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Does Your Food Keep Good Company

By Frederick M. Rossiter, B. S., M. D.

MOST people ignore every principle regarding the proper combination of food elements. For a time they may have sufficient health to do this without apparent harm; but harm is being done, and in time it will manifest itself. It is true that vigorous and active young and middle-aged men and women may mix all kinds of foods, and suffer very little inconvenience. How often the expression is heard, "I can eat anything. Nothing seems to hurt me. My stomach is made of cast iron." Frequently we pick up an advertisement that reads something like this: "For years I suffered with my stomach, but after using three bottles of your dyspepsia cure, I can eat anything." That is just it.

They eat anything; and that is why so many people have digestive disorders. Any physician of experience knows that the large majority of patients seeking help for stomach and intestinal disorders are more than forty years of age, and their troubles are largely due to wrong habits of eating, probably extending over a period of fifteen or twenty years. With one the trouble manifests itself at forty, with another at forty-five, another at fifty, and so on, according to the ability of the body to keep on in spite of the mix-ups that are handed to it. Yet all of these individuals at twenty-five or thirty could say, "Why, I can simply eat anything: I never have any trouble."

When men and women of about forty find that they belch for an hour or two after eating, it is an indication that the time has come when they must

give some heed to food combinations, even if they have not before.

A study of the composition of fruits indicates to some extent with what other foods they should be combined. We note these facts: First, acids and starches or carbohydrates are not found together in fruits that ripen under the influence of

the sun's rays. In green fruit there is starch, but when the fruit ripens, the ferments in the fruit change the starch into fruit sugar. So acids and starches are not found in ripe fruits at the same time.

Second, acids and fats are not found together in any food except in the ripe olive, in which there is a very slight trace of phosphoric acid.

Third, protein is found only in the very smallest quantities

in foods that contain an acid.

I believe these facts clearly indicate that fruits should not be eaten in combination with a large variety of hearty foods.

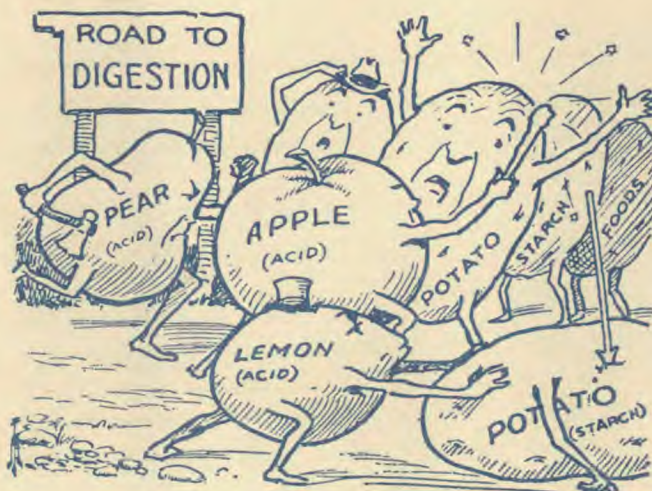
In cereals we find starch, protein, fat, and minerals, but no acids.

In nuts we find the same elements, but no acids, unless the nut is spoiling.

Acids check the digestion of starch. For this reason, if acid and fruits are taken at the same meal it is best to eat the fruit at the end rather than at the beginning of the meal.

Mixing fruit or fruit desserts with a big meal is a cause of trouble. If much sugar is added, the trouble is greatly increased.

Jellies cause little trouble as compared with fruits, because they contain no fibre, or pulp, or



When taken together acids hold up the digestion of starch foods



When milk is thrown into contact with acid and acid-forming foods, there is trouble.

seeds and the action of the cane sugar is lessened by cooking.

Another combination, but a very popular one, and one that people are extremely loath to give up, is the free use of sugar and milk or cream together. Both are wholesome foods in their place, but when put together they are a prolific cause of digestive disorders. This is a most frequent cause of auto-intoxication or "biliousness," or "bilious headache." Sugar and milk together, or any other sweet in excess, fairly makes the liver groan with work. Sweets take up so much oxygen from the blood for their oxidation that the liver is gorged with blood, and the digestion of other foods is delayed. This combination is the cause of much fermentation, and eventually brings on permanent digestive disorders.



A good combination! Eggs, vegetables, and protein foods, also legumes

Fruits and Meats do not Combine Well

Acid fruits do not combine well with a meat diet, or one that is rich in nitrogenous food elements or one in which starch predominates. On the other hand, starch that has been dextrinized, such as the crust of bread, agrees well with fruits, probably for the reason that as neither is digested in the stomach, both are ready to pass on into the intestine in a short time.

It is for this reason that acid fruits and meats do not combine well. Fruits are not digested in the stomach, and if the stomach is empty when they are eaten they soon pass out of the stomach, whereas meat requires several hours in the stomach. The meat delays the passage of the fruit from this organ, and so fermentation results. If one's digestive power is rugged, he will not notice this for a time; but if the action of the stomach is poor, there is much poisoning. I do not believe it was ever intended that man should eat meat and fruit at the same meal, or fruit and coarse vegetables or in fact, fruit and vegetables at all together. Cooked fruits cause less disturbance than the fresh ripe fruit, providing they are free from sugar.

The best way to eat fruit is to make a meal of it, eat all you want, or combine with toast, zwieback, or some toasted cereal. If this rule were followed, there would be much less disturbance because of fruit.

Sweet milk with acid fruits is another wrong combination, and the addition of sugar does not

change the acid of the fruit. The acids cause the milk to form large curds in the stomach with increased fermentation.

Fruits and vegetables do not make a good combination when eaten at the same meal, because of the readiness with which both of these foods undergo fermentation and decomposition. Now if sugar is added to this combination, the fermentation takes place more rapidly and is more marked. If some coarse vegetable, such as cabbage, turnips, or lettuce, is eaten at the same time, many people feel that they are real gas factories.

Bad Combinations

1. Acid fruits or fresh fruits and meat, eggs, cheese, or fat.
2. Acid fruits and sweet milk or sweet cream.
3. Fruits, vegetables, and sugar. (The dessert, which is usually rich and sweet, and contains either fruit or sugar and milk, often spoils an otherwise good meal.)
4. Milk and sugar, or milk, sugar, and fruit; or milk, sugar, fruit and vegetables. (Now throw in some watermelon, pulp and all, and there will be a seething time.)
5. Fruit salads, milk, sugar, meat, and vegetables.
6. Acid fruits and tea or coffee, with milk and sugar. Many have a "sour stomach" from this mixture.

Good Combinations

1. Soups, protein food (eggs, nuts and legumes), and vegetables.
2. Vegetables and cereals.
3. Vegetable salads and any combination with vegetables, milk, or cereals. It is understood that butter or fat goes with any combination of carbohydrates and protein.

As I have already stated, strong, robust, healthy individuals may disregard any or all food combinations, possibly for years, but sooner or later they will have trouble. Why not be governed by sense rather than taste?

This matter of the combination of foods is not a theory, but something any one can demonstrate to his own satisfaction.



Cereals and vegetables make a good combination.

"IN some countries the meals are so close together that the stomach is occupied throughout the entire waking hours and for a part of the time even during sleep. A process of this kind simply overworks that organ, and brings on old age and death prematurely in every instance. Overeating is an evil that prevails everywhere."

The Second Advent of Christ

By Maneklal C. Sutaria of Surat

THERE exists at the present time a world-wide belief in the coming of a Deliverer in the near future, and believers and unbelievers alike are asking when the predictions of the coming One are to be fulfilled. When an incident so unique, and of such vital importance to both the living and the dead, the sinner and the righteous, is to take place, it is not to be wondered at that human curiosity should be aroused concerning an event that will so vitally affect the eternal destinies of all.

There are some who, according to the Bible prophecies, regard this coming One as the Redeemer and Saviour Who was here on earth two thousand years ago, and Who, at the time of His ascension into heaven, forty days after His death and resurrection was promised to return again in the same manner that He went away.

Sceptics naturally want signs, before they believe in any one who would come forward as the Messiah. When the King of heaven and earth is about to come in His glory, it is quite natural that Satan, knowing his own eternal destruction to be imminent, would strive his utmost to set forth claimants who would personify the Christ. But such pretenders and impostors, whether supported by authoritative personages or not, would hardly be universally accepted in the absence of those signs which are prophesied of the Messiah Himself in the Old and New Testaments.

It is a pity that there are numerous good souls who, under the influence of Satan, are led to disregard the Old Testament which contains clear teaching concerning the manner and the approximate time of Christ's second coming.

By parity of reason, one would be led to believe that as the first advent did take place as prophesied, the second advent also will similarly take place, because in Luke 21: 33, and elsewhere, it is said "Heaven and earth shall pass away but My words shall not pass away."

The birth of Jesus is spoken of in Matthew 1: 18-23. When His mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Joseph, being a just man, wanted to put her away privily, but the angel of the Lord advised him not to do so and added that she should bring forth a son whom they should call Jesus; for He should save His people from their sins. Thus was fulfilled the prophecy, "Behold, a virgin shall conceive and bear a son, and shall call His name Emmanuel," which means "God with us." It often happens that people do not properly interpret the prophetic language and the prophetic signs. At the time of the first advent when Jesus had the opposition of Sadducees and Pharisees, He said to His disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." The disciples even though accustomed to the lan-

guage of Jesus did not understand the figurative meaning of this. By the word "leaven," Jesus meant the doctrine of the Pharisees and Sadducees. (Matthew 16: 12.)

Let us now consider the first advent. Jesus was born in Bethlehem of Judea in the days of King Herod, and wise men from the East came to Jerusalem to honour the first advent of Jesus. They asked, "where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him." Matthew 2: 2. Herod, fearing a rival king, sent the wise men to Bethlehem to search for the young child. When they saw the star they rejoiced with exceeding great joy. They fell down before Him and worshipped Him and presented unto Him gifts. Joseph, being warned of God in a dream, did not return to his home, but took the young child and His mother and fled into Egypt, where they remained until Joseph was instructed to return to the land of Israel following the death of Herod. Matthew 2: 19, 20. Thus, on his return from Egypt, was fulfilled the prophecy, "Out of Egypt have I called My son." Matthew 2: 15.

For the second advent special signs have been predicted and these signs have been taking place for about a century and we should be prepared to see "the same Jesus" in His physical, material form with the marks of nails in His hands, in greater glory and more triumphant victory in the immediate future. At the first advent Jesus, at the time of His last entry into Jerusalem, sent two of His disciples to loose and bring an ass with her colt which they would find tied, and if any man said aught unto them they were to say, "The Lord hath need of them," and the prophecy, "Behold, the king cometh unto thee; He is just, meek and riding upon an ass and upon a colt, the foal of an ass," was literally fulfilled. Zechariah 9: 9.

In Luke 21: 25-31, we are told "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, with perplexity; the sea and the waves roaring; . . . the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. At this time, Revelation 6: 13, 14 says, "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together and every mountain and island were moved out of their places."

Those that have no faith and do not believe the word of God, will suffer loss. At the time of the destruction of the world by the deluge, Noah and others, who believed, saved (*Turn to page 24*)

Rheumatism

By Frederick M. Rossiter, M. D.

RHEUMATISM is the most diabolical, fiendish, atrocious, torturing, of all the diseases that afflict the human race. Rheumatism is the disease rack. The torturing rack of the Middle Ages slowly but surely pulled joints asunder; however, its action was limited to a few days in time. Rheumatism, with its pertinacity, extending over a long period of years, obliterates a joint, or slowly erases cartilages and the ends of bones, binding together ligaments, fasciae, and nerves with inflammatory tissues, attended by excruciating pain every step of the way.

The evil genius of rheumatism seems to be inspired by the same love of variety that animates human beings, for there are several forms of the disease. Unfortunately, or perhaps fortunately, we cannot select the particular brand with which we should prefer to be tortured, we cannot say we will take the form that puts our joints out of commission or the kind that makes a wreck of the heart, so that thereafter one is living, as it were, on a keg of powder. But rheumatism gives us variety without an intimation, so much so that when it is in the ring one does not take much interest in anything else for a time.

One of the very common types of rheumatism is "acute articular rheumatism," or what is often called acute inflammatory rheumatism. This form comes on suddenly with high fever, and usually all the large joints are involved, either at one time or progressively. The joint is swollen, red, hot, and exquisitely painful. The patient is in agony and suffers tortures if any part is moved. One becomes quite helpless with this disease, and if the patient weighs 200 pounds or more, it is certainly some task to care for him properly. Next to the importance of the joint involvement in this disease is the consideration of the heart. In more than half of the cases the heart suffers permanent injury, and makes one much more of a cripple than if he had lost a leg or an arm.

Acute articular rheumatism may continue from three to twelve weeks. As a rule a person is very slow to recover from this disease, and if he is in a hurry to get up, and does not give the heart and other organs sufficient time to recover their strength, it is liable to be at least a full year before he feels normal again. It is the haste in getting up that delays recovery from this disease. In many of the acute diseases, in a few days after the fever leaves, or a week or ten days, the patient can safely be up and about; but this is not true in reference to acute rheumatism. More caution is needed, more delay is necessary.

Probably the most common form of rheumatism is either acute articular rheumatism or chronic polyarthritis, commonly called chronic rheumatism. The latter may follow the acute type, or may come on slowly after minor warnings, limiting itself to one joint, with many slight acute

attacks; or it may progress slowly and attack a number of the joints. The knee, hip, and shoulder joints are usually selected.

It would be difficult to say how many people in the land are suffering from this form of rheumatism, but the number is very great. Acute inflammatory rheumatism is most common between the ages of fifteen and thirty, while the chronic form is more common in the later periods of life. Of course it must be understood that rheumatism is a term that is very elastic in meaning when used by the laity. Every pain about a joint is called "rheumatism," whether it be a pain in a ligament, in a nerve, in a tendon, in a sheath covering a tendon, in the cartilage, or in the end of the bone itself. But until we know actually more about the causes of this disease, all of these pains might as well be called rheumatism as anything else. Chronic rheumatism may follow an acute attack and last a life-time. It may seem to disappear during the hot months, returning again in the cold months as regularly as the rising of the sun.

Distinct from the above is the disease that manifest itself as either acute or chronic muscular rheumatism. One may awaken in the morning and find that he has a stiff neck, attended with much pain, or he may have stiffness and great soreness in the muscles of the back. We call this lumbago, because the lumbar muscles are the ones affected. There are times when lumbago is very intense, but we have to distinguish between lumbago and a "kink in the back," for the two conditions are not the same, and the treatment is different. Some years ago the writer had a patient who was afflicted with muscular rheumatism that was not limited to the neck or back, but involved nearly all the muscles of his body. When the disease appears in this form, it is a most formidable malady to have or to treat.

But the kind of rheumatism that more than any other fulfils the description given at the beginning of this article, is what is known as rheumatoid arthritis, or arthritis deformans, which may appear in either acute or chronic attacks extending through a period of years, leaving its victim more helpless after each attack, and progressing all the time. It is astonishing how common this type of the disease is. The name "deformans" clearly indicates the action of this disease. One joint after another becomes involved, the pain being intense. The arm or the leg is put into the position that gives the least pain, and in a few months it is difficult to move it out of that position. Sometimes the joint becomes absolutely stiff, or ankylosed, in which case the pain in time disappears entirely; but there are other cases in which the inflammation seems to be confined to the tissues about the joint, and while the arm may be bent at the elbow or the leg at the knee, there is

not ankylosis. In these instances pain never leaves the joint, and the least motion causes the patient to suffer agonies. As this disease advances, there is a peculiar deformity that takes place in the small joints of the hand, so that the member is bent and twisted out of shape. This is what really caused the disease to be called Arthritis deformans.

A second very bad feature of this disease is the great wasting that takes place in the muscles supplying the joint affected. The patient involuntarily protects the painful joint in every possible way from any motion, and as the muscles are not used, they waste away.

We have now reached the point when it can be answered with a degree of positiveness that rheumatism is an infectious disease. It is due to germs that produce pus and inflammation. For years we have been taught that the exciting cause of this disease was exposure to cold and wet or catching cold. But what happens when one takes cold? He has received an infection, for colds are infectious and contagious. We have not attained to that point where we can say definitely what germ it is that causes this form of acute rheumatism, but in all likelihood it is pus germs. Certain germs have been found in the fluids of the joints during the disease, and also in the blood.

It is well established to-day that an infection with the germ of gonorrhoea may cause what used to be called gonorrhoeal arthritis. Syphilis may do the same. In both these diseases there is a definite organism that gains entrance to the blood and sets up inflammation in a joint.

Inflammatory rheumatism is very often preceded by tonsillitis, by a sore throat, by pus in the nose chambers, by bronchitis, or by some cut in the skin where disease-producing germs can gain entrance. We now know that in typhoid fever and tuberculosis the germs gain entrance to the blood and circulate through the body. Probably the most common entrance for germs that cause this form of rheumatism is from the sore tonsil or sore throat. This gives additional reasons why tonsillitis and sore throat should never be neglected, and should not be regarded as "nothing" or as something that "will take care of itself."

These germs circulating in the blood attack the point of least resistance, for a person is only as healthy as his weakest place. In the light of present-day knowledge there never was a case of acute inflammatory rheumatism that was not caused by germs.

Acute rheumatoid arthritis is also caused by germs that have gained entrance to the blood from some acute infection located in some part of the body; or it may follow an infection developing from childbirth, or from what is called "blood poisoning." It used to be taught that this form of rheumatism was due to some obscure nervous cause or excitement, but now we know that germs produce this disease. But what germ or how, we do not yet know.

The writer has traced out a number of cases of this disease, and in each instance it led to an

infection. In all cases the rheumatism began in the course of a few weeks or a few months after the infection was received, but the patient never associated the two conditions.

Now the question naturally arises in the minds of many, Is chronic rheumatism due to germs? The answer can be given in the affirmative as regards chronic rheumatoid arthritis, and there is a very strong presumptive evidence that all chronic rheumatism is due to germs. Of course, everything that is called rheumatism may not be the result of germs, but it is more than likely that all inflammatory conditions of the joints are the direct result of germs.

In chronic rheumatism the onset is not always sudden, and the source or cause of the trouble cannot always be traced. Dr. Haig wrote a large book to show that uric acid was the cause of rheumatism and other diseases in the body. The food that produces the most uric acid is meat, and he showed by statistics that chronic rheumatism was much more frequent among heavy meat eaters.

There is no question but that this is true. However, his premise, that uric acid is the cause of rheumatism is not at all probable. Of all foods, meat causes more decomposition and putrefaction in the intestines than any other. This is attended by a tremendous number of bacteria, and an increase in the poisons because of the germs. These poisons are thrown into the blood, and in all likelihood the germs gain entrance to the blood through ulcers and abrasions in the intestinal wall.

Dr. Murphy puts it in this way: That these germs circulating in the blood may produce acute inflammation in the gall bladder in one person, ulcer of the stomach in another, inflammation of the linings of the heart in another, and rheumatism in another, according to the preparation of the soil.

A certain proportion of rheumatism recover from the acute and even the chronic forms of the disease without any treatment, just as numbers of pneumonia patients recover without any particular treatment. Some get well in spite of the doctor, the nurse, and all well-wishing friends. Some get well because of the special aid that is given nature in the recovery, and a large number do not get well in spite of the very best that can be done for them.

Medical science is now at work evolving a method that to date offers the best means that has yet come to light for the treatment of all cases of rheumatism due to infection. This method has not yet been perfected, but without doubt the medical profession is on the track of an efficient remedy.

Vaccination has put smallpox absolutely out of countries where all are required to be vaccinated. After the exact cause of diphtheria was discovered, an antitoxin was developed that is not only curative, but preventive. For years we have struggled with typhoid fever, but now this disease can be vaccinated against with a reasonable degree of security, and vaccines are being made that at least cause the disease to run a mild course. It is from this standpoint that certain forms of rheumatism are now being treated.

Guilty or Not Guilty?

Who Changed the Sabbath from Saturday to Sunday

By Charles Thompson

WE understand it to be a principle of law recognized by all courts, that the strongest testimony that can be brought against one charged with a crime, aside from a confession of guilt by the person himself, is that adduced from his personal friends. Let us therefore notice some statements from eminent men who themselves observed the first day of the week instead of the seventh as a day of rest and worship.

We quote from Dr. Alexander Campbell; "It is clearly proved that the pastors of the church have struck out one of God's ten words, which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality."—*Debate with Purcell*, page 214.

Old Wives' Fables

"It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*—I think his name is Dr. Anti christ."—*The Christian Baptist*, Vol. 1, page 44.

"It [the Roman Catholic Church] has reversed the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day."—N. Summerbell, *President of Antioch College*, in "*History of the Christians*," page 418.

From a noted Baptist teacher and writer we take the following:

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

"I wish to say that this Sabbath question, in the aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people; and the only reason that it is not a more disturbing element in Christian thought and in religious discussion is because the Christian world has settled down content on the conviction that somehow a transference has taken place at the beginning of Christian history.....

"To me it seems unaccountable that Jesus, during three years' intercourse with His disciples, often conversing with them upon the Sabbath

question, discussing it in some of its various aspects, freeing it from its false glosses, never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counselling and instructing those founded, discuss or approach this subject.

"Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers, and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!"—Dr. Edward T. Hiscox, *Author of the Baptist Manual*, in a paper read before a New York Ministers' Conference, held November 13, 1893.

Catholic Testimony

Having heard the testimony of these witnesses regarding the authority for Sunday observance, we now turn to the power indicted by the prophet and witnessed against by the above and many other first-day observers whom we might quote had we the space at our command, and see what position it takes upon the question:

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

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no scriptural authority."—*A Doctrinal Catechism*, Rev. Stephen Keenan, page 174.

Again:

"*Ques.*—By whom was it [the Sabbath] changed?

"*Ans.*—By the governors of the church, the apostles, who also kept it; for St. John was in Spirit on the Lord's day (which was Sunday). Apoc. 1:10,

"*Ques.*—How prove you that the church hath power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.*—How prove you that?

"*Ans.*—Because by keeping Sunday, they

acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power."—*An Abridgement of the Christian Doctrine,* Rev. Henry Tuberville, D. D., page 58.

Following these most direct questions and unequivocal answers it seems fitting to quote a brief statement or two from leading and eminent teachers of the church:

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—*Plain Talk About the Protestantism of To day,* by Mgr. Segur, page 213.

Irony!

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the Ten Commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered."—*Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?* pages 3, 4. (Catholic.)

Now just a paragraph or two in summing up. We find that the practice of many Christian people is to rest and worship on Sunday, the first day of the week, instead of on the seventh day as commanded by Jehovah in the Decalogue and throughout the word of God. We have found that there exists no Scriptural ground for such a change: that neither Christ nor the apostles, either by precept or example, gave sanction to any change, but that "His custom" and their "manner" was to observe and to teach and worship upon, the Sabbath day.

But we find that the prophet of God charged that when a certain earthly power should arise, he should think himself able to change "The times and the law." Daniel 7:25. We have found that such a power arose; that his claims meet the specifications of the prophet; that leading first-day observers and religious teachers, not identified with

this power, from the honesty of their hearts testify that he did institute the change; and that power thus charged by the prophet and witnessed to by these religious teachers, pleads guilty before the world and flings his challenge into the face of those who observe the first day at his command and reject other ordinances and feasts commanded by him.

What is Your Decision?

Now, you who read this may be observing the first day of the week. But in the face of the facts and the arguments advanced, and in view of such Scriptural statements as Matthew 15:9, "In vain they do worship Me, teaching for doctrines the commandments of men," what should be your decision regarding your future course and religious practice? I believe that the statement of the apostle Peter, "We ought to obey God rather than men" should be your decision.

Luther and His Servant

LUTHER had a domestic residing in his house by the name of Elizabeth, who, in a fit of displeasure, left without giving the family any notice. She subsequently fell into habits of immorality, and became dangerously ill. In her sickness she requested Luther to visit her. On taking his seat by her bedside he said:

"Well, Elizabeth, what is the matter?"

"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something weighing heavily upon my conscience,—I have given my soul to Satan."

"Why," said Luther, "that is of no great consequence; what else?"

"I have," she continued, "done many wicked things; but what oppresses me most is that I have deliberately sold my poor soul to the Devil. Oh, tell me, sir, how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined this man of God, "suppose while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer have been lawful or binding?"

"Oh no", said the deeply humbled girl, "for I could have no right to do that."

"Very well, you have still less right to give your soul to the arch-enemy—it no more belongs to you than my children do; it is the exclusive property of the Lord Jesus Christ; He made it; when lost He redeemed it; it is His with all its powers and faculties, and you cannot give away or sell what is not yours. If you have attempted it, the whole transaction was unlawful and void. Now, do you go to the Lord, confess your guilt with a broken heart, and contrite spirit, and entreat Him to pardon you, and take back again what is wholly His own; and as for the sin of attempting to alienate His rightful property, throw that back upon the Devil, for that is his and his alone."

The girl obeyed, was converted, and died full of faith and hope.

The Christian.

Modern Treatment of Tuberculosis

The Essentials are Rest, Fresh Air, and Good Food; the Greatest of these is Rest

By Ethan Allen Gray

THE present treatment of pulmonary tuberculosis is based on three things: fresh air, proper food and rest. The greatest of these is rest. All repair of diseased tissue is best furthered by complete rest of the diseased part.

At first thought it is difficult to realize how a diseased lung can rest. The lungs are busy from the time a person draws his first breath, and they continue to act as long as life lasts. It is possible, of course, to put one lung at rest by surgical means, but what about two lungs, both of which are diseased?

If the lungs cannot be put at rest, it may be possible to give them less to do. With increased physical activity, we breathe more than when we are resting. This gives us a clue to the rest cure. A simple way to afford rest to sick lungs is to give them less to do; the way to give them less to do is to do less ourselves. The way to give them the least to do is to go to bed and stay there.

We breathe normally eighteen times a minute, when we do not exercise; some times we breathe less than that. When we exercise, we breathe many more times than eighteen a minute. When the lung is diseased and when fever is present in a person that is not resting, the lung works more than is good for it; let us assume, twenty-six times a minute. Now, the normal rate, eighteen breaths a minute, means 1,080 an hour and 25,920 a day. If the sick lungs work at the rate of twenty-six a minute, it means an excess of eight times a minute, 480 an hour and 11,520 a day. This means 11,520 unnecessary breaths a day.

What has been said of overwork of the lungs may be said of the heart. This organ beats normally seventy-two times a minute. It can beat faster, so fast, indeed, that it wears itself out. Let us say that it beats 102 a minute when under the influence of the poison of tuberculosis and exercise. This means thirty extra beats a minute, 1,800 an hour and 43,200 a day. Is it any wonder that the consumptive is easily winded?

Now what happens when the patient is put at rest in bed? Often he finds out for the first time how very tired he is. He knows that he has had no appetite. He cannot have had, when his digestive apparatus has been fed with poisoned blood. But when the blood stream slows down, when the poison does not circulate so fast, he finds that he can eat. He notes that he coughs less and probably has less fever.

How simple it seems: rest, less fever, less poison, more appetite, improvement. But it is not so simple; resting in bed is hard, once the first exhaustion is passed. Let any one who thinks that prolonged rest in bed, is easy ask some one who has made the cure. Rest some times means

years in bed but it is worth it, when the end is regained health.

Collapsing One Lung

Lungs are not always cured by simple rest in bed. One may resort to an operation known as lung collapse; otherwise called artificial pneumothorax, or gas treatment. This procedure consists in passing filtered air into the chest cavity for the purpose of collapsing the lung or letting it close down on itself. The diseased areas and cavities become contracted or squeezed together, gently, of course. As a consequence, the poison is prevented from pouring out in such large quantities. As a further consequence, the body is relieved of much of its burden of disease and so becomes more resistant. Fever is frequently reduced to a wonderful degree, and the patient feels greatly improved.

The lung thus treated by pneumothorax remains closed in some cases for years, giving the organ an enforced rest, which not only allows it to make progress toward healing, but which increases the disease resistance of the body. In these cases when the lung re-expands, if it does re-expand, the patient is so much stronger that he can live down his tuberculosis.

The question often asked by prospective pneumothorax patients, is, "Shall I have the use of the lung again after the period of gas treatment is ended?" The answer should be, "If you have good luck, you will never have that lung in use again." The lung is bad; that is why it was closed. It will do more harm than good if it is brought into action again. The final results of this treatment, like those of other kinds of rest treatment, are good. Patients have often returned to work with one lung permanently collapsed. And return to work is what the consumptive always has in mind.

Not all cases are suitable for lung collapse; for instance, when there is too much damage in the opposite lung. In those cases in which a collapse cannot be done by reason of adhesions between the lung and the chest wall, there has been more recently devised an operation that brings about a collapse of the chest wall by means of the removal of several or all of the ribs on the affected side.

This operation is, of course, a more serious proceeding than the admission of air into the chest cavity, but its results have been encouraging in that, in not a few cases, years have been added to the lives of patients who would otherwise have died. I have in mind one young woman who had been in bed for six years with never ending fever. As the result of removal of her ribs on the affected side, she is now up and about every day.

The tuberculous person ought to have anything he can eat and digest. A few years ago it was held necessary to overfeed all patients that were

ill with tuberculosis. The result was that in some cases there were great gains in weight, but in others the stomach was upset and the digestion, already weak, was broken down. Physicians do not try to fatten patients any more. If the patient gets well, he will get fat soon enough.

Prepared foods have no special place in the dietary of the tuberculous. If the patient cannot eat what well people eat, there is something wrong with him. He should not be tempted to eat beyond his desires.

All Patients Cannot Sleep Outdoors

Fresh air is essential for the tuberculous. A famous physician, a few years ago, said, "Too much fresh air is just enough." But physicians have now learned that too much fresh air is too much. They used to put patients out on wind-swept porches in winter weather; they had a hard time of it to keep warm. It is well enough for tuberculosis patients to be outdoors if they are comfortable, because they eat better, sleep better and cough less. But patients for outdoor sleeping must be selected; many of them have so little resistance that they cannot keep warm. An airy room is plenty open enough in winter, if there is free circulation of air. Windows can be closed or opened, according to the varying necessities of the case. Persons that intend to live outdoors must learn how to dress for the open!

But the main point in treatment is the patient's ability to stick. He himself must do the work. It rests with him whether he is to be faithful to the job. Would it not be much easier if he could have a "shot in the arm" and let it go at that? Would it not be a comfortable feeling to know that there was a bottle from which he could take a spoonful now and then, and let the medicine do the work?

Another mistake in treatment was to send the patient off to a health climate, regardless of his condition. Health climates are good, it is true, but the patient who is to derive any benefit from them must be selected. Not all improve when they are sent away. The poor fellow who goes away from home must be supplied with sufficient money to enable him to rest and thus get the most out of his climate change. This matter was often overlooked by those who advocated leaving town on the next train. Friends often donated enough to pay for the railway ticket, but they rarely gave enough to keep the patient from going hungry. It costs money to live in any climate.

Those who are in their sick beds know that chasing the cure is a long chase; they know that they must do it themselves. That is the worst of it; having to do it all themselves.

"TRUST in God, as Moses did, let the way be ever so dark, and it shall come to pass that your life at last shall surpass even your longing. Not, it may be, in the line of that longing: that shall be as it pleaseth God; but the glory is as sure as the grace, and the most ancient heavens are not more sure than that."

Colon Hygiene

By R. Manning Clarke, M. D.

WHENEVER the baby is ill, and nothing else can be found to be the matter, it is always teeth or worms. Whenever an adult individual is ill, and nothing else can be found to be the matter, it is usually "biliousness" or "auto-intoxication" that is the trouble. Just what these terms mean exactly, is very hard to define. In fact, I do not know what they are. However, we do know that in times past, and still, in some cases, the patient always receives a "round" of calomel. This is followed by a saline cathartic, and presto! the scientific man has relieved his patient, and great is his glory.

Calomel is a very mild chloride of mercury. That is, it is a salt of mercury. Now mercury is a very potent drug; it is what is known as an alterative; it affects every tissue in the body. There is no part of the body, or no tissue so remote, but that is influenced by the action of this drug. It is given in the treatment of blood diseases, such as syphilis and other maladies, where it is necessary to influence every tissue.

To think of using such a drug as this as a cathartic to empty the bowel, is really preposterous. And aside from that, it has to be followed by a saline cathartic, which is in itself a strong irritant to the tract. If a saline cathartic is not given following the calomel, it remains in the system, through what is known as cumulative action, and can, in this manner, pile up, until the teeth get loosened and the patient becomes salivated,—so strong is its action over the tissues of the body.

This method of giving calomel to empty the bowel, is indeed an effective one; we shall have to grant that. The patient is emptied until there is nothing left in him. But does the end justify the means?

Again, mercury is such a potent and strong medicine that it can be used to destroy life, and is sometimes chosen by persons with suicidal intent as the preferable route to let themselves out of this world. It not only affects every tissue of the body, but is a drastic irritant to the alimentary tract itself. This irritation is followed by the irritation of the saline cathartic,—for that is a part of every round of calomel,—and thus the tract is badly upset. Every digestive fluid is influenced, and the body suffers as a result, through interference with its commissary department.

The day has now past, I am happy to say, when this is used as it once was. People are growing more intelligent; and physicians along with them. Instead of using this sort of thing, we should turn to the more simple measures that will enable us to evacuate the bowel. This will relieve us of the bad results of such strong medicines as calomel and the saline cathartic. I know that these are time-honoured: but even though they have been so strongly entrenched in the minds of the people, the day is now here, when their use has come to be looked upon with disfavour. Diet, exercise, massage, and more simple cathartics, are taking their place.

EDITORIAL



"In All Things....The Pre-Eminence"

TH**ERE** is nothing connected with the origin of the human race on the sphere in which they dwell whose beginning does not find its cause and centre in Jesus Christ. When the Father in the eternity of the past proposed to bring the universe into being and people the world with creatures made in His own image, He at the same time made choice of One through whom He should act and speak, and employ as His agent in fulfilling all His will. That One was Jesus Christ. The apostle Paul expressed this truth to the idolatrous Athenians when he exhorted them to forsake their false gods and turn to the Lord in Whom "we live, and move, and have our being." Acts 17:28.

The Active Agent

The first chapter of Genesis gives us in detail the order of the work of creation. Frequently this chapter is read with but one person in mind—God the Father. But that there is another person associated with Him is evident from the reading of the 26th verse, and to this person is given the pre-eminence both in name and work. This entire chapter and the one following is a record of creation, not in the making of the plan, but in its execution. It is the plan at work. In this chapter the word God occurs thirty-two times; but in only one instance, verse 26, does it have direct reference to God the Father. All have direct reference to the work of the active agent, and that agent as we shall see is Christ. We would not convey the impression that this work was performed independent of God the Father; both Father and Son work together in all things. A unity exists between them which defies all earthly comparison.

The Word was Christ

The first chapter of John's gospel is a divine commentary on the first chapter of Genesis. He tells us the "Word" was in the beginning with God, and then further says this "Word" bore the name of God. In the following verses he states the relation existing between this "Word" and all created things and tells us that finally "the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." John 1:14. We readily understand this to be Jesus Christ. A son bears the same name as his father. Jesus Christ is "the only begotten of the Father" and would therefore naturally bear His Father's name. Being the "only begotten," no other creature in all the universe save Jesus Christ can rightly be called by

such a name. We get our names by inheritance. Jesus Christ came by the name of God in like manner, being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. Heb. 1:14. The angels were called by an inferior name because of their relation to the Father. "But unto the Son He saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." Heb. 1:8. When we read the record of Genesis one, we read of the work of Jesus Christ. When we read the expression "And God said, let there be," etc., we know it to be the living word which John says was manifested in the flesh and dwelt among us.

All Things Made by Him

The work of Christ, the Word, is pre-eminent in the work of creation. To Him alone was given the exalted privilege of executing all its details. "For it pleased the Father that in Him should all fulness dwell." Col. 1:19.

Inspiration has given the apostle Paul this truth in wonderful magnitude. In his epistle both to the Colossians and the Hebrews he dwells at length upon the extent of Christ's power and work. "For by Him," he says, "were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by Him and for Him. And He is before all things, and by Him all things consist." Col. 1:16, 17. "God...hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds: Who being the brightness of His glory, and the express image of His person and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." "And, Thou, Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:1-3; 10.

One Among Millions

These Scriptures do not comprehend merely the creation of this terrestrial sphere. Oftentimes in thinking of creation our minds go no further than this earth upon which we dwell. We think of its circumference of twenty-five thousand miles, its vast oceans and seas; its lofty mountain ranges, and majestic rivers; its forest-covered hills and verdant plains. We travel abroad beyond the narrow circle of our childhood surroundings, and are filled with wonderment at the things we behold.

But what is all this but a mere speck, an atom in the great universe of created things. This world is but one, and a very small one, of many worlds. We look up into the starry heavens at night and behold countless orbs shining in their splendour. What are these stars? How can we compare them with this world of ours?

A Glimpse Above and Beyond

The sun of our solar system is one of these stars. If we compare it with this globe upon which we live (our handiest standard of measurement) we find it an orb of no small magnitude and magnificence. Our earth is eight thousand miles in diameter, but the sun's diameter is eight hundred eighty-five thousand, six hundred sixty miles. In size it is one and a half million times larger than our globe; and in the matter of its substance, it would balance three hundred and fifty-two thousand worlds like ours. What immensity is this!

Yet this is far from being the largest or brightest of the orbs which drive their shining chariots in myriads through the heavens. His proximity (he being only some ninety-five million miles from us) gives him with us a controlling presence and influence. But far away in the depths of space, so far that they appear like mere points of light, blaze other orbs of vaster size and greater glory. The nearest fixed star, Alpha Centauri, in the southern hemisphere, is found, by the accuracy and efficiency of modern instruments, to be nineteen thousand million miles away; but the pole star system is fifteen times as remote, or two hundred and eighty-five thousand million miles, and it shines with a lustre equal to that of eighty-six of our suns; others are still larger, as, for instance, Vega, which emits the light of three hundred and forty-four of our suns; Capella, four hundred and thirty; Arcturus, five hundred and sixteen; and so on, till at last we reach the great star Alcyone, in the constellation of the Pleiades, which floods the celestial spaces with a brilliancy twelve thousand times that of the ponderous orb which lights and controls our solar system. Why, then, does it appear no more luminous to us? Ah! Its distance is twenty-five million diameters of the earth's orbit; and the latter is one hundred and ninety million miles! Figures are weak to express such distances. It will be sufficient to say that its glowing light must traverse space as only light travels, one hundred ninety-two thousand miles a second, for a period of more than seven hundred years before it reaches this distant world of ours.

Some of the monarchs of the skies rule singly, like our own sun. Some are double, that is, what appears to us like one star is found to consist of two stars, two suns with their retinue of planets revolving around each other; others are triple; some are quadruple; and one, at least, is sextuple.

Besides this, they show all the colours of the rainbow. Some systems are white, some blue, some yellow, some green; and this means different coloured days for the planets of those systems. Castor gives his planets green days. The double pole star gives his yellow. In some, the different

suns belonging to the same system are variously coloured. Says Dr. Burr in his *Ecce Coelum*, page 136, "And as if to make that Southern Cross the fairest object in all the heavens, we find in it a group of more than a hundred variously coloured red, green, blue, and bluish-green suns, so closely thronged together as to appear in a powerful telescope like a superb bouquet, or piece of fancy jewellery."

Does the foregoing help us to comprehend the handiwork of Christ? He made all these and more. Are we better able to grasp the meaning of His power? By His power they move in harmony and order through the eternity of space. Well might we exclaim with the Psalmist; "O Lord, how manifold are Thy works, in wisdom hast Thou made them all." Ps. 104:24. The wise man adds a similar testimony: "The Lord by wisdom hath founded the earth; by understanding hath He established the heavens." Prov. 3:19. Such is the power and omnipotence of Him Who at one time tabernacled in human flesh as the Man of Galilee, the Saviour of men. At various times during His earthly ministry He gave evidence of His power in the miracles which He wrought. In the closing benediction given to His disciples before His ascension into heaven He declares His everlasting presence and power with every believer. "All power is given unto Me in heaven and in earth,.....and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

Only One Calvary

NO one but Christ could ever be the Lamb slain. Many others have died on the cross, and yet do so. But there is an infinite difference between their death and Christ's death. We should keep this in mind when speaking of the death of martyrs. It is regrettable to read in the public press the comment recently made by a minister on the death of a missionary in China: "If he could speak he would say he had counted it a privilege to go to the cross as Christ went." We honour and mourn every missionary life laid down in the foreign field; but only a sinless one could die the Redeemer's death. Murdered Christian missionaries die as martyrs; Christ's death was not that of a martyr. The missionary dying for his faith in Christ dies under the blessing of God; Christ died under the curse of God. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). When the Christian takes up his cross and follows Christ, being crucified with Christ, he dies to his own sins. But when Christ died on the cross, he died not unto his own sins, for he had none, but unto the sins of the whole world which were laid on him "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed" (1 Pet. 2:24). The cross, to Christ, was the place of curse and separation from God. The cross of the Christian is the place of blessing and fellowship with God. There is only one Calvary. *S. S. Times.*

When a Stone Crusher Refuted Evolution

By upsetting some carefully constructed "proofs" for the great antiquity of man

By W. Bell Dawson, M. A., D. Sc., M. Inst. C. E.

It is a strange twist in man's mental make-up that makes it difficult for him to accept and believe the unusual in God's Word, and yet entertain the flimsiest theories woven by those who discredit the Word. Once again, however, a nicely constructed "guess" about prehistoric man has tumbled to the ground. This time it is the results of some simple experiments with a stone crusher in France. Dr. Dawson, who tells about this investigation, is one of Canada's outstanding scientists, and he stands staunchly for the supernatural authority of the whole.

ONE of the tasks of Evolution is to show that men of some early and rude type must have existed long ages ago; otherwise there would not be time for the slow development of man, according to the theory. The earliest traces of man that the evolutionists can find to confirm their views are flints, supposed to be implements made by breaking lumps of this stone and then chipping them more carefully so that they could be used for scraping, chopping, and piercing purposes. These earliest tools are known as "eoliths," and they are pronounced by experts to show "indubitable traces of human purposive working." They are found in the Pleistocene epoch of geology, which was before the Pleistocene in which the Glacial period or Ice age occurred; and the beginnings of man are thus carried back many thousand years. But a great surprise has now been sprung upon all this theorizing, for recent investigations show that eoliths, exactly like these, can be made by a stone crushing machine!

We might well take this as a good joke against Evolution, and leave it there, if it were not that so great a fabric has been erected upon these supposedly primitive tools, and eminent anthropologists have so long relied upon them for proof of the great antiquity of man. The matter must therefore be taken seriously.

In 1905, Professor M. Boule made an investigation of the shapes which stones could take when broken mechanically at a cement manufactory at Mantes in France. This study which has since become famous, has been followed up recently by Mr. Etienne Patta, who has investigated the shapes of flints when broken in a stone crusher at a cement factory at Beaumont-sur-Oise. The crushing machine was of the usual make, with two jaws shod with iron, the lower one being fixed.

He found the flints produced to be identical in form with the implements for which a human origin is claimed, which are found in the Pliocene beds of East Anglia, a district of England. His method of selection in obtaining these from the

heap of broken material was the same as used by the investigators of the eoliths; the most artificial looking were selected and others rejected, until a small number were assembled which could be said to show human handiwork. One of the most remarkable points was that some of these broken flints from the stone crusher "showed an apparent secondary chipping and might have been taken for scrapers of an Upper Paleolithic or even a Neolithic culture." (These details are from an article in Nature, London, England, April 24, 1926, based upon the original in L'Anthropologie.)

The way the evolutionists build their theories upon these supposed tools of flint is well brought out in an article by Professor J. Reid Moir, president of the Natural History Society of Ipswich, England. He says: "Even before the first advance of the great glaciers (in the Ice Age), East Anglia, a part of eastern England, was peopled by primitive races of men about whom we know only what may be inferred from the crude flint implements they left, buried in the strata of this far-off period.

"This was the Pliocene Epoch; then came the Pleistocene, or Glacial Epoch, with its deep cap of ice which invaded most of England. It drove man out, presumably, for we lose sight of him for perhaps 100,000 years."

Although he has just stated, as above, that there are no other traces of these early men than their implements, he goes on to describe them; which again illustrates the highly developed imagination of the evolutionist: "There is no doubt that these remote ancestors of man would not have been over pleasant to look upon, as they must have exhibited many ape-like characters in their forms and features. We may imagine them as of low stature, very strong with immensely long arms, and large hands. Their bodies were clothed in hair, and the skulls were long and low; while their jaws projected and contained canine teeth almost as prominent as those of an ape."

It must certainly require wonderful insight to deduce this description from the way that a flint

is chipped, without even a piece of bone or a tooth to help out! For the earliest fragments of the human skeleton belong to a much later age. The making of the flints is then set visually before us: "They are engaged in breaking up large masses of flint, and shaping them into implements of various kinds. The majority of the flints are fractured by means of smooth, heavy, well-rounded hammer-stones which are held in the hand. We notice that these ancient flint flakers are adept at removing large flakes of flint by means of very strong and skilful blows, and that these flakes are quickly and dextrously trimmed with smaller hammer-stones into implements for scraping, chopping, and piercing purposes.

"No one with any knowledge of flint flaking can examine the Cromer specimens and fail to be impressed with the fact that the men who made them must have been capable of delivering blows of great strength and skill in the manufacture of their implements; nor to realize that they represent a very definite stage in the evolution of the human race."

And now the stone crusher with its harsh and crunching voice refutes this whole fabric of vain imagining. The very same flint-shapes from its iron jaws prove that these may result from natural fracture, without a human hand. Even the secondary chipping is thus produced. The whole of this learned theorizing falls to the ground. The 100,000 years which go with it collapse into nothing; since a later starting point for man must needs be found. Thus, once more, the castle in the air which Evolution conjures up before us dissolves like the mirage, as it does whenever real knowledge from observation and investigation of the facts is brought to bear upon it.

Knocking Away the Props

"SEE, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge. What are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the structure may rest more firmly on the stone piers, which are now finished."

Arches always require props while they are being built. A temporary wooden structure is first prepared; over which the real arch of brick or stone is laid. But though the arch may be finished, and the keystone set in its place, yet it will never become strong and solid as it should be, until the props are all knocked away, the wooden arch removed, and the different stones left to feel their own weight, and bind themselves by their own pressure between the massive piers from which the arch is sprung.

Trusting in God

In like manner God permits His children in their infancy and weakness to have various props and supports on which to lean, giving crutches to the lame and sight to those who fear to walk by faith; but when at last He would bring us

forth to stand in strength and beauty, resting on His word alone, He knocks away prop after prop, till we can only rely on God and wholly trust in Him.

Sometimes a man trusts in health, and God weakens his strength in the way, and shortens his days, that he may learn to lay hold on eternal life when this life is passing from his grasp. Another trusts in his wealth, and thinks himself secure from the approach of want; till God removes that prop and teaches him how to pray, "Give us this day our daily bread," and trust in the Lord's providence till he receives it.

Again men trust in friends, and covet human sympathy, and receive honour one of another, until the Lord knocks away the props they rest on, permits friends to become foes, and teaches them that His sympathy and love are worth far more than all that men can give or do.

A True and Unchanging Friend

Then when earthly hopes are blasted, and earthly joys withered away, the Lord appears to us as an unchanging friend, the same yesterday, to-day, and forever. His peace no man taketh away. His love is an everlasting love. His compassions fail not, His mercies are from everlasting to everlasting. His word endureth forever.

What, then, though every prop be gone, and only God sustains our fainting souls? It is enough. Storm and sunshine, war and peace, sorrow and joy, darkness and light, all are alike to us while "He abideth faithful," and is with us always, even to the end of the world.

—The Christian.

An Apt Reply

A BOY was once converted while at sea. His wicked companions began at once to tease and vex him in every possible way, but he stood firm, and nothing was able to move him. At length even some of the officers were so base and unmanly as to endeavour to overthrow his faith. One of them used to send for the lad during the only period he had to read and improve his mind, and then try him with perplexing questions.

Once he asked him where Cain got his wife? Now, mark the wisdom and propriety of the young believer's reply:

"Sir, I am ignorant. The only answer I can give you is, my God knows where Cain got his wife, and I did not ask Him this question when I felt the burden of my sins, but I cried, God be merciful to me a sinner."

This was the perfection of right reason. No speculative question can trouble a soul convinced of sin. Whether it can answer objections or not, is of no moment. The great truths of duty, sin, punishment, and atonement, are so impressed upon the conscience, that it cheerfully remits all debatable points to the period of full and cloudless light in a future world. As in the case before us, the sailor boy did not know the easy and sufficient answer to the officer's difficulty, but his ignorance did not hinder his peace, or his faith. He knew by the witness of the Spirit with his own spirit, that the Bible was of God, and he knew, therefore, that there was an answer to every rational inquiry, although he might not then be acquainted with it. He instinctively felt that all truth was consistent with itself, whether men can see its consistency or not.

Persons older in years and far more favoured in opportunities than this poor boy, might with advantage borrow a leaf from his experience.

Review and Herald.

The Sanctuary the Dwelling Place of God

By Frederick Lee

THE most wonderful and instructive study in all the Bible is that found in the record of the sanctuary. Like a parable, it is filled with allegory and illustration. In this great parable, all truths centre. In its light, mystery stands revealed; and by a great prophetic beam shining from its centre, the future is opened to man. It is wonderful as we study this subject how we are led, step by step, up to the throne of God, and find ourselves standing in His presence, washed and cleansed from every defiling sin, and unafraid in the midst of divine glory. The sanctuary is heaven brought to earth,—a place where the mysteries of salvation are revealed.

In an age when the light of truth was very dim, when the appointed people of God had become ignorant of His love, blind to His leadings, and

all things according to the pattern showed to thee in the mount." Hebrews 8:5.

Thus by pattern and object lesson, the children of Israel were taught of heavenly things, with God as their teacher. But like many children to-day, they did not appreciate the blessings and privileges of school, and neglected their wonderful opportunities. Thinking only of obtaining a passing grade, they partook of only the shell of the lessons God would teach, while the living kernel fell to the ground. Herein we have the reason for Israel's failure. If they had fully heeded the teachings of God in the sanctuary school, they would have become the foundation of God's kingdom in the world, and, no doubt, the day of salvation would have come ere this.

Sample Happenings

Regarding the experience of the children of Israel in the wilderness, we read: Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11), and they "did all eat the same spiritual meat: and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" Verses 3, 4.

Christ, the great spiritual truth, the sum and substance of all teaching, the beginning and end of all learning, is the great central theme of the sanctuary service. It is the spirit of Christ, the life of Christ, the salvation of Christ that is taught

in every ceremony and object of the sanctuary, and in every experience of the children of Israel. The great purpose of God in leading His people out of Egypt was that He might reveal to them His Son Jesus. Israel was fed with this spiritual teaching, and they drank of it day by day.

But when Christ came to earth in person, Israel was as a people without spiritual instruction. They slew the Christ of Whom they had been taught throughout the centuries, in every lamb that was slain in the sanctuary service, in every ceremony that was performed, and in every festival that was observed. Though they had been graduated from the sanctuary school of theory and ceremony, the lessons which they had been taught little affected their lives.



The Holy Place containing the Table of Shewbread, the Altar of Incense and the Candlestick

unconscious of their heaven-appointed duty, God came to earth and dwelt among His people. God said, "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8.

The sanctuary became a primary school to the people of God, in which they learned the fundamentals of true religion. In His mercy and love, God let down a pattern and an object lesson of heavenly things, a kindergarten for the teaching of the plan of salvation. After instructing Moses concerning every detail of the sanctuary and its articles of furniture, God said, "And look that thou make them after their pattern, which was showed thee in the mount." Exodus 25:40. Later, when recording the history of the construction of the sanctuary, the writer of Hebrews said that these all "serve unto the example and shadow of heavenly things:.....for, See, saith He, that thou make

Written for To-day

These things were written for our learning to-day. The heavenly truths which God endeavoured to teach the children of Israel through the services of the sanctuary are as bright and important now as they ever were. In fact, they have become more and more important as the time for the full completion of the sanctuary service in heaven draws near. God is soon to lead His people out of spiritual Egypt into the land of the heavenly Canaan; and it is His desire that we too should spend some time in the solitary place, studying the lessons wrapped up in the sanctuary service.

In the study of the symbols and ceremonies of the sanctuary, we should note its spiritual teachings and its prophetic teachings. The spiritual teaching centres in Christ, and the prophetic teaching centres in the judgment. If we understand the meaning of the sanctuary arrangement, its furniture, and the daily ministration, we shall have a fuller and more wonderful knowledge of the work of Christ in behalf of mankind. We have here revealed in astonishing clearness, every step in the plan of salvation. We have here a record of the whole work of Christ. We see Him "in the beginning;" we see Him on the cross; we see Him on the judgment seat; we see Him in glory. By a careful study of the prophecies which are closely related to the sanctuary, we may better understand the imminence of the investigative judgment. By no other subject may we so fully understand the character of Christ, which is altogether lovely, and by no other study may we become so fully awakened to the importance of the times in which we live.

Plan of the Sanctuary

The general plan of the sanctuary which Moses built, and which we are told is the very pattern of the true sanctuary in heaven, "which the Lord pitched, and not man" (Exodus 26:30; Hebrew 8:2), is as follows: The size of the tabernacle structure was thirty cubits by ten cubits. (Exodus 26:16-24; 36:28-30.) This structure was divided into two rooms. The inner room was called the most holy place. The outer room was called the holy place. (Hebrews 9:2, 3; Exodus 26:33.) A curtain separated the two rooms. This was called the veil. (Exodus 26:33.)

Surrounding the tabernacle was a large court, —size one hundred cubits by fifty cubits. (Exodus 27:9, 18.) This was a wall of protection, making the tabernacle more sacred. In the court and in the rooms of the tabernacle were placed certain articles of furniture which had to do with the services carried on, and which were also patterns of articles in the heavenly sanctuary. (Exodus 25:40.)

The centre of the whole service of the sanctuary was the most holy place. Here was placed the ark of the covenant. (Exodus 40:3, 21.) Upon the ark, was laid a cover called the mercy seat. (Exodus 25:21.) This represented the throne of God. Here was the holy dwelling place of God (Exodus 25:8, 22; Leviticus 16:2),

which was a type of the new earth when the glory of the Lord will fill it. (Numbers 14:21.) Then, in truth, God will dwell with men. (Revelation 21:3.) To this most glorious place all Israel looked with awe and reverence, and no man dared of himself enter therein.

Standing in the door of the court (Exodus 40:33), with our backs to the east (Ezekiel 8:16), we view the divine brightness issuing from the most holy place. By day, this glory is like a pillar of cloud, and by night it is like a pillar of fire. (Numbers 9:15, 16.) To this place all hearts turn, and in moments of deep heart-searching, there is a yearning to be worthy to enter into the presence of the glorious One. The holy and the most holy places represent heaven, God's throne (Isaiah 66:1; Psalms 11:4), and the court represents the earth, God's footstool (Isaiah 66:1).

Approaching God

Taking a few steps from the door of the court we come to the altar of burnt offering (Exodus 40:29), the place of sacrifice and the shedding of blood. Just beyond is the brilliant laver containing pure water, representing the twofold truth of the law and the Gospel (Verses 30). These articles represent the first steps in man's approach to God. But there are other experiences, represented by the various articles in the tabernacle, through which we must pass in order to come unto God.

The first veil (verse 28), the veil of sin, is cast aside, and we pass through into the holy place. The closer we come to the presence of God, the greater our yearning to be near. (*Turn to page 18*)



The Ark and the Mercy Seat. The only article within the Most Holy Place

DEATH

By Carlyle B. Haynes

DEATH is not a modification of life. Death is not a continuation of life in changed conditions. Death is not a release into a fuller life. Death is not life in misery. Death is not life in happiness. Death is not life at all, in any condition whether good or bad. To die is not to live. To die is to stop living. Death is a complete cessation of life.

Death does not mean to go to heaven. Death does not mean to go to hell. Death does not mean to go to purgatory. Death does not mean to go anywhere. Death means an end of life.

When a person dies he does not live somewhere else, in heaven, hell, or purgatory. He does not live at all, in any condition whatsoever. He is dead. And when a person is dead he is not alive.

In death there is no life. The soul does not live. The spirit does not live. There is no intelligence, no consciousness, no memory. All that composed the man is gone.

Nothing that is here said is to be interpreted as meaning that there will be no future life. There will be a future life. But this future life is not a continuation of the life that now is. It is entirely a new life, another life. And it begins, not at the time of death, but at the time of the resurrection from death.

In previous issues we have seen that God alone is immortal, and man utterly mortal and finite. Notwithstanding all the Scriptures adduced in support of this position, some persist in placing a figurative, mystical sense on the plain terms of the Bible which deal with this subject, and thus change the meaning of these terms until they teach exactly the opposite of what they say. In this way death has come to mean life.

Origin of Immortality Doctrine

Thus while the doctrine of the natural immortality of the soul originated with him who was a liar "from the beginning," when Satan told our first parents, "Ye shall not surely die," in the very face of the most positive declarations of Jehovah to the contrary, it is still being maintained and perpetuated by the scholarship of the church and the literature and philosophy of the world, which are giving another meaning to the words of the Bible.

Blinded by this first satanic delusion, theologians still gravely assure us that the human soul is immortal and therefore can never die; that it is indestructible and therefore can never be destroyed; that its destiny is to live forever and therefore it will always exist. And hence, of course, they assure us that all those passages of the Bible which seem to teach that it will die, that it will be destroyed, that it will not live forever, cannot possibly mean any such thing.

And through their laboured circumlocution and wordy reiteration of this perverted meaning of such scriptural passages, the doctrine of the natur-

al immortality of the soul has come to be accepted as a fundamental doctrine of the Christian system. But we submit that when a doctrine is in flat contradiction of the Word of God, when it brings God's law into contempt, when it calls His wisdom, goodness, justice, and truth into question, when it brings reproach upon His character, when it belittles and misconstrues the work of Christ, and hinders the work and progress of the gospel of Christ, the fact that the great "father of lies" can be shown to be behind it is hardly sufficient authority for its truth.

No, the time is fully here when this stupendous delusion, "Ye shall not surely die," should be confronted with the straight testimony of the "Oracles of God," and driven from the Christian church. It is also high time that the believers in the Word should cease trifling with its plainest utterances and should manifest a willingness to acknowledge Him "Who only hath immortality," as the only source of immortality to dying humanity.

Where are the Dead?

So, taking our stand again on the immutable rock of God's word, we turn away from all the wisdom of men and inquire of Him Whose "word is truth" concerning the condition of man in death.

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14: 10. This is the question of the ages, the answer to which is fully given in the Bible.

It has already been shown that consciousness depends on the union of the breath of life with the body, and therefore when these two are separated at death, unconsciousness must result. From this it follows that in death man is unconscious. Indeed we have the explicit testimony of the Scriptures to this fact in the statement found in Ps. 146: 3, 4. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." There is no intelligence, no consciousness in death. The ability to think has then come to an end.

Notwithstanding the fact that we have been told that when we die we will spend our time in praising the Lord, the Scripture says: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6: 5. And, "The dead praise not the Lord, neither any that go down into silence."

The Dead are Unconscious

That death is an absolute cessation of conscious existence is taught by the wise man in Eccles. 9: 5, 6: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under

the sun." This surely is sufficient to settle this whole question for every soul who is willing to take the plain words of the Bible rather than the theories of men. No words could have been chosen by the inspired writer to make the truth of man's unconsciousness in death any plainer than those which are used in this passage.

Analyse this verse carefully. Note its brief but clear statements. "The living know" something—"that they shall die." There is intelligence and knowledge with those who are alive; and this is just the opposite of death. "But the dead know not anything." There is no intelligence or knowledge in death. Death is the exact opposite of life. And the "memory of them is forgotten." In death they do not recall the scenes of life, as the spiritualist medium seeks to teach.

And their love has ceased. While in life the love of a mother may have centred in an only child, yet when she dies her love "is now perished;" nor does she, or her spirit, return to hover over the object of her affections, for in death there is no love. Nor does hatred continue in death. Hatred also perishes there, as does envy.

And with anything that is transpiring in all the earth the dead have nothing at all to do. "Neither have they any more a portion forever in anything that is done under the sun." They are unconscious of all that is taking place.

False Claims of Spiritualism

How impossible it would be for any of God's people ever to be deluded by the lying claims of Spiritualism if these plain statements of truth were believed. How impossible for any to be deceived by so-called spirits of the dead if the great truth of man's unconsciousness in death, so plainly stated in this passage, were confidently accepted.

Nothing is known by the dead of the passing of the years or of the condition and circumstances of loved ones. "His (the dead man's) sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

Death a Sleep

In the Bible death is given a name which stands for unconsciousness. It is called a "sleep." Thus in Ps. 13: 3: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Death is a period of unconsciousness, a sleep, from which all will be awakened at the resurrection.

Christ agrees with David that death is a sleep. In John 11: 11-14, we have this record: "These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." Paul agrees with both David and Christ that death is a sleep. In 1 Cor. 15: 6, he says; "After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." And in 1 Thess. 4: 13, he says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Daniel agrees with David, Christ, and Paul that death is a sleep. In Dan. 12: 2, he speaks of the dead as follows: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." At death, then, one lies down to sleep; at the resurrection he is awakened. Between death and the resurrection there is an unconscious sleep.

Luke agrees with these other inspired writers that death is a sleep. In recording the death of Stephen, in Acts 7: 60 he says, "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

David, the man after God's own heart, instead of being at the present time in heaven, as the theory of the immortality of the soul would teach, is in his grave sleeping. This is clearly stated by Paul in a sermon at Antioch in Pisidia as recorded by Luke in Acts 13: 36: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers (in the grave), and saw corruption."

David Not in Heaven

Peter declares explicitly that David has not gone to heaven. In his sermon on the day of Pentecost, in Acts 2: 34, he says, "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, sit Thou on my right hand." In the twenty-ninth verse he also tells us plainly where David now is: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

The process of dying is not death. The loss of purity is not death. The loss of joy is not death. The loss of heaven is not death. That is, it is none of these things which is meant in the Scriptures when death is spoken of. Nothing but the loss of life constitutes death. This will be seen in a passage contained in the book of Job, the seventh chapter and twenty-first verse: "And why dost thou not pardon my transgression and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Surely no more forceful expression could possibly be used to show an utter cessation of existence than this. In death "I shall not be."

The Dead in Their Graves

In the fourteenth chapter of Job this question of death is discussed, and the conclusions there set forth are worthy of our study. In the seventh verse Job declares that "there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant." And now man is contrasted with the tree: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" And Job answers

his own question by saying, "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

From this it is plain that until the day of resurrection, the day when the heavens shall depart as a scroll (Rev. 6: 14), those who are dead will continue in unconscious sleep.

Job then exclaims, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me;" Notice the expressions: "Hide me in the grave," "keep me secret." They are descriptive of death.

Having answered this question Job now propounds another: "If a man die, shall he live again?" And again he replies: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

Attention is directed to the expression, "All the days of my appointed time will I wait." In what place he would wait we are told in Job 17: 13: "If I wait, the grave is mine house: I have made my bed in the darkness."

Awakened at the Resurrection

This change for which Job waits in the grave is that spoken of in 1 Cor. 15: 51-54: "Behold, I show you a mystery; We shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The change for which Job still waits is that from "corruptible" to "incorruption." While he waits for this change "the grave" is his house. This change will not be accomplished at death, as many are teaching, but "at the last trump," when "the dead shall be raised incorruptible."

This same blessed awakening from the tomb is spoken of in 1 Thess. 4: 13-17. Notice how clearly this text sets forth the truth of this subject. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." And then Paul shows that they are not in heaven, but in their graves awaiting the resurrection. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede, Revised Version) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The Resurrection the Hope of the Church

This was the time to which Paul was looking for his reward, not to death. He declares in 2 Tim. 4: 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me," not at death, but "at that day (the day of judgment): and not to me only, but unto all them also that love His appearing."

Death is an enemy of the human race, not a friend. "The last enemy that shall be destroyed is death." But many have had their eyes so blinded by the subtle teachings of a false philosophy, born of the "ye-shall-not-surely-die" utterance of the father of lies, that they have had their hopes centred on death as the culmination of all their expectations of a future life. This is a grievous error. Let us fix our eyes and centre our hopes on that great hope of the church, the resurrection from the dead, as the fulfilment of all our joys, and the entrance into that "life everlasting" which the gospel of Christ holds out to every repentant sinner.

The Sanctuary

(Continued from page 15)

Him. Turning to the right, we see the table of shewbread. Verse 23.

We then turn to face the bright and shining candlestick (Verse 24), which reminds us that we must learn to shine continually before we can enter into the presence of God; for by shining we become purified. We next come to the altar of incense (Verse 26), where we are to learn the secret of true communion with God.

We have now come to the inner veil, the only intervening thing between us and God. Here we can feel the warmth of His presence, and see much of His glory; but we cannot see Him face to face. We stand before the veil with our hearts cleansed and purified, our souls nourished and strengthened by the study of the Word and by a life of service and communion with God. It is only the veil that separates. With assurance, we await the time when that veil of separation will be torn asunder. Christ, our Redeemer, removes that veil at His second coming, and ushers us into the very presence of the great God. What a wonderful way is here revealed.

Christ said, "I am the way, the truth, and the life: no man cometh unto the Father but by Me." John 14: 6. In the sanctuary, we are shown how true this is. Indeed, every article of furniture and every curtain, from the door of the court to the ark of God in the most holy place, represent the foot-prints of Jesus, each step opening some wonderful mystery in the plan of salvation. Christ is marked on every instrument of the sanctuary service; and as we advance step by step to the glorious place, truth and life become brighter and more assured.

As we learn the beautiful meaning of every instrument of its service, and apply its spiritual truth to our sinful lives, we shall be preparing day by day to stand in God's presence without fear.



OUR HOMES



Why Children Lie

"CAN you tell me," the distressed mother asked, "why it seems to be so hard for Jane to tell the truth? I'm in despair about her. I simply cannot understand this terrible trait in her. I can see some reason for the big fibs she tells, but not for the little ones she is always telling."

The mother went on to cite examples of her daughter's lies. The girl did seem an amazingly prolific liar, and the thinness and futility of most of her inventions made her seem indeed a mystery. But in the midst of this recital the telephone rang in the adjoining room, and mother called:

"Jane, will you please answer the telephone? If it's Mrs. X, say that mother is not in."

The next moment the girl's voice was heard: "I'm sorry, Mrs. X, but mother is not in.....No, mother didn't leave word when she'd be back."

This telephone incident was instantly suggestive of an explanation of the mystery of the prevaricating Jane. Questions were put to the mother, which she readily answered, and presently all the mystery there was to Jane was no longer mysterious. The business of the telephone was a typical incident of the mother's relationship throughout her daily life. Here was a woman, charming, gracious, intensely well meaning, and yet her life was a fabric of petty untruths, which she was so accustomed to tell that she was not even aware of their character. And in the environment of these petty untruths, Jane was growing up, getting her example, her inspiration.

"Why, I'd never thought of that!" exclaimed the mother as she realized this relation between cause and effect.

This mother represents a large class of women who go on telling social lies with never a thought of the influence of the untruths upon their children. The conventional standards of social politeness have so encroached upon their honest feelings that a social lie is uttered as a matter of course.

It is a commonplace for such a woman to entertain friends at the house, outdoing herself in hospitality, urging them to come again, and the minute the friends are on the outside of the door to throw up her hands with: "At last they are gone; such bores!" It is a commonplace for her to accept a friend's telephoned invitation with seeming pleasure, and the instant the receiver is hung up to exclaim: "Oh, how I hate to go there!" This woman flatters her friend's clothes, and then just outside her hearing comments: "Hasn't she awful taste?" It is a commonplace to feign illness in order to escape an unpleasant duty. And the children hear all these untruths—and yet it is a mystery to these mothers why their Janes and Johns lie!

Here is one explanation—the supposedly harmless social lie—of why our children develop the deplored habit of telling untruths. For that we are to blame, but our guilt does not end there. If we parents will seek further, if we will closely examine all the facts of our relationship with our children, and if we will be honest in acknowledging what we discover, we shall admit that the great reason why children lie is that in various ways, usually unconscious of what we are doing, we parents stimulate them to lie. The child is essentially imitative in acquiring habits and knowledge, and therefore learns far more from our general behaviour and our treatment of him than from our orders. The influence of our concrete example is tremendous; by comparison our well-intentioned commands are just vague words, without meaning and without effect. And then in addition to the harmful pattern we set for him to copy, we incite the growth of the evil habit in him by unconscious neglect, by unconscious injustice, by unconscious misunderstanding.

Consider the child's instinct for self-protection and self-defense, and what happens when that instinct is aroused

by hasty or unjust action. The following incident, so ordinary that it might have happened in any home, concretely illustrates how we parents, following a blind sense of right and wrong, are responsible for sowing the lie seed in our children.

Six-year-old John, sensitive, powerful, with a definite will of his own, was attacked by his impulsive sister, four years his senior, who violently snatched a ball from John's hand while he was playing with it. Her only excuse was that she happened to want to play with that ball at that moment. John, incensed by her interference, was determined to get his ball back. He put up a fight, and being at a disadvantage because of inferior weight and height, naturally resorted to the only available weapons at his command—his nails. As his nails dug into her cheeks, Jane shouted frantically for help. The mother came hurrying in upon the scene, and seeing the scratched face of the sister, without stopping to investigate the cause of the trouble, she got hold of John and insisted that he at once tell sister how sorry he was.

"But, mother, I am not sorry," John wept.

But in the mother's opinion John's own feelings had no place in the matter; he had to say he was sorry, and for thirty minutes the mother relentlessly kept at John. She threatened to tell father about it when he came home; that unless he said he was sorry, he could get no supper. John held out, but realizing his helplessness, hungry and weary and fearing his father, he yielded, and with his lips only muttered, "I am sorry."

At once the mother picked him up, kissed him, told him he was a good boy, that they were friends again, served him his supper with an extra bit of cake as a reward, little dreaming that in exacting this insincere expression of regret from John, she had taught him to lie, and had proved to him that lying has its own reward.

Another practice by which we stimulate children's lying is our failure to give our children directions that are simple, clear, and reasonable. We bury our directions in too many words; we give them hurriedly, inaccurately; and too often our directions are based upon so little thought that they strike even the childish mind as unfair. And then if the child does not instantly respond to what most sound to him a mere confusion of words, we grow impatient with him, we repeat our directions, perhaps this time using a new combination of words. The result is, that often the only definite impression the child receives from all our talk is, that he must or must not do something or he will be punished. Then to our question of whether or not he has done as he was told, the child guides his reply by what he thinks we expect it to be. His one thought is to save himself from punishment, and he answers accordingly, without regard for truth.

The following bit of conversation on a beach one summer afternoon between a mother and her eleven-year-old daughter will illustrate this particular point:

"Betty, did you dive today?"

The sharpness of the mother's voice, the look in her eye, prompted a frightened, defensive "No" from the lips of the little girl. But her denial did not save her.

"Why, Betty, you did so!" spoke up a small boy who had been on the raft with the little girl and who had seen her dive.

"Betty, I am ashamed of you for disobeying me and then lying about it," exclaimed the mother. "Did I not tell you not to dive?"

"But you said that when I had a cold, and I'm all right now," Betty tried to explain. "I thought you meant while I had a cold."

"I meant you to understand you were never to dive. Haven't I told you it is bad for you, that you overdo and get tired and chilled, and that is why you get colds?"

"But, mother, you told me I could take part in the girls' diving contest."

"That is a different matter," the mother replied. "I did not tell you to dive outside of that."

"But I have to practise for that contest, mother. It's only a week from now, and you know I won't have any chance unless I practise."

"Don't try to argue with me. For this disobedience and lying to me you cannot be in the diving contest or any other games," was the mother's final decision. "You've got to learn to stop lying."

Betty was heartbroken, but she had lied, and her mother was determined that she had to be punished. Yet it was the mother's confused, incomplete, and illogical directions that were responsible for Betty's lying. And unless Betty is very unlike the average child, the punishment meted out to her will have very little curative value. She will feel the injustice of both directions and punishment, and the effect is likely to be to stimulate her to be shrewder in her lying.

Our children's lies often spring from our not understanding their needs, and our seeking to govern them by arbitrary rules and reiterated "don'ts." Donald was such a little liar—a source of bewildered misery to his mother and father.

"Can you explain," his mother asked, "why Donald always gives me garbled accounts of everything that happens to him? He does not seem to be able to tell the truth. For instance," the mother continued, "the other day he came home from school with his clothes torn, his hands and face black, all evidences of his having played ball; and to my question why he had played ball when I had told him not to play, he absolutely denied his playing; he told me he was just watching other boys play, that he had fallen into a puddle of water. He did not know how his sweater got torn; he guessed a boy must have torn it; the hole in his stocking was a total surprise to him; he did not know how it happened."

"Then again, Donald lies when there is no reason for his lying. Instead of riding to and from school, Donald often walks both ways and saves his money. One day he appeared with a new top. When I asked him where he got it, he deliberately told me a neighbour's boy had given it to him. The next time I saw the boy I thanked him for giving Donald the top, and the boy in childish fashion said, 'No; I did not give it to Donald; he bought it himself.' Donald is obstinate and strong willed, and his father and I insist on his obedience. We usually succeed in the end, but it means a terrific struggle all the time. As for his lying, we do not seem to be able to do anything to cure that."

Examination proved eight-year-old Donald to be a physically powerful boy with splendid mentality, originality, and with a determined will of his own, doubtless a combination of both father's and mother's wills. His life was ruled by the arbitrary orders from his two exacting parents without thought of the child's nature and how it should be treated, and all his activities were restricted by thoughtless "don'ts."

Donald naturally rebelled against this crushing suppression of his powers. He was afire inside with irritation and resentment; inwardly he lived in a world of emotional chaos. His lying was the logical consequence of the treatment he received from his parents. He was in such confusion and bewilderment himself that many times he was not conscious that in his speech he merely reflected his inward confusion. Many times he lied without being conscious of it.

The treatment this boy required was the removal of the senseless, autoerotic dominance which ruled his life. The recommendation for the mother was that for a while at least she should discipline herself, and give the boy greater freedom for self-expression, and stop all meaningless "don'ts." If for good reason it were necessary to deprive Donald of certain opportunities for activity, others equally interesting should be substituted to give him an outlet for his powers.

The mother at once saw her error, and was frank enough to admit her mistaken treatment of her boy. She realized his needs, and in a persistent and consistent way went to work to meet them. To provide sufficient oppor-

tunities for his body and mind, the mother provided him with materials to work with.

Donald had always wanted to do things with his hands, but his father would not let him touch a tool, and his mother would not let him mess up the house. Now Donald has a chest of tools of his own; a table was arranged for him in one corner of the father's garage, and from bits of wood, tin, and wire, all kinds of ingenious creations are created by him. With the releasing of his own powers through constructive and satisfying channels, he has gained peace and poise and self-confidence. He has nothing to fear. It is the natural thing for him to tell the truth.

A Decalogue for Parents

With lying, as with any other disease, an ounce of prevention is worth many pounds of cure. The best prevention, in fact the only prevention which is within our power to exercise, is for parents to be at all times simple, direct, honest with their children in all relationships. We all recognize the importance of building a sound physical foundation in our children from their earliest years. If we wish to develop all-round, wholesome human beings, we must with equal thought lay in our children the foundation for their ethical development. And particularly must we remember that if we are to succeed in this prevention we cannot begin our work too soon.

I would submit these ten suggestions for the study and guidance of parents:

1. At all times speak to your child simply and clearly, and in giving directions use as few words as possible, so there will be no chance for his misunderstanding.
2. Do not arbitrarily suppress his natural energies, and force him to seek a secret and illegitimate outlet for them, which he will be tempted to conceal by untruths.
3. Answer his questions honestly, not with half truths.
4. Satisfy his curiosity wisely, lest he seek satisfaction through unwholesome channels, and be compelled to lie to cover his guilty knowledge.
5. Do not emphasize his mistakes and transgressions, making them become black monsters to him, and making him ashamed to speak of them freely. Correct his mistakes quietly and constructively.
6. Trust your child. Do not question him with suspicion, lest you stimulate in him the fear of punishment, which will lead him to lie in self-defense.
7. Do not judge children by the adult standard of right and wrong, lest the child, in order to come up to it, be forced to deception.
8. Do not crush or punish a child's honest, outspoken observation merely because some adult's vanity might be hurt by a true criticism it contains, lest the child be led to hypocrisy.
9. Do not mistake the child's fancy, his imaginative playfulness, for lies. Remember that his imaginative world is as real to him as our material world is real to us.
10. Honour your children. From the earliest years, treat them with the same consideration you would give your equal.

Miriam Finn Scott, in the *Ladies' Home Journal*.

For the Children

Froebel's Birthday

ON this day, children, the twenty-first of April, we always think of our dear Froebel: for it was his birthday. We bring flowers and vines to hang about his picture, we sing the songs and play the games he loved the best, and we remember the story of his life. We thank him all day long; for he made the kindergarten for us, he invented these pretty things that children love to do, he thought about all the pleasant work and pleasant play that make the kindergarten such a happy place.

On this very day, more than a hundred years ago, the baby Froebel came to his happy father and mother. He

was a little German baby, like Elsa's brother and Fritz's little sister, and when he began to talk his first words were German ones.

But the dear mother did not stay long with her little Fredrich, for she died when he was not a year old, and he was left a very sad and lonely baby. His father was a busy minister, who had sermons to write, and sick people to see, and unhappy people to comfort, from one end of the week to the other and he had no time to attend to his little son; so Fredrich was left to the housemaid, who was too busy herself to care for him properly. She was often so hurried that she was obliged to shut him up in a room alone, to keep him out of her way, and then it was very hard work for the child to amuse himself.

The only window in this room looked out on a church that workmen were repairing, and Fredrich often watched these men, and tried to do just as they did. He took all the small pieces of furniture, and piled one on the top of the other to make a big, big church, like the one outside; but the chairs and stools did not fit each other very well, and soon the church would come tumbling about his head. When Froebel grew to be a man, he remembered this, and made the building blocks for us, so that we might make fine, tall churches and houses as often as we liked.

Froebel's home was surrounded by other buildings, and was close to the great church I told you about. There were fences and hedges all around the house, and at the back there were sloping fields, stretching up a high hill.

When the little boy grew old enough to walk, he played in the garden alone, a great deal of the time; but he was not allowed to go outside at all, and never could get even a glimpse of the world beyond. He could only see the blue sky overhead, and feel the fresh wind blowing from the hills.

His father had no time for him, his mother was dead, and I think perhaps he would have died himself, for very sadness and lonesomeness, if it had not been for his older brothers. Now and then when they were at home, they played and talked with him, and he grew to love them very dearly indeed.

When Fredrich was four years old, his father brought the children a new mother, and for a time the little boy was very happy. The mother was quite kind at first; and now Froebel had some one to walk with in the garden, some one to talk with in the day time and to tuck him in his little bed at night. But by and by, when a baby boy came to the new mother, she had no more room in her heart for poor Fredrich, and he was more miserable than ever. He tried to be a good boy, but no one seemed to understand him, and he was often blamed for naughty things he had not done, and was never praised or loved.

When he had learned to read he was sent to school, though not with other boys, for his father thought it better for him to be with girls. The school was pleasant and quiet, and Fredrich liked the teacher very much. Every morning the children read from the Bible, and learned sweet songs and hymns which the little boy remembered all his days.

The life at home grew no happier, as Fredrich grew older; indeed, he seemed to be more in the way and to get into trouble more often.

When he was ten years old his uncle came to visit them, and seeing Fredrich so unhappy, and fearing he would not grow up a good boy unless some one cared for him, the good uncle asked to be allowed to take the child home with him to live.

Now, at last, Friedrich had five happy years. His uncle lived in a pretty town on the banks of a sparkling little river. Everything was pleasant in the house, and Friedrich went to school with forty boys of his own age. He jumped and ran with them in the playgrounds, he learned to play all kinds of games, and he was happy everywhere,—at home, at school, at church, playing or working.

When these five pleasant years had gone by, Froebel had finished school, and now he must decide what he would do to earn his living. He had always loved flowers, since the days when he played all alone in his father's garden, and he liked to be out-of-doors and to see things growing; so he made up his mind to be a surveyor.

He studied and worked very hard at these things, and gained a great deal of knowledge about flowers and plants and trees and rocks.

By and by he left this work and went to college, where he studied a long time and grew to be very wise indeed. There were numbers of things he had learned to do: he could measure land, take care of woods, and draw maps; he could make plans of houses, and show men how to build them; he knew all about fine stones and minerals, and could sort and arrange them; but he found, at last, that there was nothing in the world he liked so well as teaching, for he loved children very much, and he liked to be with them.

When Froebel was a grown man, thirty years old, a great war broke out in Germany, and he went away to fight for his country; He marched away with the soldiers, and fought bravely for a year; and then the war was over and he went back to his quiet work again.

For the rest of his life Froebel went on teaching all kinds of people,—boys and men, and young girls and grown-up women; but he never was quite happy or satisfied till he thought of teaching tiny children, just like you.

He remembered very well how sad and miserable he was when a little boy, with no one to love him, nobody to play with, and nothing to do; so he thought of the kindergarten, where there are pleasant playmates, pretty work, happy play for everybody, and teachers who love little children.

He was an old man when he thought of the kindergarten; but he was never too old to play with children, and people who went to his country home used to see him, with the little ones about him, playing the Pigeon House, or the Wheel, or the Farmer, or some of the games he made for us.

He was often very poor, and he worked very hard all his life; but he did not care for this at all, if he could help other people and make children happy. And when, at last, it was time for him to die, he was quiet and happy through all his sickness, and almost the last words he said were about the flowers he loved so well, and about God who had been so good to him.

Betty's Colour Party

Kate Meldram Buss

"WHY, Lily Williams, there's a big spot of green on your dress!"

"Where is it?" Lily asked, as she stopped her game of drop the handkerchief.

"Turn round," Betty answered, "and I'll show you." But Betty could not find the spot.

"I know I saw it," she said.

Aunt Fanny laughed. "You must have been looking at Lily's sash," she explained.

"But what has my red sash to do with a green spot?" Lily asked.

"Well, let's stop playing, and I'll tell you something about colours," Aunt Fanny said. And the ten boys and girls gathered round Aunt Fanny.

"Stand out in the sun Lily," Aunt Fanny directed.

"Each of you must look steadily at Lily's sash until I tell you to stop," said Aunt Fanny, "and then look quickly at the white of her dress, and tell me what you see."

Nine pairs of eyes looked at the red sash.

At the end of a minute Aunt Fanny said, "Now look at the white dress."

Bobby Jackson was the first to speak.

"Why, Miss Fanny, it looked green just for a moment, but now it's all white again."

"The sun likes to play such tricks," Aunt Fanny explained.

"Wouldn't the green show if the sun didn't shine?" Bobby questioned.

"No," Aunt Fanny answered. "The light of the sun is necessary. I'll tell you how you can have some fun at home. Find a red, a blue, and a yellow book, and place them, one at a time, in the sun on a piece of white paper. Then ask your father what colour you are going to show him, and see if he can tell you."

Just then Betty's mother came out into the garden, carrying a dish of ice cream.

"Well!" cried Bobby Jackson, "the one who made that ice cream knew how good red and green look with white!"



The DOCTOR SAYS

"Is ultra-violet, or actinic, light the same that we call violet ray? Is it ever used for treatment of cancer?"

Ultra-violet or actinic, light is the light that has therapeutic effect. There is no particular effect in violet rays. There is one of two suppositions: that the people who make this violet ray apparatus shorten the name either through ignorance or because it is easier, or because their apparatus produces the violet ray and not the ultra-violet, and they take advantage of the similarity of names to deceive their patrons. I should think that a person putting out the real ultra-violet apparatus would have the proper name. The ultra-violet ray is used for the treatment of cancer, but like all other treatments, it has its limitations.

"What causes facial neuralgia? Will killing the nerve cause paralysis of the face?"

The causes for this neuralgia may be several: (1) some infectious focus in teeth, tonsils, nose, etc., which supplies the poison that causes the irritation; (2) some local irritation, as of the teeth, determining the location of the trouble; and (3) a run-down condition of the general health that brings on an attack.

The paralysis of this nerve of sensation would not affect the muscles of the face, as these are controlled by another nerve that comes out a little in front of the ear—the facial nerve. In some cases of persistent neuralgia (probably a neuritis), relief is obtained by an operation, removing part of the trifacial nerve.

"A young woman who says she is otherwise healthy and never has pimples, writes, 'Nearly always when I receive a cut, scratch, or burn, on the arms or hands especially, it is very sore and forms yellow matter before healing.'"

The formation of "matter," or pus, means infection by germs. The pus germs are usually present on the skin, but they can be kept down very much by thorough washing, and it is possible that if you wash your skin more frequently with soap and perhaps boil your garments, you may get rid of the excessive pus germs that seem to cause you this trouble. There is another thing to consider, and that is whether you are unusually susceptible to the action of germs, and whether you need a course of diet to build up your nutrition, and more outdoor air and exercise and sunshine. Something in your manner of living may lower your vitality, so that you are more easily affected by pus-germs.

"Please send a diet especially adapted to a student, to avoid spells of dulness."

I do not know of any diet that is especially advantageous to the student. There are some things you should avoid, such as sweets, cakes, and pastries, and all complicated dishes; because, when you have eaten of these, then in order to get the amount of iron and vitamines foods you must take in more calories than your body can handle on a sedentary regimen, and as a result you will be more or less drowsy.

Eat freely of vegetables and fruit, especially fresh and uncooked fruits. When you cannot get an abundance of fresh vegetables, and raw vegetables such as lettuce, you would better use quite freely of milk, but do not use enough other foods to make you drowsy. Use preferably the coarse grains and brown bread so as to avoid constipation.

One who has been used to outdoor work, will need to curb his appetite very severely when he gives up the active life, else his food, not being fully utilized in the sedentary life, will cause drowsiness.

"What causes a tendency to bite the finger nails? What is a good remedy?"

Biting of the finger nails occurs usually in nervous persons, who may be ill nourished, and often in persons who

are guilty of certain bad habits. A child who bites his finger nails is usually bashful. Have the child weighed, and see that he is brought up to the standard in weight. You might do something toward the eradication of the habit by putting some bad-tasting substance on the fingers, such as a saturated solution of quinine, or something of that kind, as a reminder to the child. But you must have the child understand that such a habit is one to be ashamed of, and that he must do all in his power to quit it. Get him interested in outdoor activities as much as possible, and if he is inclined to be retiring, try to have him become more sociable.

"I have a two months' old baby whose bowels, since she was about six weeks old, will not move without an enema. She is breast fed. What do you advise?"

In case a breast-fed child is constipated, it may be due to the mother's diet. Your milk may not have fat enough in it. You might use more butter or cream yourself. If this does not help, you might give her a little Pasteurized or certified top milk and water, half and half, twice a day. If you do not want to go to this trouble, you might try using a gluten suppository.

"Please give a remedy for corns under the feet."

You might try one of the following corn remedies:

Extract of *cannabis indica*, 9 grains.

Salicylic acid, 48 grains.

Alcohol, 1 dram.

Collodion enough to make 1 ounce.

Soften the extract with the alcohol, then add the collodion and lastly the acid. Paint on at night, and then the next night rub another coat on top of that. This may serve to soften the corn so that it can be easily removed.

Another suggestion is this: Take a little solution of concentrated lye and pumice stone; dip the pumice stone in the lye and then use it to file off the corn gradually. Be careful to avoid getting the lye on the healthy tissue; and wash thoroughly after using.

"What causes infantile paralysis? What can be done to prevent permanent crippling?"

Infantile paralysis is the result of infection, and comes from some previous case.

There is comparatively little that can be done to prevent the paralysis; but by careful training and education afterward, this paralysis can, to a certain extent, be relieved, though it often involves months of careful training.

"Will milk taken half way between meals for the purpose of building one up, hinder the digestion of the meal causing more digestive trouble?"

In invalid feeding, it is often common, when the patient cannot take large enough meals, to give "in between" meals, such as you suggest. It probably is good in certain cases, but not so good in others. The doctor in charge would have to determine whether this method would be advisable.

"When a child's face continues to jerk at intervals, is it because the child has been accustomed to making faces?"

No. This convulsive tic is a nervous condition, having nothing to do with the child's having voluntarily made faces.

"A friend has irregular white spots on face and neck. He has been a heavy user of meat, tea, and coffee. Can that be the cause?"

I think not. Else vitiligo would be very common. Your friend's trouble is known as vitiligo. It is a condition in which the skin in certain spots fails to deposit the normal pigment. It is neither painful nor injurious, but of course is disfiguring, and often causes much mental distress. The cause is unknown.

HEALTH NEWS AND VIEWS

From "Hygeia"

Leagues Formed as Aid to the Hard of Hearing

To meet the desire for social intercourse and mutual educational stimulus among former pupils of the schools for the deafened, various leagues for the hard of hearing and, finally, a federation of such organizations have been formed. Committees dealing with employment, education, publicity and research have made remarkable improvements in conditions for the deafened, says Dr. Gordon Berry, writing in *Hygeia*.

The research committee has taken up the investigation of the devices for aiding impaired hearing, like the horn and ear phone, of which there are seventy kinds. As a result of the exhaustive physical tests being made on these instruments and of clinical tests to be made under the direction of the committee, these instruments will be standardized so that in the future it may be possible for the ear specialist to prescribe ear phones from a classified list, somewhat as glasses are prescribed by oculists.

Child Needs Help In Task of Growing Up

In the sense that a child becomes overwrought more easily than seems natural, that he has less than the expected endurance, he may be called a nervous child, states Dr. Frank Howard Richardson in *Hygeia*, adding that in most cases the term is misused. Thin-skinned children whose nerves lie near the surface and who are unduly sensitive to the character of their surroundings may properly be called nervous.

Such children, as infants, cry longer than other babies, are oversensitive to light, sounds and strangers; as they grow older they do not get along well with other children. In school they do not adjust easily; they feel that the teachers discriminate against them; they take to themselves slights that were not intended. Whenever a child exhibits any of these traits, he is showing the need for constructive help.

What Glueck calls the task of growing up involves five main points. These are:

1. The child's state of dependence.
2. His adaptation to the problem of authority.
3. His ability to recognize things as cold hard facts and to deal with them as such.
4. His family relationship and the way they affect him.
5. The progressive integration of his personality.

Adults should not become impatient when the child has difficulty in keeping these all smoothly in hand, and should be on the alert for the first signs that he is unable to cope with them. A little help at this time is worth much.

Tells How to Select Good Cooking Utensils

Kitchen utensils should be selected for durability, efficiency and simplicity, advises Grace Marian Smith in *Hygeia*. Complicated utensils with inaccessible parts cannot be kept clean. In purchasing aluminium ware, one should consider the use for which it is intended.

Cast aluminium is absorbent, will break and in contact with soap, soda or other alkali will pit. Thin sheet aluminium, such as is used for cups, small dippers and covers, is easily bent and dented. It is impossible to keep a dented piece clean and such pieces should be used only for storing dry materials. Heavy sheet aluminium is firm, nonporous and does not dent easily.

Sheet aluminium that has turned dark because of contact with alkali may be restored to brightness by cooking an acid food in it. This does not injure the food that restored the shininess.

Kidney Disease not Always Dire Malady

Bright's disease, named for the London physician who first described it, is also called nephritis, meaning inflammation of the kidneys. While it is a serious disease, it is

not always the terrible malady that it is supposed to be, according to Dr. David Riesman, writing in *Hygeia*.

The kidneys are indispensable organs of the body and act as scavengers. If these organs are called on to remove excessive quantities of waste or substances that are foreign or of a poisonous nature, they suffer injury. Kidneys thus injured do not act as adequate scavengers and allow waste to accumulate in the body.

Scarlet fever and tonsillitis are frequent causes of Bright's disease in childhood. Prevention of scarlet fever may soon be possible, but in the meantime, proper care of the patient with either tonsillitis or scarlet fever is necessary to prevent Bright's disease.

Because Bright's disease comes on insidiously and is often discovered only accidentally or after it has progressed to serious lengths, every child and adult should have frequent physical examinations, which will reveal its presence in the early stages.

How Hospitals Care for Body of Mental Patient

It would be a foolish thing to attempt the cure of a sick mind if it were housed in a sick body, asserts Dr. L. D. Hubbard, writing in *Hygeia*. Realizing this fact, hospitals for mental disease give every care to the physical as well as the mental condition of the patients. As a result, many a patient leaves the hospital saying that he feels better and is happier than he was before his mental trouble came on him.

The patient's physical welfare receives attention almost as soon as he sets foot in the Hospital, beginning with a bath and a shampoo. Within a few hours he is seen by a physician and any acute disorder is treated. During the next few days a thorough physical examination is given him, with any special tests that may be indicated. This includes a complete examination of the teeth.

Married Men Least Liable to Insanity

Married men live longer than bachelors and are also less likely to become insane, according to statistics recently studied. More men become insane than women in spite of the fact that women are more emotional and excitable than men.

This may be explained on the basis that men indulge to a greater extent in alcohol and are apt to have a higher incidence of infection by the organism causing syphilis, observes *Hygeia*. That form of insanity known as general paresis or softening of the brain is a late result of infection with syphilis.

The loss of a husband or wife increases in a marked manner the incidence of insanity, apparently.

Sinus Disease Is Easy to Get, Hard to Cure

Sinus disease is an experience well worth avoiding, says Dr. Mahlon Ashford in *Hygeia*. This disease has become a fairly common affliction and while it is easy to acquire, it is difficult to cure, so prevention should be practiced assiduously.

To avoid sinus disease, one must avoid infections of teeth, tonsils and respiratory passages, from which sinus infections start. This means caring for teeth and tonsils and keeping away from persons who are sneezing or coughing. It means keeping one's body in good condition so that one may occasionally come into contact with respiratory diseases without contracting them oneself.

Another important point in prevention is the proper care of such diseases as grip and influenza and the running cold. These should be treated as serious affairs and convalescence from them should be prolonged until the infection has entirely subsided and the former bodily vigour has returned.

The sinuses are bone cavities in the skull, lined with a delicate, living membrane that is continuous with the mucous membrane of the throat and nose. They have a structure like a honeycomb, which makes it very difficult to free them from bacterial occupancy, once an infection has established itself.

MEATLESS RECIPES

RICE PATTIES

1 cup rice	2 eggs
2 cups water	2 tablespoonfuls butter
1 teaspoonful salt	$\frac{1}{2}$ cup dry bread crumbs

Cook the rice in two cups of salted water in a double boiler for one hour. Stir in the butter and eggs. When the rice has cooled slightly, mold into patties. Roll in the bread crumbs and bake until nicely browned. Serve with tomato sauce.

TOMATO SAUCE

1 $\frac{1}{2}$ cups strained, stewed tomato,	2 tablespoonfuls butter
or $\frac{1}{2}$ cup condensed tomato and 1 cup water	2 tablespoonfuls flour
	1 teaspoonful salt

Heat the tomato. Rub the flour and butter together. Pour over this the hot, but not boiling, tomato, slowly stirring meanwhile. Let come to the boiling point and cook for five minutes directly over the flame. A little onion or celery salt may be added, if desired.

PINEAPPLE PUDDING

1 cup pineapple juice	2 tablespoonfuls flour
1 cup water	2 eggs
$\frac{1}{2}$ cup sugar	1 cup pineapple cubed

juice of $\frac{1}{2}$ lemon

Cook pineapple juice, water, sugar and dissolved corn-flour in a double boiler until clear. Take from fire, stir in beaten egg yolks and lemon juice. Fold in the stiffly-beaten egg whites and the pineapple cubes. Set in a slow oven in buttered baking dish for twenty minutes. The temperature of oven may be determined by a pan of water placed in oven and kept just below boiling point.

CREAM OF RICE PUDDING

1 seer milk	$\frac{1}{2}$ cup sugar
$\frac{1}{3}$ cup rice	1 egg

Cook the rice in the milk until it begins to get tender. Beat the eggs slightly, add the sugar and turn some of the cooked rice into this, stirring constantly. Turn the eggs back into the remainder of the rice and bake until set, taking care not to overcook. It should be creamy when done. Jelly of any kind may be served on top of each portion.

POTATO AND CELERY HASH

3 medium-sized boiled potatoes	$\frac{1}{2}$ teaspoonful salt
$\frac{1}{2}$ cup cut celery	1 tablespoonful butter

Mix the cold potatoes with the finely-cut celery. Add the salt and the melted butter, stir together, place in a hot oven and bake until nicely browned on top; stir the potatoes and let brown again. Repeat this two or three times until the potatoes have been nicely browned throughout and the celery well cooked. A poached egg may be served on each portion of hash, if desired.

CABBAGE IN TOMATO

1 quart chopped cabbage	1 tablespoonful butter
3 cups strained tomato	1 teaspoonful salt

Stew the chopped cabbage in an uncovered dish with the strained tomato about one-half hour, or until tender. Add the salt and butter and serve.

ONIONS ON TOAST

1 dozen small onions	3 hard boiled eggs
6 slices toast	sauce

Remove the skins of the onions under cold water; cook in boiling salted water, and boil five minutes, drain and cover with boiling, salted water. Cook one hour, or until soft and tender, but not so soft that the shape is lost. Drain and serve two onions upon each slice of moistened toast. Serve two spoonfuls of sauce upon each serving. Garnish with slices of eggs—one-half egg to each serving.

The Second Advent of Christ

(Continued from page 3)

themselves and their families. Those who were unbelievers and immoral were lost forever. Such is likely to be the case with our present day generation, the Jews and the Gentiles alike. Every one who is righteous, either dead or alive (the dead having been raised from their graves) shall see from all parts of the Universe, the second advent of Christ in all its glory, but those whose lamps are not trimmed and ready with oil will not be ready for the coming of the Bridegroom, for to all such He will come as a thief, quite suddenly; and all who are unprepared will lose their only opportunity for salvation, not withstanding they also wait, watch and pray like the righteous who believe in Christ and His resurrection. As to those claimants to the Messiahship such as Krishnamurti of Madras and others, none of them can answer to the necessary specifications of Scripture, nor can they satisfy the careful student of Christianity. They cannot be said to be descended in the line of Abraham, in whose line Christ was to come, nor can they prove that at the first advent they were born of a virgin nor that they rose from the dead. Much less could they be the same Jesus physically and materially with the marks of His crucifixion in their hands, feet and side.

If Christ at His second coming, is to appear in another human form, and if it be said that the spirit of Christ is in Krishnamurti and other claimants, it would be a question whether these claimants by this time have manifested all the best qualities shown at their age by Christ at the time of His first advent.

To conclude, whatever be the fact, the will of God is behind it, and those fortunate souls that have true faith, are sure to see the Messiah very soon in His glory and kingly triumph. This precious hope should be the chief incentive for a thorough preparation of heart and life to enable all who look for the coming Bridegroom to remain faithful in watching until He appears. We should therefore pray that Satan may not mislead us by bringing before us directly, or through others, false Messiahs, lest by so doing we miss the opportunity of recognizing the true Christ, and that under the influence of pride and prejudice, the Messiah may come unawares even to us, thus proving that our hearts are not yet cleansed from evil.

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DON'T aim at any impossible heroisms. Strive rather to be quiet in your own sphere. Don't live in the cloudland of some transcendental heaven; do your best to bring the glory of a real heaven down, and lay it out upon your fellows in this work-day world. Seek to make trade bright with a spotless integrity, and business lustrous with the beauty of holiness.—*Wm. M. Punshon.*

Sowing Wild Oats

By H. L. Hastings

THERE is an ancient story of a man who owned a beautiful field which a wily stranger vainly sought to purchase.

The young man was firm in his refusal to sell the inheritance of his fathers. When every effort failed, the stranger at last offered to hire what he could not buy; and proposed to rent the land long enough to raise one crop to maturity and get it off, and then the lease was to expire, the property revert to the owner, and all the stranger's right in the field was to cease.

The bargain was concluded and the cunning scamp sowed the soil with acorns, from end to end. The first year they sprouted like leaves, the next year they grew like scions, five years after they were slender rods, ten years after they were thrifty saplings, twenty years and they were young trees, and so the crop grew on, until the young man became old and poor, and weary with waiting, and when at last, grizzled and gray, broken with many years, he sank into his grave, his once verdant field was a forest of lusty oaks which lifted their giant arms heavenward, to the sunshine, defied the summer drouth and the wintry hurricane, and bade fair to survive the storms and changes of many centuries. And yet the lease was unexpired. The one crop had not become mature, nor been gathered to the garner, but the thoughtless young man had lost his heritage; the land was his no more.

"Just One Crop"

Just so, in the fair, generous soul of youth, with its abounding impulses and its exuberant life, Satan says, "Let me sow just one crop, and gather it in, and then, in a little while, when it is removed, I will ask no more. Pluck up the good seed sown at a mother's knee, buried by a mother's prayers, and watered by a mother's tears, clear off the rubbish that has grown up from the sweet influences of home, amid the gentle loves of sisterhood, and the kindly powers of piety and grace; away with all religious mopings and godly nonsense, clear the field for a new crop, just one; young men, you know, 'must sow their wild oats.' When this crop is off, then there will be time for other grains. Then, in mature life, plant the seeds of goodness, greatness, nobility, purity, and godliness; all these may grow." Satan says, "Only let me first have one crop of wild oats."

And multitudes give heed to his wiles and consent to his proposals. But of all the mad delusions of mortals, this is the worst. Nothing grows longer, or roots stronger than wild oats. And may God pity the man who has leased his soul to Satan for one such crop. I have seen wild oats sown and grown. I have seen the harvest. I have seen the fatal brand of lust upon the beastly countenance, I have seen the blear of drunkenness in the reddened eye. I have seen the restless twitching of the shattered nerves, I

have seen the stiffened gait of the ruined debauchee, and the sneaking glance which told that nothing but brass could make him hold up his head before the world. I have seen the wasted form, the sunken cheeks, the hectic flush; I have heard the shattered voice, the hollow cough, the sad confession, the vain regrets! Aye, I have preached Christ through grated windows and in gloomy cells, and through long stony corridors, whence bars and bolts shut out the freedom and the joy of life; and I have looked on fetters, and knelt by the side of the young man guilty of his brother's blood, and amid it all I have said, "This is the harvest that comes of sowing wild oats."

Yes, and there are dark, dishonoured graves where lie buried the hopes of fathers, the joys of mothers' hearts, the pride of brothers, and the loves of sisters fair, and in the rank and tangled weeds which sprout and flourish, feeding on the corruptions of the dead, we see the result of "sowing wild oats."

Why Lend Your Soul to Satan?

Young man, possessed of all the grand opportunities of youthful life in this swift speeding age, can you, will you, lend your soul to Satan for him to raise one crop of "wild oats?" Will you sell your birthright for a summer's purchase? Will you in the beastliness of lust, in the vortex of pleasure, in the red gleaming of the wine cup, in the deadly hallucinations of narcotic drugs, in the poison of tobacco, in the pleasures of riot, in the

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foul pestilences of disease, in the madness of the gaming table, in the painted harlot's vile embrace, will you, can you, drown all there is about you of purity, and nobleness, and principle, and manliness, and become a poor, degraded, wretched thing?

Would you find your youth a fond delusion, your manhood a fruitless struggle, and your old age a vain regret? Would you feel that existence has been a mournful failure, never to be retrieved? Would you come before the Giver of your powers, to receive His condemnation and His curse? Would you miss that glad and glorious immortality which is the heritage of all the sons of God? Would you go forth in the last harvest day, to shame and everlasting contempt? Then sow "wild oats."

Adamantine Chains

You cannot eradicate the crop. The adamantine chains that bind together cause and effect, will link you to the results of your actions here. Some things are already *beyond recall*. In God alone is there pardon for the past. In Christ alone is there salvation from the guilt already incurred. In the blood of sprinkling alone, is there cleansing from the deep stains that now pollute your soul. In the Holy Spirit alone, is there a renovating power that shall revive and renew the wasting vigour of your moral life. In God's word alone, is there a lamp to guide your feet in your perplexed and dangerous path. In God's love and grace alone, is there deliverance from all your iniquities. Rejecting these you will bind the millstone of sin about your neck as with the chains of fate, and plunge hopeless in the fiery billows of despair. Beware what you sow. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

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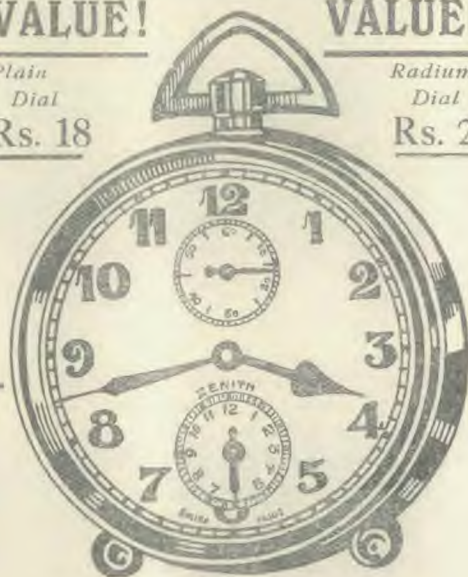
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Around the World

HOT springs that exist in great numbers under the city of Budapest, Hungary, are being used for the first time, experimentally, to heat the city's buildings.

Mailbags are dropped 5,000 feet from aeroplanes without damage, it is reported, by a new method devised for European airways. The device is secret, but it is said to be a parachute operated by clockwork.

Dr. W. T. Grenfell, of Labrador, in a lecture in Glasgow, said that in recent years he had crossed from New York to San Francisco three times, and from what he had seen and heard of the benefits of Prohibition he had no hesitation in saying that he was a more ardent supporter than ever of that beneficent law.

American engineers have been invited by the Soviet government of Russia to participate in the construction of a £13,000,000 canal uniting the Don and Volga Rivers. The great Volga, tapping an immense grain section, flows into the Caspian Sea, which has no outlet. The Don flows into the Black Sea, from which boats can reach any port. The rivers at one place are only fifty-five miles apart.

Maps which picture the interior of Australia as a desert are incorrect, according to Michael Terry, who has completed a survey of that country. The interior, he says, is a black soil plateau from 700 to 1,600 feet above sea level, containing many hundred square miles of well-grassed downs.

Turkish women leaders have organized a campaign against the use of cosmetics by Turkish women, which they call the "policy of paint." They oppose the ancient custom of Turkish women pencilling their eyelids, red-dening their lips, and staining their nails with henna.

In 1916, London had 265,000 telephones. It has now passed 500,000. Thus in ten years, two of which were war years, the London telephone system has nearly doubled. Telephone experts think that there should be 1,000,000 telephones in the London area within the next decade.

A news item from London states that in order to avoid the usual week-end congestion on the golf links, steps are being taken to establish a "city millionaires' club" at Pine Hills, near Croydon. The membership is limited to 150, and the entrance fee will be £500 with an annual subscription of £100. The cost of buying 180 acres of land, laying out the course, and erecting a club house, is estimated at £68,000. This will surely appeal to many as being an example of gross extravagance. With the poverty and misery that exists in England alone, to say nothing of worse conditions in some other lands, such huge sums of money could surely be put to a better and more unselfish use.

These are the days, however, in which, said the apostle Paul, "men shall be lovers of self, lovers of money."

If the stars in the northern sky are visible, says *Popular Mechanics*, you can set your watch by them within fifteen minutes of the correct time and without the use of complicated tables. The polestar is considered as the centre of a huge clock and the pointers of the Dipper, the hour hand. The numeral six will be below the polestar and twelve above. Taking the time as indicated by the Dipper's pointers, you can add to that figure the number of months that have elapsed since the first of January to the nearest quarter month. The resulting sum is doubled and subtracted from sixteen and a quarter. If the result is more than sixteen and a quarter, subtract it from forty and a quarter. The answer is time in hours after noon. For instance, it is late September and the pointers of the sky clock correspond to the position of the hour hand at seven o'clock. Eight and three-fourth months have elapsed since New Year's Day. This is added to seven, making fifteen and three quarters. Double this is thirty-one and one half. Subtracting from forty and one quarter gives eight and three quarters, or 8:45 P. M.

A demonstration of the remarkable flexibility of radio waves, carrying sound impulses for the remote control of mechanism, was made recently at the opening of the new street lighting system in St. Louis, U. S. A. In the demonstration, the voice of the mayor, Mr. Victor J. Miller, speaking at the formal ceremonies attendant upon the opening of the street lighting installation, was sent to Station KDKA of the Westinghouse Electric and Manufacturing Company in East Pittsburgh, Pennsylvania. At KDKA his voice released the impulse, from the station's powerful short wave transmitting equipment, which was received in St. Louis. There it actuated relays that threw into operation, for the first time, mechanism lighting the street system of St. Louis. It was the first time in history that radio waves have been used for the opening of a street lighting system and, according to engineers, was a striking example of the great progress made in the control and utilization of radio waves, during the six years of broadcast history.

Richard Haliburton, a recent Princeton graduate, twenty-six years of age, last summer made a journey over the trail of Ulysses in his devious wanderings about 1000 B. C. Mr. Haliburton climbed Mt. Olympus and Mt. Parnassus in Greece, visited the barren waste land where formerly stood the city of Troy (near the port of Troas from which Paul set sail for Macedonia) and imitating the feat of Achilles, ran three times around the place where he imagined the city walls must have stood. He then made a zigzag journey back and forth across the Mediterranean Sea. Finally he was almost drowned while swimming the Hellespont, emulating the feat of the ancient hero Leander, who is said to have braved the turbulent waters nightly for six months in order to carry on a courtship. Young Haliburton called the trip "a glorious adventure."

Forgive and Forget



Oh, forgive and forget ; for this life is too fleeting
To waste it in brooding o'er wrongs we have met ;
It is better, far better, to smother our anger,
To teach the proud heart to forgive and forget.

In the path we must tread, leading down to the valley,
Are crosses and trials to lift and to bear ;
And the chalice of life from which we are drinking
Oft bears to our lips draughts of sorrow and care.

But life is so short, be it sunshine or shadow,
That we cannot afford to brood over a wrong ;
Let us take up our burdens and bear them o' bravely,
We'll lay them down shortly, — it cannot be long.

Then forgive and forget ; If the friends you love fondly,
Prove themselves false and unworthy of trust,
Deal with them kindly, for they are but mortals,
Erring like us, for we are but dust.

Deal with them tenderly, pity their weakness
We know every heart hath its evil and good ;
One father in heaven we have, hence are brothers :
Then let us forgive and forget as we should.

—Selected.

