intact. Many of them, while professing the Puritan faith, were displeased with the autocracy of the Massachusetts authorities and the restriction of suffrage. The congregation of Newton, led by Thomas Hooker, was a good example of a group motivated by this sentiment. Under the inspiration of Hooker and others of kindred views, the "Fundamental Orders," which served as a kind of constitution for Connecticut, were adopted in 1638. This document provided for a more liberal system of political institutions than that which existed in Massachusetts. Some of the usual powers of the magistrates were given to the freemen, including the right to choose the governor. No religious test for suffrage rights was required, although in practice the status of "freemen" was usually restricted to members of the church. While Connecticut was much more tolerant than the Bay Colony in both religious and political affairs, it must not be supposed that either religious liberty or democracy was held desirable. On the whole, Connecticut was a dutiful daughter of the Puritan mother colony.

About the same time a group of English Puritans who had been driven to Holland by Archbishop Laud's persecution arrived at Boston in search of a refuge. This company, under the leadership of John Davenport, tarried only a short time before moving westward to establish the colony of New Haven. Here a "Bible Commonwealth" was established, with church membership as a suffrage requirement. In

accordance with their use of the Scriptures as the basis of government, no jury trial was sanctioned, and a modified theocracy was instituted. Other settlements were established later, but New Haven was annexed eventually by Connecticut in 1662.

Several small settlements on Narragansett Bay were formed by religious outcasts from Massachusetts in the later 1630's. Lacking legal authority to form a government, the inhabitants formed "compacts," promising obedience to majority rule "but only in civil things." Heads of families met in frequent assembly to legislate and to administer justice, but their decisions were limited by the accepted principles of religious freedom, separation of church and state, and a minimum of civil restraint.

These settlements were filled with strong-willed individualists, and it is no wonder that they refused to unite until they were forced to do so in 1647 in order to prevent their absorption by Massachusetts. Advanced principles of government were adopted, but internal dissension and jealous neighbors made the existence of Rhode Island extremely precarious. Finally, in 1663 a royal charter was granted to the colony, which specifically ordered that "no one should be in any way molested, punished, disquieted, or called in question for any differences of opinion in matters of religion." Even Quakers were tolerated in this colony, although their doctrines were abhorred by Williams and other leaders. Thus Rhode Island has given us a valuable heritage of religious freedom, of separation of church and state, and of democratic government.

Several groups of Puritans moved northward into New Hampshire after 1633, and a number of Mrs. Hutchinson's followers fled there a few years later.

Civil and religious disagreement developed rapidly in such an environment, for the orthodox Puritans generally favored incorporation with Massachusetts, while the non-Puritans clamored for independence. The latter groups fought a losing battle, however, for they came under the jurisdiction of Massachusetts in 1643. This situation continued for thirty-six years until New Hampshire became a royal colony. The settlements in Maine were not affected by religious controversies to any great extent, but they gradually joined the other New England colonies in coming under the sway of Massachusetts,—a condition which obtained until 1820.

The religious austerity which characterized the period of the Commonwealth in England was followed by a general religious decline after the Restoration of 1660. This situation was felt also in New England, where the intellectual conditions were lower than at any other time during the colonial period. Religious zeal was supplanted by disputes over church membership and polity, and in 1662 the famous "Half-Way Covenant" granted certain church privileges to persons of good moral character although they professed no inner religious experience. The clergy defended the old order, and became increasingly narrow in their views. Some of them became mystics, and adopted extreme conceptions of angelic and demonical intervention in human affairs. The deplorable "witchcraft craze" of 1692, which resulted in the execution of a score of persons, was a direct result of such conditions. Excesses soon led to a violent reaction against theocratic rule, and the century closed with liberal tendencies making rapid gains. This condition continued until the "Great Awakening" several decades later.

With anxious yet prayerful hearts, the Pilgrims watch the "Mayflower" returning to old England.





Luther debates with the doctors of the church concerning justification by faith. The Reformers of the sixteenth century accomplished a great and wonderful work. Yet coming out of an age of great spiritual darkness, they could not penetrate into all the truths of Scripture.

INTERNATIONAL PHOTO

The Spurious Sabbath

THESE is a Sabbath—the whole Christian world is agreed upon that. This Sabbath occurs on one day out of every seven—again there is unanimous agreement. But ask which day is this Sabbath, and upon which day its sacred blessing falls, and immediately there is a strong difference of opinion. There are some who claim that we should rest upon the first day of the week, commonly called Sunday. There are others who claim that we should rest upon the seventh day of the week, commonly called Saturday.

Each side has its arguments. But if we go by the bare word of the Bible, we must admit that the advocates of the seventh day have the superiority. For in the Bible there is but one Sabbath mentioned, and that is the "Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex-

By GWYNNE DALRYMPLE

odus 20:10, 11. The seventh day is the Sabbath of the Old Testament, and it is also the Sabbath of the New. To apostles and prophets, to the old dispensation and to the new, to those under law and those under grace, there is but one rest day, and that is the Sabbath blessed by God in the beginning, and enduring to the end of time. Scriptural teaching on this subject has been very well summed up by Cardinal Gibbons, in his remark that "you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday." The cardinal also candidly adds, "The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

But if the Bible is so explicit on this point, how is it that so large a majority of the Christian world has gone astray in its observance of the day?

The answer lies far back in the history of the past. All will agree that in the years which followed the death of the apostles the professed Christian church

underwent a strange decadence. The followers of Christ triumphed outwardly, but were defeated inwardly. Paganism, at first in small and insidious ways, crept in among those who professed to adore the one God and His only-begotten Son. Rites and ceremonies of which the apostles had never heard, and which they would have rejected with horror, were brought in as essential to Christianity. There was a constant effort to gain favor with the heathen world, even at the expense of sound Christian principle.

One such concession to paganism was the substitution, in a very gradual way, of Sunday for Saturday as the Sabbath. Sunday had always been the "wild solar holiday" of the heathen world, and there were many worshipers of the sun in the Roman world over which popular ecclesiasticism was trying to gain dominion. Might it not be possible, it was argued, to conciliate this class by worshipping upon their day? Furthermore, since Christ had risen upon that day, might it not be possible to honor Him by regarding the hours of Sunday as sacred? The

fact that the New Testament nowhere commands us to honor Christ by observing the day of His resurrection was conveniently ignored.

Thus little by little a spurious sabbath was created, resting upon no authority but that of ecclesiastical authority and tradition; while the true Sabbath, resting upon the authority of God's word, was quietly suppressed. It is worthy of note that the Catholic Church claims that this change was accomplished under her auspices. As *The Catholic Mirror* remarked in its issue of September 23, 1893, "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."

Who Sanctified Sunday?

And again, as the Rev. Stephen Keenan says in "A Doctrinal Catechism":

QUES.—Have you any other way of proving that the church has power to institute festivals of precept?

ANS.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no scriptural authority."

In our previous study, we have pointed out that the Sabbath in the last days is to become the distinguishing mark or seal of loyalty to God. We understand that at the same time the observance of a false and spurious sabbath, a sabbath which is not sanctified, but which can plead only ecclesiastical authority and the halting voice of tradition for its existence, is to become a mark of apostasy, a sign of disloyalty to God.

There is a passage of Scripture bearing directly on this point. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his fore-

head, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:6-12.

In this passage we have three messages, symbolically represented by angels, which God sends to men. They are evidently messages for the last times, since with the third the wrath of God is poured out "without mixture,"—that is, it marks the close of human probation, when the destiny of all has been decided, and God's final judgments descend.

The first message is a call to worship God as Creator. Is it not a remarkable thing that in these times such a call is particularly appropriate? For in these times God as Creator is everywhere denied, even by professedly Christian persons. Men believe in evolution, but not in creation. Yet at this very hour God is calling men to worship Him as their Creator.

The second message is a warning to come out of Babylon—Babylon here being used as a symbol for worldly systems of religion, not founded upon the word of God, not obeying the precepts of that word, but claiming to show men the way

true Sabbath. And immediately after this warning comes a description, which we have already quoted, of those who are truly accepted by God: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." These are the two distinguishing characteristics of God's last-day people—they keep the faith of Jesus as their Redeemer, and they keep all the commandments. They do not suppose that their own works can save them. On the other hand, they know that the fruit of Christ's grace in the heart will invariably be a life obedient to God's law.

It is true that there have been many who did not understand the relation between Saturday and Sunday, between the first day and the seventh. Many pious and godly persons have gone to their graves, supposing that in Sunday they were observing the veritable Sabbath of the fourth commandment. The great Reformers of the sixteenth century, called upon to combat so many errors, did not fully perceive this one. But the ignorance of the past cannot nullify the knowledge of the present. If they did not know, we do know; and in these times everyone may make his choice between the seal of God and the mark of apostasy. Not by what our forefathers did shall we be judged, but by our own attitude.

America Turns Pagan

(Continued from page 5)

their stand unconditionally upon the word of God, renouncing the paganism, superstition, and tradition coming from so many pulpits, who can expect to attain a pure faith.

To those who will thus renounce paganism, the invitation is given, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat. . . . Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will

make an everlasting covenant with you, even the sure mercies of David. . . .

"Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:1-7.



When the tragedy of sin has been forever ended, and the redeemed of God are gathered in His kingdom, the Sabbath still will be observed and honored as a day of rest and worship.

to heaven while in reality they have lost that way themselves.

The third message is a solemn warning against receiving the mark of apostasy, which we understand to be a false and spurious sabbath as opposed to the



Living Out LIFE'S SPAN

Practical suggestions to restore your health

By H. S. ANDERSON

OUR forefathers subsisted on whole grains,—whole wheat, whole corn, and whole rice,—thereby conserving all of the rich food minerals. They also ate freely of fresh vegetables, fruits, and milk, which are now denominated “protective foods,” because we learn that their use protects us from deficiency diseases due to the use of over-refined foods. Thus it happens that within the last century man has wandered near to starvation, in that he has made too free use of devitalized foodstuffs that have been deprived of essential “roughage” and organic salts.

Sometimes we see in the startling headlines of the evening newspaper, “Died of heart failure!” Then comes in a later paragraph the statement that earlier in the day the individual left home in excellent health. But does heart seizure fatally attack a man in “excellent health”? It would appear not. Experience shows that human beings can protect themselves from attacks of this kind, even in cases of hardened arteries and involved heart and moderately degenerated kidneys, so as to live many years in usefulness if they are but willing to pay the price of corrective living. Life is precious; and most of us are willing to make special efforts to maintain it, provided we understand what is necessary.

Instead of eating and drinking to live, it is customary to eat and drink for pleasure. It seems safe to state that a vast majority eat for the sole purpose of obtaining enjoyment; in other words, eating is made a sort of indoor sport, which in due time wears out the sensitive constitution, and the consequences are more or less fatal.

We are well aware that a young person requires much wholesome food because young men and young women grow and develop until they reach the age of twenty-five. After that, such persons require less food because their cells decrease in activity and no new building material is needed. Rebuilding material, however, is called for as long as life lasts; but we should bear in mind that it requires less food to rebuild or repair than it does to build the original physical structure.

It appears that a “daddy of forty” often forgets that he needs less food than his

son at twenty. He does not seem to realize that he is less active than his son, and that he ceased growing years ago, and that for this reason his food intake should be much less than it was at twenty. This, however, constitutes one of the errors that result in sudden death at fifty or sixty. All food that is well digested and normally assimilated builds health and strength, but all food placed in the body in excess of the physical needs only tends to produce disease.

It sometimes happens that an individual at fifty has a wonderful digestive and assimilative ability; and then if food is still taken in the usual amount that was customary at the age of twenty, he or she puts on added weight. At first this may seem only a slight handicap, but if it continues we know that it results in the disease known as obesity. With this overweight, hyperacidity and auto-intoxication often take root in the system; for the accumulation of fat in the intestinal tract tends to prevent free peristaltic movement of the intestinal muscles, and the result is “lazy bowel,” or constipation.

On the other hand, with persons lacking in superior digestive and assimilative ability, various digestive disorders gradu-

ally develop which give rise to various abnormal manifestations, such as gas in the stomach and bowels, catarrh of the liver and other organs, and pain in the stomach and back and shoulders, followed by belching, coated tongue, constipation, headache, and other troubles. The most serious consequence, however, is that produced by acids and toxins developed in the intestines, and partly reabsorbed by the blood stream, whereby the whole body is more or less intoxicated or poisoned.

Why We Overeat

There are various factors in life that induce overeating. In the first place, food is so abundant that only a few seem to lack the means to obtain enough, and overeating becomes a habit that can be curbed only by an exceptionally strong will. The general rule appears to be to continue to overeat throughout life. Again, we need only to refer to the fact that it has now been the custom for a hundred years to overrefine some of our staple foods, and these are not only concentrated, but they strongly stimulate the palate. Refined sugar is a powerful

Coming Next Week

Another New Feature

News Flashes—Brief Paragraphs of World Interest . . . W. L. EMMERSON

Also

Help for Every Need . . . JOHN L. SHULER

The Days of Genesis . . . HAROLD W. CLARK

Religious Problems in the Middle Colonies . . . PERCY W. CHRISTIAN

As an interpreter of world events in the light of Bible prophecy and a vehicle of spiritual blessing, the SIGNS OF THE TIMES is unique among contemporary publications. No other weekly will bring you the same strong, refreshing, and uplifting messages. If you are not already a regular subscriber, why not send in your order now? Particulars on page 14.

stimulant; and the stern fact that the average per capita consumption of this class of foodstuff in the United States is one hundred pounds or more shows that we use excessive quantities of this over-refined food.

Overconsumption of highly refined foodstuffs not only tends to overeating, but it proves to be a prominent factor in the cause of constipation and hypersecretion of hydrochloric acid in the stomach. These highly refined and devitalized foods deprive the body of health-building organic minerals, which are most essential for the neutral or alkaline reactions normal in the physical structure of man. Thus, it is not difficult to trace many of our degenerative ills to this modern craze of subsisting largely on highly refined foods. Diabetes and hardening of the arteries are largely due to this wrong practice.

As a result of our modern tendency to indulge in an abundance of flesh meat, tea, coffee, tobacco, and to eat too much, particularly of modern concentrated starches and proteins, and to exercise too little, the fine art of self-control has become a rather difficult one with many persons. The natural result is that men and women past the age of forty are still indulging in overeating. As a result, part of their resiliency is lost and their bodies are not so active as they were.

High Blood Pressure

If impurities are deposited in the walls of the arteries, a peculiar change begins to take place. There is an irritation of the arterial walls, with a resulting formation of fibrous tissue in the arteries, and this tends to arterial contraction, with the result that the blood stream is impeded, and extra work is thrown on the heart. In other words, the heart beats harder than formerly and the arteries offer more and more resistance. This resistance we speak of, as high blood pressure. Ordinarily, the arterial walls may be only thickened, but sometimes they become calcified, or filled with lime, and are then but little better than mineral tubes, becoming hard and brittle.

It will be observed, therefore, that hardening of the arteries with rising blood pressure makes up a really treacherous complex. Yet these maladies give little notice of their coming. The victim often prides himself on his superb health. It seems that the autointoxication and the increasing blood pressure serve to act as stimulants which make the sufferer feel fine. He boasts that he can spend many hours at work or play without tiring, and appears to be able to carry on when normal persons are worn out by the same activities. Finally the warning comes in some form, and, although he may appear to be ruddy and bright-eyed,

there may be a shortness of breath, or oppression in the region of the heart, or a pain at the base of the skull.

It has been proved that if these warnings of nature are consistently heeded, and the habits of life are proportionately corrected, one may continue for years in tolerable health. Under such conditions the patient is placed on a diet containing plenty of fresh fruit for the morning meal, liberal portions of raw salad vegetables as well as a nice variety of cooked fresh vegetables for the noon meal, and light eating of "light" foods for the evening meal. He is instructed to care for himself so that he can live in accord with the basic laws of nature. The result is that the blood pressure can remain within reasonable limits, and the individual can carry on his business in a normal way, and enjoy good health.

The mind and the emotions need to be controlled, and the mind should be kept attuned to the normal, which is health. The mental attitude that assists in bringing health and well-being to the individual is one of faith, hope, and courage. The person must also learn to relax, for arteriosclerotics are ever on a high tension. Plenty of rest for such persons is necessary; that is, eight or more hours of rest in bed every night, and true moderation in all things. The bowels must be kept open. It may be necessary to use an enema, or massage in the direction of the colon, or occasionally some mild laxative.

One should get into the habit of deep breathing, for that assists in burning up the impurities which lie at the source of the trouble. The eating should be simple and of such nature that persons with high blood pressure may have every opportunity to purify the blood. This means that meat and fish of every kind are omitted, for animal flesh contains more impurities than other foods. All fried foods, and all foods cooked in grease, likewise cakes, puddings, pies, and rich complex desserts, are completely discontinued.

It appears that there is no set system of feeding that can be followed alike in all cases of high blood pressure and arteriosclerosis, but the object is to rid the body of the tremendous amount of waste it contains, and to rebuild the body so that the individual can live as long as possible. Many who have suffered from high blood pressure have attained to advanced years, by exercising proper care in these respects, and the price they had to pay was simply moderate and balanced living.

Health is worth while. Once lost, it is difficult to regain. Yet let us remember that carefulness and self-control in some of the simple principles of eating, will do much to preserve that vigor which is a joy in youth, and which be-

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

EDITOR: ARTHUR S. MAXWELL
ASSOCIATE EDITOR: G. DALRYMPLE
EDITOR EMERITUS: A. O. TAIT

SUBSCRIPTION RATES

In United States:
Single copy, one year\$1.50
Clubs of five or more to one address, each .. 1.25
To Canada and other countries taking extra postage:
Single copy, one year\$2.00
Clubs of five or more to one address, each .. 1.50
Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.

NOTICE TO SUBSCRIBERS

Expiration. All issues for the month named on the top line of your address label are included in your subscription. Unless renewed in advance, the paper stops at expiration date.

Change of address. Please give both old and new address.

No papers are sent except on paid subscriptions, so persons receiving the "Signs of the Times" without having subscribed may feel perfectly free to accept it.

J. R. FERREN, Circulation Manager

comes of inestimable value as the years press more heavily upon us. Heredity has much to do with our constitution, but even the strongest constitution may be wrecked by poor health habits.

How to Cure the Cigarette Habit

(Continued from page 7)

A patient who had used tobacco for forty-two years, after adopting this treatment for three months, wrote: "It seems wonderful to me that I now have no craving for tobacco or drink."

Another writes: "I am glad to say I have not used tobacco in any form for three weeks, and have no desire for it."

Still another, after four weeks, says: "The desire for smoking has entirely disappeared. I have increased in weight and considerably in strength. My mind is clearer, not being doped. I am exceedingly glad I quit."

No victory has ever been won without a conflict and fight. Divine aid is promised those who strive lawfully, and victory is assured.

Putting Loyalty Before Life

SOME years ago an ocean liner was wrecked on a dangerous reef on the New England coast. The coast guard is well officered there. They went to the rescue under the captaincy of an old seaman, but with a few inexperienced young men on the crew. One of the youngsters turned a white face to the captain, saying, "Sir, the wind is offshore; and the tide is running out. We can go out, but against such a wind and tide we can never come back." All the captain said was, "Launch the boat. We have to go out. We don't have to come back!"—*New Century Leader.*



Save a **DOLLAR**

"OLD HOMESTEAD TALES"

By NEIL WAYNE NORTHEY

Here's an opportunity to secure four of the finest books on the birds and animals of North America in print today. Give your boy or girl the opportunity of following the trail under the leadership of a guide who has wrested his knowledge from nature itself. The author has woven a wonderful fund of information about scores of birds and animals into the stories, featuring the different classes of wild folk in this exceptionally interesting and colorful set of books for boys and girls.

THE BLUEBIRDS and Their Neighbors

This book tells the story of the most trustful Little Wild Creatures, which prefer to live near the habitation of man. The story is about the Bluebirds, who always came back to the Old Homestead to live during the summer, and of the Feathered Friends and Furry Friends who were their neighbors. You read about the dispute between Jenny Wren and the Bluebirds that was settled quickly and wisely by Judge Flicker, and how Tattler the Jay tried to steal Robin Red's babies. It tells about Johnny Chuck's narrow escape from Aquila the Golden Eagle; how Spot the Skunk found Whiskers the Mouse under the Granary; why Hunting Cat wore a bell; and about many other happenings.

THE MALLARDS and Their Neighbors

In this volume is told the story of the Wild Creatures that prefer to live near water. The story centers about the Mallards, who lived at the Duck Pond on the Old Homestead, and tells of the Feathered Friends and Furry Friends who were their neighbors.

PADDLETAIL the Beaver and His Neighbors

The story of the timid and distrustful Wild Creatures on the Old Homestead, who lived in the Black Forest. It is the

story of Paddletail the Beaver, who built a High Dam and made a Wildwood Pond in the Black Forest, and of the Little Wild Creatures who lived near him.

WILD CREATURES in Winter

As the title suggests, this books tells about the winter life of the Wild Creatures on the Old Homestead.

FOUR BEAUTIFUL BOOKS
in a Colorful Gift Box

Regular price \$5.00
With coupon 4.00

SINGLE COPIES

Regular price \$1.25
With coupon 1.00

(Clip the Coupon)

" COUPON "
GOOD UNTIL DECEMBER 31, 1937

This coupon is good for twenty-five (25) cents toward payment for the books you select. Check the books you want, sign your name, enclose one dollar (\$1.00) for each book selected.

- The Bluebirds and Their Neighbors
- The Mallards and Their Neighbors
- Paddletail the Beaver and His Neighbors
- Wild Creatures in Winter

My name is

My address is

Order from your Book and Bible House.



YOUR GREATEST ENEMY

By M. LESLIE RICE

WHO is your greatest personal enemy? Is it Public Enemy No. 1? Yes, though not in the sense that we commonly use that term. But you see this enemy every day, for he lives with you. He spells his name with one letter. It is "I."

The apostle Paul recognized this great personal enemy. Six times in one short verse of scripture he calls him by name. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Romans 7:15.

The carnal nature in man is continually at war with the "inward man." "For the good that I would I do not: but the evil which I would not, that I do." "When I would do good, evil is present with me." "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Verses 19, 21, 23.

This great warfare wrings from the apostle a call for help. He finds himself defeated and drawn farther and farther into sin. He cries out, "O wretched man that I am! who shall deliver me from the body of this death?" Verse 24. He is brought face to face with the great executioner of souls. In his despair he turns to the only One that can help. Immediately the battle is won. In Christ the victory is sure. The very next breath brings a shout of triumph, "I thank God through Jesus Christ our Lord."

Self is your greatest enemy. But in the gospel of Jesus Christ there is power to overcome self, to banish all selfishness. When His life is implanted in the heart, then these words of inspiration become a reality: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.