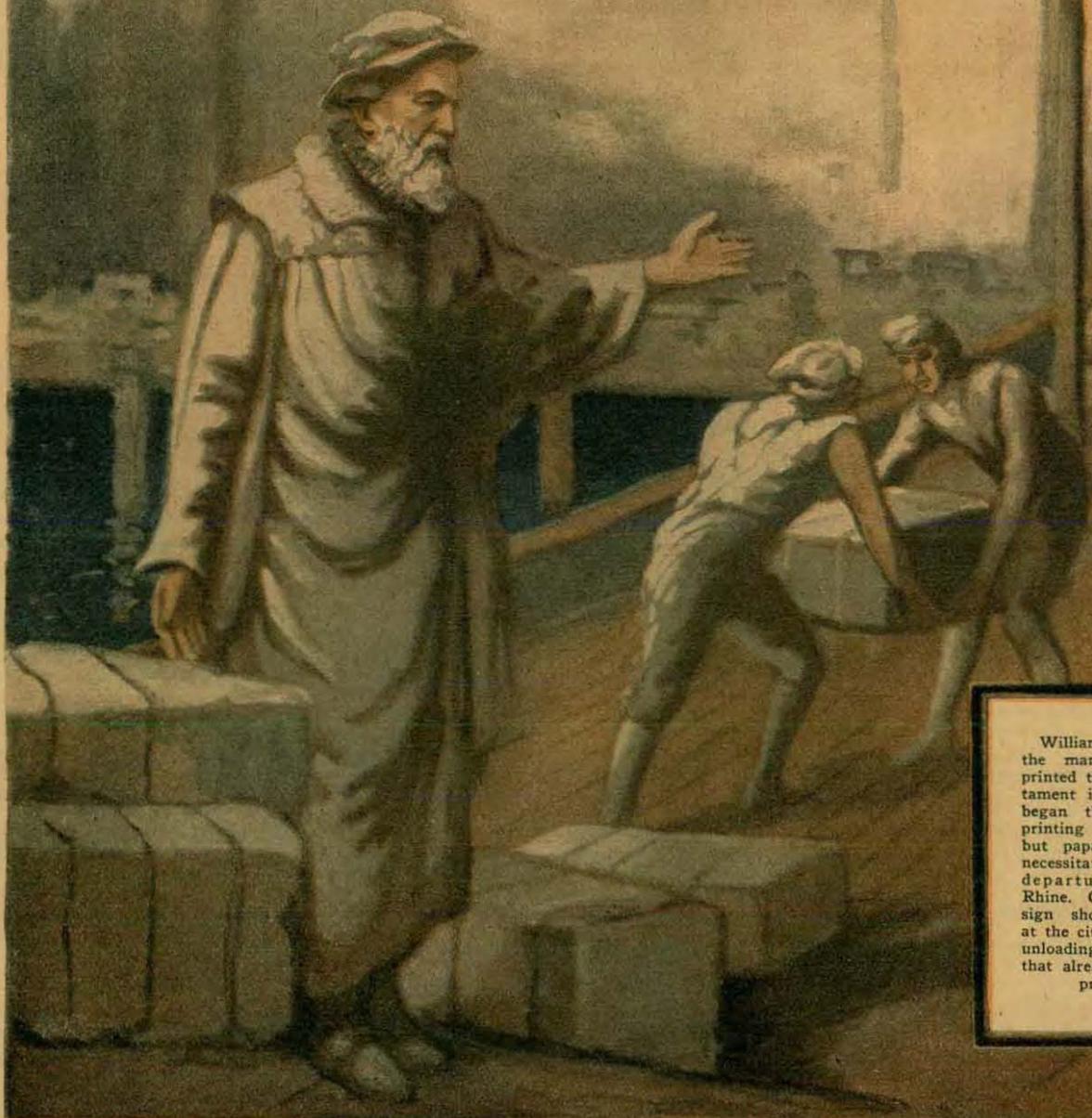
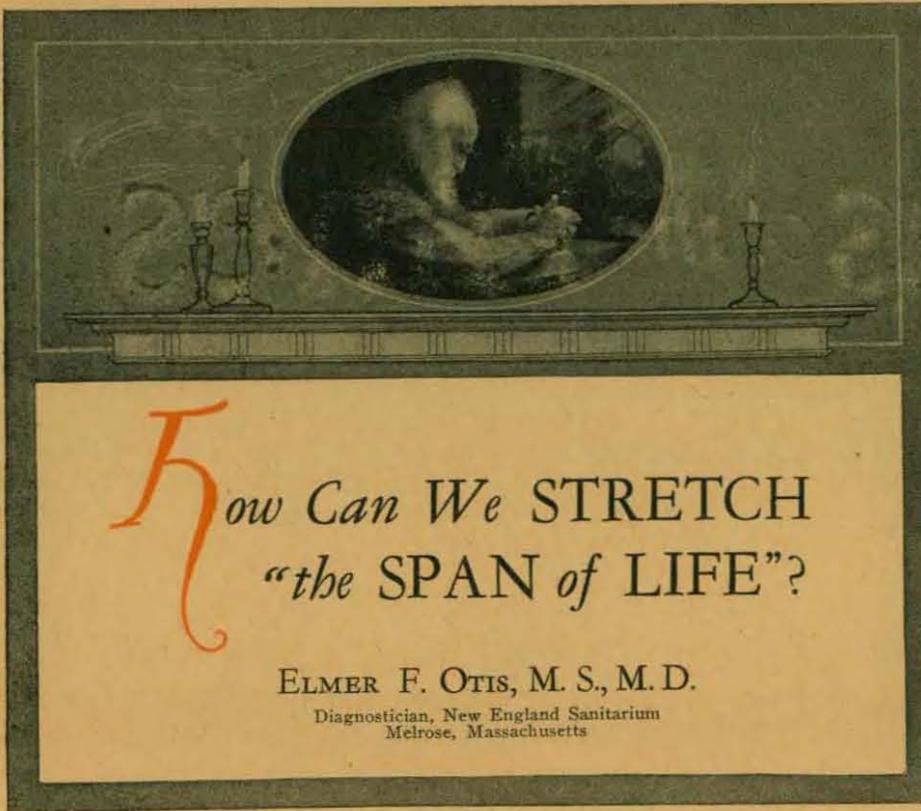


Signs *of the* Times



William Tyndale,—
the man who first
printed the New Tes-
tament in English,—
began the work of
printing in Cologne,
but papal opposition
necessitated a secret
departure up the
Rhine. Our cover de-
sign shows Tyndale
at the city of Worms,
unloading the sheets
that already had been
printed.



How Can We STRETCH "the SPAN of LIFE"?

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WE are all trying to live our best. Abraham "died in a good old age, an old man and full of years." In these days scientists are searching for the "germ of life." Philosophers are collecting figures to prove that the span of life is increasing, but it still remains about the same.

"Threescore and ten" is the point usually reached before senility settles upon us. "And if by reason of strength they be fourscore years, yet is their strength labor and sorrow" pictures the situation very much as it exists to-day.

But when it comes to averaging up the length of human lives, that is quite another proposition. Wonders have been accomplished along these lines in the recent past.

First, epidemic conditions were attacked. Then came the battle against infant mortality. Finally, plague spots were studied and conquered. These efforts have produced marvels toward extending the average length of life.

Unfortunately, statistics are revealing that all of this great and wonderful gain in human progress is being neutralized by the very rapid increase of degenerative diseases. Not only the mental diseases, but heart and kidney diseases, especially diabetes, are rampant.

STUDYING THE CAUSE

The full span of life is exemplified throughout succeeding generations since creation. According to Sacred Writ, Adam died at the age of 930 years. The following ten generations, down to the time of the Flood, averaged about 900 years each.

Noah, who survived the Flood, ripened out to the age of 950 years. Shem, his son, just reached the 600-year mark, and the succeeding generations rapidly declined. Here entered into their lives and habits certain customs which are known to shorten human life.

Varied factors were set into operation to

shorten man's life after the Flood. There was instituted a radical change in the dietary when Noah and his family left the ark. We are also told that the generations became corrupt in habits.

The three generations following Shem barely reached an average of 450 years each. The next three generations missed the 250-year mark, while the following three generations average but 176 years apiece. This included Abraham, who died at the age of 175 years.

In the years from Joseph to Joshua, it was common to die at 110 years of age. The "span of life" seems to have then dropped rapidly to the "threescore and ten years" allotted to mankind.

This is now no more the general allotment. Sixty years are looked upon as the rule; and the average length of life still swings in the forties.

Going into the history of the human family down through the centuries, one is greatly impressed with the way mankind reacts to his surroundings. An average span of life is computed from people of greatly varying vitalities. Notable exceptions might be produced such as the sturdy Bulgars who, living in frugality and simplicity of habits, have many centenarians to their credit.

On the other hand, the Chinese, though living perhaps as crude a life, have neglected certain health requisites. As a result, their general span of life is extremely short and very uncertain. Exceptional examples are also discovered among peoples hidden away from "civilization's snares." Very interesting indeed has been the study of these after civilization has had its effects.

In this connection, strong efforts are being made by certain scientists of late to discover the cause for these differences. Curiously enough, the diet was first to receive serious study. Not only are our civic leaders interested, but our university laboratories and foundation institutes are in-

tensively studying these problems. It is impossible to find a medical center where the many different angles of health conservation and human longevity are not under extensive research. Distressing diseases by no means occupy all the time and attention of these men.

Just how so-called evolution might have affected the length of days is a problem. The very existence of an evolutionary state being under debate, we may pass that by for future consideration. A retrospect of "evolving" mankind will be helpful.

Since the theory of evolution still has a hold upon some honest minds, we would call attention to the fact that it ought to receive its deathblow when used to explain existing modern conditions. There is absolutely nothing that will demonstrate that the patched-up humanity of to-day is in a better physical state than that of our ancestors. While knowledge has increased, enlightenment advanced, and modern civilization spread over the earth, yet there is also another side of this story.

The betterment of mankind is not as real as it would seem. Life does not bring any more joys or benefits, than formerly.

This is illustrated by the single item of human cancer, which has doubled its annual death rate and each year snatched millions of lives as its toll. Other degenerative diseases are racing with cancer. Notable among these are mental and heart diseases, whose increases are tremendous. Connected with heart ailments are kidney affections, and the two, acting together, produce high blood pressure,—signs of our age and time.

CHRONIC DISEASES A CHALLENGE

Just how serious a matter this is, may be shown by reference to an editorial in the *Journal of the American Medical Association*. It says: "The greatest obstacle now to further progress comprises the group of afflictions generally referred to as chronic diseases. Seventy years ago such conditions caused one fifteenth of the total number of all deaths; to-day they are responsible for one half of all deaths." Epidemics, tremendous infant death rate, and calamities have now become a secondary consideration.

The burden of this condition falls upon our county homes and state hospitals. It is further stated: "The 1910 census showed that nearly two thirds of the 84,000 paupers in almshouses suffered from physical or mental defects, and that the death rate among them was 207.7 per one thousand inmates. (An ordinary death rate averages about 10 per thousand. Countries that rise to 20 per thousand are looked upon as radically wrong in health matters.)"

That the existing conditions have not bettered is shown by the returns of New York State, which showed that in 1921, 67 per cent (670 per thousand) were constantly sick or infirm! The excessive death rates indicate the times in which we are living.

"AMERICANITIS"

Dr. Wm. S. Sadler believes we should coin a new word to describe existing health conditions. Americans seem more inclined to drop into the spirit of the times than do other nations. The "hustle and bustle of life" seen in America is not to be found in any other country.

In his report to the Gorgas Memorial Institute, founded by the American physicians in honor of him to whom the success of the

(Continued on page 5)

all men that the Sabbath day is to be remembered, "for in six days the Lord made heaven and earth, the sea, and all that in them is." Every living thing, from the tiniest mote that floats in the air to the mightiest creature of the sea, received its life during the creation week. So man, the crowning work of creation, did not come about by any process of evolution; he was the result of a direct act of creation. In recognition of his lofty origin, he is asked to observe the birthday of the world.

The sacred record of creation is consistent throughout. If the seventh day means anything, it stands as the memorial of creation week. And if the fourth, fifth, and sixth days are literal days, so must the first three be. If we begin to find critical ground upon which to stretch the first three days to long periods of time, we can not be consistent in calling the others literal days. Thus the creation becomes merely a long process, involving many generations of living creatures. When this is done, where are we? Are we not over in the field of evolution, and surrendering practically to its assumptions?

There is no compromise between the creation story and evolution. We must be true fundamentalists and accept the literal interpretation of Genesis or else open the way for evolutionary interpretations which will leave us no stopping place until we have accepted the whole evolution theory. Truth is consistent with itself, and in the one-hundred-forty-four-hour creation idea there is perfect harmony.

HOW CAN WE STRETCH "THE SPAN OF LIFE"?

(Continued from page 2)

Panama Canal must be attributed, Dr. Sadler stated that this condition is "causing 240,000 preventable deaths yearly in this country."

The "hurry spirit" of the day is made responsible for this peculiar and characteristic American mortality increase. The "dangerous age of life" has thus been shifted from that of early childhood to the period between forty and fifty years of age. Forty-six is now our average length of life. Thus "high pressure living" has taken the place of the "juvenile death danger."

It is true that "variety is the spice of life," but this strenuousness seems to be a situation in which we are physically worsened.

While modern science has phenomenally reduced the juvenile death rate, there has arisen another cloud upon the horizon of human well-being. True it is that great wonders have been done for mankind in saving the children of all ages, but there has also crept in the serpent destroyer of those in the prime of life. Not only is this factor an item to neutralize the advantage gained by saving the children, but it also makes of little effect the strong efforts now being put forth to check the rapidly increasing rate of the adult degenerative diseases.

Unfortunately, the beginning of these modern diseases is practically without

warning. Not only is there the need of a periodic health check-up, there is need also for a radical change in all the living habits. The tension must be relieved, the bodily action slowed down, and the nerves calmed. Many people are surprised to learn that there could possibly be anything the matter with them,—they have "always enjoyed such good health." The rather symptomless nature of maladies of adult life is deceptive. Often it is too late to remedy the cause when the diagnosis is evident.

Disabilities now come in to contend with death for their share of the spoil. We are thus also adding another list of "social unfits" to those already burdening our commonwealths. Men of fifty years when once afflicted have small chance to regain their full usefulness in life. Even should they add to and apparently increase the prevailing span of life, their bounding hopes are blasted. They eventually become "dependents on society" in one way or another.

The only solution for this great social problem is the inauguration of a *régime* in which the factors of disease and death will have been eliminated entirely. Along with these factors will also be eliminated the pangs of sin and suffering with which mortal man is now constantly troubled.

This will take place at the soon coming of Jesus Christ. Then will be fulfilled the promise: "And He [God] shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Revelation 21:4, A. R. V.



The PHILOSOPHICAL TRAVELER

He visits our NATIONAL CAPITAL

BERNARD I. RASMUSON



UNCLE JOE used to say, "It's not what you see, but it's how you look at a thing that counts." That's valuable advice for a traveler, and it's a bit of Joe's advice that I have been trying to follow. Knowing this, you can imagine my pleasure at falling in with a real old timer as I was strolling down Pennsylvania Avenue last night. My new acquaintance was an old retired government official, and it was by his aid that I became more than a mere sight-seer. He came to Washington in the early days of Hayes' administration, and he gave me first-hand information about all the foremost public men since that time. Finally he said: "Back in the days when I first came to Washington, our public men were of a different type than the modern political leaders. A public question generally resolved itself into a matter of right or wrong, and the majority of the men in those days tried to solve it on this basis. To-day a question is generally

to good or to poor policy; and advantage or disadvantage is considered more important than good or evil. The good old standards," said he, "have disappeared."

Now, friends, let me say right here that I don't admire the calamity howler, nor do I think that those who are harking back to the good old days are always correct in their evaluation of those days; but I do believe that the spirit of the age changes from time to time. While I have been strolling in Monument Park this afternoon, my mind has been reaching back to the days when men braved the wilds of a strange land in order that they might interpret right and wrong as their conscience should dictate, to the days when the fathers of our country read their Bibles and prayed before they decided any question of moment, and to the days when such men as Washington, the Adamses, Hancock, Jefferson, and Lincoln performed their public duties in the fear of God. Somehow, to-day as I sit in the shadow of Washington's monument, I'm glad that these men were guided by conscience

rather than by the urge of a subconscious mind or by the spirit of modern science.

Just yesterday I read these words in a facsimile copy of the Declaration of Independence: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." The men who signed this document believed in a Creator and in the principles of right and wrong as revealed by this Creator. I have tried to imagine these words penned by those who believe mankind is a result of a process of biological development. It must, of necessity, sound somewhat like this: It is universally accepted by modern science: that all men have evolved from lower organisms, and because of this gradual development they are in possession of certain inherited characteristics, that among these are the instincts of self-preservation, self-assertiveness, vindictiveness, and the desire for ownership.

Furthermore, they would have considered the fight for

freedom only as a step in evolutionary development, the struggle with those of their own blood as a recurrence of some instinct of tribal combativeness, and the outcome as a result of the law that the fittest must survive. With such ideas, all the beautiful nobility of a just cause must vanish, nor would the staying hand of true religion guide us in our decisions of right or wrong.

Somehow my mind goes back even farther, back to the dawn of history, and I see religion ever as the dominating influence in the lives of men—religion, true and false, always forming the groundwork to human ideas. I see the persistence of the idea of a God, gods, spirits, devils, or something or other to worship or fear. The persistence of this idea through all ages and among all races, can not be harmonized with evolution, because it speaks of a common inheritance not from the ape, but from the Creator, who is the Author of true religion and true fear.