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## Warfare on the Fly

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THE common house fly is found more or less abundantly in nearly all parts of the world. It is about one-fourth inch long, ash coloured, with a black face and yellow head, the forehead and thorax marked with black lines, the abdomen pale underneath, speckled with black, and in the males a transparent yellow at the sides. The wings are transparent, and yellowish at the base. The feet are black, and are covered with thousands of fine, short, sticky hairs.

The house fly multiplies with astonishing rapidity. Incredible as it may seem, the progeny of one fly, under the most favourable circumstances, might, according to some computations, amount to more than three and a half billion during one season.

The eggs are laid in clusters in almost any kind of decaying animal or vegetable matter, the filth of stables being a favourite place. In these decaying substances the decomposition continually going on, supplies the heat necessary for the hatching of the eggs, which usually takes place within a day or two. The maggots, or larvæ, attain their full size in about two weeks after emerging from the egg. They are then from one-third to one-half inch long, cylindrical in form, somewhat fleshy, smooth and shining and of a yellowish-white colour. When full grown they crawl into some dry place, and change into the pupa state, emerging after a week or two as perfect flies. This process is repeated again and again during the season.

The fly's tongue is of a peculiar structure. The broad, knob-like end consists of two broad, flat muscular leaves, which the fly can fold or unfold at pleasure. When it settles upon a lump of sugar or other substance that it wishes to use as food, the muscular leaves of the tongue unfold, presenting a

sucker-like surface, with which it laps up its food. If the substance upon which the fly is feeding is too dry to be sucked up, it exudes a moistening liquid from its proboscis.

The inside of this fleshy expansion is rough, and is employed by the insect in scraping or tearing delicate surfaces. It is by means of this structure that the fly scrapes the albuminous polish from the covers of our books, leaving a soiled and spotted appearance. The same instrument is used when it sips the perspiration from our faces



and hands.

Flies literally swarm in some houses, covering every article of food by day and blackening the walls by night. In other homes comparatively few are found, for the tidy housekeeper takes every precaution to keep them out. She is especially careful not to leave food of any kind standing around uncovered, and drives the flies out of doors at least once every day.

Flies are not only an annoyance to the occupants of a house, but they are filthy creatures. They come directly from the filth of decaying animal and vegetable matter, and without taking the pains to wipe their feet, settle upon or in our food and

drink, or upon our hands, faces and clothing, depositing everywhere their filthy fly specks and the germs of disease. Their feet, being covered with fine, short, sticky hairs, are especially well adapted for collecting and carrying filth and disease germs.

Recent investigations have established without a doubt the fact that flies carry many germs of typhoid fever, tuberculosis, cholera infantum, dysentery, and probably many other diseases.

It has been estimated that every fly carries about with him most of the time, in or upon his body, about a quarter of a million bacilli, and scatters these wherever he goes. The germs are not only carried on the feet, legs, and other portions of the body, but they occur also in large numbers in the fly specks which are so freely deposited by flies. As many as five thousand tubercular germs have been found in a single fly speck.

Flies should be kept out of houses, and from all places where foods are prepared, sold, or served. This can be done by tightly screening all doors and windows, and by driving out or killing the few that may gain entrance when the screen doors are opened. Bakeries especially should be kept free from flies, and all foods exposed for sale should be properly screened. Great care must be exercised to protect the baby and its food and the nipple of its nursing bottle from infection by flies. Do not buy foods of any kind that are to be eaten without thorough cooking if they are being run over by flies, for in so doing one is running too great a risk.

Flies may be killed by means of sticky fly paper, fly traps, and various liquid poisons. Of the latter, probably the best is a solution of formalin water, which may be prepared by adding a teaspoonful of the 40-per-cent solution of formaldehyde to one-half glass of water. This liquid should be exposed in saucers or plates where the flies will have free access to it, but must be placed beyond reach of children, as it is poisonous. A fly poison not dangerous to human life may be prepared by dissolving one dram of potassium bichromate in two ounces of water, and adding a little sugar. This should be distributed about the house in shallow dishes. Flies may be stupefied by burning pyrethrum powder in the room and may then be swept up and burned.

To prevent the breeding of flies, all accumulation of decomposing animal or vegetable matter, especially stable manure, should be removed from the premises daily, or at least two or three times a week. If this cannot be done, the manure or other decomposing substances should be sprinkled with chloride of lime or a solution of sulphate of iron, two pounds to one gallon of water.

Outside privy vaults should be made flyproof. This would necessitate only a slight expense, but the benefit to be derived from such a course would be very great. Garbage cans should be frequently cleaned and sprinkled with lime or a solution of formaldehyde or other disinfectant, and should be kept tightly covered.

## Leaf Taken from a Fly's Diary How Germs are Spread

5 A. M.—Have just come out from a sort of trance during which much must have happened. I have no memory of my past. Perhaps it is best so. I'm told that I was once one of these white crawling creatures called maggots, of which thousands are all about me. I refuse to believe it. I feel strangely weak.

5:10 A. M.—Stronger now and my legs feel more as if they really belonged to me. Have queer, gauzy things on my shoulders: they seem to be of no use. It is very dark, close, and warm here. I believe that the place is called a manure pit, and am told that I was born here. Keep thinking of these maggot creatures. Strange how bothersome one's origin may be.

### Fears Maggot Legend is True

5:20 A. M.—Have crawled all over the pit and explored every part. Made some acquaintances among young flies like myself. Also have a speaking acquaintance with a few old flies who have come here to lay eggs. Fear that maggot legend is true. I blush for my youth. The top of this place is being opened. I wonder what it means.

5:45 A. M.—Out in the world at last. The pit and the maggots are but a memory. The queer things on my shoulders are wings, and lifted me out of the pit. Am now resting on a stable window. Feel light-headed and hungry. Life is very interesting—if one can forget one's origin.

6 A. M.—The most entrancing odours come apparently from a tin outside the back door of a provision shop just across the alley from my stable. I must investigate.

### Big Time in Garbage Tin

6:30 A. M.—I was right about the tin. Have spent the last half hour there in company with a thousand or more of my own kind simply gorging—fish, offal, delicious bits of rotting meat, and decayed fruit and vegetables! We fairly wallowed in it. What a misfortune if some one should forget and put the cover on the tin!

7:15 A. M.—Am inside the provision shop. No end of fun! Already know the juiciest, tenderest cuts of meat. Have sampled cheese, fruits, cakes, and berries. Always walk over and examine a thing thoroughly before eating it: it pays.

8 A. M.—Have the wanderlust. Must see more of the world. Nothing else would tempt me to leave the provision shop. Only drawback is persistent annoyance by huge two-legged creatures slapping at us. Harmless, but very bothersome indeed.

8:30 A. M.—From sheer curiosity stopped in a barroom. Rather disgusting. Explored a spittoon and then sampled free lunch. Prefer the tin back of the provision shop.

### Climbs up Patient's Nose

8:45 A. M.—Such a narrow escape! Slipped into an interesting-looking room where one of those two-legged creatures lay in bed and others stood

around. Explored everything in the room and crawled over the nose and mouth of the creature in bed, which seemed helpless. Then one of the others got after me, and I just escaped with my life. As I was leaving heard them say something about typhoid.

8: 51 A. M.—Discovered a thousand tiny creatures clinging to the hair of my legs and feet. Have swallowed a lot of them whole, but can't seem to get rid of the rest. Understand they're called germs. Must have something to do with that typhoid.

#### Washes Feet in Pan of Milk

9: 30 A. M.—At last I am rid of most of those annoying germ creatures. Washed them off in a pan of milk. I saw a young woman drink the milk after I had taken a bath in it.

10 A. M.—On my way again. Visited another sick room, but did not have time to half explore it. Boy sick with dysentery. By the feeling I believe I've got a lot more of those germ things on my legs. Must hunt up some milk at once.

10: 15 A. M.—Got rid of most of the germs in baby's cup of milk. Babies are foolish, helpless things. It's great fun to torment them.

11 A. M.—An uncovered garbage pail just as I was growing hungry. So long as uncovered garbage exists the future of my race is assured.

11:15 A. M.—Sun's hot. Believe I'll take to cover. Nice looking house with hole in screen. Think I'll try it.

12: 03 P. M.—Lunch is on the table; think I'll sit down with the family. Not equal to the garbage tin, but does very well.

#### Brother Drowned in Soup

12: 06 P. M.—Just witnessed a terrible accident. A brother fly was drowned in a plate of soup. Wonder if the germ things washed off the fly's legs will annoy the man who has just swallowed the soup.

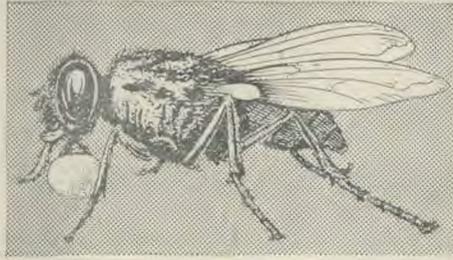
1 P. M.—Discovery of importance. Paper covered with what looks like molasses is a trap for flies. Now I'm wise; they can't stick me. Somewhat tired.

2 P. M.—Never touched me! Man trying to sleep objects to having me walk on his bald head. Missed again! This would be exciting if there were more danger.

2: 30 P. M.—Man has covered his head with netting. Hope he smothers. A consumptive in the next room. Think I'll see what's doing.

3 P. M.—Nothing of interest here but the spittoon. Have explored that thoroughly. Phew! More of those germ things. I'm a mess. I'll hunt a place to wash them off.

3: 30 P. M.—Rid of most of them at last. Wiped some off on bread and butter the woman next door was preparing for the children, and wash-



*No insect is capable of spreading more sorrow, misery, or death, than the common house fly. Kill it on sight, or prevent it from breeding.*

ed off some in a cup of milk for the baby in the third house down. Nice baby. Hope it likes the germs.

4 P. M.—Room darkened. Everything quiet. Guess I'll take a rest.

5 P. M.—Signs of preparation for dinner. Think I'll visit the kitchen and help.

5: 45 P. M.—Walked over and sampled every particle of food in sight. Does very well, but I'll certainly look up a garbage tin the first thing tomorrow morning. Got rid of the last of those germs in the butter. Feeling sleepy. Think I'll retire to the ceiling for the night.

7 P. M.—This has been a most satisfactory day. After all, life is what you make it, no matter what your origin. From the manure pit to the pick of the best the land affords is going some. In fact, I begin to take some pride in my humbleness of birth. Glad I'm rid of those annoying germs. There's a jug of milk some one has forgotten to put away. Think I'll get a night-cap from that and then sleep in preparation for a busy day to-morrow.

## *Non-Alcoholic Cure for Sleeplessness*

PLENTY of fresh air, horseback exercise, bicycle riding. Speakers find a glass of warm milk or other light food useful to draw the blood from the brain to the stomach. Edison recommends manual labour instead of going to rest for aggravated insomnia. He says sleep will soon come naturally.

If indigestion is the cause, nothing can be done until this is relieved. In such cases it is best to avoid late suppers altogether. If wind on the stomach is the cause, take a sip of cold water. Avoid whisky "nightcaps;" they have been the ruin of many.

"Sleep obtained by the use of opiates is not a substitute for natural sleep. Three or four hours of natural sleep will be more than equivalent to double that amount obtained by the use of narcotics. Chloral, bromide of potash, whisky, and other drugs are to be condemned almost as strongly as opium."

"A warm bath before retiring, a wethand rub, a cool sponge bath, gentle rubbing of the body with the dry hand, a moist abdominal bandage, are all useful measures. When the feet are cold, take a hot foot-bath. If the head is congested, apply a cold compress or ice-cap."

The practise of long deep breathing, about ten respirations a minute, will often put one to sleep when all other devices fail,—*N. Y. Christian Advocate.*

# A Mysterious Fraternity and the Source of Power

*Concluding article in the Series on "Foundations of the Faith"*

By Carlyle B. Haynes

**A**MONG all the institutions established in the world there is not one like the church of Christ. Before assailing its foundations its enemies would do well to give some study to its origin, nature and construction.

It cannot be accounted for or explained on other than supernatural grounds. It certainly is not a human institution. It bears within itself the evidence of its divine origin. It cannot be overthrown by men or devils. "The gates of hell shall not prevail against it."

There is a power in the church inexplicable to its enemies. And that power has been constant and unailing over a period of nineteen hundred years. It has bound the members of the church together by forces beyond the power of the human mind to estimate. It has laid upon the brotherhood of Christians obligations which have been paramount to every earthly obligation. A bond more potent than any ties of blood, than any of the charms of pleasure, than the authority of kings, than any and all motives from the highest to the lowest, that sway the minds of men, has controlled them.

Through all these nineteen centuries there have been members of this mysterious brotherhood of the church who have put aside earthly ambition, and suppressed every appetite, desire, passion and hope which have been contrary to the mystic influence which has swayed their souls. This strange power has changed strangers and enemies into lifelong friends; it has, in an instant, made friends of those unknown to each other before; it has linked in closest sympathy individuals of different dispositions, tastes, customs, manners, habits, and culture; it has caused men to yield their dearest ambitions and highest hopes to go forth as strangers in unknown lands; it has separated them from fellowships and associations in which they found the keenest delight; it has sent them far from home across the seas, traversing deserts and waste places, their feet pressing the sands of every shore, building their homes in far-off islands, climbing Alpine heights, making their dwelling among savages and cannibals; it has sent them out from homes of luxury and ease to endure hardship, poverty and toil; it has given them courage to brave the cold of the Arctic circle and the burning heat of the tropics; it has made them cheerfully endure hunger, thirst, reproach, and every kind of hardship, until with a smile and a song they have suffered scourging, chains, imprisonment and death itself.

And all this they have done not because they have been reckless adventurers, indifferent to

their own interests. On the contrary, they have been men of prudence, wisdom, understanding and the highest culture, fitted to fill the most exalted positions in social life. They have turned their backs upon the delights of home and loved ones to face the struggles of exile; sacrificed the love of friends to confront the malice of foes; and all this they have done not from any of the motives which ordinarily influence men. It has not been for honour, or grandeur, or personal gain, or fame.

Without complaint they have endured every hardship; without repining they have suffered every pain; without a whisper of disappointment or a murmur of regret they have died.

For many centuries this has been going on. It is going on to-day. There are still leaders to be found for a forlorn hope, and thousands ready to step into the broken ranks when a hero goes down. For ages they have fought on and on, without having won either wealth, or honour, or power. Toil, conflict, affliction, and death have been their portion, hunted through life, hated and defamed in death.

## Under Whose Command?

Can the enemies of the truth explain it? Let them say what mighty force has bound this brotherhood together, what mysterious power has sent them into the world and held them true and steadfast through the passing centuries, under whose command they have gone, and under whose direction they have acted. And let those who attempt to answer remember that the members of this brotherhood spurn human authority in the highest concerns, that they do not bow to any ruler's orders, that emperors have never awed them, that monarchs have never controlled them, that warriors have never frightened them. How, then, can they be accounted for? From what motives do their actions spring, what has drawn them from all earthly associations and made them such a mighty power in the world?

Is it because they have banded themselves together into some secret fraternity, under terrible oaths enforced by horrid penalties, which leave them no choice but to obey some ghostly leader or die? The influence of such secret orders is short-lived, and most of them soon pass away and are forgotten. Are they, then, the followers of an Alexander, who conquered the world? Not a man on earth has the slightest concern for any law that Grecian warrior made. Is it, then, a Caesar, dominating the mightiest empire of his time? No man cares for Caesar now. Can it be Charlemagne, or Charles V, or Louis XIV, or

Napoleon? Myriads obeyed them while they lived. Do they still have their followers? No, these men are dead. No voice of authority issues from their tombs. A child would not fear to disobey them to-day.

Who, then, controls this mysterious brotherhood, and what is the source of its power? What mighty power is this that sends men around the world at a word? Do they have a Commander? Are they under the orders of a Captain? Do they follow a Leader?

#### The "Absent Lord"

Stranger and more unaccountable still! They do have a Commander, a Leader—but they have never seen Him or heard His voice! During all these nineteen centuries He has been the "absent Lord," having taken His journey "into a far country," and in all that time He has not made one single appearance. But His influence has never diminished and His Word is still clothed with mighty power.

But not yet is the wonder ended. This Commander is no great, historic conqueror, no ruler of myriads of men with an iron cross on His brow.

Ah, who, then, is He? One entirely without wealth or prestige, a poverty-stricken, despised Jew, labouring with His hands in a carpenter's shop, a person whose very existence is doubted, whose authority is denied, whose words seem to many as idle tales, whose very birth is discredited, and Who went to His ignominious death as a malefactor. And this Man promises poverty, offers suffering and death, foretells reproach to His followers, and makes the loss of all things one of the conditions of fellowship with Him.

Nineteen centuries ago, this Man, standing on the slope of the Mount of Olives, speaking to a few poor fishermen and lowly toilers, quietly and seriously gave utterance to amazing words. He said: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

It is this word, spoken so many centuries ago, by an obscure Jew to a little group of labouring men, that is the warrant, the obligation, and the marching orders of this mighty brotherhood. It has held them steady in their allegiance, true in their loyalty, devoted to their Master's service. To doubters, to scoffers, to deniers, both in and out of the church, it is the word of a dead Jew who has not been seen for nearly two thousand years. To them it is an idle tale, a dream, a fancy.

#### The Wide Sway of the Nazarene.

But that word has power to-day. Tens of thousands of men who never saw that Leader are ready now to risk life itself to carry out His word. No monarch ever lived on earth who had a sway so wide, so grand, so glorious as that of this despised Nazarene.

The great conquerors of history lie in their graves in silence and forgetfulness. Neither their wishes nor their words are heeded. But this Man, having no position or place of earthly grandeur, without force or wealth or fame, has issued commands which are heeded and obeyed in every quarter of the inhabited globe, and which still retain an influence and force which the mandates of emperors never had.

What manner of Man, then, is this, whose very whisper stretches over twice a thousand years of history, whose quiet command, spoken to a group of lowly toilers, rolls through the ages and centuries to the end of time, penetrating hearts, convicting consciences, controlling minds, and ruling the lives of such myriads of men as conquerors never dreamed of?

Surely such power is more than human. Standing on Olivet He has dominated the Christian centuries. His influence has made and unmade kingdoms. He has "lifted with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." *Geikie.*

Only on supernatural grounds can His power be explained or accounted for. He is a supernatural Man, not of the "earth, earthy," but "the Lord from heaven."

And even this does not tell it all. There is more to add to the explanation. The conquerors of history wielded mighty power, and influenced myriads of men while they lived. But they are dead, and their power and influence are ended.

But Jesus, the great Commander of the church, *is not dead. He is the living Christ.* And He is alive for evermore. It is because He imparts His own glorious life to His Word and His people that His Word has power, and that His church cannot be overthrown even by "the gates of hell."

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## Love's Unselfishness

THERE is a pleasure in selfishness which only the selfish know anything about; but it is the pleasure of the dog that snatches its bone and lies down in a corner to gnaw. To do something for another, to know that you have succeeded in making at least one person happy, is better than to grasp and hoard and use one's talents on one's self. It is love, its centrifugal influences, that makes the world smile and gives to care a more buoyant step. Grief dries its tears at the touch of sympathy. The thunder, the earthquake, and the fire are superseded by the still, small voice.

"Die when I may," said the greathearted Lincoln, "I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow." And it was that spirit that made Abraham Lincoln great. "Of all earthly music," said Henry Ward Beecher, "that which reaches farthest into heaven is the beating of a loving heart."—*Selected.*

# Short Cuts that Lead Nowhere

By D. H. Kress, M. D.

**T**HE sick, naturally, are anxious to get well quickly, and yet this anxiety frequently retards progress and may lead into serious error. The Irishman who failed to catch his train, when asked why he was late, replied, "I took the short cut." The reason why so many fail to get well is because they take one or more of the numerous advertised short-cut routes to health. There is a constant search for something that will never be discovered, something that will counteract the results of transgression.

Health restoration takes time. We cannot take out a diseased organ and repair it or replace it with another. When a person has a pair of shoes that need repairing, he can take them to a cobbler and say, "I want you to repair these shoes so I can have them on such a date." There are those who take their diseased hearts, stomachs, livers, and nerves to the doctor in much the same way. They say, "Doctor, I want you to fix me up in two weeks." If the doctor tells the truth and says, "It may take that many months to get even a start," the patient becomes impatient. This impatience on the part of patients is responsible for the system of drugging, for the prevalent use of patent medicine, and a host of other modes of supposed healing.

Several years ago while riding with a gentleman, I noticed that his horse was short winded, and moved with great difficulty. Being anxious to make the train, I asked him, "What is the matter with your horse?" He told me that he had bought the horse the day before, and thought he was buying a fine animal. The horse looked well and appeared full of life at the time the purchase was made but the man concluded the horse had been drugged. He informed me that it is not uncommon for horse dealers to doctor up animals in this way in order to make sales.

Drugs do for patients just what they did for that old worn-out horse. Physicians are tempted to give something to patients that will make them feel better, and cause them to appear better to their friends, even if the results are merely temporary; and it is needless to say that because patients desire to feel better at once, the physician is almost forced to resort to drugs in order to maintain a practice. Digitalis will whip up a diseased heart, but it does not benefit it. Degenerate tissue is always injured by such stimulation.

A person out in the cold under the influence of strong drink thinks he is warm when he is not. He is really colder than he would have been without the strong drink. Should his temperature be taken, it might be found to be two or three degrees lower than normal. The man may be in danger of death and not be conscious of it. The cold man who has taken a drink containing alcohol, feels warmer for the same reason that the poor man under its influence feels rich, and for the same

reason that the sick man under its influence feels well.

There are many chronic invalids who are constantly taking drugs, believing this to be the only way to keep up. They believe their very existence depends upon these drugs, and they recommend them to their neighbours and friends. And yet that which they depend upon to keep them up, is in fact keeping them down.

To get well requires time. It cannot be done in a few days. Health restoration, when undertaken intelligently, may be carried on with every confidence of success. A gardener cannot build up a sickly plant in a day. He does not saturate its roots with alcohol, strychnine, digitalis, or patent medicines. He places the plant where it can have the benefit of sunshine and rain. He digs about it and loosens the soil, allowing air to get at the roots which may possibly have been smothered, and puts into the soil some elements that may be lacking. In time the pale leaves take on colour, and the plant is restored to health.

The gardener goes about the work of restoring the plants to health with all confidence; there is no guesswork about it with him. He is never disappointed. It is possible to go about the work of restoring sick bodies to health with just as much confidence as the gardener goes about the work of restoring sick plants. When plants are sick, we know there is a cause, and we usually search for it. When a member of our family is ill there is nothing mysterious about it. When sickness comes, nature says, "You are doing something you ought not to do." To continue our wrong course, then take something to cover up the symptoms and thus hush the warning voice, is certainly unwise.

In our sanitarium treatments we aim to aid nature in her friendly efforts at health restoration. We can ascertain how she goes about this, and then aid her. Massage, electricity, and hydrotherapy are of value chiefly because they improve the circulation of the blood. The life is in the blood. By improving the circulation we are hastening repair. Here is a patient who is anemic. Why? Possibly he is suffering from auto-intoxication. The poisons circulating in the blood destroy the cells of the blood. Every six weeks the blood undergoes a complete change. The average life of a blood corpuscle is estimated to be six weeks. The cells of the liver undergo a complete change every few months. Six months from now we shall all have new livers. By carefulness in eating, breathing, exercising, etc., we may have a better liver than now.

Nature stands ready to do the best she can under the existing conditions. In case an injury to the hand is treated with care, healing takes place in a short time. But if dirt or other irritants are permitted to get into the wound, it will heal slowly, or it may in time (*Turn to page 24*)

# Somebody Changed the Sabbath Who Was It?

By Charles Thompson

**R**ECOGNIZING that the custom and practice of the people have largely been changed regarding the observance of the Sabbath from the seventh day to the first day of the week, and finding no Scriptural authority for such change, many persons naturally ask, Who is responsible for this change? Oftentimes the process of elimination is used in fixing responsibility; that is, find out who didn't do it, and that leads to who did. Therefore we proceed first to ascertain who is not guilty. Those who observe the first day tell us that Christ changed the day. If so, the Scriptures ought to tell us, for "they are they which testify of Him." John 5: 39. What do they say concerning Christ's attitude toward the Sabbath?

We have already given Christ's teaching concerning the law, the fourth precept of which commands the observance of the seventh-day Sabbath. Here is one statement by way of recapitulation. Jesus' own words from the Sermon on the Mount are: "Think not that I am come to

destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matthew 5: 17, 18.

"As His Custom Was"

Concerning His custom, we read, "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16. "His custom was:" Webster defines custom as a "long established practice," or a "frequent repetition of the same act." So we find it the practice of Jesus to keep the Sabbath and to worship upon that day. We like the words of the well-known preacher of England, G. Campbell Morgan, who says: "Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that

by words He uttered and by deeds He did He released the binding nature of the old command. This view, however, is to absolutely misunderstand and misinterpret the doing and teaching of Jesus."—"The Ten Commandments," page 50.

Some claim that the apostles changed the day of worship. Again we inquire, What saith the Scriptures? The apostle James says, "There is one Lawgiver, who is able to save and to destroy." James 4: 12. Had the apostles been given power to change the law of God and the practices of the people, we would have twelve lawgivers instead of one. But James, one of the twelve, says "one

Lawgiver." Who is He?—He "who is able to save and to destroy." And Peter, speaking regarding Jesus of Nazareth, says, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4: 12. Here we find but one Being who has power to save, and James says He is the "one Lawgiver." It was this apostle James who affirm-



"And he shall speak great words against the most High . . . And think to change times and laws." Daniel 7:25

ed the binding claims of the "whole law," referring to the Ten Commandments James 2: 10, 11.

The apostle Paul's testimony is: "I had not known sin, but by the law." Romans 7: 7. "The law is holy, and the commandment holy, and just and good." Verse 12. "I delight in the law of God, after the inward man." Verse 22. And the evangelist Luke, who recorded the custom of Jesus regarding Sabbath observance, testifies of Paul as follows: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 2. Thus we find that instead of Paul's changing the practices concerning Sabbath observance, it was "his manner" to follow the custom of the Saviour.

The apostle Peter safeguarded himself from being unjustly accused of having changed the customs or practices of the church after he was gone, by saying: "This second epistle, beloved, I

now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Peter 3: 1, 2. Peter's burden was that the people should be mindful of the things spoken before by the holy prophets, and not of some new custom or practice he had introduced.

#### Not Christ or the Apostles

So we believe with Bishop Grimelund, "Not the apostles, not the first Christians, nor the councils of the ancient church, have stamped Sunday with the name and seal of the Sabbath, but the church of the Middle Ages and the schoolmen."—*History of Sunday*, page 46.

Thus we find that neither Jesus nor the apostles are responsible for the change, for both their teaching and practice confirm the keeping of the original seventh day. Again we ask, "Who is the guilty one?" Can we tell? I think we can. Let us proceed with direct testimony.

In the vision recorded in Daniel 7 the prophet brings to view, under symbols of beasts and horns, certain world powers that were to arise upon the earth. Among these symbols was one which attracted the special attention of the prophet. It was a notable "little horn" that was to arise and do wonderful things, the most astonishing of which was that he would "think to change times and laws" (Daniel 7: 25), or, as the American Revised Version renders it, "He shall think to change the times and the law." The times and the law that he was to think to change, were the times and the law of the Most High, for it is against Him that the horn is to speak. Here we have a power charged with doing the very thing that seems to have been done.—changing not only the law of the Most High, but the times. When we carefully read the Decalogue, the law of the Most High, we find the only time in it that any power could think to change is the time in the fourth commandment, which requires the observance of the seventh day for the Sabbath. Consequently, the language in Daniel 7: 25 practically charges the power brought to view with thinking to change the Sabbath of the fourth commandment.

What power has arisen upon the earth that meets the specifications of this symbol? There are many marks of identity, but this article will deal with only one. John in his vision upon Patmos evidently saw in the first beast described in Revelation 13 the same power that Daniel saw symbolized by the "little horn." The chief characteristic given by John is that of blasphemy, which is mentioned four times in the first six verses. These and other similar allusions are in harmony with the statement of Daniel regarding the "little horn," when he said, "He shall speak great words against the Most High." Daniel 7: 25. And again, "Behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

We are therefore ready to proceed to identify this power from the mark of blasphemy. In the

tenth chapter of John we find that after Jesus had made the declaration to the Jews that He and His Father are one, and had cited the works He did in His Father's name to prove it, the Jews took up stones to stone Him, and Jesus asked, "For which of those works do ye stone Me?" The Jews answered, "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." Verses 31-33.

From this interesting dialogue, it is clear that the Jews understood or interpreted it to be blasphemy for a man to make the claim of being God. Again, in Luke 5 we have the record of the bringing of a man afflicted with palsy to Jesus, that he might be healed.

"When He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Verses 20, 21. Here we find that the scribes and Pharisees of Jesus' day understood that for a man to claim power to forgive sins was blasphemy. Hence, drawing a conclusion from these statements regarding blasphemy, we understand as a definition of the term, a man's claiming to be God and to have power to forgive sin. Does history record that a power, or person representing a power, has arisen upon earth claiming such presumptuous prerogatives?

#### Pope and Divine Law

We believe these specifications are fully met in the claims of the papal hierarchy and the assumptions of those who have been called to head this great religio-political power upon earth. Note a few of these claims: "The pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep. Whatever the Lord God Himself, and the Redeemer, is said to do, that His vicar does, provided that he does nothing contrary to the faith."—*Ferraris' Ecclesiastical Dictionary (R. C.)*, article on the Pope.

"Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth."—*From the Oration of Christopher Marcellus (R. C.) in the fourth session of the Fifth Lateran Council 1512 (an address to the Pope)*; "History of the Councils," Labbe and Cossart, Vol. XIV, col. 109.

Pope Leo XIII, in an encyclical letter dated June 20, 1894, said, "We hold upon this earth the place of God Almighty."—*The Great Encyclical Letters of Leo XIII*, page 304.

Here, then, is a man upon earth claiming to be God. Elsewhere we discover that this same man who claims to be God upon earth also claims to forgive sins: "The pope is the vicar of Christ, or the visible head of the church on earth. The claims of the pope are the same as the claims of Christ. Christ wanted all souls saved, so does the pope. Christ can forgive all sin, so can the pope. The pope is the only man who claims the vicarage of Christ. His claim is not (*Turn to page 25*)

# The Creation of Man

By Carlyle B. Haynes

**W**HETHER the consciousness of man will continue after death depends entirely upon what effect death may have upon those things which produce consciousness. If death destroys those things which result in consciousness, then consciousness itself is destroyed by death. If death has no effect upon them and they continue their activities regardless of death, then consciousness continues in death.

What produces consciousness? Is it the result of the organization of man's physical structure, which death dissolves, or is it the result of the working of forces outside of himself, upon which death has no effect?

## Spirit Returns to God

A passage of the Bible which is used perhaps more than any other to prove that the soul is immortal and that the dead are conscious is that found in Eccles. 12: 7. It reads: "Then shall the dust return to the earth as it was; and the spirit shall return to God Who gave it." It is assumed that this spirit which returns to God is conscious, and that, therefore, consciousness in death is proved by this verse. But this is assumption and nothing more.

And this verse proves more than that the spirits of the righteous dead go at once to heaven, which doctrine it is commonly used to prove. It proves that the spirits of all go to heaven regardless of their condition, and thus can be made the basis of the teaching of universal salvation. The whole chapter in which it occurs is speaking, not of the righteous, but of all mankind, without any reference at all to their personal relation to God.

The chapter opens with that familiar exhortation to "Remember now thy Creator in the days of thy youth," and goes on to give reasons why this should be done, by graphically describing the infirmities of old age and the ultimate dissolution of the body at death. All are admonished to remember their Creator in youth before "the evil days come" and "the years draw nigh, when thou shalt say, I have no pleasure in them;" before the days come "when the keepers of the house shall tremble" (before the hands and arms are palsied with age); "and the strong men shall bow themselves" (when the knees bend with the weight of years); "and the grinders cease because they are few" (the teeth decay and fall out); "and those that look out of the windows be darkened" (the eyesight fails); "and all the daughters of music shall be brought low" (the vocal chords are impaired); "when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish" (the hair becomes white as the almond tree in full bloom); "and the grasshopper shall be a burden" (every little thing is magnified into great importance); "and desire shall fail: because man goeth to his long home, and the

mourners go about the streets." It is then, at the dissolution produced by death, that it is said, "Then shall the dust return to the earth as it was: and the spirit shall return to God Who gave it." This is speaking of all men, not of the good alone. The spirits of all will go to God at death.

## How God Created Man

This verse points us very clearly back to the time when man was made. From the language employed in it, it is plain that man at death returns to the same condition that he was in before he was made alive, or before he was created. At death the dust shall return to the earth "as it was." And then the spirit shall return to God "Who gave it." We are referred back to the time of creation in order that we may know what the condition of man in death is.

Returning to the time of creation we find this clear, simple, and brief account of the creation of man in Gen. 2: 7: "and the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here we find the method used by the Creator to bring man into existence.

First He formed the man, and the material He used was "the dust of the ground." Then He breathed into that lifeless form "the breath of life." As a result, the "man became a living soul." It is not as complicated a matter as we may have been led to believe, but a very simple procedure.

I fully realize that this story of the creation is received with an incredulous smile in certain quarters, and is held by some who profess to accept the teachings of the Bible to be one of the many familiar fables of the early world and wholly destitute of historical reality. It is not my purpose to review the objections which are urged against it, or to notice the numerous hypotheses which have been offered in its place, or even to enter into any defense of its truth. Suffice it to say that it is a part and a very important and integral part of the Sacred Scriptures, which the writer holds as the Word of God. It is accepted as true in other parts of the Bible, and by Jesus Himself. Arguing on the very question we are now discussing, Paul, in Romans and Corinthians, assumes it to be a true narrative, basing his argument upon it. We feel safe in doing the same. When the wise men who reject this narrative present us with one which has a better claim upon our faith, and upon which they can themselves agree, it will be time enough to revise our faith. This is written for those who, like the writer, acknowledge the divine authority of the Bible, with the hope that we may come to see eye to eye upon this one of its great fundamentals.

We have the record that God created man in His own image, and after His own likeness. There is no thought here that (*Turn to Page 13*)



## *What is the Chaff to the Wheat?*

**I**N the third chapter of the apostle Paul's second letter to Timothy, he sets before him a catalogue of sins the last of which (verse 5), is said to be a form of religion which denies the power of God. The list begins by saying that these would come in the last days. In view of this he exhorts Timothy (verses 14-17) to continue in what he had been taught as a child, and to be assured that the Scriptures which formed the basis of his religious instruction were all inspired of God, and were profitable for every work of the ministry, and for the perfection of saintly character.

In the fourth chapter of this same letter, which contains the last solemn charge and benediction of Paul to his son in the faith, he speaks of a time in the experiences of professedly Christian people when they would "not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4.

We have certainly reached a period in the history of the world at the present hour which cause these words of the apostle to stand out with prophetic certainty. There was a time when men of religious sentiments talked assuringly of the world growing better, and of the imminence of that millennial period when the earth would be covered with the righteousness of God and all would know the Lord. But the last decade has witnessed such a pronounced downward trend in religion and morals that few have the courage to be longer responsible for such statements. The evidences which daily multiply around us are sufficient to convince every candid thinker and reasoner that we are at present travelling at a terrific pace in a direction exactly opposite the ideals of a millennium of universal faith and righteousness.

There was a time when any attempt to discredit the plain narratives of Scripture, or question their divine inspiration, was looked upon with decided opprobrium. The carping infidel and intrepid atheist, whose methods of argument were usually crude and illogical, were branded in every community as dangerous individuals. But times have changed, as have also the field of controversy and methods of warfare. Among the most effectual foes of the Church to-day are those who stand within its portals as its professed guardians. Through the instruction of the modern theological schools the Bible has been torn and dismembered until faith in it, as a book from God, has well-nigh vanished. The "higher criticism" supported by an ill-founded science and philosophy has denied the

Sacred Oracles their divine breath, attributed their miraculous accounts to a misconception of natural law, and the belief in the supernatural working of God's power as being fit only for an age of ignorance and superstition. Champions of the "old-fashioned" religion are difficult to find. A man who claims to believe the Bible just as it reads is regarded as an ignoramus or a little unbalanced in his mental powers. The "new learning," so fashionable these days, has been laid on the hearts of most of the clergy, and many is the pulpit from which we hear that the creation story of Genesis is a myth; that the deluge, Noah's ark, and the tower of Babel are mere fables which originated in the disordered brain of some dreamer; that the destruction of Sodom and Gomorrah by fire, the plagues of Egypt, and all such narratives of the Old Testament were invented solely to amuse children, and should be put in a book of fairy tales for the nursery or kindergarten.

We are told further that the miracles of the New Testament are mostly the work of shrewd conjurers who were able to deceive those who wrote the accounts, and that it is very questionable whether such a person as Jesus Christ, as portrayed by the gospel story, ever really lived. Sad and deplorable as this may seem, the saddest feature of it all is that this "higher criticism" and so-called science and philosophy has made its way, under the guise of learning and championed by religious leaders, from the West into the Christian Schools and Colleges of the East where it is gaining rapidly among those who are being educated and trained to go out as instructors and missionaries among their own people.

It is time that every Christian teacher and believer pause and seriously consider the situation. Thousands of earnest toiling missionaries are working for the salvation of India and lakhs upon lakhs of money are being spent. If the heart's desire of these toiling thousands and of those in the homelands who send on their resources are ever to be realized, it must be on the fullest acceptance of the Bible as the word of the living God, inspired and true in every particular. What possible chance is there of the gospel of salvation reaching the hearts of the heathen when the very foundations of that divine science is attacked and nullified by the science of human reasoning? What assurance of success has the Christian warrior who enters the conflict with his sword (the word of God) hopelessly blunted and bent, and the shield of faith cast aside? What is the puissance of that gospel message which has for its only authority a

book claimed to be nothing but a collection of human fiction, devoid of God's inspiration, full of scientific and historical errors, and written in a style too absurd for even children to believe? It is hopeless if we close our eyes to facts. We are face to face with a spirit of wide-spread apostasy from Bible truth. It is the working of spiritual wickedness in high places by which the foundations are being removed. If we are to rest content with the final results of "higher criticism" and the modern sciences and philosophy falsely-so-called, we shall not have so much as a scrap of that of which all heathen religions boast—a sacred book, or little better than a dumb idol to bow before.

## The Reward of the Wicked

“**H**E will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.” Matt. 3:12.

The husbandman, after the summer days have brought his planting to its full fruitage, gathers his grain to the threshing floor, where the work of separating the grain from the straw and chaff is accomplished. After the treading of oxen, beating and stirring, the straw is removed, and the grain mingled with chaff, is held before the wind which separates them. The grain is carefully stored, while the chaff is either burned or cast upon the dung-heap.

In the great harvest at the end of the world the righteous, as wheat, will be gathered into the garner of God, but the wicked, as chaff, will be cast out and destroyed. “He will *thoroughly* purge His floor,” says John Baptist, “and *burn up the chaff* with unquenchable fire.” Matt. 3:12. It was, and still is, God's purpose that the earth and its inhabitants should be free from sin. All that He made for man was perfect and for his eternal happiness. Sin and all its attending evils had no place in the plan for man or the earth. It came in as an interloper, a foreigner, and an enemy. Sin and all its elements are built upon principles wholly at variance with God and His character. God's creation was perfect without it: and as long as a single element of it remains, the restoring work of Christ the Redeemer is not complete. Every vestige of evil must be removed from the earth, and God's universe must be forever and entirely swept of any trace of this foul and blighting curse.

And this is precisely what is to be done if we may rely upon the testimony of the Inspired word. Christ compares the wicked to the chaff of the harvest consumed by fire. Here He is but voicing the testimony of ancient Bible writers who penned their words by His inspiration. Says the Psalmist “The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke shall they consume away.” Psa. 38:20. Speaking again of the wicked, the prophet says, “Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust.” Isa. 5:24. To this agree

similar words from Malachi: “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up.....that it shall leave them neither root nor branch.” Mal. 4:1.

Instead of the Scripture using language conveying the impression that the wicked must spend eternity in a conscious state of suffering and torment, it uses just the opposite. Material of the most costly and enduring nature is used to represent the character of the righteous, such as “gold tried in the fire,” the durable rock, precious gems, and the like. While on the other hand we find the wicked compared to perishable substances such as garments consumed by the moth (Isa. 51: 8), a whirlwind that passeth away (Psa. 68:2; Prov. 10:25), the thistle-down scattered by the wind (Isa. 17:13), the fat of lambs in the fire (Psa. 37:20), smoke and ashes (Mal. 4:3), tow (Isa. 1:31), tares burned in the fire (Matt. 13:40), withered branches to be burned (John 15:6), bad fish cast away to corruption (Matt. 13:47, 48), a house thrown down to its foundations (Luke 6:49), and to natural brute beasts that perish in their own corruption (2 Peter 2:12). With this mass of testimony on the subject it seems strange that there should be such a wide-spread belief in the doctrine of ever-lasting torture and suffering in hell-fire. A confusion of terms and misunderstanding of the facts concerning man's origin is responsible for this.

If man has been endowed with an immortal, imperishable nature at creation, then it could be comprehended how a wicked individual could be cast into hell fire and suffer eternally. But man's natural immortality is a presupposed idea resulting from centuries of false teaching and dominant superstition. But does not Scripture teach that the wicked will suffer everlasting punishment? Yes. The punishment of the wicked is everlasting, but that punishment is *death*, a cutting off from life in any form, not an endless life filled with torture and agony. They shall “be punished with *everlasting destruction* from the presence of the Lord, and from the glory of His power.” 2 Thess. 1:9. This destruction is a state of *completion* not a state of *continuance*. It does not leave hovering about in some unknown part of the universe an immortal, conscious being that must ever cry out in anguish.

The world has been given an object lesson of the nature of the fire that will consume the wicked in the last day. Of this object lesson the apostle says, “And turning the cities of Sodom and Gomorrah into *ashes* condemned them with an overthrow, making them *an ensample unto those that after should live ungodly.*” 2 Peter 2:6. The apostle Jude speaks of the people inhabiting those cities, as “suffering the vengeance of *eternal* fire.” Verse 7. These cities, together with their inhabitants were burned up. The fire which did it is called *eternal*, and yet it went out and the salty waters of the Dead Sea now roll where they once stood. But the work accomplished by this fire was eternal

in its consequences. Its devouring influence was complete, and that which was devoured of it can never be recalled.

So it will be in the last great day. God will rain fire and brimstone upon the wicked that will devour them root and branch. This sea of flame will be unquenchable by any finite hand. No device or wisdom of man can resist it. It will burn with fury until its purpose has been accomplished. That purpose is the full and complete destruction of sin and sinners. It is this completed work which is anticipated by the prophet when he said, "For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psa. 37: 10. To this agree the words of the prophet Obadiah, "They shall be as though they had not been." Verse 16.

It was an evil day for the human race when sin gained its first foothold in the earth. A cloud of sorrow came over the family of heaven when the family of earth succumbed to the wiles of the tempter. It will be a time of universal rejoicing in heaven and in earth when sin with all its attributes shall be forever destroyed. From thenceforth and forever in all of God's universe will be found no trace of sadness, sorrow, suffering, destruction and death. No regions of eternal torment, blasphemy, and rebellion against God, but in their stead, a joyful, ransomed multitude redeemed from the land of the enemy now brought into their own forever. "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and *all* that are in them, heard I saying, Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

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## Colon Hygiene

### The Bedtime Pill

By R. Manning Clarke, M. D.

**S**INCE time out of mind, it has been the habit of some folks to take a pill at bedtime, in order to insure a bowel movement in the morning, to relieve "biliousness," to keep the "blood clear," and to "keep them in good condition." The facts in the case are, nothing could be farther from the truth than these assumptions. These pills usually contain aloes, belladonna, possibly strychnine, cascara, podophyllin, senna, and many other very strong drugs. In fact, they are so strong that it is only a few of them that do not cause griping pains in the bowel when the action is obtained the following morning.

Now, a simple cathartic, on occasion, may serve an excellent purpose and be a great benefit to the patient. But its *habitual* use is very harmful, and should not be practiced by any person who wishes to take care of his health and live intelligently.

Each time one of these pills is taken, the bowel is so overstimulated and so thoroughly evacuated that it is some time before sufficient

residue accumulates to permit of another bowel movement, and still longer before the bowel can sufficiently recover from the reaction of the first cathartic to enable it normally to produce another bowel movement on schedule, or when the patient thinks he should have one. On this account, the second pill follows the first and the third follows the second, and so on until the end of life, when the undertaker gets him.

In some cases, one cathartic is used until it is "worn out;" that is, until the patient is unable to get results any longer. I recently had a patient who could take two ounces of Epsom salts in concentrated solution without getting much results as far as bowel action was concerned. When one cathartic is worn out, another one is attempted, and the patient goes through the list, frantically hunting for the next cathartic which will relieve him, so as to have it ready when this one, too, loses its efficiency.

It is impossible to put such irritating substances through the tract constantly every day, without producing great inflammation. This inflammation, in turn, produces derangement of the secretion of the digestive juices that handle the food, and keep a person nourished. As these fail, his nourishment fails, and all kinds of digestive troubles are directly traceable to his habitual use of cathartics.

The "bedtime pill" is the most time-honoured and the most common practice of this bad cathartic habit, and no one should permit himself to go on with this habit without knowing his condition and being prescribed for by a competent gastroenterologist, to the end that he may take proper care of himself, instead of continuing to irritate the bowel.

The stimulation and irritation of the "bedtime pill" to the bowel is like toddy to the toper; that is, eventually the bowel gets to the point where it can not respond, and becomes so irritable and inflamed, that it, in turn, reflexly produces very irritable symptoms, which make the patient most distressed. Nervousness, insomnia, distress after eating, inability to concentrate the mind, and many other symptoms afflict these patients.

In this day of specialization and knowledge, these patients should consult those who know and understand the treatment of the tract, and find more hygienic and natural means of obtaining bowel action. Get the inflammation throughout the intestinal tract healed, especially in the colon, and many of these symptoms will be relieved, and a better condition of health will be obtained.

The "bed time pill" is *passé*, and should be discarded for more simple and rational means. It has long been the means of impairing the proper functioning of the "garbage can."

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LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves—*Canon Farrar*.

## The Creation of Man

(Continued from page 9)

man was equal to his Maker in the attributes of His infinite nature—assuredly not in God's chiefest attribute, that of independent existence. In the very nature of the case this was impossible. Man was not made omnipotent or omnipresent or omniscient or self-existent. But there was conferred upon him the dignity of exercising a free will, the power of intelligent action, the authority to exercise dominion in that earthly sphere in which he was placed, and the faculty of knowing, loving, and obeying his Creator. Just as he was dependent on God for his original endowments, so he was also dependent on God for a continuance of his life and all that he possessed.

An analysis of the passage containing the inspired account of the creation of man, which was quoted above, will reveal a number of very significant things. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The materials chosen by God of which to make man were not superior in any way to the materials of which He had previously made other earthly creatures and things. These also were made "of the dust of the ground."

It appears from this passage also that the first man was fully created and completed, as far as his physical form was concerned, before he began to live. "God formed man of the dust of the ground."

After he was completely formed there lacked nothing of making him a living man or "living soul" but "the breath of life." When this was

breathed into him by his Maker, the "man became a living soul." This "breath of life" is that which man breathes in common with all other animals. This breath is represented as having been given to the beasts as well as to man, and therefore the beasts are also said to be "living souls." Gen. 1: 30, margin; Rev. 16: 3; Gen. 7: 23. In Dr. Lange's Commentary, under 1 Cor. 15: 45, these remarks are made:

"This expression 'living soul,' as used in Genesis is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. 1: 20, 21, 24, and elsewhere, in which passages the words translated 'living soul' are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general. And it is in this very light the apostle uses them, as the course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality but rather his mortality."

It should also be noticed that there is no record in this verse that God thrust a living soul into this lifeless body, nor is it said that He created a living soul within the body as something apart from it. It is said only that as a result of the breathing into his nostrils the breath of life, the man, the whole man, became a living soul. The sense in which this term "soul" has come to be used, as a spiritual essence which can live apart from the body, is not known or taught in the Scriptures.

Now let us, in imagination, take our stand back in the Garden of Eden and witness the creation of this first man. God speaks, and of the "dust of the ground" a form is made and lies before us. It is the form of a man. It is perfect in its symmetry and

(Turn to Page 16)



The Creation of Adam and Eve

**T**HE Church is astir. It is animated with a new vision of duty. It glows with a new life of service.

It is quite evident that we are witnessing to-day a fulfilment of an important prophecy given through Malachi. The Lord proclaims,—“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” Malachi 4: 5.

The “Day of the Lord” is a period of time—still future—during which those solemn, predicted events will take place which cluster around the glorious return of Christ. Commencing with the close of human probation, that period will not end till the redeemed have realized the full fruition of their hopes.

Who or what, then, is the “Elijah” that must first come? It is clear that the prediction points to a large day movement among the people of God, and not to any reappearance of the literal Elijah. As the messiah of Elijah of old called the people to acknowledge their allegiance to Jehovah from Whom they had idolatrously strayed, so does the message of the anti-typical Elijah. This message is with us to-day. It announces the imminence of Jesus’ return and calls for a work of reform. It is God’s last message of mercy and warning, and is characterized by the spirit and power that marked the work of that ancient servant of the Lord who prophesied in the days of Ahab and Jezebel.

How ample the Biblical foreviews that point to this last-day proclamation! The movement would advance to every nation, bearing to the world the news of the soon-coming of its Saviour-King.

In His great prophetic discourse on the Mount of Olives our Saviour said,—“This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24: 14. This is not a promise that the world is to be converted by the preaching of the Gospel. The nations will not be left without “witness,” but *national conversions* we are not justified in looking for. Nevertheless, the Message will accomplish its work. Many will stand for God and for Truth, and will not shun the cross-bearing. He who prays for Gospel conquest must pray that individuals may experience the power of Christ that breaks the fetters of sin and produces heart-regeneration.

But with the doors to some of the nations barred, how was this great work to be done? The Divine Hand that controls events intervened. A modern writer says; “God’s preparations for missions reach through many centuries. But, within the century just closed, we have seen Him conspicuously at work, opening doors and shaping events, effecting the removal of obstacles and causing the subsidence of barriers, raising up and thrusting forth labourers, furnishing new facilities and opportunities; and conspicuously providing for Bible translation and diffusion.”—“*The Modern Mission Century*,” by A. T. Pierson, Page 21.

Japan is one of the countries that has been marvellously thrown open. In 1606 the Japanese government issued an edict prohibiting the profession of that form of religion which had been planted in the country by Roman Catholic missionaries. Such missionaries were banished from Japan by another edict in 1614. The government, supposing that they had achieved the purpose of their persecuting measures, pursued a strange course. An authority says,—“It determined upon the most rigid system of exclusiveness ever practised by any nation. All means of communication with the outer world were cut off . . . Over all the Empire the most rigid prohibitions of Christianity were posted.”—“*The Gist of Japan*,” by E. B. Peery, page 157. Such action necessarily debarred Protestant missions.

The government made a concession to some Dutch traders. These were allowed to live on an island in Nagasaki harbour, and they were occasionally visited by ships from Holland. Thus a trade was carried on between the two countries. Otherwise Japanese intolerance was adamant.

Remarkable were the edict boards prohibiting Christianity within the Empire. These were set up for over two hundred years. In course of time one of the prohibition notices was carried over to New York and was placed in a missionary museum. It begins thus,—“So long as the sun shall continue to warm the earth, I no Christian be so bold as to come to Japan.” The notice boards could be seen posted up along the highways of Japan until as late as 1872. How they lost influence is a thrilling story.

The name of Commodore M. G. Perry of the United States Navy, is closely associated with the task

## The Signs of Christ's in the T

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William Carey's work in translating the Scriptures for millions of India. A similar work follo

# Second Coming as Seen Church

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In 1859 Japan was entered by pioneers of Protestant missions. The year 1872 is important as that of the famous Japanese Embassy to the United States. When this Embassy telegraphed to their home government their impressions of Western peoples the edicts against Christianity were removed from the public edicts. This was in 1873. Though not repealed, they ceased to be effective.

Now consider the case of China. An Englishman, Robert Morrison, went to that country as a pioneer missionary in 1807. The whole Bible in Chinese was issued in 1823—Morrison having been assisted in its translation by Missionary Milne. But Chinese prejudice was a formidable barrier. When, later on, Dr. Peter



winning of the Church's work to carry the gospel to the  
in-Christian lands by other Missionaries

is society in circulating the Holy Scriptures in foreign tongues. Bible translation work has helped in a wonderful degree to prepare the way for the proclamation of the Second Advent Message.

Many noble-spirited men in recent times, of various denominations, believing in the imminence of the Lord's return, have proclaimed their belief by voice and pen. Far more significant is the rise of an organized Second Advent Movement. It arose in response to prophecy. It is as necessary to-day as was the work of John the Baptist before the First Advent of Christ. The Seventh-day Adventists are proclaiming the message relating to the Lord's Second Coming in over two hundred and fifty languages. They operate in all the great countries of the world and in the large majority of the smaller ones.

In his "Statistical Report of 1925, H. E. Rogers, denominational statistical secretary, showed that the Seventh-day Adventists conducted work, in that year, in 124 countries; that they employed 17,469 evangelistic and institutional labourers, and that they were using in their work 252 languages and dialects—publications being printed and issued in 128. He says,—“There are 148 advanced educational institutions, employing 1,506 teachers, and having an enrolment of 18,692. The 1,413 primary schools have an additional enrolment of 48,769, so that the grand total enrolment of both primary and advanced schools is 67,461.” (See “The Advent Review and Sabbath Herald,” May 31, 1926.

The President of the General Conference of Seventh-day Adventists, Pastor W. A. Spicer, has sent out

drawing Japan out of her hermit seclusion. In 1854 he concluded a treaty with the Japanese government opening to American trade the two ports of Shimoda and Hakodate. Townsend Harris obtained a still better treaty in 1858. Other nations later secured similar advantages.

The triumph of the Mikado's party had also very much to do with the making of New Japan. This was in 1868.

The year 1872 is important as that of the famous Japanese Embassy to the United States. When this Embassy telegraphed to their home government their impressions of Western peoples the edicts against Christianity were removed from the public edicts. This was in 1873. Though not repealed, they ceased to be effective. Now consider the case of China. An Englishman, Robert Morrison, went to that country as a pioneer missionary in 1807. The whole Bible in Chinese was issued in 1823—Morrison having been assisted in its translation by Missionary Milne. But Chinese prejudice was a formidable barrier. When, later on, Dr. Peter Parker went to China as a medical missionary his work exerted an immense influence, and a great deal of the prejudice was broken down. The changed conditions became more marked as time went on, and missionaries poured into the country. Men and women went into the interior with the story of the Cross and did a monumental work.

The opening of India also has its points of interest. The East India Company showed a hostile attitude to missions. When passage to India in an English vessel was refused the missionary, William Carey, in 1793, he sailed in a Danish one. Comparative aloofness from religious affairs was a policy adopted later by the government of India, greatly to the advantage of missions. The glad tidings of salvation through the Crucified One could now be proclaimed to India's peoples with far more liberty. Many of India's sons and daughters are now rejoicing in the power of Christ that breaks the thralldom of sin.

As regards Africa, one of the chief hindrances to work being undertaken in the interior was the ignorance of Westerners—before the geographical feats of explorers—as to the conditions there and the nature of the country in the interior. In 1840 David Livingstone entered the “Dark Continent.” This missionary explorer drew the lively interest of the world towards the country he traversed. The map of Africa began to be filled in. Missionary enterprise followed in the wake of explorers.

The list could be extended. Other countries have seen barriers removed. Events have been shaped according to God's adjusting will. A superintending providence of God in the mission fields is most clearly seen.

One of the organizations which have entered the opened doors is “The British and Foreign Bible Society,” which originated in 1804. A very important work has been done by

recently a message of courage to its ministers, missionaries and people throughout the world, from which we quote the following,—

"We face the year 1927 with the greatest opportunity to work with God that ever came to any people, and with the greatest gladdest message that ever mortal men were given to carry to the world . . . Not angels, but men and women of the Blessed Hope are sent to tell the news. That is the message of Revelation Fourteen . . . Jesus is coming! He calls on us to believe it, to be purified by the hope of it, and to lift up our voice and tell it to others. Be not afraid, brethren and sisters, to say that He is coming quickly, for He is. The signs by which we are assured of this appear on every side."

And to this we may add that one of these signs is this mighty movement which has arisen in the religious world, and which is calling men back to Bible faith and Bible standards. It bears God's last call of mercy in all its love and winsomeness. It invites to the Living Waters. It beseeches men to avail themselves of the sheltering Blood. It asks them to magnify the Eternal Law which Christ, the Divine One, magnified in His life. It proclaims the cloudless Morn which is soon to break.

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## The Creation of Man

(Continued from page 13)

complete in all its parts. All its organs are there, but it is lifeless. Its brain is ready to think, but it is not acting. Its heart is ready to beat, but it is not beating. Its blood is ready to flow, but it is not flowing. There is no intelligence, no thought, no knowledge, no wisdom, no memory, no consciousness. And this is so because there is no life. In a short time this lifeless body is to become "a living soul." Now it is a dead soul.

No one will contend that there was any consciousness in this body as it lay there without life. It is not believed by any one that consciousness was produced from "the dust of the ground."

And now into the nostrils of the lifeless form the Creator breathes the vital breath of life. Immediately the man is a *living* soul. The brain leaps into instant action. Its heart begins to beat. The blood flows through the veins. It now has intelligence, power of thought, knowledge, consciousness.<sup>1</sup> And it has all this because it now has *life*.

### The Origin of Consciousness

Consciousness has been produced. But how did it come? We have already concluded that it did not reside in the body, "the dust of the ground." Was it present, then, in the "breath of life?" No, for then it would have been present before the breath of life ever came into the body, and that would teach the pre-existence of the soul as well as its immortality. Surely no one will maintain that consciousness exists in the breath which we breathe, for then our consciousness

would be in our "nostrils" into which God breathed the "breath of life."

If the consciousness was not in the "dust of the ground," the body, nor in the "breath of life," where, then, did the consciousness come from? It is at once obvious to all that consciousness was produced as a result of the union of the "breath of life" with "the dust of the ground," or body. There was no consciousness either in the body or in the breath before these two were united; but when the "breath of life" was breathed into the body, that union created a consciousness.

Therefore let it be forever settled that consciousness depends solely and altogether upon the union of the breath with the body. When that union does not exist, whatever may remain, it is certain that consciousness does not remain.

### Death Results in Unconsciousness

Now let us reverse this process. The man approaches the time described in the last chapter of Ecclesiastes, when this "breath of life" is to be withdrawn, and the elements of his body are to be dissolved into dust. His last breath leaves his body; his heart ceases to beat; his brain ceases to act; his blood ceases to flow; his power of thought is gone; there is no intelligence, no knowledge and what has become of his consciousness? It, too, is gone. All the processes of sensitive conscious life are at an end. And the organism itself immediately begins to fall into ruin, and the body to dissolve into the dust from which it came. "Then shall the dust return to the earth as it was."

As the consciousness depends on the breath being united with the body, it follows that when this union is broken up and the breath is separated from the body, the consciousness is destroyed, and there is no consciousness in death.

The "spirit" which returns to God, therefore, is but the breath which God "gave." The constituent elements of the man are broken up, the dust returning from whence it came, and the breath also returning to Him "Who gave it."

But there is no consciousness in this "spirit," or "breath of life," which returns to God. The consciousness was destroyed when the breath separated from the body. This verse, therefore, does not teach at all that there is consciousness in death.

### Scriptural Teaching

And this is not at all merely a personal theory. This is just what the Scriptures say. "Thou sendest forth Thy spirit (Hebrew *ruach*—breath), they are created." Ps. 104: 30. "Thou takest away their breath (the same word, *ruach*), they die, and return to their dust." Verse 29.

And again: "His breath (*ruach*) goeth forth, he returneth to his earth; in that very day his thoughts *perish*." Ps. 146: 4.

And again: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath (*ruach*); so that (in this respect) man hath no preeminence above a beast." Eccles. 3: 19.

That breath and spirit are the same will also be seen by reading Job 27: 3, "All the while my breath is in me, and the spirit of God (margin, the breath which God gave him) is in my nostrils;" and Job 33: 4, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Read also the first fourteen verses of the thirty-seventh chapter of Ezekiel.

How clear it is that our dependence is in God alone for life. We have no life of our own; we cannot exist unless God gives us life. Our dependence must be placed in Him, not only for the "life everlasting," but momentarily, that the breath which we now breathe out may be placed back into our bodies. "In Him we live, and move, and have our being." The whole tendency of the teaching that man has life in himself, the natural immortality of the soul, is to lead men away from the great source of life, and cause them to place their dependence in themselves; while the tendency of the teaching of the Bible is to cause men to place their trust in Him "in Whose hand is the life of every living thing, and the breath of all mankind."

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### *In Our Father's Care*

The ships glide into the harbour's mouth  
 And ships sail out to sea;  
 The wind that sweeps from the sunny south  
 Is as sweet as sweet can be.  
 There's a world of toil and a world of pains,  
 There's a world of trouble and care;  
 But, oh, in a world where our Father reigns,  
 There is gladness everywhere!

The earth is fair in the breezy morn,  
 And the toilers sow and reap,  
 And the fulness comes to the tasseled corn  
 Whether we wake or sleep;  
 And far on the hills by feet untrod  
 There are blossoms that scent the air;  
 For, ah, in this world of our Father-God,  
 There is beauty everywhere!

The ships sail over the harbour bar,  
 Away and away to sea;  
 The ships sail in with the evening star  
 To the port where no tempests be;  
 The harvest waves on the summer hills,  
 And the bands go forth to reap;  
 And all is right, as our Father wills,  
 Whether we wake or sleep.

—Anonymous

## *Another King*

H. L. Hastings

**T**HROUGH all the political mutations which have vexed and tossed the world for ages past, the church of God has had a strong consolation, and a steadfast hope. Kingdoms rise and fall, nations increase and decay, dynasties are exalted and cast down, laws, usages, and institutions, come and go like clouds that pass away; but still "the Lord's throne is in the heavens, and his kingdom ruleth over all." He, the unseen, the unchangeable, the All-mighty, the eternal God,—controls, overrules, and directs the destinies of earth, working "all things according to the counsel of His own will," "and making even the wrath of men to praise His name.

And since our Saviour bore the burden of human guilt, and sin, and sorrow, "God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess, to the glory of God the Father," by whom "all power in heaven and earth" is given into the hands of Him who endured the cross and despised the shame for us.

And though to-day Christ rules mainly by moral and spiritual agencies, and thus strives by His spirit and His word to lead the lost and perishing to pardon and to peace; yet the Scriptures foretell the day when the despised prophet of Nazareth, the bleeding Lamb of Calvary, the merciful High Priest over the house of God, shall reveal Himself as the Lion of the Tribe of Judah, the Prince of the kings of the earth, the Judge of quick and dead, and the King of kings and Lord of lords.

And however men may dislike and disbelieve this fact, it will be found true beyond dispute at the end. The heathen may rage and the people imagine a vain thing; the kings of the earth may set themselves and the rulers take counsel together against the Lord and against His anointed, to break their bands asunder and cast away the cords of His restraint; but nevertheless, God has set His king upon His holy hill of Zion, and will give Him the heathen for His inheritance, and the uttermost parts of the earth for His possession, and He shall break them with a rod of iron and dash them in pieces like a potter's vessel. The nations may be angry, and the kings of the earth may be gathered to Armageddon's plains, but yet, "the kingdoms of this world" shall "become our Lord's and His Christ's, and He shall reign forever and ever."

The world's ultimate destiny is subjection to Jesus Christ. And in this subjection shall be realized that prayer of ages past, which was taught to us from Christ's own lips, "Thy kingdom come, Thy will be done in earth as it is done in heaven." All the existing governments of earth, are the temporary expedients of divine providence to control the rampant lawlessness of the world that "lieth in the wicked one." For the present, "the Most High ruleth in the kingdom of men, and setteth up over

it whomsoever He will, even the basest of men!" Upon the proud and godless He lays the yoke of oppression. He gives them kings in His anger, and takes them away in His wrath. The tyrannic, the imbecile, and the capricious, are but God's ministers of judgment to communities which have rejected His counsel and spurned His peaceful rule. "Righteousness exalteth a nation, but sin is a reproach to any people;" and God gives to nations such rulers as are adapted to His purposes of judgment or of grace. The devastating conqueror is but the rod of His anger; and the staff in his hand is the indignation of God against sinners. It is Jehovah that mustereth the hosts of earth for battle, and gives them charge to slay, and spoil, and crush the people of His wrath and curse.

But this is only for a time. Beyond all this there is peace at last. "There is another king, one Jesus," and "the kingdom of our God, and the power of His Christ," succeed the tumult and misuse of time, and introduce the abiding glories of eternity. Beyond the despotism of emperor, governor, president, kaiser, and king, shall come the shout from heaven, telling that "the Lord God Omnipotent reigneth;" and that the storms and woes of earth are past and gone.

It is in this hope that the church of God holds fast, and presses its way over broken thrones and amid tottering dynasties, to reach its home of rest and peace. Charged with bearing this gospel of the kingdom, this good news of Christ's coming reign, to all the world, they have little interest in the transient excitements of the age. Their calling is higher and holier by far than this. They cannot tarry in the slime and mire in which the politics of earth is bedraggled and defiled. Majorities do not control them;—they have their work to do, their testimony to bear, their cross to endure, and their crown to gain. Said Luther, wearied of the crookedness of German politics, "I have been thinking what prayer I should offer for the Diet" (then in session); "I can only think of one that is appropriate: 'Thy kingdom come.'" And in this prayer all Christians can unite.

Biding one day upon the New York Central railroad, on the eve of a presidential election, two men came hurrying through the train, canvassing the vote of the passengers. "Who do you vote for? Who do you vote for? Who do you vote for?" said the excited partisans, as they came through the carriages. "Who do you vote for?" said one to the writer. "The King of kings and Lord of lords," was the reply. They passed on, but soon returned. "Who did you say you voted for?" "The King of kings and Lord of lords," was the answer. "Don't you vote for Mr. —?" "No; I vote for the King of kings and Lord of lords." "A pretty good candidate," said the interrogator, as he turned away; but I doubt whether another vote on the whole train was given for Him. Nevertheless, He is sure of election, for God has already elected Him, and speaks of Him as "My servant whom I uphold; Mine elect, in whom My soul delighteth," Who shall bring forth judgment to the Gentiles, and Who "shall not fail nor be discouraged till He hath set

judgment in the earth, and the isles shall wait for His law." He is the only candidate for civil office for whom we have ever cast a vote, and we know that votes for Him will not be thrown away.

For His kingdom we wait in patient hope. If His kingdom were of this world, then would His servants fight; but now they are men of peace. We find enough to do in testifying for God and doing good to men, without mingling in the strife of ballots and bullets, of words and swords. They are pilgrims here; citizens of the heavenly city. Their King is to reign on Mount Zion, and their royalty and glory await them there.

To all the seductions of Satan, offering the kingdoms of earth and their glory; to all the specious beguilements of politicians, dealing in bribes and slanders, in vice and corruption, they have one answer,—*"There is another king, one Jesus."* They have cast in their lot with Him. They have linked their destinies with His; and working in His interests day by day and year by year, they cry, *"Thy kingdom come, Thy will be done on earth as it is in heaven."*

—*The Christian.*

## A Million of Money

HERE lived and died, not long since, in the west of England, a gentleman of wealth and position, whose death was attended by circumstances of the deepest solemnity. He had been left an orphan early in life, and the property bequeathed to him gradually accumulated until he became of age. The day he completed his twenty-first year, a large dinner was given by him to his tenants and numerous friends. When the cloth had been removed, one of the former proposed the health of their host, wishing him "long life and prosperity."

He rose almost immediately to reply, thanked all for the kind manner in which they had responded to the toast, and referring to the mention made of "success in life," added with great emphasis and determination that *he intended to make a million of money, even if he went to hell for it.*

Many seemed momentarily stunned at the awful resolution, but wine was flowing freely, and their spirits rose high, so the transitory effect speedily passed away. Many years also rolled rapidly by, until it seemed as though his desire would be realized. Everything succeeded with him. Every mercantile speculation prospered, and money came in with great rapidity. Wealth brought a large circle of friends and every comfort in its train, while, to crown all, he was returned to Parliament, as one of the members for the county.

### An Ungodly Life

Hitherto he had been living an ungodly life—that is, "without God in the world." The glittering show of this present evil scene engrossed his attention, and absorbed every thought from morning until night. He had been left for many years to "go his own way," but the Lord in His providential dealings, saw fit to lay (*Turn to page 21*)



## "No!"

"No!" clear, sharp, and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the play ground.

"It is not often any one hears it. The boy who uttered it can say yes, too, quite as emphatically. He is a newcomer here, an orphan, who lives with his uncle, about two miles off. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay his board and does more toward running his uncle's farm than the old man does himself. He is the coarsest-dressed scholar in the school, and the greatest favourite. Everybody knows just what to expect of him."

"Quite a character. I should like to see him. Boys of such a sturdy make-up are getting to be scarce."

"That is true; and if you wish to see Ned, come this way."

They moved on a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say no, I mean it."

"Well, anyway, you needn't speak so loud and tell everybody about it," was responded impatiently to this declaration.

"I'm willing everybody should hear what I've got to say about it. I won't take anything that does not belong to me, and I won't drink cider any way."

"Such a fuss about a little fun! It's just what we might have expected. You never go in for fun."

"I never go in for doing wrong. I told you no, to begin with. And you're the ones to blame if there's been any fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir," and the boy removed his hat as he passed through the gate, and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir. He had some, but he has sold them. I've got two bushels that were my share for picking. Would you like to buy them, sir?"

"Yes, if we can agree on price. Do you know how much they are worth?"

"Yes, sir."

"All right, then, I will call for them, and you may call at my house for the pay."

The short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he

had gained that day, his fortune was assured. After he had grown to manhood, and had accepted a lucrative position which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say no if occasion required," answered his employer. "No was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say no is reasonably certain of making an honourable man or woman."—*The Presbyterian*.

## A Crown Regained

Treatment of the Hair After Illness

I WAS seeking information on "toxic baldness." My quest led me to the office of a dermatologist.

"Doctor," I said, "I am anxious to write something about 'The care of the Hair after Influenza,' something that will be of assistance to the many women distressed about their hair, and to the many others who may be future sufferers."

"Most people," he replied, "have one, I may say, fixed idea about falling hair—that somewhere in the world there is some tonic, lotion, or salve that, when applied to the scalp, will prevent one's hair from falling, or will make it grow. I have no such formula, and neither has any one else."

It was then that the physician explained that healthy hair and physical health are so closely interwoven that the two simply cannot be separated. In other words, since the growth and nutrition of the hair are directly under the control of the body, it can hardly be wondered at that a debilitating disease should affect its condition. . . .

The very first step toward the renewal of healthy hair is to cease worrying over the fact that it is coming out. Worry, by suppressing the bodily activities, interfering with the digestive juices, and lessening the desire for food, keeps the body in a low state of health. And it is the return to health and vigour, with consequent supply of rich blood to nourish and stimulate the hair glands, that is going to do more than anything else to restore the hair. The chance of regaining the hair in its former abundance is always good. In the majority of cases, after one has returned to health the hair proves to be more luxuriant than before.

As to cutting the hair—this is unnecessary. There is no proof that cutting makes it grow. This belief has become prevalent, since, after typhoid fever in many instances the hair has been cut, and

it has come in more luxuriant than it was before the illness. On the other hand, there are just as many instances where the same result has been obtained without cutting. In fact, in some cases where it was possible to make comparisons, it has been noted that where the hair was not cut, better results were obtained.

But does this mean that the restoration was due to the fact that the hair had not been cut? No; it merely means that there are individual differences. It means that, while there is no proof that cutting the hair harms it, there is likewise no proof to show that the cutting causes the luxuriant growth that actually follows in some instances.

And as to what tonic or salve had best be used, if the hair which has already grown out has loosened its hold on the scalp (due to toxins produced by the germs of disease) and is already "ripening for the tomb," any kind of treatment applied to the scalp or the hair itself, in the hope of tightening its hold on the scalp, is worse than useless. The life of that hair is spent; tonics and salves cannot restore it. . . .

And this brings us to the second most important factor in caring for the hair:

*Keep the scalp clean.* It is impossible to raise a good crop of anything on soil overgrown with weeds. The scalp is the soil, and the hair will not thrive if the pores of the skin are choked with dandruff and dirt.

First, let us say, there is no injury that can be done to the scalp by frequent shampooing, any more than one can injure the hands by repeated washing. The scalp, like the hands, must be kept clean. As a general rule, the frequency of the shampoo should be regulated by the amount of dirt and dust to which the hair is subjected. But after a debilitating illness there is another reason for frequent shampooing. And this reason is that the skin must be kept active. For in most cases the skin is in a half-dead condition. We know that physical exercise, by toning up the muscles, enhances the beauty and symmetry of the figure. . . . And so it is with the hair. The glands of the scalp, which fill an important function in promoting the growth and well-being of the hair, must be spurred to activity. Often the galvanic current is of value in stimulating the glands beneath the scalp.

If the pores are kept free from dirt and dandruff and the hair is brushed regularly, even this is rarely necessary. Salves and lotions in so far as they aid in cleansing the scalp, have a place in the care of the hair, just as cold cream has its place in the care of the skin and face.

Do not let any one confuse you with inaccurate suggestions; such, for instance, as "the juice and vitality will run out of the hair after it is clipped, unless the cutting is immediately followed by singeing to close the pores." This is a fallacy. The hair contains no pores and no juice, with the exception of the fat, which is distributed to the hair by the oil glands in the scalp.

It is often remarked that frequent washing of the hair takes out the natural oil, and so it does. But this condition exists for a few hours only. It

afterward stimulates the oil glands and increases the flow of oil.

The requirements for a good shampoo are: Clear soft water and a bland, non-irritating soap, which will make a good lather. Cleanse the scalp as well as the hair, and rinse out the soap thoroughly.

The best way to dry the hair is to sit in a sunny, open space out of doors, and rub it with a towel.

The hair should be brushed twice daily from five to ten minutes.—*Mary E. Bayley, R. N., in the Delineator.*

## For the Children

### When I Was A Little Girl

WHEN I was a little girl my sister and I lived in the country. She was younger than I, and the dearest, fattest little toddlekins of a sister you ever knew. She always wanted to do exactly as I did, so that I had to be very careful and do the right things; for if I had been naughty she would surely have been naughty too, and that would have made me very sad.

As we lived in the country we had none of the things to amuse us that city children have. We couldn't walk in crowded streets and see people and look in at beautiful shop windows, or hear the street-organs play and see the monkeys do tricks; we couldn't go to dancing school, nor to children's parties, nor to the circus to see the animals. But we had lovely plays, after all.

In the spring we hunted for mayflowers, and waded in the full brooks, and gathered fluffy-willows. We watched the yellow dandelions come, one by one, in the short green grass, and we stood under the maple-trees and watched the sap trickle from their trunks into the great wooden buckets; for that maple sap was to be boiled into maple sugar and syrup, and we jiked to think about it. In the summer we went strawberrying and blueberrying, and played "hide and coop" behind the tall yellow haycocks, and rode on the top of the full haycarts.

In the fall we went nutting, and pressed red and yellow autumn leaves between the pages of our great Webster's Dictionary; we gathered apples, and watched the men at work at the cider-presses, and the farmers as they threshed their wheat and husked their corn. And in the winter we made snow men, and slid downhill from morning till night when there was any snow to slide upon, and went sleighing behind our dear old horse Jack, and roasted apples in the ashes of the great fire.

But one of the things we cared for most was our froggery, and we used to play there for hours together in the long summer days.

Perhaps you don't know what a froggery is; but you do know what a frog is, and so you can guess that a froggery is a place where frogs live. My little sister and I used at first to catch the frogs and keep them in tins filled with water; but when we thought about it we saw that the poor froggies couldn't enjoy this, and that it was cruel to take them away from their homes and make them live in unfurnished tin houses. So one day I asked my father if he would give us part of the garden brook for our very own. He laughed, and said, "Yes," if we wouldn't carry it away.

Our garden was as large as four or five city blocks, and a beautiful silver-clear brook flowed through it, turning here and there, and here and there breaking into tinkling little waterfalls, and dropping gently into clear, still pools.

It was one of these deep, quiet pools that we chose for our froggery. It was almost hidden on two sides by thick green alderbushes, so that it was always cool and pleasant there, even on the hottest days.

My father put pieces of fine wire netting into the water on each of the four sides of the pool, and so arranged them that we could slip those on the banks up and down as we pleased. Whenever we went there we always took away

the side fences, and sat flat down upon the smooth stones at the edges of the brook and played with the frogs.

Here we used to watch our gay young polliwogs grow into frogs, one leg at a time coming out at each "corner" of their fat wriggling bodies. We kept two great bull-frogs—splendid bass singers both of them,—that had been stoned by naughty small boys, and left for dead by the roadside. We found them there, bound up their broken legs and bruised backs, and nursed them quite well again in one corner of the froggery that we called the Hospital. In another corner was the nursery, and here we kept all the tiniest frogs; though we always let them out once a day to play with the older ones, for fear they never would learn anything if they were kept entirely to themselves.

One of our great bull-frogs grew so strong and well, after being in the hospital for a while, that he jumped over the highest of the wire fences, which was two feet higher than any frog ever was known to jump, so our hired man said,—jumped over and ran away. We called him the "General," because he was the largest of our frogs and the oldest, we thought. (He hadn't any gray hairs, but he was very much wrinkled.) We were sorry to lose the General, and couldn't think why he should run away, when we gave him such good things to eat and tried to make him so happy. My father said that perhaps his home was in a large pond, some distance off, where there were so many hundred frogs that it was quite a gay city life for them, while the froggery was in a quiet brook in our quiet old garden. (If I were a frog, it seems to me I should like such a home better than a great noisy stagnant pond near the road, where I should be frightened to death half a dozen times a day; but there is no accounting for tastes.)

But what do you think? After staying away for three days and nights the General came back safe and sound; we knew it was our own beloved General, and not any common stranger-frog, because there was the scar on his back where the boys had stoned him. My little sister thought that perhaps the General was born in Lilly Pad Pond, on the other side of the village, and only went back to get a sight of the pond lilies, which were just in full bloom. If that were so, I cannot blame the General; for snow-white pond lilies, with their golden hearts and green frills round their necks, are the loveliest things in the world, as they float among their shiny pads on the surface of the pond. Did you ever see them?

All our frogs had names of their own, of course, and we knew them all apart although they looked just alike to other people. There was Prince Pouter, Brownie, and Goldlegs; Bright-Eye, Chirp, and Gray Friar; Hop-o-my-Thumb, Cronker, Baby Mine, Nimblefoot, Tiny Tim, and many others.

We were so afraid that our frogs wouldn't like the froggery better than any other place in the brook that we gave them all the pleasures we could think of. They always had plenty of fat juicy flies and water-bugs for their dinners, and after a while we put some silver shiners and tiny minnows into the pool, so that they would have fishes to play with as well as other frogs. You know you do not always like to play with other children; sometimes you like kittens and dogs and birds better.

Then we gave our frogs little vacations once in a while. We tied a long soft woolen string very gently round one of their hind legs, fastened it to a twig of one of the alder-bushes, and let them take a long swim and make calls on all their friends.

We had a singing-school for them once a week. It was very troublesome, for they didn't like to stand in line a bit, and it is quite useless to try and teach a class in singing unless the scholars will stand in a row or keep in some sort of order. We used to put a nice little board across the pool and then try to get the frogs to sit quietly in line during their lesson. The General behaved quite nicely, and really got into the spirit of the thing, so that he was a splendid example for the head of the class. Then we used to put Myron W. Whitney next in line, on account of his beautiful bass voice. We named him after a gentleman who had once sung in our church, and I hope if he ever heard of it he didn't mind, for the frog was really a credit to him. Myron W. Whitney behaved nearly as well as the General, but we could never get him to sing unless we held the class just before bed time, and then the little frogs were so sleepy

that they kept tumbling out of the singing-school into the pool. That was the trouble with them all; they never could quite see the difference between *School* and *Pool*. It seems to me they must have known it was only two letters.

Toward the end of summer we had trained them so well that once in a long while we could actually get them all still at once, and all facing the right way as they sat upon that board. Oh! it was a beautiful sight, and worth any amount of trouble and work; Twenty-one frogs in a row, all in fresh green suits, with clean white shirts fronts, washed every day. The General and Myron W. Whitney always looked as if they were bursting with pride, and as they were too fat and lazy to move, we could generally count upon their good behaviour.

We thought that if we could only get them to look down into the pool, which made such a lovely looking-glass and just see for once what a beautiful picture they made,—sitting so straight and still, and all so nicely graded as to size,—they would like it better and do it a little more willingly.

We thought, too, the baby frogs would be ashamed when they looked in the glass, to see that while the big frogs stayed still of their own free will, they had to be held down with forked sticks, but we could never discover that they were ashamed.

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## A Million of Money

(Continued from page 18)

him on a bed of sickness and bring him even to the very door of death. At first, every thing was treated in an offhand, careless manner, but the disease took speedily so serious a turn, that the worst apprehensions were entertained. The best physicians were called in, friends telegraphed for, consultations held, an operation decided upon, and every preparation for settling his worldly affairs on the following Thursday, in case of an emergency.

So anxious, indeed, had he become lest he should not live until then, that he sent for his favourite physician, saying, "Doctor, I will give you a hundred pounds if you make me live till Thursday." He was told that the utmost would be done for him, and more than that was impossible. This was not sufficient, for on the following day he cried out in his mental agony, "Doctor, I will give you a thousand pounds if you make me live till Thursday." Receiving the same reply, he became so enraged that with all the passion his poor frame was capable of, he cursed and blasphemed the name of the Most High, ordered his medical attendant out of his presence, bidding him never to visit him again.

The End

Soon after this, a faithful old servant came rushing from his room, exclaiming, "I could bear to hear my poor master curse and swear, but I cannot remain now. He says he sees a dreadful creature who has come to take him away." Thus alarmed, his relatives rushed to his dying couch, to find only the poor corpse with all its features agonized and distorted, as if the very devil himself had come and literally torn body and soul asunder. When the will was read, it was found that he had made "a million of money!" "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—*The Christian*.



# The DOCTOR SAYS

*"Is there any harm in using flaxseed tea?"*

I have had no experience with flaxseed tea as a drink. Undoubtedly, if it were taken in a jelly, it would not very much like agar, that is, it would serve as a good laxative. I do not know that it would have this effect. So far as I know it is harmless.

*"I have chronic appendicitis. Is there danger of the appendix bursting?"*

Any one with chronic appendicitis is living over a powder magazine, and is perfectly safe so long as the powder doesn't go off, but you cannot tell how soon it may go off. A competent physician who has examined you, could tell you very much more about your prospects than I could.

*"I have been told that a test showed that the water in which spinach was cooked contained oxalic acid. Since then I have been cooking the spinach with boiling water, cooking for ten minutes, pouring the water off, and stewing till done. What is your opinion of this?"*

It is possible that spinach contains a small amount of oxalic acid, but I am not sure but that boiling out part of the vegetable salts, and perhaps vitamins, results in more harm than the removal of the oxalic acid does good.

*"Are the vegetable butters pure vegetable?"*

The vegetable margarines, which the law requires to be called oleomargarine, are all composed, so far as I know, of coconut fat churned in milk. This is done in order to give them the butter taste. As the coconut fat is cheaper than animal fat, I do not think there is very much chance of their adulterating it; besides, they are liable to prosecution by the Government in case they do.

*"My baby cannot take acid foods. Would this explain why he is subject to repeated attacks of worms?"*

It is possible that you reinfest the baby in some way. The eggs of the worms are around the outside of the passage, and may in some way get onto the clothing and on the baby's fingers and finally into the baby's food. Anyhow there must be a reinfestation, and then you have the whole thing over again. If there is no reinfestation the trouble is that the cleaning-out operation has not been thorough enough to remove every individual worm, and of course the trouble comes back.

After the worm treatment, which should be accompanied by a good castor oil purge, you should give the baby a thorough bath of soap and water, and be sure your own hands are thoroughly washed. Then put nothing on the baby but clean garments which have preferably been boiled, in order to be certain that every egg has been destroyed.

I have no reason to think that the reinfestation has anything to do with the use of acid food.

*"What is the difference between chicken pox, varioloid, and smallpox?"*

Chicken pox is a very contagious but very mild children's disease. It is never dangerous. The difficulty is that persons sometimes mistake a mild case of smallpox for chicken pox, with the probability that unvaccinated persons who come into contact with the patient will get smallpox, possibly in a severe form.

Varioloid is smallpox in mild form affecting persons who have not been vaccinated for several years. Though it is mild, it is as contagious as smallpox, and may give the disease to others in a severe form.

A person who knows that he has been exposed to smallpox may avoid an attack of the disease by being vaccinated at once, for the vaccinia comes on more rapidly than smallpox, and protects against it.

*"Is iodine good for exophthalmic goiter?"*

According to the *Medical Review of Reviews*, Dr. H. S. Plummer uses for this trouble Lugol's solution (*Liquor iodii Compositus*, U. S. P., as obtained at the chemists, not the laboratory solution, which is much weaker), 10 drops daily, well diluted with water. Out of nearly one thousand cases treated, two thirds were greatly benefited, and one twentieth not perceptibly helped. Ten drops Lugol's solution would contain not far from half a grain of iodine.

This treatment, of course, should never be attempted except upon the advice and under the supervision of a physician, for the dose must be varied according to the severity of the case; and there is danger of doing more harm than good in certain types of goiter.

*"They tell me that I snore. How can I avoid it?"*

Snoring results from breathing through the mouth while asleep, the jaw dropping down. The sleeper is usually on his back. Train yourself to lie on your side, or else on your abdomen, which, some say, is the natural position for sleep. If this does not stop the snoring, rig up a harness that will keep your lower jaw from dropping.

*"I have been troubled with hives almost continuously for five years. The skin feels like a thousand pin pricks. It is necessary to scratch for relief; and after scratching, the skin gets red and rises up in long white ridges. I have been to many clever doctors, but without relief."*

There may be some particular food to which you are sensitized, as people are sometimes sensitized to strawberries or other foods. There are physicians who by making a careful skin test are able to determine just what the offending food or article is.

*"What is the best thing to clean teeth? The school nurse recommended baking soda. Would it be harmful to use this constantly?"*

Opinions differ as to what is the best mouth wash or dentifrice. Some persons say that salt and water is as good as anything. While baking soda is recommended by some, others assert that any alkaline substance of this kind, whether soap or soda, is more or less injurious.

I suppose most of the dentifrices put up in tubes are practically harmless, and they are in very convenient form, and pleasant to use.

*"I feel sure my little son, seven years old, is suffering from worms. Some have recommended Jayne's Vermifuge."*

It is not considered safe for parents to attempt to remove worms from children, at least in the case of the round-worm, for the medicine that must be used is poisonous, and should be administered under the supervision of a physician, who would know just how much to give.

The first thing you should do is to be sure your child has worms, and then to know what kind of worms, because the treatment is quite different for different kinds.

Pinworms, very common with children, are removed by injection of a "ten" made of quassia chips. But it is necessary to prevent reinfestation, which is done by the child's getting the eggs of the worms on the fingers and infecting the food. Hence it is necessary, after the injection, to give a thorough bath with soap and water, and to change the garments. It is often necessary to repeat this treatment several times before the worms are entirely removed.

DO you feel blue and grouchy as you start to work in the morning? Just turn up the corners of your mouth, and see what will happen.

## HEALTH NEWS AND VIEWS

From "Hygeia"

### Work is Better Than Rest for Tired Nerves

Rest cures are going out of fashion and physicians are prescribing work cures instead, says Dr. George J. Wright in *Hygeia*. Prolonged nervous weakness is usually considered the result of some other condition, such as a physical defect that reduces the body's reserve strength or impairs the process of repair so that ordinary physical or mental activity is no longer possible. Infections may produce the same effect of nervous weakness.

Emotional disturbances are particularly depressing and exhausting. Various physical ails such as headaches, stomach distress, a neck pain or a choking feeling are often due to emotional or nervous strain, but not to overwork. Work with worry may be very exhausting, but work by itself is not harmful.

People vary in their inherent mental and nervous strength as they do in physical strength. Persons leading a quiet, tranquil life may never discover that they are weak mentally or nervously. However, sudden crises, such as a war, force them to exert themselves beyond their strength and a breakdown follows.

### Find Cause of Death By Postmortem Examination

Relatives and friends should feel no hesitation in permitting a postmortem examination of the deceased, says Dr. Emil Bogen in *Hygeia*.

Besides being an important surgical procedure that may enable the physician to take better care of future patients it may also serve to clear the name of the deceased, by proving that death was not due to syphilis, suicide or some dishonourable condition.

The relatives themselves may benefit greatly by such an examination, for if an hereditary or infectious condition is found, they will be better able to protect themselves against it. If death was due to some obscure and little known cause, such an examination may lead to an increased understanding that will be of value in studying the disease.

### Persons With Poor Teeth Need Well Planned Diet

Persons who are tired and depressed for months after having teeth extracted may not be suffering shock or poisons from the teeth but from starvation, thinks Emma E. Pirie, writing in *Hygeia*.

The diet usually given such persons is inadequate. A glass of milk, a bowl of soup or some gelatine, meal after meal, soon becomes monotonous.

In planning food for persons whose mastication is poor the appearance, form, flavour and temperature of the food must be considered. A dental plate seems to interfere with the sense of taste, so that more decided flavours and seasoning are required. Although the food must be soft, a moist semi-liquid appearance is to be avoided.

Croquettes and very well-browned balls of ground meat, pureed vegetables and salads of finely shredded vegetables and fruit will be relished by the patient.

### Fatigue Large Factor in Bright's Disease

Fatigue and undernutrition, by rendering the body sensitive to external conditions and germ infection, become important factors in Bright's disease, says Dr. David Riesman in *Hygeia*. The excessive use of salt and condiments has been considered an injurious habit which may have some share in the causation of this disease.

Prenatal care by physicians and visiting nurses is one of the greatest preventives of kidney disease in pregnancy. During this period the kidneys must act as scavenger organs for both mother and child and sometimes the task is too much for them.

### Round Shoulders In Adult are Difficult to Correct

The condition of round shoulders is not always due to slouchy habits, but may be inherited as a characteristic family physique, or may be due to congenitally defective vertebrae or to debilitating disease in childhood, according to *Hygeia*.

Braces and casts are of some use in the growing child to correct or restrict the condition, but they are not of much use for adults. Exercise, by giving a well developed musculature, which masks the condition, are of benefit. They should be given by a trained instructor.

### Mental State Depends on the Environment

In order permanently to cure a child of nervousness it is necessary to remove the underlying cause, not merely to alleviate the distressing symptoms, declares Dr. Frank Howard Richardson in *Hygeia*. This will probably involve some change in the environment, for it is recognized that environmental influences affect a child so much that they will greatly modify any mental condition no matter how bad.

While this is encouraging there will be plenty of difficulty in many cases. If a companion, a teacher, a brother or a sister is at the bottom of the nervous condition, the change may easily be made. However, in many cases the child's nervousness is really due to a jealous or tyrannical father or to a weak, pampering mother. It is almost hopeless to alter the environment resulting from such parental disturbances.

In all cases it is up to the parents to provide the proper atmosphere and environment for their children's development. Otherwise no amount of treatment by physician or psychiatrist will be of any avail.

### Mental Health for Adults

While the foundations for mental health are best laid during childhood, there are many sensible things that adults can do to protect their own mental health, says George K. Pratt in *Hygeia*. The following are seven important rules:

1. Realize that mental health means more than mere freedom from insanity.
2. Realize that there is no disgrace about mental ill health and that one need not hide the fact or refrain from seeking aid.
3. Face reality squarely, find out one's difficulties and proceed to conquer them. This is most important as no good ever came from denying or trying to escape unpleasant tasks or responsibility.
4. Learn to think with the intelligence, not with the emotions.
5. Avoid excessive day-dreaming. You cannot substitute wishing for doing. An excellent antidote for day dreams is a busy life.
6. Young married women should not give up all outside interests when the first baby comes. They should keep up their music, their painting or their athletics.
7. Take an energetic attitude about worry. Find out definitely what you are worrying about, then try to remove the cause.

### Have You a Hobby?

"Have you a hobby?" asks Dr. W. A. Bloedorn in *Hygeia*. A hobby may be considered a form of play and yet may be indulged in with great seriousness. Some people feel that it detracts from energy and time that might be devoted to lucrative business, yet they forget that it provides rest, recreation and diversion that the mind needs, for brain tissue, as well as muscle tissue, becomes tired.

A familiar figure is the man who has accumulated a comfortable fortune and now has no particular cares or responsibilities. During his period of achievement he never took time to indulge in diversion and now he has lost the ability to play.

Any number of health-giving diversions are available to the average person, no matter what his circumstances. Gardening, motoring, fishing, hunting, nature study, golf, tennis, painting, and collecting are a few of the many diversions to which the tired may turn. Many of them may be pursued without elaborate equipment or great outlay of expense. Luther Burbank advised the person who would pursue gardening to buy a package of seeds and a hoe.

## MEATLESS RECIPES

### BAKED MACARONI WITH EGGS

Put boiled and drained macaroni in alternate layers with sliced hard-cooked eggs and cream sauce in a small baking dish. Sprinkle the top with zwieback crumbs, and bake till it begins to boil up through.

### VERMICELLI WITH PEAS

1 cup vermicelli, broken in small pieces	$\frac{1}{2}$ cup cream
2 tablespoonfuls flour	$\frac{3}{4}$ cup strained tomato
1 tin peas	1 slice onion
	2 teaspoonfuls salt

Put the onion into the strained tomato and heat to boiling. Thicken with the flour stirred smooth with the cream. Add the salt, peas, and boiled and drained vermicelli.

### LADY FINGERS AND TOMATO STEW

2 cups lady fingers	2 cups tomatoes
1 teaspoonful butter	salt

Wash lady fingers, remove stems and cut pods into pieces crosswise. Cover with water and simmer until tender. Add tomatoes and stew for ten minutes. Add butter and salt to taste.

### SCALLOPED CAULIFLOWER AND EGG

1 medium-sized cauliflower	2 teaspoonfuls butter
2 cooked eggs	1 cup milk
2 teaspoonfuls flour	$\frac{1}{2}$ cup bread crumbs
	salt

Break the cauliflower into small flowerets and let stand one-half hour in salt water. Then wash again and cook in boiling water, adding salt just before it is done. Drain, place a layer of cauliflower in an oiled baking dish, then a layer of sliced eggs, then a layer of white sauce made of the butter, flour and milk. Sprinkle the crumbs on top and bake in a moderate oven until brown.

### BRINGAL CREOLE

1 bringal	1 cup minced onions
3 tomatoes	2 teaspoonfuls butter
1 cup bread crumbs	$\frac{1}{2}$ cup grated cheese

Slice bringal in one-fourth-inch slices, peel, boil in salted water for a few minutes and drain. Peel tomatoes and slice. Chop onions and let simmer in the butter until light brown. In a buttered baking dish alternate bringal, tomatoes and onions. Cover with breadcrumbs and grated cheese. Bake until nicely browned.

### CREAM OF CECY SOUP

4 medium sized carrots	1 slice onion
2 cups milk	$\frac{1}{2}$ cup cream
	salt

Wash and peel the carrots and dice. Cook in salted boiling water until tender. Put through a colander. Cook onion in the milk in a double boiler for twenty minutes. Strain, add the carrot, puree and cream. Reheat and serve with wafers.

### ALMOND AND DATE SANDWICH

1 cup blanched almonds	1 cup chopped dates
	$\frac{1}{2}$ cup lemon juice

Run almonds and dates through a food chopper. Mix with lemon juice. Spread between two thin slices of whole-wheat bread buttered. Trim off crusts and cut in two lengthwise or in fancy shapes.

### STUFFED TOMATOES

2 cups cooked sugee	5 ripe tomatoes
1 sweet pepper chopped	2 teaspoonfuls butter
$\frac{1}{2}$ cup celery, cut fine	salt

Steam celery and pepper in the butter five minutes. Add to the cooked sugee and season with salt. Fill the tomato shells and bake one-half hour. Steamed rice or any cooked breakfast food may be used instead of sugee.

## Short Cuts that Lead Nowhere

(Continued from page 6)

become a chronic sore. Nature is as faithful in making stomach repairs, liver repairs, and other needed repairs in the deeper and internal structures of the body, as she is in repairing superficial injuries. Irritating foods, if placed in the stomach, interfere with nature's friendly efforts in the inside as they would on the outside.

Doctors cannot patch up sick bodies as cobblers patch up old shoes. In body repair more depends upon the patient than upon the cobbler, or physician. There must be cooperation between the two. The doctor, with his knowledge of disease and its causes, can give advice and prescribe the treatments that are indicated. He can inspire his patients with confidence and hope as he does this. This is as far as he can go. The curative power is in the body itself, or, as we say, "in nature."

Patients retard recovery frequently by worry or undue anxiety. A sick animal does not worry about the outcome. Its mental attitude does not interfere with nature's healing processes. The animal goes on the rest cure. It stops eating its accustomed food, and perhaps eats a little green grass to sweeten the contents of the alimentary tract. It also obtains the vitamins which is deficient in its food, and usually makes a speedy recovery. But if man becomes sick, he worries. If he has rheumatism in one joint, he expects other joints to become affected in time. He looks forward to the time when he may be crippled and dependent upon charity, a hopeless invalid. This worry attitude retards restoration.

Man has an advantage over the lower animals. An animal cannot exercise faith, but man can. For this reason man's recovery may be more rapid than that of the lower animal. In coming to a sanitarium for treatment it is necessary to study in order to develop confidence in the methods employed, and thus go about the work of getting well intelligently, by exercising faith in the remedies made use of.

I do not know of anything that is more stimulating than a good sea bath. Two persons may go to the beach at the same time, but the effect on each is very different. One has studied the effect that the cold water will have upon his circulation, etc. He plunges into the water, and after he has been in a while he comes out and takes a vigorous towel rub and feels stimulated and well repaid. The other man may be doubtful about the benefit of the bath. He goes in, his lips turn blue, and he has a chill. He is injured by the bath, no reaction occurs; his mental attitude prevents it.

The same holds in the matter of diet. Men should study what is best for them to eat, and then eat it and expect the Lord to bless it. They cannot eat mechanically and get the best results. The children of Israel were given the best food—food prepared by angel hands. Because they did not appreciate this food, it did not benefit them. The Lord promised to restore them to health. But they had no use for the food He provided to bring

this about. They said, "Our soul loathes this light bread," and requested that they might have flesh to eat. The Lord gave them their desire, but it brought sickness upon them. They might have reached the Land of promise in a few days. Unbelief kept them stumbling around in the wilderness for forty years. Faith is a wonderful stimulant, one from which there is no reaction. Two men may eat the same kind of good food; one may receive benefit from it, and the other injury, depending upon the mental attitude assumed toward the food. In order to get the most good out of the best food it is necessary for the food to appeal to the mind. This alone can come from study and intelligent knowledge of its value.

The mind has much to do with the restoration of health. A person in ill health may feel discouraged because of his slow progress. I can sympathize with those who are ill. For one year I could not do any studying. I can sympathize with those who are nervous, and I can sympathize with those who become discouraged. I have travelled the path before you. Let me assure you that feelings are an unsafe guide. It is our privilege to talk courage and cultivate faith. Let us not talk about our disagreeable symptoms, for the more we talk about them and our feelings the worse they become.

### Somebody Changed the Sabbath Who Was It?

(Continued from page 8)

seriously opposed, and this establishes his authority."—*Extract from a sermon by Rev. Jeremiah Prendergast, S.J. (R.C.), preached in the Church of St. John the Baptist, Syracuse, N. Y., Wednesday evening, March 13, 1912.*

"Peter and his successors have power to impose laws both preceptive and prohibitive, power likewise to grant dispensation from these laws, and, when needful, to annul them. It is theirs to judge offenses against the laws, to impose and to remit penalties. This judicial authority will even include the power to pardon sin. For sin is a breach of the laws of the supernatural kingdom, and falls under the cognizance of its constituted judges."—*The Catholic Encyclopaedia, Vol. XII, art. "Pope," page 265.*

We believe these quotations sufficiently accurate to identify the blasphemous power the prophet of God saw upon earth under the symbol of the "little horn" that was to change "the times and the law." Is the power thus pointed out and described, guilty of having done this? "Guilty" or "Not guilty," that is the question which we shall consider in our article next month.

A CERTAIN sober judgment ought to mark Christians. They should be like the needle of the mariner's compass, not like the pendulum which within its own range is always going from one extreme to another.—*Alexander.*

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DURING the past three weeks the attention and sympathy of the public has been drawn out in a special way to the people of the United States living in the lower Mississippi valley because of the calamity which has recently come to them in the overflowing of the Mississippi River.

The breaking of the river levee by the high water inundated an area of 6250 square miles in the states of Louisiana, Mississippi and Arkansas, rendering homeless more than 250,000 people and causing a property loss of 50,000,000 sterling. Hundreds of small towns and cities have suffered in this area, many of them being cut off entirely from the outside world. The latest reports are unable to give an accurate estimate of the loss of lives which now runs into the thousands. The region affected by this disaster includes some of the most valuable and productive lands of the southern states.

History, extending as far back as the Deluge that destroyed the world in the days of Noah, records no disaster of the magnitude created by this recent flooding of the Mississippi River.

No thoughtful, reasoning mind can follow the accounts of this, and other disasters that are being reported so frequently in the newspapers and are multiplying in such rapid succession, without giving serious thought to their importance. What do they mean? Do they have any special significance? Are they purely the result of accident growing out of conditions of mere chance, not subject to any law of control or direction? Are they merely the outworking of so-called natural laws? How do these things increase in frequency and magnitude as the years go by? Why does their toll of human life and property mount higher and their tide of misery, suffering and wretchedness become more and more acute? Has not this world and its inhabitants been left to the fires and vengeance of a cruel monstrous fate whose logical and final

end is to be swallowed up by its own destructive forces?

There are some who are content to believe there is no proper explanation of these remarkable happenings. We believe that God has given us a sure explanation of the causes of these calamities and the things to which they point, and that this testimony is clearly set forth in His word, the Holy Scriptures.

The messages of the prophets in both the Old and the New Testaments, point unmistakably to the approaching end of all things earthly. These and other multiplying disasters constitute the voice of God in the earth, speaking to the nations and to men, to arouse them to a sense of their own need, and to turn their allegiance from the things of this world to the God of heaven.

While to some these disasters might seem to be no part of an all-wise God's merciful plan, He has never-the-less chosen them to be a means of arresting the attention of a sin-crazed and pleasure-mad world.

These calamities have not yet reached their climax. They are destined to increase in magnitude and intensity as wickedness increases in the earth, and as men harden their hearts and turn deaf ears to the message God would have them hear. Let there be no misreading of these portentous events. God is speaking by them, and the children of wisdom will be instructed and guided by His voice.

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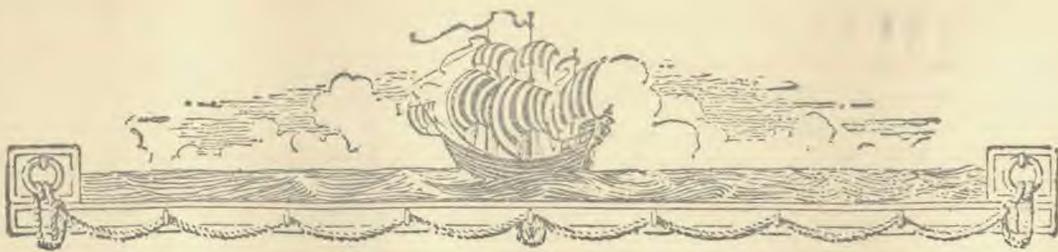
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## Around the World

INDIA'S death toll from snake bites last year was 18,000.

The Spanish government has decided to establish 1,500 new schools during 1927. At present about fifty per cent of the population of Spain is illiterate.

A company, called "Air Taxis Limited," has been organized in London to provide aeroplane taxi service. For short inland journeys the air taxi, it is said, will be cheaper than the road taxi.

The deepest workable mine is said to be at Morro Velho, Brazil, where gold and other minerals are found at a depth of a mile and a quarter.

Thomas A. Edison has just perfected a twelve-inch disc phonograph record that will play forty minutes of music. In order to do this, it was necessary for him to reduce the space between the grooves so that the record has 450 grooves to the inch instead of 90 as formerly.

A new source of paper supply is shortly to be exploited in Northern India—bamboo. Extensive tests have shown the feasibility of converting bamboo into paper pulp by treatment first with sulphate of soda, giving unbleached pulp, then with bleaching powder, producing finished pulp.

What is probably the most extraordinary forest in the world occupies a tableland some six miles in width, near the West Coast of Africa. The trees only reach a height of one foot, although their trunks are as much as four feet in diameter. No tree bears more than two leaves, and the latter are often six feet long.

Scientists have discovered that each certain kind of cell in the human body perpetuates itself and is therefore immortal. But each gives off waste products which are poison to other kinds of cells, and kills them. So the body as a whole is mortal. But all nature is not so constituted for plants find food in carbon dioxide, which is a waste product of animals. Just to harmonize science with the Bible, may not this mutual killing of cells be God's method of carrying out the dictum enunciated long ago in Eden, "The soul that sinneth, it shall die."

Palestine is now rivalling Egypt in archaeological interest, and new facts about the Bible may be revealed at any moment, we are told by the Palestine Exploration Fund. No fewer than twelve expeditions are now at work in Palestine, representing seven nations. What makes these excavations so exciting is the existence of so many hill sites of cities, in which may be found, one below the other, relics of seven distinct ages of human endeavour. On the surface the archaeologist finds the Arab remains, and below them traces of the Roman, Greek, and Hebrew, and reaching the hill surface, he finds obscure traces of still earlier peoples.

The "Flying Scotsman" that runs between London and Edinburgh, has installed a complete electrical kitchen in its diner. The electricity is supplied by means of a dynamo run by the motion of the train. Cooking by pressing buttons enables the kitchen to occupy the minimum of space, which is of great importance in diner construction. Temperatures are regulated exactly and the kitchen is spotless.

For many centuries the human intestinal fluke has exacted an enormous death toll in China, and for fourteen years Dr. C. H. Barlow, a medical missionary to that country, has been studying this parasite. Several years ago, finding himself unable to proceed with his laboratory equipment, and unable to take an infected native into the United States because of immigration laws, he solved the difficulty by swallowing thirty-two of the repulsive creatures himself and taking them to Johns Hopkins, where he continued his research work. In a new medical book, just published, Dr. Barlow has given to the world the result of his study.

It is reported that the government of Liberia, that republic on the west coast of Africa which is ruled by the descendants of American Negroes who have returned to the continent from which their ancestors came, has granted a tract of one million acres to the Firestone Tire and Rubber Company. On this land the Firestone Company plans to raise rubber for the American market, and since the grant contains almost as much land as is planted in rubber in the British Malay States,—the principal source of commercial supply,—successive cultivation of it ought to result in a substantial reduction in its price.

The United States Department of Commerce proposes building four small islands near the brink of Niagara Falls, in order to divert the water from Niagara's "sore tooth," a cavity in the edge of the Canadian Falls which has been gradually growing larger and which has more and more detracted from the beauty of the falls. Plans to build these islands have been drawn up by Army engineers and are under consideration in the Niagara control board, which is made up of Canadian and American representatives. The islands are to be made of concrete; and in order not to spoil the scenic beauty of Niagara, they will be covered with grass and trees. Into Niagara's bad tooth thousands of cubic feet of water are pouring every second, instead of being spread out in a thin and even descent over the entire rim of the falls. The cavity is constantly becoming larger, and more and more water is concentrating in this one spot, drawing it away from the wings to such an extent that rocks which were covered with water fifty years ago are plainly visible now. If the four remedial islands are not built in the near future, or if some other repair of Niagara's sore tooth is not undertaken, the beauty of the falls may entirely disappear. Mr. Hoover, Secretary of Commerce, warned us of this danger recently. "Niagara must be saved," he said. "The great scenic gem of our continent is slowly losing its grandeur year by year. Unless the enlargement of the notch in the escarpment be checked, the time will come when Niagara will become a great rapids, instead of a gigantic waterfall."

# Selfishness



If you can step aside to let another pass you on the way,  
And watch him win the goal he seeks, and have no bitter  
word to say;  
If you can stop along the road to help another in distress,  
And never count the time you spend as lost unto your own  
success,  
Then 'spite of all that may befall—of failure's frown or  
fortune's smile—  
You've reached the height of manhood here, and learned to  
make your life worth while.

The clutch of selfishness is strong. Men wish to gain be-  
fore they give.  
When we are living at our best we grant another's right to  
live,  
But few of us will bear the blows and face the tempest and  
the storm  
And shiver with the winter's cold, to keep a fellow being  
warm  
And few of us will step aside to help by deed or kindly  
speech  
Another man unto the goal which he is striving hard to  
reach.

If you can step aside and lose your own brief moment to  
succeed  
And let its fame and fortune go to help another man in  
need;  
Can see your dreams of glory fade and never stop to count  
the cost  
And hold the cause which you have served more pressing  
than the goal you've lost,—  
You've reached the height of manhood here, and many pray-  
ers your life shall bless,  
And you shall stand before your God as one who conquered  
selfishness.

—Edgar A. Guest.