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During the past decade the world area under irrigation has approximately doubled having reached at the present time the total of 299,000,000 acres. On the continents, Asia stands first, with more than 140,000,000 acres, or 70 per cent. (inc. irrigated).

Capt. Robert Taylor, president of the Dollar Steamship Line, has recently passed a Bible in each cabin of his fleet of steamers. He also provides free transportation for all Bibles sent to the Orient.

Slaves crossed the ocean with 50,000 more women than men in last census roll. It has been decided to lay schedules for the stable purpose of increasing economic and encouraging matrimony. The infelicitous bachelor becomes "because when he reaches the age of thirty, and is not taken off the list until his fifth-fifth birthday" unless he weds.

The slave trade, notwithstanding desecratory resolutions passed by the League of Nations, is still operating to the Orient. Reports recently made public say that 2,000 and more blacks are brought each year from Africa and sold in Arab slave markets. Scarcely a Modern family but has at least one slave and those who can afford it, have four or five.

The emperor of Japan, breaking his habitual seclusion, recently attended Yokohama's celebrations of its five-and-one-half year programme of reconstruction since the earthquake of September 1, 1923. Emperor Hirohito found an entirely remade city laid out on modern lines, wide paved avenues, new parks, rebuilt bridges, some of large concrete buildings, thousands of new houses and shipping facilities fully restored.

Fifty-two nations embracing practically all the lesser powers, including most of the Latin-American republics and all the leading powers save only the United States, Russia, and Turkey, are co-operating in the maintenance at The Hague of a Permanent Court of International Justice. In the seven years of its existence this court has handed down thirteen judgments and sixteen advisory opinions, which have been accepted by its members with surprisingly little adverse criticism.

Unwearies for women are to-day made tiny enough to be carried in an ordinary purse, and handbags small enough to be tucked under one's arm carry as much as week-end cases formerly did. Now the news comes to us that the queen of England has purchased the latest novelty bag, which has two compartments—one to be used as a purse, the other, lined with silk, for toilet articles.

One of the largest universities in the world, if it may properly be called a university, is El Azhar, at Cairo, Egypt. It has no fewer than 14,000 students. But the students pay no fees and the professors receive no salaries. The teachers make their living by private teaching, the students, those by copying manuscripts or reciting the Koran. The teaching has been limited largely to the Koran, for it is an Islamic school. Church doctrines and decisions in church law affecting all members of that faith have long come from

the university. The plan now is to modernize the institution, and raise the standard. The first rule adopted is that an average of students shall hereafter be limited to 5,000.

Populists hold in our days coincide with scientific knowledge, and estimates about the teeth are especially prevalent, thanks to the influence of clever dentifrice and cleaning-gum advertisements. Dr. W. M. Gardner debunks a long list of these in a recent issue of *Hygiene*. These are some of the things he says are not true: That gums usually bleed when the teeth are brushed; that the health of the mouth depends on the type of toothpaste used; that decayed teeth are due to an acid condition of the stomach; that gum, bleeding cleans and whitens the teeth; that pyorrhea is caused by a germ; that antiseptics or germicides in the form of mouth washes can prevent or cure pyorrhea; that bad breath can be eradicated by rinsing or mouth washes or mint-flavored lozenges; that mouth washes are deodorants; that bleaching agents on the market for whitening teeth can be safely used.

The anti-alcoholic campaign in Russia has assumed a very novel form. As the factory whistle blows at the end of the day and the workers prepare to leave, some for their homes, but many for the neighboring vodka shops, they suddenly find all the factory exits closed. Hundreds of school children in large and well-organized columns have made an "attack" on the factory and taken it by surprise. These children fill the factory yard, post strong guards at every gate, give the order that no worker may leave, and call them all to the meeting which they organize on the spot. The workers, many of whom are parents of these children, soon learn the purpose of this attack; it is one of the weapons of the anti-alcoholic campaign of the children. They come with banners, which they have been preparing secretly for weeks, and which bear such inscriptions as: "Fathers, by your drink you ruin us;" "Fathers, stop drinking and give us a chance to finish school;" "Fathers drink ruins your health and destroys our home." At these meetings two or three children usually speak, telling of the misfortunes which drink brought to their home, and begging their parents to give up the evil. The Russians are a sentimental people and this kind of appeal seems to have a tremendous effect on them. One after another, workers step on the improvised platform and give their honest "proletarian" word to their children and fellow workers that from now on they will do all in their power to stop drinking. Many express the desire to enter a dispensary, where they can obtain an anti-alcoholic cure. For weeks afterwards the children place guards chosen from among themselves at the liquor shops near the factories, and when they see their parents in line, immediately pull them out of it. Such sudden attacks by school children have taken place in factories in Moscow, Leningrad, Kief, Rostov—in fact, in almost all large industrial centres, and always with gratifying results, according to newspaper reports. The Society of Combating Alcohol has recently resorted to still another method of propaganda; they have posted anti-alcoholic signs in all the Moscow street trams, with such inscriptions as: "You take the first glass of vodka, the second glass takes you;" "Alcohol does not warm you, it destroys you;" "Alcohol and poverty are companions;" "Down with beer and vodka—long live books and cultural recreations." As there are few advertisements in the Russian trams, these anti-alcoholic slogans stand out very prominently, and are certain to catch the attention of most of the passengers.

# The **O**RIENTAL **W**ATCHMAN AND HERALD OF HEALTH

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## The Life Worth Living

By W. A. Ruble, M. D.

Superintendent Sanitarium, Watford, England



THE only thing in this world that is worth living for is life, abounding life for ourselves and others. Few people to-day know the enjoyment of this fuller life that comes from perfect conformity to the laws of nature. Artificial depressants and stimulants have so contaminated the fountain of life that comparatively few people to-day know the real sensations of natural life.

The nearest approach to this ideal condition is seen in the normal child. Note his total oblivion to his bodily existence. He is not conscious of even bodily organs or appendages. He knows not that he has a body. The natural forces of life surge through his being giving him only the sensations of pleasure, and even this he does not stop to analyse in his abandon to the joyous sensations of living. What would we not all give for that rapturous experience!

Why is his experience so different from ours? Is it different? Wherein is it different? Pause a moment to analyse your own experiences with life. Is it worth living? Is it a continuous round of joyous experiences or is it a treadmill of forced activities? Possibly it is a mixture of both. May it continue to be a succession of pleasurable experiences, or are we doomed to a period of disappointments and discomforts in this short life of ours? The difference between the abounding life of the child or animal and our own more or less miserable existence is largely one of our own mak-

ing. The first time the child learns of the existence of a bodily member is when by some indiscretion he sustains injury to the member. Possibly he gets his hand in the fire. Then he is painfully aware that he has a hand. He may eat some injurious substance and find out that he has internal organs that have been outraged by his indiscretion. In a thousand ways he gradually learns of this bodily reality and discovers his various parts. Later he finds some way of allaying bodily

discomforts and gradually takes on habits that alleviate more or less these discomforts. Could he always live in harmony with the laws of his being he would have no discomforts and would need no means of disguising his feelings.

From this illustration it can be seen that most people are to-day

existing in one or the other of two unnatural conditions. They are either undergoing feelings of discomfort from nonconformity to Nature's bidding or are in an unnatural state of stimulation or depression by some means of camouflage. Many people to-day do not know what the normal bodily sensations are. They have, by their own indiscretions, brought upon themselves abnormal feelings of distress, discomfort, and even pain. Seeking to avoid these feelings they endeavour to hide them or cover them up by some artificial means. They are either miserable from abnormal feelings largely due to their own manner of living, or are under a false sensation brought on by stimulants or narcotics.



Partial View of Sanitarium, Stanborough Park, Watford

Let us illustrate this by one or two familiar experiences in life. A man finds himself suffering from some form of indigestion brought on by improper living. He finds that a drink of brandy makes him feel better. Brandy is a narcotic and deadens the discomfort. He continues to take it, finding that if he does not he is in discomfort from indigestion. Thus he vacillates between two conditions—pain from indiscretions or stupor from alcohol. He never again knows the feeling of normal, healthful life.

People for many reasons acquire the habit for morphia, cocaine, and other drugs for the same reason. They, too, never know the feeling of normal bodily functions. We need not go to such extremes as this in finding illustrations of this vitiating custom that is in the world to-day. We need go no further than the table and sideboard of nearly every household. Many people to-day are doing daily duties on the false stimulus of a cup of tea or coffee. They say they could not do their work without it. Deprived of this narcotic they have headaches, lose strength and have to give up before the day's work is done. They never know what the feeling of normal life and vigour is. They are in the vortex of a vicious circle. If they do not have their toddy they feel miserable and are full of pains which are largely due to the toxic after-effects of their bad habit. When they take their "stimulant," as they call it, thinking that their strength is really increased, they feel better for a time, but soon the effect passes off and they must have another draught. Thus they oscillate between depression for want of a "bracer" and a false feeling of strength caused by the narcotic. They never know the delight of a normal sensation of well-being.

The toper with his drink and the smoker with his pipe are in the same category. Deprived of them they are the most miserable beings in the world. The addict to tobacco cannot even wake up at night without having to resort to his "bracer." He cannot go to sleep at night without it. He cannot get up in the morning without it. He cannot even eat his meals unless aided by this false appetizer. He cannot do his work without its aid. It may never occur to him that he is such a slave to habit as he is. Let him try to get along without it, and he will see what a slave he is to it. Let him try to do his work even for a day with no smoke or no drink and he will see how far he has departed from a normal stable condition of bodily sensations. Most people to-day are living in this false condition of body feeling. They are never normal. They do not know the joys of normal sensations of well-being that it is every person's right to enjoy.

All of this false feeling is working a great change in the nervous stability of the race. Nervous diseases, mental disorders, and insanity are multiplying far more rapidly than the population is increasing, and largely because of these false producers of a bearable condition of feelings.

The normal tissues of the normal body produce normal sensations which are highly enjoyable.

The only way of having the greatest comfort and enjoyment in life is to have all our tissues and organs working normally, free from artificial stimulants or narcotics. They cannot do this under false stimuli or depressants. Something most suffer. Some few people have lived through this experience of slavery to habit, have freed themselves from it, and lived to tell of the marvellous liberty from the bondage of habit. Never is there a man of this experience but proclaims in stentorian voice the comfort and joy of normal sensations of a natural life, unless perchance he has so weakened his will power that he lapses into his old bondage.

The natural, buoyant, joyous, and pleasurable sensations of the body can only result from following the laws of nature, and the nearer to that manner of living we approach, the nearer will we attain to the life that is worth living. Therefore avoid stimulants and narcotics. Be a free man and be happy.

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## The Art of Breathing

(Continued from page 11)

quantity of oxygen which it carries to all parts of the body, where it is needed in order that nature may carry out her processes properly. Arterial blood, properly exposed to the air, contains about 25 per cent of free oxygen. The oxygen obtained by breathing, vitalizes every part, and causes combustion which generates heat and equalizes the temperature of the body. Good breathers therefore seldom or never take cold, because they have plenty of good warm blood which enables them to resist changes in the atmosphere. And it is the sudden change from heat to cold, which causes us to take cold.

The great necessity for a perfectly healthy life is perfect adaptation to environment, for, as Spencer says, "Were there no changes in the environment but such as the organism has adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge."

There are various kinds of breathing that may be practiced. Many people breathe only from the upper part of the chest and lungs, and consequently but a minimum of air enters the lungs.

The best kind of breathing is that called the complete, or perfect, breath, which can be practiced by standing or sitting erect, and first filling the lower part of the lungs, inhaling steadily through the nostrils, then the middle part, pushing out the lower ribs, breastbone, and chest, and then filling the upper portion of the lungs, protruding the upper chest, and lifting the upper six or seven pairs of ribs.

Having thus drawn in a complete breath, retain it a few seconds, and then exhale quite slowly. It may seem difficult at first, but practice will make it easy. Complete breathing will lessen liability to colds or bronchial troubles. Most colds can be cured or prevented by complete breathing and partial fasting for a day.

# Satan Bound a Thousand Years

By Carlyle B. Haynes

**T**HE binding of Satan for a thousand years will take place at the second coming of Christ. He will then not be able to deceive the nations until the thousand years are finished. At the close of this period, commonly called the Millennium, Satan will be loosed from his bondage and will then again enter upon the work of deception. His freedom, however, will continue but for a short time. The only passage in the Bible which makes direct reference to the thousand year period is as follows:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:1-5.

There are numerous theories regarding the millennium which are now being taught in the religious world. The only one of these theories which can be true must harmonize with this passage of Scripture which definitely refers to the "thousand year" period. This "millennium" is a combination of two Latin words, "mille," meaning a thousand, and "annum" meaning year; a thousand years. This is the sole meaning of the term. A perverted use of the word "millennium" has come to convey to the minds of many people a thousand year period of great peace, prosperity, and salvation upon this earth. There is no such meaning in the term itself. Notwithstanding the fact that it is thus generally explained, it means only a thousand years, without specifying anything at all as to the character of that period.

The millennium begins at the time of the second coming of Christ. During the thousand years of its duration Satan is to be bound in a

place called "the bottomless pit." The purpose of this binding is to restrain him from deceiving the nations and to impose upon him a partial punishment. Because of the fact that Satan is to be bound during the thousand years of the millennium, many people have reached the conclusion that this period will be a very happy, prosperous, and glorious time of peace on earth; that all the nations will be converted to the gospel, and as a result will disband their armies, dismantle their navies, and learn war no more. So long has this theory been taught that it has come to be widely accepted. But it has no foundation at all in the Bible.

The Bible contains no teaching which, rightly understood, would lead anyone to believe that before the end of this world the nations will all be converted to the gospel and cease to war with each other. As a matter of fact, the Bible teaches just the contrary. The theory that the world is becoming better constantly is not based on the teaching of the Bible. The popular theory of a

millennium of peace and safety is but another deception of the devil, invented by him for the purpose of leading the people of God to believe that Christ will not come until the world has been brought to accept Christianity, which it will never do, and thus cause them to say, "My Lord delayeth His coming."

The teaching that the world will be converted is largely based upon the following verse: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. This verse, however, does not teach the doctrine of the world's conversion at all. It teaches merely that the world will hear the gospel, that the gospel will be sent into all the world, be proclaimed to all nations, not for their conversion but as a witness.

In addition to this, the parable of the wheat and the tares, recorded in Matt. 13:24-30 and 36-43, makes very plain that both classes, the righteous and the wicked, are to "grow together" until "the harvest," which is explained to be "the end of the world." Thus at the end of the world, instead of all the wicked being converted, they will



Satan "Bound" During the Thousand Years

be cast into the furnace of fire, where there will be wailing and gnashing of teeth.

While the exponents of the world conversion theory maintain that the world is growing better, the Bible teaches the exact opposite. It informs us plainly that "men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

In speaking of the days immediately preceding His coming, Jesus Himself declared:

"As it was in the days of Noe, so shall it be also in the days of the Son of man.....Likewise also as it was in the days of Lot;.....even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

In order to discover the conditions of the days just previous to the coming of Christ, therefore, it is only necessary to refer to the history of the days preceding the flood and the destruction of Sodom and Gomorrah. Of the conditions prevailing at these periods, we read:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 6:5.

So will it be in the days of the coming of Christ the second time. The last days of the history of this earth are described in detail by inspiration, as follows:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

It is obvious that this passage does not teach the conversion of the world. Here there is set before us a list of eighteen terrible sins which are especially to characterize "the last days." And the astonishing thing about this passage is that this is not at all a description of the world in general, but rather of the church. The people who indulge in these sins will not be the worldlings only, but church members. This is the meaning of the expression "having a form of godliness." The outward form is correct, but even while professing to be Christians they are acting like worldlings. And if the professed church of Christ in the days of His second coming can be so described by divine inspiration, then what must be the condition of the world at large?

In His care for the church the Lord has given instruction even concerning the rise of the movement which is teaching the doctrine of the world's conversion and a millennium of peace on earth:

"Of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:1-3.

From this it appears that this very movement which is proclaiming the world's conversion is in itself a sign of the rapidly approaching destruction of all things.

In this connection it will probably be asked: Does the Bible not teach somewhere that all the world at some time in the future will be filled with the knowledge of the Lord, and all nations serve and obey Him?



*Scenes of Revelry in the Days of Noah*

Yes, the Bible does teach this. The mistake has been made, however, in not perceiving that this has been taught with reference to the earth in its regenerated condition, when all things are made new, and not regarding the earth as it now is.

"The earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9.

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

The time when all the earth will be acquainted with Jehovah, and will worship Him, is clearly pointed to by these two passages. The time pointed to, however, is clearly with reference to the new earth, not to the present earth; and this condition of universal worship is to be brought about not at all by the conversion of the present nations, but rather by their destruction. Thus Peter writes:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10,13.

The Bible makes very clear the order of the events in connection with the beginning and the end of the millennium. It begins with the second coming of Christ. At that time four classes of people are on this earth—the righteous dead, the righteous living, the wicked dead, and the wicked living.

At the second coming of Christ all the righteous dead are raised. (1 Thess. 4:15-17.) The same passage teaches that all the righteous living are translated. These two classes of God's people are then caught up "to meet the Lord in the air: and so shall we ever be with the Lord."

At that time all the righteous will be taken to those mansions which Christ has been preparing for them, "that where I am, there ye may be also." John 14:1-3. They are taken to heaven, and there "they lived and reigned with Christ a thousand years." Rev. 20:4.

It is plain from this language that the millennial reign of God's people with Christ is not to be on the earth, as so many believe, but in heaven. At the beginning of the millennium all the people of God are removed from this earth and taken to heaven, where they remain for the thousand years of the millennium.

The second coming of Christ will also bring about the destruction of the wicked living, who will be consumed by the brightness of His coming and the glory of His power. (2 Thess. 2:8.) All the wicked dead will be left undisturbed in their graves. "The rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

It appears very clear from these passages that at the second coming of Christ all the righteous will be removed from the earth, and all the wicked will be dead. Thus the earth during the millennium will be empty, or depopulated. There will not be a human being here.

It is of this time that the prophet speaks:

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

This same vision of the empty condition of the earth during the millennium was given to the prophet Isaiah:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.....The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24:1, 3.

A view of the earth during the time of the millennium was given to the prophet Jeremiah:

"I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

The condition of the earth during the millennium is here clearly described. It will be a waste and desolate wilderness. There will be no man here. The righteous will all be in heaven, and the wicked will all be dead. The cities of the earth will be broken down at the presence of the Lord. All the works of men will be destroyed. Darkness will cover the earth. The bodies of the dead will be from one end of the earth to the other end. There will be no one to gather them, to lament them or to bury them.

The earth in this condition is what is referred to by the expression "the bottomless pit," into which Satan is cast and bound. This term "bottomless pit" is used in Rev. 9:1, 2, and there is applied to the Arabian desert, from which the hordes of Saracens and Arabians issued, as described by the prophet in that chapter. The term means any place of darkness, desolation, and death. And at the time when the earth returns to its original condition of chaos, without form and void, it becomes the bottomless pit of Satan's captivity.

It will be in this desolated earth, therefore, with its cities destroyed, its whole expanse but a great wilderness, without any of the human race left, that Satan will be compelled to stay for one thousand years. He is bound with a great chain. This is not a literal chain, but one of circumstances. He is unable to carry on his work of deception. He can not deceive the righteous, for they are in heaven. He cannot deceive the wicked, for they are dead. There is nothing he can do. By the very circumstances of his position he is bound, and must of necessity remain bound until some change is brought about, either in the condition of the earth or of the wicked.

This is not Satan's final punishment, but it is a just preliminary to it. The wreck of the world has been caused by sin. The cities of the earth have been broken down because of sin. The wicked have been slain as the (Turn to page 19)

# Prevention of Heart Failure

By G. H. Heald, M.D.

**A**FTER the age of forty, the most frequent cause of death is heart failure, following a more or less extended period of heart disease. A very large proportion of all people who die after the age of forty, die earlier than they should because of a damaged heart. If heart disease could be prevented or cured, it would add years to the life of those who arrive at the age of forty.

Heart disease is a collective name applied to a number of diseases of the heart. These diseases are nearly all the result of infection, sometimes occurring very early in life. The most frequent infections that damage the heart are those that cause rheumatism and syphilis. That is, heart disease is usually rheumatic or syphilitic.

Very important in the prevention of heart damage is the prompt removal of infection that may result in acute rheumatism (rheumatic fever). Infected tonsils are one of the most important causes, perhaps the most important, of rheumatic fever and rheumatic heart disease. Diseased tonsils, enlarged tonsils, or recurrent tonsillitis should have the attention of a competent surgeon. Prompt removal of infection may prevent irreparable damage. It is not to be forgotten that there is also strong evidence that bad dental conditions—pyorrhœa and root abscesses—cause heart infections, and neglected teeth may through resulting heart disease help to shorten the life.

The other important cause of heart damage is prevented by avoiding exposure to syphilitic infection, or, if one has been infected, by thorough treatment until every trace of the infection has been removed.

When it is discovered that one has heart disease, heart failure may be forestalled or indefinitely postponed by the prompt use of adequate preventive measures. Every heart patient should be under the supervision of a physician who understands the heart, and who can oversee the daily life of the patient, in such a way as to avoid anything that might strain the heart. For those who do not have such oversight, the following precautions may not be amiss:

One of the most important cautions is *never to overdo!* When one is under the care of a physician, he may know from time to time what amount of exercise is safe for him. But if he has no such oversight, he must give himself the benefit of the doubt, and, if anything, err on the side of too little exercise rather than too much, remembering that the damaged heart has about all the load it can carry, and a very little extra may be too much, and cause failure of compensation, and then—a period of lying flat on the back for days or weeks, if not for the rest of his life. One who is careful *never* to overload the weakened heart under any circumstances, is wise.

This may seem like undue and unnecessary precaution. But it is while the heart trouble still seems comparatively insignificant that the most can be done in the way of prevention. Once let failing compensation develop, and the prospect, even with the best of care, is not encouraging.

It is important to avoid violent emotional states, for these may so change the circulation as to put on the overburdened heart the proverbial last straw.

A heavy overcoat may be a burden that throws on the heart unnecessary work, so it has been advised by an English physician that instead of a heavy overcoat, warmer underclothing be worn in winter. In the opinion of the present writer, every patient with a weakening heart should carefully avoid exposure to weather that will chill the surface of the body, and thus throw the blood into the interior. In proportion as the surface and extremities are kept "cozy" warm, the heart will have an easier load. Young women, especially those who have damaged hearts, should not expose themselves to the cold, with their limbs clad only in low shoes and silk stockings.

It is no help to a heart patient to sleep on a cold sleeping porch, particularly if it tends to keep him coughing and awake. For the heart patient, the room should be warm and the bed warm. Every possible effort should be made to secure for the patient his full measure of sleep, for he needs it. If the heart damage is somewhat advanced, unless there is a lift in the house the patient should, if possible, be located on the ground floor, so as to avoid climbing stairs.

When there is danger of failure of compensation, the patient should lie in bed every night half an hour to an hour more than was customary when he was in health, and once a week he should lie in bed for half a day. These extra periods of rest will do wonders in the way of helping the struggling heart to catch up with its work.

By all means, the heart patient should avoid colds and all respiratory infections, as they add materially to the work of the heart. To this end, he should avoid crowds, and should stay indoors in damp and disagreeable weather. And he should not permit any visiting by those who have a cough.

But after having said all this, the most important statement is that the heart patient should if possible be under the supervision of a physician who understands the heart.

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You'd better live your best and act your best to-day; for to-day is the sure preparation for to-morrow and for all the other to-morrows that follow.—*Harriet Martineau.*



# The Sabbath and Evolution

By George McCready Price

**I**T is a very noteworthy fact that the modern interest in the seventh-day Sabbath runs parallel in point of time with the modern phase of the doctrine of organic evolution. As these two ideas are completely antagonistic to each other, it seems quite evident that this modern revival of interest in the memorial of a literal creation has been providentially timed by God to counteract the false teachings of evolution regarding the origin of man and the plants and animals of our world.

The Sabbath came into prominence about the middle of the nineteenth century. And while Darwinism arose some ten or twenty years later, yet the evolutionary teachings of geology are very much older than this; and even if Charles Darwin had never been born, a naturalistic theory of development would inevitably have been taught before the end of the nineteenth century, because the germs of this antirecreation theory were already planted in the natural science of the early nineteenth century.

The study of the relationship of the Sabbath to evolution might be pursued under two general heads. We might examine the logic of each proposition, and might thus show the direct antagonism between these two ideas. We might show how the Sabbath is a memorial of a completed creation, how it thus becomes a standing protest against the idea that creation is still going on. And we might show on the other hand how the very essence of the evolution theory lies in what has often been termed the supposed uniformity of nature. This idea is that the present is the measure of the past, and the measure of all the past; that what is has been; that there really never was any beginning of anything, but merely a continuous process of change and development, the present having grown out of the past by purely natural process, and being destined in its turn to grow into something different in the future.

But the Sabbath teaches us the folly of this method of reasoning. It does not deny the present action of natural law; it does not deny that plants and animals are now being reproduced and the various kinds perpetuated by the natural process of growth and reproduction; it does not deny that these processes have been going on for hundreds and thousands of years. But it does declare very positively that if we follow back this line of development far enough into the past we will come to an absolute beginning of life and of the various kinds of life, so far as this world is concerned. Thus we might show that the Sabbath as the memorial of a completed creation is in direct contrast with the theory of organic evolution.

But we might also study this question historically. That is, we might show from a study of the history of science how the modern form of the evolution theory has gradually developed, how it has been modified by the various scientific discov-

eries which have successively attracted the attention of the students of nature. By this study of the history of scientific discovery we might be able to show how certain ideas have naturally given rise to others, which in turn have had to be abandoned or modified because of definite discoveries which have been made either in the rocks or by observation under the microscope or by experiments in the laboratory or in the seed plot or the breeding pen.

By this historical study we shall see that the great truths represented by the Sabbath could never be appreciated by even the people of God while they were ignorant of the great facts in the natural world which have been discovered within quite recent times. We shall see that the people of even a hundred years ago were almost as densely ignorant of the great facts of the natural world as were the people of ancient Greece and Rome. And at the conclusion of this line of study we shall see that the modern proclamation of the Sabbath as a great and vital message to mankind has been providentially timed for this age of the world and could never appropriately have been given in any other age. We shall also see that if the Bible be true a message like this, which appeals to the world to worship the Creator of the heaven and the earth, must inevitably have been due in view of the universal modern apostasy which denies or attempts to explain away the great fact of creation of which the Sabbath is the divine memorial.

When we speak of the origin of our world and of the things upon it, we can not entirely evade the problem of the origin of matter, that is, the origin of the various chemical elements of which our world is composed. Until very modern times anything like a real origin of the chemical elements was quite unthinkable. In the days when magic of all kinds was believed in, almost anything might be supposed to happen; and thus there was no problem presented by the beginning of matter *ex nihilo*. But the chemistry and physics of the early and middle nineteenth century seemed to lay with absolute firmness and security the great laws of the conservation of matter and of energy.

The first of these laws said that matter can neither be created nor destroyed by any means known to man. The inevitable conclusion from this was that matter has probably existed from all eternity, unless we suppose something that to the scientist of the nineteenth century was quite unthinkable, namely, the creation of something out of nothing. The conservation law of energy was of about the same order; and the Victorian man of science fondly supposed that these conservation laws represented the absolute wisdom of the natural world. On these two laws of the conservation of matter and of energy was built up a system of materialistic philosophy which furnished a very suitable background for those other theories which are more commonly included under the term

"organic evolution." But without this background of materialistic chemistry and physics even the evolutionism of Spencer and Haeckel and Darwin could never have taken possession of the scientific world.

But the science of the twentieth century has outgrown both these conservation laws. Matter we now know can be destroyed. It is being annihilated every day in hundreds of laboratories under the experiments connected with radioactivity and the manipulation of the X rays. Matter is now known to be continuously annihilated on a large scale in the distant stars. And if the various chemical elements, or at least some of them, can thus be absolutely put out of existence, why may we not hope some day to reverse this process by our experimental methods and actually bring matter into existence, that is, *create it*? Men like Sir Oliver Lodge are saying that we can not do this as yet,—no, not yet; and they imply that some day they may be able even to create matter.

But we must remember the many thousands of experiments that have utterly failed to produce perpetual motion, and the equally many thousands that have completely failed to prove spontaneous generation. And the Christian, who believes in the record of the Bible and who allows this divine record to shape in some measure his fundamental thinking regarding the things of nature, can not be blamed for indulging a very active skepticism regarding any efforts of modern science to originate either matter itself or those elementary forms of life which we can see only under the microscope. If the doctrine of the Sabbath be true, and if this divine memorial has been given to us to mark an absolute boundary line between creation and the perpetuation of life under natural law, then all such experiments designed to originate the living from the non-living must be foredoomed to failure. And the more men knock their heads against this great fact the more clearly will they bring out the truthfulness of that divine record given us in the first chapters of the Bible.

It would be interesting to follow up in detail the history of these very modern discoveries embraced under the general head of radioactivity. These studies have quite completely revolutionized the thinking of men of science in the three great departments of chemistry, physics, and astronomy. In all these fields men of science have become quite chastened and humbled. That old cocksure attitude of the late Victorian age under which the physical scientists thought they had discovered about everything that was worth knowing, is all gone.

The men of science now know that the large part of what passed as materialistic science during much of the nineteenth century was not real science at all, but only bad materialistic philosophy which had picked up the lingo of the laboratory and was trying to broadcast its antichristian philosophy under the sanction of those real discoveries which had given mankind the electric light, the telephone, and the wireless. But we now know something of the difference between actual objective science and

a false materialistic philosophy which posed as science. And we know that physical science has now quite completely repudiated this false philosophy which has so long masqueraded as the real thing; and we are justified in extending a suspicion to that feature of biology which for two generations has gone hand in hand with this materialistic philosophy now so completely discredited.

We might also find it profitable to consider briefly the sad fate of that nebular hypothesis which captured the imagination of the world a little over a hundred years ago. This, too, has gone the way of all the earth; even its successor, the planetesimal hypothesis has proved so short-lived that it also is dead and gone, with nothing worth while to take its place. With these fantastic speculations regarding the origin of our solar system has gone also the related idea that our earth is a cooling globe, a thin crust on the outside, hiding a still molten interior. This view of the body of our world offered such a charmingly simple explanation of volcanic action that it enjoyed a considerable length of life. But modern discoveries in geology have quite completely disposed of the myth of a molten interior of the earth, so that we now know that the earth is as a whole more rigid than steel and does not in any way behave as it would if it were composed of hot or molten materials.

The baleful effects of all these false ideas might be considered, and we might easily show how these also have tended to obscure or to discredit that divine truth recorded in the Bible of which the Sabbath is the memorial. But it is when we come to deal with the plants and animals and their history that we appreciate to the full the timeliness of the present Sabbath reform movement which has evidently been planned by the providence of God to counteract the great modern apostasy.

But these ideas all centre around that theory of organic development which is being almost universally taught at the present time. And the first stage in this supposed development must deal in some fashion with the transition from the inorganic to the organic. That is, it must deal with the way in which the non-living may become the living. In other words, it must deal with the subject of spontaneous generation. For however they may seek to dodge this issue, some naturalistic explanation of the origin of life is an integral part of every scheme of organic evolution, however much they may be ashamed of the vagaries which have so long been associated with the term "spontaneous generation."

But this subject of the origin of life may well be left over till another time. We shall see that this idea has a long and not very respectable history. And the disrepute in which this idea of spontaneous generation is held in modern times is sufficient to warn us that perhaps the theory of development based on this idea can not be wholly sound. If coming events proverbially cast their shadows before, surely the fate of this theory of spontaneous generation ought to be a warning of what is destined to overtake the whole theory of organic evolution.

# The Art of Breathing

By Henry Proctor, F. R. S. L., A. V. I.

**B**REATHING is the most important of all the functions of the body, for all the other functions are depending upon it. We may exist a long time without eating; and a shorter time without drinking; but without breath there is no life. Not only animal life, but even plant life is dependent for its very existence upon the air. Life is but a series of breaths.

Much is constantly being said and written upon the importance of diet, but the importance of correct breathing is immeasurably greater: for health and longevity are dependent, not so much on what we eat as upon what we digest, and proper digestion is dependent upon correct breathing.

Strange to say, the majority of civilized men and women need to be taught to-day, what seems to be the simplest of all arts—the art of breathing, an art which all the lower animals, and the savage in his natural condition, instinctively practice, while the contracted chest and stooping shoulders of the inhabitants of our great cities demonstrate the fact that correct breathing is with them a lost art. The highest medical authorities assert that one generation of correct breathers would regenerate the race. And not only is the physical health dependent upon correct breathing, but the mental powers, self-control, and moral and spiritual growth.

One of the first lessons to be learned is that of nostril breathing, and how to overcome the common practice of mouth breathing to which bad habit many of the diseases from which people in every walk of life are suffering, are due. This is a matter of vital importance because one method brings health and strength, and the other, disease and sickness.

It is clear that nature intended us to breathe through the nostrils, for no animal, excepting man, breathes through the mouth, and while the mouth affords no protection to the respiratory organs, the nostrils and nasal passages show evidence of the careful design of nature in this respect. For the nostrils contain everything that is necessary, both for warming and for purifying the air, so that it can do no damage to the delicate organs of the throat or lungs. On the other hand, mouth breathing admits cold air directly to these organs, causing inflammation, as well as sowing the seeds of other diseases by inhaling every kind

of impurity with which the air may be laden.

The difference in the air which has passed through the intricate, purifying organization of the nostrils and that breathed through the mouth, is as great as that between pure water and stagnant ditch water. Nostril breathing is therefore of supreme importance; the very first essential toward the enjoyment of perfect health.

Much attention is directed to the function of nutrition, which after all is secondary to that of breathing, because perfect nutrition is dependent upon breathing; for every particle of food must be oxygenated before it can yield the proper nourishment. Imperfect breathing means incomplete oxygenation and therefore imperfect nutrition and imperfect elimination of waste and poisonous matter, and is alone sufficient to render perfect health an utter impossibility.



A Good Way to Practice Breathing

Proper breathing is absolutely essential to a good circulation for the blood, when driven by the heart through the arteries, is bright red and rich; but when it returns through the veins, it is poor, dull, and blue, a foul stream laden with waste matter, like a stream of sewer water, which is then distributed, through an opening in the right ventricle of the heart, among millions of tiny air cells in the lungs. Breath is inhaled, and the oxygen of the air

coming into contact with the impure blood, renders it again pure, rich, red, and bright.

It is estimated that 35,000 pints of blood traverse the capillaries every twenty-four hours, the blood corpuscles passing in single file and being exposed to the oxygen of the air on both their surfaces. It will now be seen that unless air in sufficient quantity reaches the lungs, the foul stream of venous blood cannot be purified, and consequently not only is the body thus robbed of nourishment, but the waste products, which should have been destroyed, are returned to the circulation and poison the system. If the blood is not fully purified by the regenerative process of the lungs, it returns to the arteries in an abnormal state, insufficiently purified and imperfectly cleaned, and still containing some of the impurities which it took up on its return journey, which impurities must manifest in some form of disease.

The blood when properly exposed to the air in the lungs, not only has its impurities consumed, but it also takes up a certain (*Turn to page 4*)

# "Both Lord and Christ"

By George F. Enoch



THE Day of Pentecost, with its great outpouring of the Holy Spirit, was heaven's signal to earth that Jesus had been exalted to the highest position in the universe, and that the Holy Spirit was installed as His Vicegerent on earth. Henceforth all who would submit their hearts to God, were to have access to the infinite resources provided in these two "Comforters."

Peter in his sermon on that great day, expressed its inner meaning thus, "Let every house of Israel know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified." Acts 2:36, A. R. V., Margin. Pentecost was God's proclamation of this two-fold nature of Christ's office. As we consider its inner meaning we will find unbounded comfort and infinite strength if we thus acknowledge Him.

On another occasion Peter expressed the same thought in different language. "The God of our fathers raised up Jesus whom ye slew and hanged on a tree, Him did God exalt at His right hand to be a Prince and Saviour to give repentance to Israel and forgiveness of sins." Act 5: 30, 31. "Prince and Saviour" is parallel with "Lord and Christ." This great truth was in the forefront of the teaching of the Spirit-filled preachers of the apostolic church. When Peter preached his first sermon to the Gentiles, he stressed the same thought. In the midst of his

explanation of Jesus Christ as Saviour, he interjected the statement, "He is Lord of all." Acts 10:36.

As the disciples prayed after the threatening of the Sanhedrin to destroy their work, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake with boldness." They prayed, "O Lord, Thou that didst make the heaven and the earth, and the sea and all that in them is:



*Christ Knocks at the Door of the Heart*

who by the Holy Spirit, by the mouth of our father David, Thy servant, didst say, Why did the Gentiles rage, and the people imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord and against Thy holy Servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel were gathered together." Acts 4: 24-28.

"Christ" means "the Anointed," and indicates the relation of Jesus to God, the Father. The apostle John indicates this relationship as he tells of the blessed time to come, when "the kingdom of the world is to become the kingdom of our Lord and His Christ." The apostle Paul expressed the same thought, "And ye are Christ's, and Christ's is God's." 1 Cor. 3: 21-23. Almighty God anointed Jesus of Nazareth to bring salvation within the reach of lost mankind. He is God's Christ and man's Saviour. Let us praise His name because of the abundance of help thus provided for us.

Man neither originated this special means of salvation nor had anything whatever to do with its development. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God." "God commendeth His love towards us, in that while we were yet sinners, Christ died for us." John 3: 16; 1 John 4: 10; Eph. 2: 8; Rom. 5: 8. Our salvation, therefore, rests on a firm foundation, an act of God Himself. But in order for any man to receive in his own heart and life the benefits of this salvation, he must crown the "Christ of God," as "Lord" in his life. Only such come within the blessings of the covenant.

On the day of Pentecost, that great day in the history of the Christian church, God caused Jesus to be proclaimed as both "Lord and Christ." Three thousands souls were "pricked in their hearts" and crowned Him as "Lord." They were then baptized in the name of Jesus Christ "for the remission of their sins" and received the gift of the Holy Spirit. In his explanation to them Peter included us also, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." Acts 2: 39.

"He is Lord of all." Whatever your race or religion, there is but one God, who is the Creator and Preserver of us all. He has "made of one blood all nations of men for to dwell on all the face of the earth," and "in Him we live, and move, and have our being" Acts 17: 25-27. This one supreme God has anointed one Christ to be the universal Saviour of mankind, and has made this one Christ "Lord of all." The way of salvation for all mankind, therefore, lies in acknowledging and receiving Him as such. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men,

wherein we must be saved." Acts 4: 12. The terrible tragedy of the dependence on other names for salvation which we see so common all about us, that when these poor souls reach the end of the journey they will find themselves still unsaved. All their works, and their austerities, and their repetition of other names will have been vain.

It seems to be the natural bent of the human heart to reject the Ruler and Deliverer sent from God, and to substitute some other way or means of salvation. The overwhelming catastrophe that destroyed the Jewish nation stands out in history as one of the most striking examples of this truth. As the chosen witness Stephen stood before the Sanhedrin Council in heaven's final appeal to that nation, he turned their minds to their own history and pressed home the truth of the necessity of accepting as both ruler and deliverer whomsoever God should send. Their fathers had rejected Joseph, the deliverer provided by God, and sold him into slavery into Egypt. In the end they were compelled to accept him both as lord and deliverer or perish. Likewise Moses was first rejected by them, although sent directly from God. They drove him off to the desert to herd sheep while they stumbled on in the terrible darkness and slavery for forty long years. In the end they were compelled to accept Moses as both ruler and deliverer or perish. Stephen then presented Jesus Christ whom God had now sent to be "both Lord and Christ" and whom their temple services had prefigured for long centuries, and who was then exalted to God's right hand. They must therefore now accept Him as "both Lord and Christ" or perish. Resisting the pleading voice of the Holy Spirit, the Council would hear no more. Stopping their ears they rushed on Stephen and stoned him to death. That nation perished miserably.

The fundamental difficulty of the human race is over this very question as to who shall rule on the throne of the heart. Thousands try to accept Jesus Christ as a good man, or even as a great man, without giving Him the position of control in the life. Great religious systems are founded on the principle that salvation come from within by the individual's own unaided efforts.

There is but one "Lord and Christ." He alone can bring deliverance by the indwelling of His Holy Spirit. There is an intimate connection between thus exalting Jesus as Lord of the life and the reception of the Holy Spirit. Jesus has won the right to thus rule as Lord in every heart of every race on earth. He stands knocking at the door of every heart, irrespective of creed or colour, seeking entrance. When that door is opened, and Jesus is enthroned within, He actually takes up His abode there and that soul is thus restored to sweet communion with God. The wicked may mock, and the unbeliever may scoff, but that individual knows by actual experience the sweetness of the fulfilment of the promise, "Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and sup with him, and he (*Turn to page 20*)

# Are You Underweight?

By George H. Heald, M. D.

**D**O you long for more avoirdupois? Have you regarded with something akin to envy your more fortunate neighbour whose straight lines and sharp angles, nature has kindly hidden under a generous and graceful padding? Or has Harry or Jennie brought from school a report showing serious underweight? If you have any such experiences, you will want to know the why and the how of scrawiness, and what can be done to remedy it. Howbeit, your envied neighbour may secretly return your compliment by envying your trim and slender figure.

Now, in a way, the problem of underweight and overweight is easy to understand. A person's weight is dependent on the relation between the amount of energy his body takes in and the amount it gives out. If the body takes in more energy than it gives out, he gains weight. If it gives out more energy than it takes in, he loses weight.

But it must be remembered that eating food is not necessarily taking in energy. Unless the food is digested and then absorbed into the blood, it gives no energy to the body. It is like the unburned coal that you throw out with the ashes. In some cases a large part of the food eaten is not taken into the blood, so that though heavy meals are eaten, only a small part of it is utilized. Anything which prevents the digestion and absorption of food, contributes to a condition of underweight.

It may be far from ideal to have several soft bowel movements a day. Patients having this condition fail to absorb a considerable portion of the nutriment of the food they eat. They usually have a series of symptoms indicating more or less intoxication. They may eat ravenously without adding anything to their weight. Even if they have none of the ordinary symptoms of "stomach trouble," they have true indigestion, in the sense that much of the food they eat is not digested, because it is hurried through the bowel too fast for complete digestion.

The most common examples of underweight from the output of too much energy are those having some wasting disease, such as tuberculosis, or some parasitic condition, such as tapeworm; so it is wise to have all underweight children examined in order to make sure that no such condition is present.

But perhaps the most common cause of underweight is a failure, particularly among adults, to eat enough body-building foods. The appetite may not be keen. In fact, some have no real desire for food. Doubtless, habit has much to do with this lack of appetite, for professional fasters soon learn to live quite comfortably for days without a bite of food. On the other hand, some persons are "famished" and "all in" if they miss a meal. This distress is probably very largely psychical,

depending on the mistaken idea that the body lives from hand to mouth. The fact is, that ordinarily the body carries sufficient extra nourishment so that the omission of a meal or two should cause no embarrassment to the body functions, especially in persons of sedentary or light occupation.

The light eaters perhaps get the idea, because of the cost or for some other reason, they are better off on a very limited diet. Soon a habit of light eating is formed. The body accustoms itself to the smaller amount, and the person does not care for more, and perhaps feels distressed if more is eaten. The entire body in time becomes accustomed to this low-pressure diet and assimilation, and of course the appetite is very much diminished. Now this is owing partly to habit, but it is also due in part to the fact that the patient is convinced in his own mind that he is eating all that he can digest. And his indigestion, which is actual, is due in part at least, to the fact that he *expects* to have trouble from his food. The organs have a way of doing about what is expected of them.

This has been well illustrated by a nationally known doctor of Pasadena, who takes dyspeptics to her table—people who are convinced that they cannot eat this or that or the other food—and insists on their partaking of the full menu, after having convinced them that it is the custom there and that the patients do well on this regime. So the new patients, who perhaps have feared for years to give their stomachs a decent meal, soon find themselves eating with comfort meals that a short time before they would have thought suicidal. Doubtless, many of the underweights are so because through fear they do not eat enough; and unless their doctor has much insight and patience and much persuasive power, he may never succeed in convincing them that they are not eating all that their stomachs will stand.

From this, it will be seen that in a case of underweight the first thing to be determined is the cause, whether an insufficient intake or an excessive expenditure of energy, and what is causing the abnormality. Then, with this knowledge, there is some hope that the condition can be remedied.

Any underweight person who is on a diet furnishing enough protein (this may be assured by the use of a glass of milk at each meal) and an abundance of minerals and vitamins (by the free use of fruits and vegetables) can add very simply to the weight-producing food by eating at each meal one, two, or three extra slices of bread with dairy or nut butter (nut margarine). Or if he must avoid acid-ash foods, he may use potato instead of bread. By weighing, say once a week, he can determine whether he is gaining or losing, and can thus, by the record of the scales, so regulate his diet that he will reach his normal weight.

## Beside All Waters

By May Carr Hanley

**I**F I am to conduct our next Bible study," said Mr. McCulloch. "I suggest that we take up the coming of the Lord. You find all the texts that you can on the subject, and Mollie and I will do the same."

"I know what I believe on the matter right now: The Lord came into my heart to dwell when I accepted Him as my Saviour," quickly asserted his wife.

"Well, dear, we'll find the texts, and bring them the next time we meet," he answered.

"Mollie, will you repeat for me the text or passage from the Bible that has comforted you, that means the most to you?" asked her husband as they trudged homeward in the dark.

"Surely; I don't have to hesitate to do that. It is John 14: 1-3: 'Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also.'"

"Does that say when Christ will come again?"

"No-o; I suppose when He gets a place prepared."

"Do you not remember, Mollie, that it says in Acts, the first chapter, that as He went away, so He is coming again? Did the disciples who were with Him see Him taken away?"

"Yes, it says that they looked steadfastly toward heaven as He went up."

"Then I am wondering how you can believe that His coming is not literal and real. The men who stood gazing up after Him as He ascended were told, 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.' In 1 Thessalonians 4: 16, it says in so many words that 'the Lord Himself shall descend from heaven,' and in Titus 2: 13 it speaks of the 'blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.'"

"You evidently have been studying this subject, Alonzo. I have not given much thought to it; but I can see that the parts that you have quoted are plain enough."

Before they retired that night the husband and wife compared notes on their findings in the Scriptures from their study that evening.

Christ is coming personally—this same Jesus. He will be visible—every eye shall see Him. He is coming soon. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21: 31.) He brings our reward. (Matthew 16: 27.) The righteous are to know when Christ's coming is near. (Matthew 24: 29-33.) His return will be the signal for the resurrection. (John 5: 28, 29.)

Early the next morning Mrs. Granger came running over all out of breath. "Such good news,

Mollie! Mr. La Rue came by last night to tell us that he had received a letter from one of their leaders,—he called him Elder Loughborough,—and he said they were sending us a minister. Isn't that just wonderful? And Doc is announcing it to-day at school so that the mountaineer folks will have a chance to come. One of us will have to entertain the minister, I expect."

"I shall be delighted to have him, since I have an extra bed."

"He will be here the first of the week, and will stay a whole month. Won't we have a real feast? There are so many questions that I want to ask."

Mr. La Rue called that evening, and would not hear to anyone's entertaining his beloved minister but himself. "I'll tell you what you can do though—he suggested, "you come over to my cabin and keep house while the meetings are going on. Brother and Sister Stickney are coming over from the coast, and we will have a blessed good time together."

Mrs. McCulloch picked up a leaflet from the mantel, and glanced over it. It was on the sleep of the dead.

"Lizzie, do the Adventists believe in soul sleeping?"

Mrs. Granger glanced at her husband. "Doc has read that tract; ask him," was her laconic reply.

"From what I have read, I rather think so," cautious Mr. Granger answered.

"Well, they are right on the Sabbath question, that is very plain; but I know that immortality of the soul is taught in the Bible. I have read it many times," replied Mrs. McCulloch with emphasis.

"So have I," added Mrs. Granger decidedly. "The Bible is full of the expressions, 'undying spirit' and 'immortal soul.'"

"I don't see how I can change my belief in that. I have been so happy lately. I knew my dear father, who sacrificed his life in the cause of freedom, was looking down upon me from heaven and approving of the renewed love that has filled my heart for the Saviour. Don't tell me that I'll find in the Bible that my father isn't in heaven at all," spoke Mrs. McCulloch slowly and with deep feeling.

Mr. Granger had been studying deeply and thoroughly on the subject, and so he knew whereof he spoke. He merely smiled quietly and answered, "'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isaiah 8: 20. I think we would better study more and investigate that matter before we talk more about it."

Accordingly the next Sabbath morning, Mr. and Mrs. McCulloch sat down with Bibles, Concordance, pencils, and paper, to find their proof from the Sacred Word itself that the soul is immortal. They traced out all the references to man. What is man? What is his nature? Their researches did not prove very satisfactory to their preconceived ideas, so they (*Turn to page 19*)



THE whole warlike condition of the world is a sign of the times. It was given as a sign by the Lord Himself. In answering the question of His disciples, "What shall be the sign of Thy coming, and of the end of the world?" Jesus said:

"Ye shall hear of wars and rumours of wars. Nation shall rise against nation, and kingdom against kingdom." Matt. 24:6,7.

Thus the constant alarms of war which fill the public press, resulting sometimes from such small things as diplomatic misunderstandings; the difficulties that arise out of prejudices regarding race and colour; the smouldering flames of the contention between capital and labour,—all these international, inter-racial, inter-religious, and economic animosities that fill the papers and promise never-ending trouble, are evidences of the times we are living in, and prove that the end is near. To the words of Christ agree the words of the ancient prophets. At the end of the world, so Haggai spoke for Jehovah, the Lord said:

"I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Haggai 2:23.

Joel makes a similar prophecy:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:9-14.

It is plain from this that when "the day of the Lord is near," war is to be prepared, the mighty men awakened, all the men of war equipped and assembled, and there will be a strife such as the world has never witnessed. John the revelator also predicted that when the kingdoms of this world are about to "become the kingdoms of our Lord, and of His Christ" (Rev. 11:15), then—

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

The writer will not attempt to point to wars now taking place as a fulfilment of these divine predictions. Before these words can be printed, changes will come which would make such references out of date. It will suffice to note the universally recognized fact that the war spirit is everywhere in the world,—among the nations, in the various classes of society, between races and creeds, between labour unions and great aggregations of capital, between parties and religions,—and all these promise never-ending conflict. "Wars

# THE FIFTH SIGN— OF

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and rumours of wars" are all about us, and these are one more indication that this is "the time of the end."

The breeding of war seems to be a permanent hum industry. Every government must be propped up an army. Issues that touch questions of sovereignty must be settled by the arbitrament of the sword. And mankind has not been able to devise any way by which wars should cease. It does not seem possible to outlaw war. Even though the best of men and the best of governments believe that war should be banished from the earth, yet war still continues and grows increasingly destructive and terrible.

Viewing the terrible totals of desolation, misery and death which war has caused in the world, every friend of God and man must desire its end. It would be the brightest, fairest, holiest day of earth's history which would end all the untold brutalities of human strife.

Many persons have felt this, and acting accordingly, have striven to bring about such a glorious consummation. Leaders of the churches, together with officers of civil government, rightly discerning that war is utterly opposed to the principles of Christianity, justice, and common sense, have hoped to bring the nations to an agreement by which war may be abolished.

The idea, excellent as it is, has not proved practicable, nor will it. Churchmen, in espousing it, fail to understand the revealed purpose of God regarding the church and the world. Having cast aside the ancient and universal faith of the Christian church in those prophecies which predict the personal coming of the Lord Jesus to establish an eternal kingdom of peace in a redeemed world, and having adopted the modern fallacy of a temporal millennium to be brought about by the world's conversion to the gospel, they



A Cannon



# WARS AND RUMOURS

## WARS

Haynes

have put forth their efforts for world peace in harmony with this mistaken idea. And as a consequence, they read and interpret all Scripture prophecy in the light of this mistaken idea. Hence they talk much about the *nations'* saying they will beat their swords into plowshares and their spears into pruning hooks. Isa. 2:3, 4; They talk of nations' turning war no more, but overlook God's command, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men," Joel 3:9. They speak of the heathen becoming Christ's inheritance and the uttermost parts of the earth His possession, but forget He is to "break them with a rod of iron" and "dash them in pieces like a potter's vessel."

Ps. 2:9. They make much reference to the year of the redeemed, but fail to see that it is joined with the day of God's vengeance. Isa. 63:4. They believe the God of heaven will set up His kingdom in the earth, but strangely overlook the fact it will "break in pieces and consume" (not convert) all other kingdoms. Dan. 2:44. They read that the kingdom under the whole heaven is to be given to Christ and His people, but fail to notice that preceding this must come the judgment, the fiery flames, and the destruction of earth's temporal powers. Daniel 7.

They look for the time when the wise are to shine as the brightness of the firmament, and as the stars forever and ever, but forget that this is preceded by the "time of trouble, such as never was since there was a nation," the deliverance of the people of God, and the resurrection of the dead. Dan. 12:1-4. They believe the righteous are yet to "shine forth as the sun in the kingdom of their Father," but overlook the fact that before this the wheat and tares must grow together until the harvest; that the harvest is the end of the world, and the reapers are angels: and that the wicked are first

to be gathered and cast into a furnace of fire. Matt 13.

They look for the fulfilment of the prediction that the kingdoms of this world will become the kingdoms of our Lord and of His Christ, but do not see that when this is about to occur, the nations are angry, His wrath is come, the dead are judged, and the wicked destroyed. Rev. 11:18.

In this way prophecies referring to the time of blessing which shall prevail when Christ and His saints reign in the eternal kingdom of peace, have been misapplied to the prosperity of the church without Christ in this present age. Hopes built upon such false interpretations and misapplied prophecies are doomed to bitter disappointment.

All that civilization has been able to accomplish with reference to checking war has been to utter a feeble protest and point out its horrors. It has striven to ameliorate unnecessary suffering by establishing laws of war between civilized nations. But it has not stopped war, nor have its horrors been greatly lessened, if at all. And civilization cannot stop war. It cannot stop war because war is in the human heart, and civilization cannot transform the nature, it cannot implant a new nature.

"Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4:1.

Wars will not stop until the nature of the human race is changed. Men, in their fallen nature, may recognize the evil of war, and desire to stop it, and attempt to stop it, and resolve to stop it, and hold international conferences to stop it, but man cannot stop it as long as their nature remains fallen. And civilization provides no remedy for fallen human nature, out of which war grows. Therefore civilization cannot stop war; for it cannot change the heart. Nor can religion stop war. Not even Christianity, considered as a creed, a body of teaching, can stop war. And Christianity, considered as an organization, a church, cannot stop war.

For religion, even pure religion, as an ethical system, does not change hearts, does not implant a new nature. Christianity, as a mere creed, may give right ideas, but it cannot give right hearts. And Christianity as a church, a divine institution, so long as it must be applied to human problems by imperfect men, does not and cannot change hearts. This change of heart, of nature, is an individual, not a national, matter. It is not accomplished by Christianity as a system, but by Christ as a person.

And civilization does not lead men to Christ. The world has not accepted, and never will accept Christ. The world cannot, therefore, stop war. Wars grow out of human nature. Christ alone can change human nature. Men will not come to Him for that change. So long as the race endures, therefore, war cannot be stopped—except by the destruction of the race that rejects Christ. War began almost as soon as sin began. From the beginning of the race until now, war has existed and increased. Nothing that civilization, educa-



Sand Bags

tion, or philanthropy has done has been able to stop it or even check it. And nothing that man can devise or invent will stop it. The human race is doomed to destroy itself. It is feeding on its own flesh. Christ is its only hope, and it will not have Christ.

In the beginning of human warfare the victors were undeterred by scruples, and worked their own wills upon the conquered. There were no rules of warfare, and mercy and decency were unknown, or very seldom applied. The slaughter of surrendered armies is boasted of in kingly inscriptions as the glory of the dynasty. Faint criticism of such procedure began to be voiced in the days of Greece. Certain men began to think of war as an evil, a calamity. They did not think it could be stopped, but they thought of it as an evil, and believed there should be some code of conduct in connection with it. Out of this grew the rudimentary rules of war. Women and children were still killed and prisoners slaughtered, but these things began to require an explanation. Fifty years before Christ, Julius Caesar was roundly denounced in the Roman senate for putting the *Uspites* and *Tenebræ* to death.

Christianity later gave a strong impulse to the movement to establish a code of military ethics. An unjust war came to be regarded as wicked. Attempts were made to establish a tradition of chivalrous warfare. One step in this direction was the "Truce of God," by which it was declared wicked to fight on certain days of the week.

By the twentieth century the code of war was quite definite, and was finally sanctioned almost as international law by The Hague Peace Conference. Noncombatant populations, and especially women and children, were sheltered as much as possible; cities must not be besieged until such noncombatants were given time to get away from the coming bombardment and starvation; victors in occupied areas were responsible for the lives of the inhabitants; prisoners of war must not only be spared their lives, but adequately fed and housed; every reasonable opportunity must be given surgeons, nurses, and stretcher bearers to rescue and treat the wounded; and certain "barbarous" methods of killing might not be used. These rules were generally accepted, and they constituted the general attitude toward war when the nations rushed into the Great World War of 1914-18. Soon after that war started, the demand became great that it must be the last war. It became "the war to end war." A great cry rose from the hearts of the millions of bereaved, that this hideous thing must never again be permitted to break out.

Since the war, this demand has been answered by peace conferences, many in number, but all that has been accomplished to date is the scrapping of a few ships, mostly obsolete types. Wars have not stopped. There are as many of them as ever, and a prospect of many more. Millions of men are bearing arms; millions of pounds are being spent to maintain great armies and armaments; other millions in testing and experimenting with new inventions and equipment for killing;

other millions for scientific development of agencies for killing; and the world is just as much an armed camp as ever before. There is the same malice and hatred and enmity in human hearts; there are the same intrigues and schemes and overreaching in diplomatic circles; and men are just as ready to fly at each other's throat, as at any former time.

Man ruined the world by his sin, and then was given a chance to show whether he could rebuild it. He ruined it in a day; he was given six thousand years to attempt its reconstruction. Full time, ample scope, large opportunity, were granted. God has not hindered the attempt, or hurried man in making it. Man has been put to the proof, allowed to do his best, and has been given time to do it. Man's *downward* progress was swift enough; he was given opportunity to demonstrate whether his *upward* progress would be as rapid, or whether there could be any such thing as upward progress at all, when he is left alone.

So God has been putting man to the test. He says to him, "Govern the world." Man tried—and failed. "Regenerate the world." Man tried—and failed. "Bring about enduring peace—abolish war." Man has tried—and failed. And good men are still trying, but with little promise of success, for they are unable to change over their own evil natures, to say nothing of changing the nature of the whole human family.

Man's day has been a long one, nearly six thousand years. In every possible circumstance and with all advantages he has demonstrated himself helpless, ignorant, evil; unfit to rule, and unfit to be left without a ruler; unfit to teach, and unwilling to be taught; unfit to be trusted with the care or management of anything within the wide circle of the world, from the dust under his feet to his own soul.

The demonstration of man's utter incapacity is about complete. When his unworthiness of trust, and his inability for any progress except in a downward direction, are wholly demonstrated, God will set him aside as "a despised and broken vessel," and bring in the "second man," "the last Adam," even His own eternal Son.

The great experiment of six thousand years is nearing its end. Man's trial is drawing to a close. The vast demonstration is about finished. And man has manifestly failed. All classes and conditions of men have had their trial; kings, princes, nobles, peasants, beggars, statesmen, diplomats, masters; parents, children, servants; poets, philosophers, artists, mechanics,—all have had their long age of trial, and all have failed, failed because creative power alone can change fallen human nature.

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"WE need not be discouraged because of the great things others accomplish and which are far beyond the range of possibility for us. It is only our own best that is required of us—our own and not another's. To give quietly our best of strength and wisdom to each task as it comes, is all that need concern us."

## Beside All Waters

(Continued from page 15)

hunted out "soul" "spirit" and "immortality," and found, to their very great surprise, that the phrase, "immortal soul" was *not* in the Bible, and it very plainly stated that God "only hath immortality." 1 Timothy 6: 15, 16. Other texts, as the following, also surprised them:

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1: 10. "To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Romans 2: 7.

"As Doc says, 'There goes my underpinning.' If one has immortality already, it is not necessary to seek for it; so we *must* have immortality through Jesus Christ only," sighed Mrs. McCulloch.

"Listen, Mollie, to my texts that I have hunted out. I am certainly convinced that if we take the word of God for the basis of our belief, and if we are determined that we want no man-made creeds or theories, we must now know that the dead are sleeping, awaiting the coming of the Lord. You can read that in 1 Thessalonians 4: 15, 16. And these: 'So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.' Job 14: 12. 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' Psalm 146: 4. 'The dead praise not the Lord, neither any that go down into silence.' Psalm 115: 17."

In the evening they went over to Mr. Granger's, and found that he and his wife had spent the day in like manner.

"I am ready to identify myself with the Seventh-day Adventist Church," declared Mr. Granger. "In regard to most of the theories I thought I knew so much about, I find, when I begin to search for the Bible truth, that the underpinnings of my opinions are all knocked out—every time. As the Adventists believe the Bible, I want to be one." He looked inquiringly at his wife.

"I am with you there, Doc," she hastened to answer.

"And I am—we both are, aren't we, Mollie?—with you also," added Mr. McCulloch. "Now, when the meetings begin in the schoolhouse, opposition will be aroused. That seems to be Satan's plan always. We shall be scorned and ridiculed."

"No doubt of that. The Dunkard minister told me last week that I was a dangerous woman to have in this community, because I insisted that the fourth commandment was just as binding as the other nine. You know I have been teaching in the little Union Sunday school over in Doc's schoolhouse," said Mrs. Granger; "and as soon as the people discovered that I stood fearlessly for Bible truths and wouldn't accept slipshod explanations of a text, then they began to ridicule and even to scorn me. I came home crying the last

time; not because they hurt me, but because they didn't show respect for the word of God.

"The preacher spoke on the law of God, and dwelt at length on each commandment, except the fourth; and he left that out *entirely*! I spoke to him about it after meeting, and his ire was aroused. He said, 'I suppose old man La Rue has made an Adventist out of you. Adventists harp on the fourth commandment.' We had quite an argument over it, and I told him they didn't harp on any commandment—they observed them all. If the fourth was annulled, all the rest were void too. I told him that God made the Sa' bath for the man He had made. God gave marriage on the sixth day and the Sabbath rest on the seventh. If the Sabbath is annulled or is Jewish, as some claim,—then so is marriage," she asserted firmly. "The first reason we keep the seventh-day Sabbath is that it is the commandment of God; and the second reason is—"

"Lizzie," interrupted her husband, with a twinkle in his eye, "you remind me of a young lawyer. Every time his case was called, he made an earnest plea to the court to have the case postponed. Finally another lawyer asked why the case should not be brought to trial. 'Well, my most important witness isn't here,' he said.

"Why not?" insisted the lawyer.

"My first reason is that the witness is dead.' And the second reason is—"

"No need for a second reason," broke in the judge.

"It seems to me that no man who believes God will ask for a second reason after he finds that the Sabbath is one of God's commandments."

"May He help us to stand bravely and firmly for His truth with our faces towards the foe," said his wife, and their neighbours uttered a hearty "Amen."

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## Satan Bound a Thousand Years

(Continued from page 7)

result of sin. The earth has come a desolate wilderness because it has been the dwelling place of sin. All this is the work of Satan. This is the result of his rebellion in heaven and the introduction of sin into this world, and now he is made to realize what it all means, and is shown what its results have been. The ruined earth is his handiwork. This is the end of all his plausible promises of better government. And in this earth, in its desolate condition, he is compelled to live for a thousand years. He is compelled to remain in this ruined earth, surrounded by his own work. His work of deception has been made impossible. The righteous have at last escaped his grasp, and they are enjoying the delights of heaven at the court of the King of the universe. The wicked are before him upon the face of all the earth, but they are cold in death. Doubtless "the angels who left their first estate" at his bidding are still with him. They, too, have

been instrumental in bringing to pass this fearful wreck of one of the planets, and they are compelled to live in that ruin a thousand years.

At the end of the millennium, the great chain which binds Satan will be broken by the resurrection of the wicked.

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20 : 5.

If the rest of the dead lived not again *until* the thousand years were finished, then when the thousand years *are* finished the rest of the dead will live again. It is at the close of the millennium that the resurrection of the wicked takes place, and their resurrection releases the devil and provides him with material to work on and deceive. It was the emptiness of the earth of all human inhabitants that constituted his binding, and hence it is the resurrection of the wicked which effects his release.

Satan begins to plan for his last great attempt to overthrow the government of God as soon as the wicked are raised from the dead and he is thus released from his confinement. The resurrection of the wicked brings under his command a greater host than ever before in the entire history of his rebellion. All the wicked who ever lived on the earth come then under his control and are ready to do his bidding. Among them are some who are skilled in modern warfare. The great warriors of ancient history are there. The angels who were cast out of heaven are still with Satan, and are now in such desperation as to consent to anything. Laying before them the great project, and securing their agreement to it, Satan plans to bring it to pass. The wicked under the leadership of Satan are led to hope for success, but instead they meet their final destruction in oblivion.

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## The Vedas of the Christians

By G. G. Lowry

How is it that the Bible, the sacred book of the Christians, has such a large circulation? Why is it that it is printed in more languages, and read by more people in the world than any other book? Why is it that books written by the most talented and gifted men in the world have long ago been put aside and forgotten while the Bible is still being translated and published in new languages every year? Why do men give of their means, and devote their strength and talents to scattering the Bible to all the world? Why do wealthy men when they make out their last will and testament remember the Bible and provide large sums of money for its circulation? These are interesting questions to ask, and what is the answer?

The answer is simply this. The author of the Bible is God, while the author of all other books is man. Man is finite. He, like the flower of the field, comes up to-day, but to-morrow fades away. The things he does, the things he says and writes are like him, they last for a time only. God is eternal. The Bible is the mind of God expressed

in human language. Since it is the mind of God it is also eternal. As there is unlimited power in God, so there is power in His word to those who will believe and accept it. The lives and characters of men and women are changed from bad to good by its power. The reason why men are willing to spend their time and money in printing and distributing the Bible is because they have tasted the sweets and felt the power that there is in the Bible. They have found in that book what they have not found in any other. That power has changed their lives; it has made them want to help others also to enjoy the same blessings with them.

The Bible contains proof in itself that its origin is divine. No other book contains that proof. There is no other book in the world that speaks peace to the troubled heart, that gives courage to the faint and weary, and that gives comfort to those who are in distress, like the Bible. It is adaptable to all times, and to all countries and to all peoples, to the young and the old, the poor and the rich, the high and the low, in every possible and conceivable condition of human life. It contains warnings, reproofs, counsels and instructions to all who will listen. It not only tells us how to live in this world, but shows us the way to the next. It is like a great beacon light swung high in the heavens, shedding forth its beams of light, penetrating to even the most obscure and darkened places, bringing light, joy, peace, consolation and happiness to every soul that opens the doors of his heart to its reception.

In the Bible we have the revealed will of the living God expressed in human language to man. This is found in no other book. If the teaching of this book is believed, accepted and lived out in the life, it will transform and sanctify the life of the one who accepts it, make him a better man, a more faithful husband, a kinder and more sympathetic father, and a citizen of whom any country will be justly proud.

May its production, its circulation and its use continue until it has reached the hands and touched the hearts and lives of every soul in all the earth. May it be the means of causing the knowledge of the true and living God to cover the earth as the waters cover the sea.

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## Both Lord and Christ

(Continued from page 13)

with Me." Rev. 3 : 20.

No greater invitation has ever been given to man. Its acceptance by the surrender of the will and the opening of the heart's door brings to the individual the highest and most blessed experience possible to the human family. Will you not then open the door, and give Him His proper place as Lord of your life? "One died for all, therefore all died; and He died for all, that they which live should not longer live unto themselves, but unto Him who for their sakes died and rose again." 2 Cor. 5 : 14, 15.

# OUR HOMES

## Making Home Homely

By Marie Blanche

If your home isn't homely on a winter evening it never will be, for it is the easiest thing on earth to make a place cosy and attractive when the outside world is a howling wilderness of east winds, wet streets, and blank darkness; or when the snow lies many feet deep at your door, with a temperature outside that is far from genial. All you need to make home homely on a winter night is a good fire and a good temper. A good supper, you will agree, is a decided asset, but as there are many people who never eat supper and whose homes are yet as homely and attractive as anyone's else, supper need not be looked upon as an essential. The good fire and the good temper are, however, both indispensable. Bear this in mind.

Mother and father must, of course, have their easy chairs. Books, games, needlework, provide amusement for young and old. Music contributes its share. A warm welcome to friends less fortunate in their home circumstances than ourselves is to be encouraged. Friends who drop in and "take us as we are" are always delightful people. They are well worth cultivating. Their company brings a breeziness into the home atmosphere entirely lacking in a visit from more conventional and formal folks. Conventional and formal things are really very tiresome in the homely home, and take from rather than add to the harmony of the evening. Aim, therefore, at a genial and jolly atmosphere with genial and jolly people round the hearth. Geniality and merriment, you know, are contagious, and laughter is both healthy and beautifying.

In these days of wireless in almost every home there is quite a danger lest the family give up all cultivation of conversation, and all study of musical performance. It is so easy to switch on the wireless, to listen to a discourse, or a lecture on some interesting subject; so easy to be entertained with a ballad concert, a musical festival, or some good recital. All this is, of course, splendid in its way, but it is not going to make us musical performers, nor clever talkers. Both the art of conversation, and the executive art of music, are being lost to the individual, and we must take care to avoid the danger. We seem to be getting into the same position as the so-called lover of sports. We are becoming merely "lookers on." This surely is a pity. It wants thinking about. And it needs counteracting.

It is quite astonishing what an immense amount of useful work can be done by the mother and girls of a family in these long winter evenings. I know a girl who devoted two evenings a week all through last winter to studying home dressmaking and tailoring. The result of this industry were

obvious during the following spring and summer. She made herself the most charming frocks and the smartest coats. She is now one of the best dressed girls you can meet, and with a dress allowance distinctly on the shallow side she is ten times better dressed than the majority of girls who have to pay for ready-made clothes, or else economize in order to pay the extravagant charges of the working tailor. She tells me she is going in for a course of millinery studies at home on two evenings a week through the coming winter. I am expecting some noticeable chic results from this enterprising programme.

If every member of a family "took up" some useful subject each winter, and went for it with keenness and determination, the atmosphere of the home would soon grow homely; it would be swept clear of discontent, quarrels, boredom. It would be a happier place than it sometimes is. There is nothing like occupation for keeping folks even-tempered and large-minded. And so if you have a flair for any particular subject make up your mind to study it this winter in the comfortable surroundings of your own home. You will find it more satisfying and more profitable than hours spent in a cinema, dance, or cocktail club. I commend the following subjects to the girls of the family. Lace-making, water-colour painting, book-binding, flower-making, wood-carving, and oriental embroidery. All these can be studied without interfering with other members of the family.—*Good Health, England.*



## More About House-Building

By Belle Wood-Comstock, M. D.

TO-DAY we are going to plan the building of our body house. This house must have a *strong* foundation, the same as any other house. What forms the foundation of the body house, Mary?"

"The bones."

"That is right. And one of the materials most needed to make bones is—what do you think, Jimmie?" "Lime."

"Yes, lime. Without lime, the bones would be soft, and could not act as a foundation for the body at all. The longer the bones are, the larger the body house can be; and the boy or girl who is tall has larger bones than the one who is short. You are taller than you were last year, because your bones are longer—more building material has been added to them. Now, Chester, you tell me where the body gets lime for bonemaking."

"From the food."

"But from *what* food? That is an important question, isn't it? Do you not think that boys and girls ought to know the answer? If they do not, there is danger of their not growing strong and big as they would like to be. When a man builds a house, is it not his business to know how much material he needs, and how to get it? It is true, sad as it is, many boys and girls have no idea what foods to eat to make them big and strong.

"I will tell you what the two essential bone-building foods are. When once you know, I am sure you will eat plenty of them every day. They are—*milk* and *vegetables*. What is that, Johnnie? You do not like milk? Well, your

body needs it, you see, even if you do not like it; and surely you will not let yourself be a small, weak man, merely because you do not like milk, will you? No, indeed: You will drink it anyway, whether you like it or not; and may be if you keep at it long enough, you will like it after a while.

"And Mary, did you say you did not like vegetables? That is too bad, because you really must have them if you are going to have strong, hard bones and strong teeth need lime, too. And yet you must eat vegetables if you would have rosy cheeks. You really are too pale, Mary.

"I want to tell you something else about milk. Besides containing lime for the foundation, milk contains also more good lumber for building the other parts of the body house than almost any other food. Milk makes the finest muscle and the firmest flesh; and the strongest, huskiest boys and girls are almost always the milk-drinkers.

"Others foods contain important lumber—Graham and whole wheat bread, oatmeal, nuts, peas, and beans. So all of these, together with milk, help to supply material for the body house. Remember, though, that it is very, very hard to get enough lumber if the milk is left out. Then, too, there is some very fine 'finishing lumber' in the milk, that most of the other foods do not contain, and that children cannot afford to miss. What is it you want, Jimmie?"

"I drink a glass of milk at every meal; and mother says that with what I get in my other food, I must get about a seer of milk every day."

"That is fine. Let's see—how old are you, Jimmie?"

"I'm eight and a half."

"Eight and a half, and you weigh three pounds more than Johnnie here, who is nine. I think it must be the milk that does it. What did you wish to say, Johnnie?"

"Maybe it is, but you just watch me catch up. I am going to drink my milk every meal after this."

"Yes, I was sure you all would as soon as I had a chance to explain it to you. But we cannot live on one food alone, any more than a house can be built of only one kind of lumber; and while milk is necessary, *vegetables are equally necessary*, and contain some material for body-building that can be obtained in no other way. There are two kinds of vegetables—root vegetables and leaf vegetables. Let us name some of the root vegetables: potatoes, carrots, beets, turnips. Now let us name some leaf vegetables; lettuce, spinach, cabbage, cauliflower, string beans, asparagus, Brussel sprouts."

"What kind of vegetable is the onion, Miss May?"

"The onion is a little different. While it grows in the ground, yet it is made of leaves so it is really a leaf vegetable. All vegetables are good foods, but the leaf vegetables are more valuable in some ways than the root vegetables."

"I'm glad Miss May; because I despise parsnips."

"And, Miss May, I cannot bear carrots."

"Well, I am sure you all like potato, and potato is very good food; but potato alone is not enough. You must never let potatoes crowd out the leafy vegetables, but have some of these too whenever you can get them. Eat cabbage and spinach and other such vegetables whenever you can, for they are very, very important. These vegetables are important because they not only contain lime for the bones and teeth, but they also contain colouring matter for decorative purposes. A house is always more beautiful if it has some colour in its rooms. And so the colouring matter of the blood helps to make the body beautiful.

"We do not like to see boys and girls without roses in their cheeks, do we? But it takes red blood to make rosy cheeks, and it takes plenty of green and leafy vegetables to make red blood; and, strange as it may seem, red blood can do its work much better than pale blood.

"So this class of boys and girls is for milk and vegetables every day. I can see that. We will see who can make the biggest gain in the next six months."

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"WE shall be glad—really glad for everything that has come to us, no matter if it is sorrow or pain, when we find that our experience fits some one else's need—that some one else can build on our lives."

## Morphine's Running Mate

By Otho C. Godsmark, M. D.



TOBACCO in any form is injurious to the human body, but in no way can it be used with such lasting, disastrous effect as in the form of the innocent-looking cigarette.

For a number of years it has been one of my duties, as a physician, to examine carefully into the habits and physical conditions of persons making application for insurance in some of the large life insurance companies. The application, in many of these cases, involves thousands of pounds, and the company depends upon my personal judgment as to the probable longevity of those desiring to be insured. I have not only to satisfy myself as to the present personal condition of the applicants, but also as to their home surroundings, the health of their immediate family, and their personal habits.

There is no one habit that is destroying the mental as well as the physical well-being of our manhood to-day as is that of cigarette smoking. Only the damage done by the morphine habit itself exceeds the injury done to the user of the cigarette. This may seem like a strong statement; but after years of the closest contact with the users of whisky, morphine, and the cigarette, I am prepared to defend it.

The user of liquor usually spends far more on his drinks than does the smoker of cigarettes upon his form of self-pollution, and as a consequence, the family of the drunkard suffers as a direct consequence, often to the point of hunger and malnutrition. This suffering and privation naturally calls attention to the evils of drinking, and the very fact that a man drinks, ostracizes him from church relations, and he himself realizes that he is looked down upon by the better classes of society. For a young man to become intoxicated, is recognized as an open disgrace, and but few young women, with any self-respect, care to have it known that they keep company with any one who drinks. Very few girls care to become a drunkard's wife, for they know, all too well, what the end will be.

But with all this, drunkards have reformed. They have even been known to "come back." They have even been known to come up out of the gutter, lay aside their filthy rags, turn over a new leaf, and, so far as any physical examination or mental test could show, seem to have recovered entirely. Somehow nature seemed to be able to build them anew, entirely to reconstruct their bodies and mental faculties so that they showed no perceptible signs of the disgrace and havoc that liquor had, at one time, wrought in their bodies and minds.

But this is not so of the cigarette fiend. At least we have not so far found such to be the case. He never does recover from the damage the cigarette does. He may take on flesh and speak flippantly of the time when he used to smoke; but he never can, and never will, come back to where he

would have been had he never taken up the habit.

In the first place, the cigarette smoker does not know or realize the damage the habit is doing him until it has gone so far as to be beyond remedy. The drunkard, on the other hand, knows that drinking hurts him. He spends the money his family ought to have, and he is ashamed, the next morning, to look them in the face. Even if he does not go home and abuse his wife and children, he will make such a fool of himself upon the street or in the shop where he works that his better self looks back with regret upon the way he has acted. He knows that he is doing wrong, and in nearly every case he will try to overcome. He will resolve never to drink again. You can talk with him about it, and he will appreciate the help you try to give. There are many hopeful chances that he will stop where he is, that he will really reform and be a man again.

But how is it with the cigarette addict? The cigarette smoker will light his cigarette in your office, almost in your home; and if you show the least signs of nonenjoyment, his feelings are hurt. You try to tell him what the habit is doing for him, and he resents it as though it were none of your business. His wife or his mother sees that it hurts him; but he knows (?) it does not. If he is an accountant or perhaps a clerk in a shop, he makes so many mistakes that he loses his position; and he blames it on "luck." He never develops mentally. He is a man in years, but a boy in mentality. The protoplasmic processes of the brain are involved. And the boy who smokes cigarettes never can become the man he would have been had he never begun the habit.

One reason why the cigarette smoker is so much harder to reach than the drunkard, is because of the respectability of smoking. Almost any young woman will keep company with a cigarette smoker. He is allowed in all kinds of society and he may smoke where and when he chooses. About the only place he finds himself shut out is with many of the larger mercantile concerns. They have found that so many mistakes were made by the smokers of cigarettes that they are refusing to employ those who smoke.

The effect upon the heart is as lasting as upon the brain. I was called upon to examine and to pass upon the advisability of granting quite a large insurance to a well-built, fine-looking man. Everything about the man's home, his wife and his own splendid physique were so ideal that I was rapidly filling out the long list of questions required by the company. When I came to his pulse, I instantly caught the peculiar, telltale rhythm of the cigarette fiend; and yet, apparently, the man was the picture of health.

I asked how many cigarettes he was smoking a day, to which he promptly responded: "None at all, sir; I do not smoke." "Yes," I said, in a most determined way; "but you have smoked, and smoked hard, too. How many years has it been since you quit?"

His wife was astonished, and the man looked dumbfounded. He finally gathered himself together,

and in a tone of sadness, asked if I could feel that in his pulse yet. I told him, yes, and that it would always remain.

He was a poor risk, and we could not grant him the amount he was asking for. Though he looked so well, his resisting powers were weakened and the first disease that came along might carry him away. All I could do was to allow him a small amount, scarcely enough to bury himself, and let it go at that.

He told me that twelve years ago he had quit the habit, and of the struggle he had. He said he realized that he had never gotten back to where he was before; but, because he looked so well and was so fleshy, he thought he could pass his examination and carry enough insurance to leave his family comfortable when he did drop off. This is but one of many instances I might give that have come under my own personal observation.

There are real, definite, chemical reasons why the cigarette is so much more harmful than the other ways in which tobacco is used; but space forbids taking up a discussion of that phase of the subject. "Coffin nails," is a mild appellation to apply to them. They do not kill their host outright, however, but they maim him before they let him go.

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## Keeping a Balance

By L. A. Hansen



KEEPING a balance is nowhere more important than in matters of health and health practice. One-sided theories, foolish notions, fanaticism, and fads can do more harm here perhaps than in any other one thing.

The cause of health reform has suffered greatly from the extreme views and practices of so-called health reformers who showed more zeal than knowledge in advancing their views. Crowding an isolated idea or partial truth has often cut off the broader conception of real health principles, and kept people from finding them. Narrow views have no part in genuine health truth. It is too broad to be brought within close confines or narrow restrictions. In fact, it is because it is such a broad and comprehensive subject that so many people find room to dwell so much on some particular part of it. Any one of its many phases bears study to such an extent that if one is inclined, one can easily develop a theme for intensive and extensive study and presentation.

It is the overdevelopment of some particular phase of health practice to the exclusion of others that carries danger. When new developments are found as to the importance of certain features or factors, it is well enough to emphasize them accordingly. For example, when it was learned that there are certain substances, now termed vitamins, in certain foods that play such an important part in nutrition and health protection, it was quite in place to amplify on vitamins and our need of them. Further study continues to (*Turn to page 25*)



The

# DOCTOR SAYS



*"Would charcoal tablets relieve gas in the intestines?"*

Charcoal possesses the property of absorbing gas, but the amount of charcoal which can be taken is too small to render any considerable degree of service in cases of intestinal flatulence. The proper course to pursue is to get rid of the cause of the flatulence, which is practically always either the colon bacillus or Welch's bacillus. The Welch's bacillus is such an active gas producer it is commonly known as the gas bacillus. Flatulence is almost invariably evidence of the stagnation or accumulation of residues in the colon. Immediate relief may be obtained by a hot enema, temperature 110-115 degrees, quantity three or four pints.

*"For four or five months I have had a kind of pimple that breaks out all over my body. When it comes to the surface, it burns like fire and then feels like a pin prick. It does not come out all over the body at once, but in spots. It may begin on the arm and then appear on the ankle, and then the back, then the face, and so jump here and there. If I scratch hard, it forms a deep scab. When I get near the heat, the itching increases."*

You seem to have dermatitis herpetiformis, a rather rare disease, more common in women than in men, and usually associated with some female function, as pregnancy, nursing, or menstruation. Usually the patients are of the nervous type.

Be sure to have good bowel movements, using a laxative if necessary. One of the agar-mineral-oil preparations is good. Take a tablespoonful morning and night, then reduce the quantity if too much, but try to have three good movements a day.

The trouble is very resistant to treatment, and may run for months despite the most careful treatment. It may be worth your while to try the alkalinizing diet.

*"My three-year-old boy is cross-eyed. Doctors say that when he is older glasses will straighten his eyes. Is that so?"*

Glasses may correct the boy's eyes later; but the sooner the corrective glasses are given, the better. It can be done before he can read. But sometimes glasses do not correct, and an operation is necessary to change the eye muscles. This is not a serious operation for one who is accustomed to performing such operations.

*"I have been advised to use lean meats to reduce weight. As I use no meat, would like you to advise a substitute. The doctor said my muscles were full of fat."*

Lean meats are not necessary. Take a small serving of breakfast food or mush, only one slice of bread at a meal. Go very lightly on all kinds of pastries, puddings, and the like. Eat no sweets and little if any butter or other fat. Let the bulk of your food be vegetables and fruits, but take only one potato a day. The important thing is to cut down on the foods known as high-calorie foods and eat bulky, low-calorie foods. Take two or three glasses of milk a day for protein.

If on this regime you find yourself losing more than a half pound a week, you may cautiously add more of the high-calorie foods, a little more bread, etc., till your loss averages a half pound a week.

*"My wife has so much acid. Please send information."*

Do you mean that your wife has sour stomach? This sourness may be due to fermentation, but is more likely to be due to an excess of the acid secretion of the stomach.

Try taking a tablespoonful of olive oil before each meal. Take freely of milk, buttermilk, cottage cheese, cream, and the like. Use no fresh bread, nothing less than a day old. Use freely of oily foods, egg yolk, cream, butter, olive oil, nuts, and the like, for the oils tend to lessen the acid.

Avoid sweets, acid fruits, tea, coffee, alcoholic drinks, pastries.

Nearly always there is something besides diet causing an acid stomach, and diet alone may not help much.

*"I am 29 years old, weigh 164. Would you tell me some good exercises to take, also the food I should leave off?"*

You probably eat more than you should and have a fine appetite for "good things,"—sweets, desserts, and the like,—and perhaps you eat very freely of butter.

Now if you really want to be thinner, you have a real fight on your hands—one of the biggest jobs you ever tackled—to get the best of your appetite.

You may eat as much as you like if you eat, say, cabbage, string beans, turnips, lettuce, cauliflower, tomatoes, and the like, with the various fruits, but you should eat vegetables at one meal and fruits at another. Use little or no sugar, no pastry. Limit your bread to one slice a meal, and your cereal in the morning to one very small serving. Drink a small glass of milk at each meal, but take no other animal food.

For exercise swimming is the best for you; next, ice skating, then walk every day until you perspire.

Be much in the open air. Play tennis, golf, and other games if you can. If you can get enough interest in such games to keep you on your feet for several hours a day, it will be good for you. But begin gradually. It should be a gradual hardening, and as you harden, you will lose fat, and be in a much better condition.

Even better than these, if you can learn to love the work, is gardening—raising flowers, vegetables, and small fruits. No set of exercise, no games, can do more for you than gardening will, once you acquire a real love of it.

*"I have mucous colitis. Was treated by three doctors in four months. All prescribed different treatment. I am some better, but blood and mucus come after a couple of days' ease. Is there a permanent cure? Olive-oil injections seem to help some. I have lost weight—from 131 to 190 pounds. Is this disease dangerous?"*

In answer to your two questions, I will say that colitis is very obstinate, but is rarely fatal. Treatment may be followed by improvement, and even by recovery.

The principal symptoms are constipation, the passage of large quantities of mucus, some in the form of shreds, which may be taken for worms, and some in the form of casts of the bowel. There are dyspeptic symptoms and colicky attacks. There are usually nervous symptoms, and loss of weight, as in your case. The discharge of blood in your case may mean something else, for bleeding is not characteristic of mucous colitis.

A treatment that is in favour in England is an injection of from eight to ten ounces of olive oil warmed to body temperature, or 100 degrees, given slowly from an enema can raised about a foot, the patient being on his side. A towel is worn to prevent leakage, and the oil is retained all night. This should bring a comfortable movement in the morning. Keep this up every night for two weeks, and then gradually reduce the frequency as the function of the bowel becomes more normal.



## Keeping a Balance

(Continued from page 23)

develop the subject. But, as important as are vitamins, they are not everything, and that is saying nothing whatever against them or the importance of knowing all we can about them.

Following the announcement of our food experts on the importance of vitamins, we see almost at once a great deal of newspaper publicity given the subject, especially in the advertising columns. The interest in vitamins might lead to a ready acceptance of all that is claimed for the proprietary products offered. Hold steady. Granting the value and need of vitamins and granting that the proprietary products really contain them, is it necessary or even desirable that we get vitamins that way? Need we go out of our way and spend extra money to buy manufactured vitamins?

Laying aside the consideration that commercial products do not always come up to what is claimed for them, it is a fact that nature's own ready made vitamins are the cheaper and better. Milk, eggs, fresh fruits, and vegetables, particularly the leafy vegetables, give us vitamins A and B. Citrus fruits, tomato juice, onions, cabbage, and some others of our common foods contain vitamin C. Hence, a mixed or varied diet will give the needed vitamins and in a form that cannot be improved upon. No extra cost is involved for the superior quality.

And in this we see an illustration of our plea for balance. With all the importance attached to vitamins, we do not need to be carried away with vitamin argument to the point of accepting everything that everybody urges. Having once learned our need of vitamins and where they may best be found, we can just see that we use the foods that contain them, and not worry any more about the matter. We do not need to give heed to advertisers' warning of what will happen if we do not use So-and-so's vital vitamins. And besides, vitamins are not all there is to the question of diet and nutrition.

While vitamins are now with us, we still have other food factors to consider. There are many other important food facts, some known before we knew vitamins, some learned since, and probably others to come, all of which have their place. We are now learning about the value of the right relation of acid-forming foods and those of base-forming or alkaline character. This does not do away with vitamins nor are they any less important in their relation to health.

It is the tendency of the extremist or faddist to swing from one thing to another. The same individual may hold one idea one day and another the next. We may find one teaching one thing, and another something else quite the contrary. Both views cannot be right,—too often both are wrong, and one would be as bad off to accept one view as the other; there would be no good in accepting either view if both were wrong. So the need of maintaining a balance, a foothold on the ground of truth that does not allow drifting about

with every wind of health doctrine. And just as sure as there is a real, sound, sane health truth, so sure may we be that as we establish ourselves in that truth we are not going to be swayed by this and that theory. It is our privilege to know the voice of truth well enough to detect the discordant note of error. We will of course recognize that truth does not stand still, but is constantly susceptible of larger development, but such development will always be consistent with what we already know of truth.

Some will remember there was a time when health advocates declaimed against bulky foods, such as coarse vegetables. The discriminate eater could not afford to worry his digestive organs with so much "junk." The more concentrated foods were recommended, even to the point of eating on the tabloid system. Now we know that a certain amount of bulk is essential to elimination, and many persons are paying extra for the bran which they threw away in former days. And as for vegetables and greenstuffs, they have taken almost first place in the up-to-date dietary. It has always been true that the alimentary tract needs a certain amount of bulk in order to function properly. And vegetables are no different from what they have always been as to their importance for proper nutrition. They have always contained vitamins and minerals and other essential food elements. Vegetables have not suddenly undergone a change to make them fit for food. Nor has the human body undergone such changes that its food requirements are essentially different from what they have always been.

Although we have learned that roughage in food has its place, it is not every one that can use it freely. There is still need of giving thought to the special need of the one with impaired digestion. Invalids cannot all make free use of rough or coarse food. And some of the smaller children need special consideration. It is another case of being careful not to carry a good thing too far.

Along with the advocacy of predigested or dextrinized foods as an aid to digestion, we were offered any number of ready cooked foods, done to a predigestive turn. They became quite popular for a time. Then it occurred to some one that digestive organs were given us for digesting food, and in order for them to be normal they must be given work to do. It was found that certain essential food accessories are destroyed by the high temperature of dextrinization, and that malnutrition may result from relying too largely on dextrinized foods. At the same time there are invalids who find benefit from their use temporarily.

Just opposite this overcooking of foods, we have the raw-food theory with its ardent advocates. We do not object to their eating their food raw, but must observe that skilful cookery serves the needs of the human system in various ways. The horse and the cow can handle raw grains, but not many men have the digestive functions of these animals. Laboratory experiments and our own experience have demonstrated that certain foods require cooking to make them digestible and palatable. While high temperature may

## MEATLESS RECIPES

### SUGGESTIVE DISHES

During the hot days when the general bodily functions are lagging and the organs of digestion wish they might go on a complete rest cure for one whole day, it is advisable to study the food problem in order that the much desired rest be realized.

Be careful while making big slashes in the regular menu, for it must be kept in mind that whether the weather be hot or cold the all important vitamins and mineral salts are just as essential and should not be forgotten if good health is to be maintained. The fresh raw foods are filled with these life-giving and life-maintaining elements.

The hot days would sap bodily vitality and use up the much treasured alkaline reserve—hence a keen watch is necessary in order to keep up the alkaline balance. The normal blood is slightly alkaline and this alkalinity is largely kept up by certain foods—mostly fresh raw fruits and vegetables. A plentiful supply of the essential mineral salts is found in fresh fruits, fresh raw vegetables, whole-milk and whole-wheat bread or *atta chapati*.

The children's diet too, should be checked carefully to ascertain if the full complement of vitamins and mineral salts so essential to growth and health are in their daily food. Remember that a deficiency in vitamins A, B, C, and D, and in mineral salts, means retarded growth, lack of recuperative power and endurance, loss of appetite, stomach and bowel troubles, sore eyes, and but little resistance to infections. The new discoveries in regard to the relation between foods and health are not to be ignored. Hence the importance for every housewife and mother to study conscientiously the daily food problem and know the needs of the family.

When young children are largely on milk, and milk in India having to be boiled to be safe, much of the vitamin content is destroyed and mineral salts rendered less soluble, therefore be sure to give plenty of fresh orange juice or tomato juice, and clear broth from vegetable soups and too, the delicious juice from tender raw carrots.

Food combination is a very important factor in the preparation of a meal. Foods in themselves may be splendid, yet wrongly combined will eventually cause difficulties.

Acid foods combined with starches generally interfere with starch digestion. For instance, acid fruits with the breakfast porridge and toast often conflict with their digestion thus causing fermentation and gas. An acid pudding, fruit or lemonade should not be served with the dinner containing potato and other starchy vegetables and breads. Acid fruits combine well with milk, eggs, meat protein, and both cooked and raw green vegetables. These fruits because of their alkaline reaction are very essential. Suppose that once or twice a week the breakfast is entirely of fruit; and at tea time, in place of the customary tea, bread and jam, you frequently serve only fruit, you will realize a healthier and happier condition and better appetites of the whole family.

In order to get full food values and more delicious flavours, in vegetables and soups allow the skins of potatoes and carrots to remain on. Cover the soup kettle closely as exposure to air while boiling causes oxidation of certain vitamins and consequently their loss. This applies to the baking or boiling of any foods and milk.

#### AN ILLUSTRATION OF RIGHT COMBINATION FOR BREAKFAST

- 1.—Oranges.  
Scrambled Eggs on Sliced Tomato.  
Whole Milk.
- 2.—Plantains.  
Oatmeal Porridge with whole milk.  
Date Purée with a little thin cream and butter.  
Whole wheat bread and butter.

MRS. M. P. MENKEL.

destroy to a degree certain food essentials, it also destroys harmful bacteria. Some foods must be subjected to a sterilizing process to make them safe for use. This is particularly true in countries where vegetables and ground fruits are subject to contamination from the soil.

At the same time, raw food has its value and its place. And nature recognizes our need of it by a liberal supply of ready-to-serve foods, such as milk, fruits, and nuts. Cabbage, lettuce, celery, carrots, turnips, spinach, and probably some other vegetables may be eaten raw to advantage by most people. With the average mixed diet, giving attention to supplying a proportion of fresh fruits, milk, nuts and the leafy vegetables, we no doubt get sufficient raw food material to meet normal needs. And we do not need to make a hobby of raw food either. Riding a hobby is poor exercise for the health reformer. And, by the way, real exercise is an essential to health as well as is food, raw or cooked. And here is another important point: Diet is not the whole thing in health. It is highly important, perhaps the most important. But there are other things to consider if we want to keep our equilibrium and hold a health balance.

We might eat ever so well, but we have to breathe. Air has its place as well as food. In fact, the body needs fresh air in order properly to oxidize the food we eat. So we must look to our fresh-air supply. We can do this without becoming a "fresh-air fiend" or crank. There are those who are so enthusiastic about fresh air that they do not stop to think of others who may not appreciate it as they, and who are not accustomed to taking it in extra large doses. It is bad for the health to breathe impure air, and it is a fine thing to let in the fresh air. But even here we need to use judgment and discretion. We must regard the wishes and welfare of others. Drafts are not desirable. Some people are not clothed sufficiently for the outdoor atmosphere even when it is brought indoors. See to proper ventilation, but give thought to the comfort of others.

And what will the body do with the best food if we do not take exercise? Our very digestion and ability to handle food fails us when we fail to exercise. Sweat is still one of the best digestants. Nobody's tablets or pills can take its place. So, while we give study to the diet question, let us not forget the need of exercise. But—and we pause again—we can overdo here, too. The big, brawny, heavy-chested, large-muscled men offering this system and that for becoming strong at so much for their special course and secret method, do not have a monopoly on the means of healthful exercise. Nor do they offer the ideal way.

Nature sets a balance against overexercise by requiring us to rest and sleep. Too much work means too much wear on the human machine. The well-regulated health programme provides for rest and recreation (or re-creation). Regular hours for sleep are very important, and the weekly rest day is to be observed. Suitable vacations are in place as well. But with all the importance of sleep, it may be overdone. There is a time to go to bed

and a time to get up. It is bad to wear out, but it is also bad to rust out. It is another case of observing a balance.

The would-be reformer needs, perhaps most of all, to observe balance in his desire to help others. We may, if we wish, be drastic in reforming ourselves; but when it comes to dealing with others, we must temper our dealing. Meet people where they are and let them make their reform step by step. Do not require them to give up too much at once, and be sure to offer something better. Let good things always balance the harmful that are given up. Reform does not consist in seeing how much we can give up and still live, but rather how much of the good we can have and live better.

ACID-FORMING FOODS		ALKALINE-FORMING FOODS	
Oysters	30.	Spinach	113.
Cod, salted	12.1	Lettuce	38.6
Beef	10.	Melon	19.
Chicken	10.	Orange Juice	14.4
Veal	8.3	Beans, double	12.
Eggs, whole	7.5	Lemons	12.
Herring, whole	6.8	Peaches, tinned	10.
Salmon, tinned	5.5	Potatoes	8.6
Ham, smoked	3.7	Apples, fresh	6.
Mutton	3.5	Bananas	5.6
Bread, whole wheat	3.	Dates	3.2
Oats, rolled	3.	Grapes	2.8
Rice	2.7	Milk, whole	2.6
Corn, green	1.8	Almonds	1.8
Lentils	1.5	Peas, green	1.2
Walnuts	1.1	Cream, 18.5 % fat	.3

### God Blots Out Our Sins

This truth will become much more real to you when you have read the story of a man's strange dream, which is related in this article

By William H. Branson



MAN once dreamed that he had been taken to heaven, but he felt very much out of place there. He saw God the Father, Abraham, Isaac, and all the righteous people he had read about in the Bible, and met many persons he had known while on earth. But his past sins loomed up before him until he felt as if he could not stay in such a holy place. Finally he met the Saviour, and said to Him, "Lord, I can not stay here."

Jesus asked, "What is the trouble? Are you uncomfortable here?"

"Yes," answered the man, "because I have been such a terrible sinner all my life. I have made so many blunders and mistakes. I am out of place here. I can not stay."

It seemed that the Lord thought a moment, paused as if in doubt, and said, "You a sinner! I do not seem to remember that you were ever a sinner."

"What!" exclaimed the man. "Don't you remember what a terrible life of sin I lived when I was in the world?"

"I do not seem to be able to recall that," the Saviour replied.

"It is on the records," the man maintained. "You will find it recorded there; for I certainly was a sinner."

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"We will have the records brought," Jesus said.

So He had the angel bring the record books. They scanned the pages, and the angel said, "I can not find any record here that this man was ever a sinner."

"There is some mistake," said the man. "The records are not kept accurately; for I *was* a sinner."

Jesus said, "The angels never make a mistake; and certainly the records are absolutely correct."

Then the man turned to the Lord, and asked, "Master, will you explain this to me; I can not understand it."

"Well," Jesus said, "it is this way: If you ever were a sinner, you confessed your sins, didn't you?"

"O yes! many, many times."

"Well" was the reply, "you need not have done it but once, for the moment you confessed those sins the Father forgave them, and they have been expunged from the record altogether. The record of My life has been substituted in place of yours, and your sins are gone altogether. And, further than that, we have forgotten all about your sins. We do not remember that you ever were a sinner."

Is it an overdrawn picture? Turn to Hebrews 8: 12, and read the promise of the new covenant, where it says, "Their sins and their iniquities *will I remember no more.*" Somehow or other, God has the faculty not only of forgiving a man's sins and cleansing him from these sins, but He can

also forget them, cast them behind His back, remember them no more against that man forever. I do not know how He can do it, but He does. It is because He is a God of love.

I thank the Lord that it is not necessary for me to allow the devil to keep me depressed and discouraged and disheartened because at some time in the past I have failed and made crooked paths for my feet. If I come to the Lord and permit Him to make me free, I shall be made free indeed. My sins are blotted from the record, and the Lord forgets them. Then why should I permit the devil to come around and dangle these in front of my eyes, and discourage me with them again?

I have heard a story of a family that was moving in high society circles. There was one boy in this family, who was different from all the rest. He was very religious. He was always a "thorn in the flesh" to the rest of the young people in the family; for when they would have their gay parties, this young fellow, instead of taking part with them, would come around and begin talking religion to the guests. He was considered to be "a little off," and was somewhat ostracized by the others. On one occasion there was to be a special party, and some of the most influential people of the city were to be there for dinner.

The older brother came around, and said to this religious "crank": "You can't keep still if you eat at the table with us; so you stay in the library and read during the dinner hour."

He said, "All right, brother, I will do whatever you think best."

The older brother went around by a bookstore and bought a special book on science; and he said to this boy, "Here is a new book. I think you will be interested in reading it this evening." He thought that would keep him busy.

While they were eating dinner, they heard some one shouting from the library, "Praise the Lord! Thank the Lord!" They thought something had happened. The older brother rushed in to see what was the matter, and said, "What has happened?"

"Well," replied the other. "I want you just to look at this. It says that the sea is six miles deep?"

"Well, what has that to do with all this disturbance?"

"Why," he said, "don't you know the Lord says that He is going to take our sins and cast them into the depths of the sea? And if the sea is six miles deep, I know that my sins can never find their way back to me any more. Oh, I am so thankful to know that my sins are buried six miles under water!"

And it is true! If we confess our sins, they are taken away; we are cleansed from all unrighteousness. Then why should we be worrying about them?

In Isaiah 44:22, is another illustration of how completely the Lord does this work: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee."

You have seen a storm raging, the heavens overcast with blackness. It looked as if the sun never would shine again, that it would always storm. But after the storm had spent its strength, the clouds disappeared and you saw the sunlight streaming in through the windows. There was not a sign of a cloud in all the sky.

Well, that is the way God takes your sins away. He just blots them out as a thick cloud vanishes from the heavens, and the record is left clean and spotless and pure. Instead of the black record of sin, there appears the glorious record of His life substituted for yours. Why not let Him do His perfect work on your heart?

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## Sleep

THE healthy individual spends one-third of his life in bed. According to the laws of nature, eight out of every twenty-four hours, constituting the daily cycle in adult life, is intended to be occupied by sleep. This fact alone should impress upon us its vital importance. In sixteen hours we are able to perform all the functions of life—work, eat, exercise and anything else our daily curriculum may include—but the remaining eight are to be devoted to a complete relaxation from all physical and mental activities.

Under normal conditions we should retire at an early hour and arise soon after dawn. Otherwise, we miss one of the choicest portions of the day—the early morning. It goes without saying that we should sleep consistently. We are not acting in harmony with the laws of nature if we fail to get the required amount of sleep night after night and attempt to "make it up" afterward.

An active person usually has no difficulty in sleeping. However, there are some factors conducive to sleep which might be mentioned:

1. A walk in the open air before retiring often enables one to sleep more readily and soundly.

2. When you lie down, make it a point to relax in every way, to derive the most benefit.

3. Don't allow your worries and troubles to accompany you to bed any more than you would retire with your clothing on. Rest and worry can never attract each other.

4. Being sufficiently covered at night does not mean that the blankets must be heavy and burdensome. If light wool covers are used we find that we are much more likely to awaken refreshed and rested.

5. Fresh air is an important requisite where sleep is concerned. An open window in a room so arranged that no harmful draft is created, aids materially in good sleep.

6. A very harmful habit is eating before one retires. By doing this, one does not give his digestive organs an equal chance with the remainder of his physique to rest.

7. Our posture is affected by the position in which we sleep. We are told in the "Ten Commandments on Posture" by Philip Lewin, to "Lie

tall and flat." In view of the fact that one-third of our time is spent in bed, let us remember that one-third of the influence for good or poor posture is exerted while we sleep.

Too much cannot be said in favour of healthful habits relative to sleep. If one allows his body to get sufficient and consistent rest along with other important factors of healthful living he will reap an abundant reward in happiness and longevity.

SOME persons are born tired, others attain it and others have tiredness thrust upon them by a nervous and emotional civilization. Mental fatigue can "knock us out" physically or can make us feel as if we were physically ill even though there is nothing wrong with our bodies, says Dr. Lauren H. Smith in *Hygeia*.

Monotonous work, depressing emotions, uncongenial surroundings are all common causes of mental fatigue. Mild symptoms of mental fatigue are irritability, restlessness, loss of interest, headache, inattentiveness, inefficiency and a tired feeling. If the condition is not relieved, more severe signs may follow, such as inability to concentrate and solve problems, inability to fix the attention and insomnia.

Mental fatigue is Nature's sign for us to watch out. We must eliminate it and prevent its recurrence. We must secure an adjustment with the world in which we live. Dr. Smith insists that the wisely planned day is one in which work, rest and play are proportioned.

Work is healthful but it must not have depressing associations. Pauses or changes in monotonous work will cut down boredom and monotony. Rest periods should not necessarily be used for rest but for relaxations in diversion and recreation. But unless our play actually gives us relaxation, there is no benefit. Life at present is so arranged that play is not relaxation, but hard work, says Dr. Smith.

"Evening used to fall with a hush and tired men came home to rest in contentment. Evening now falls like a ton of bricks. If the house is quiet before midnight the evening is considered a failure. Are we going to give ourselves play or is it to be frenzy?" he asks. "In order to gain play and rest we must use our time-savers to get ourselves more peaceful leisure rather than more excitement."

"WHEN you go out in the morning,

To begin the work of the day,  
Don't neglect the little chances  
You will find along the way;

For in lifting another's burden,  
And speaking a word of cheer,

You will find your own cares lighter  
And easier far to bear."

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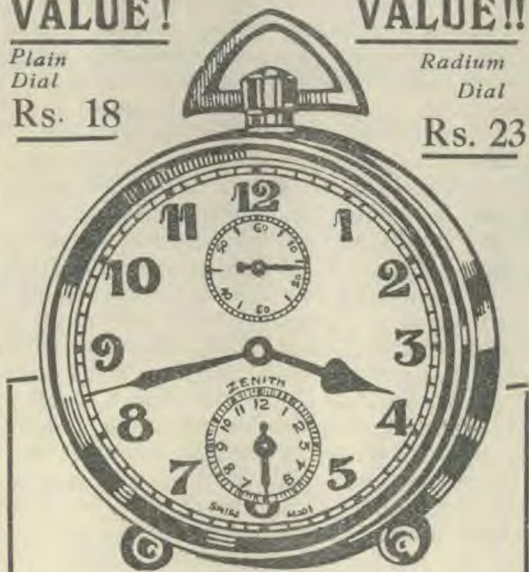
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### Where Animals are Wiser Than Men

**M**OST of us think that men are much more clever than animals. Let me tell you a few true stories to show that sometimes animals are really wiser than men.

A year or so ago I was in the south of France, and I went for a long walk with a friend. We had taken something to eat with us, and we were sitting on a hillside looking down on a tiny village. All of a sudden we heard a distant rumble of thunder and, behind, on a distant range of mountains, we could see some dark clouds. About a quarter of an hour later I noticed that some chickens, which had been feeding on the hillside, started to run as fast as they could to the shelter of a barn close to the village.

Now I knew that birds are very clever in knowing when storms are coming; yet the sky was so blue above us, and the clouds seemed such a long way off, that I could hardly believe the storm was coming our way. Still, my friend and I decided that it would be better if we moved nearer to some shelter. Although it was only a few minutes' walk, we had only just time to get to the village inn before the most terrible storm that I ever remember burst upon us. For nearly three hours we were kept prisoners in that inn, while the thunder crashed and the big hailstones rattled against the windows. I have always felt very thankful to those chickens for giving us the warning.

Several years ago there was a dreadful happening in the island of Martinique in the West Indies. A volcano, known as Mont Pelee, that had been quiet for many years, suddenly erupted, sending out great quantities of red-hot stones and lava. As well, too, the burning gases were so awful that a town at the foot of the mountain was almost completely wiped out. Even some of the ships in the harbour caught fire.

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On the slope of the mountain there was one part that did not suffer so much damage, and just here there was a hospital. A very strange thing was noticed by the people in this hospital, hours before the volcano burst out. Thousands of animals, birds, and insects were seen to be making their way to more distant parts of the island. Almost every living thing left the district around the volcano just as if they knew something dreadful was going to happen, as I am quite sure they did. Yet the men and women had no idea of the coming disaster, for the weather was perfectly fine, and the volcano gave no sign of outburst. How did these creatures know what was going to happen? Well, I cannot tell you, but I think you will agree with me that in this case they were wiser than men.

Those of us who live near the sea should always watch the gulls, if we want to know what kind of weather we are going to have. In calm, quiet weather these birds fly for a long distance out over the ocean. When storms are coming, many hours before they really do come, the gulls move inland.

Even the wise men at the weather office feel they can learn something from the movements of the gulls. Men in charge of lighthouses, and coast-guards, have been told to take a note of what the gulls are doing and send word of this to the head weather office.

In other ways besides those which I have been telling about, animals have shown themselves to be much wiser than men. It is well known in India that elephants will often refuse to go over bridges which some instinct tells them are not safe. A few years ago a bridge, which an elephant would not cross, was tested, and it was found that it would certainly have collapsed had the elephant crossed it. One of the supports had given way, yet the driver in charge of the elephant had not noticed it.

I remember some years ago, being shown a spot on a certain high cliff which has become famous, owing to the cleverness of a horse. The rider of this animal, had had, I am afraid, some strong drink at a party, and he was not really sober. When he started homeward, he rode at breakneck speed even though the night was very dark. Suddenly the horse came to a standstill, and refused to move an inch farther. In spite of whipping, the animal would not go forward. At last the cruel master got down and peered just a little ahead of the horse's nose. What do you think he saw? Well, right in front of him there was *nothing*, for he had ridden the horse to the edge of a precipice which dropped away hundreds of feet to the seashore. If it had not been for the wisdom of this horse, the man would have been dashed to death.

Another story which I think will interest you is in connection with Dartmoor. On these moors fogs are very common, and people often get lost. Two people who lived in a house right at the edge of the moors, drove to the nearest town one day. They came back after dark and, by this time, a

thick fog had settled on the moors. They soon lost their way completely, and, as there was no one about, they decided that they would have to spend the night on the moor, making use of the robes they had with them. One thing troubled them very much, and that was their pony would not keep still. He kept trying to go on, and it was with the greatest difficulty that they could hold him. After all, the fog did not last all night, and before midnight it had cleared away and the stars had come out. Then what did these people see? Perhaps you will hardly believe that they found that they were only a short distance from their own home. See how clever the pony was, for although he could not see the house, yet he knew that a short distance away was his stable! I am sure he wondered how his friends could be so stupid as to stay out on the cold moor when they were so close to home. You will agree with me, won't you, that here again an animal was wiser than men.—S. Leonard Bastin

## My Favourite Text and Why

"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job. 22: 21.

H. P. Gram

SALVATION is something not to be deferred. It is knowing God as a personal Saviour, and not as a fanciful theory or a well-studied philosophy. It is that intimate relationship with our heavenly Father that leads us to trust Him fully through every trying experience of life, and to know Him as a very present helper in every time of need.

But just how is it possible to become so intimately acquainted with our Creator? In the same way as you have become acquainted with your closest friends.

First, it is necessary to associate with the Lord to know Him, just as one must associate with a friend to know him.

Invite the Saviour into your home. Give Him the welcome of a true friend, and you will find Him a trusted acquaintance, one in whom you may confide your greatest problems of life. He says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "As the Father hath loved Me, so have I loved you: continue ye in My love." John 15: 7, 9.

Thousands are perishing every day for a lack of knowing Christ. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3.

What profit or what gain is there, except in a knowledge of Jesus? But knowing Him, we have peace within the soul though troubles may abound without, and all the blessings that come from the consciousness of living under the guidance of one who knows all our frailties and weaknesses and yet loves with an everlasting love.

This is knowing Him, whom to know aright is life eternal.

# The Many-Sided Christ



If we were to call the roll of the world's workers and ask them, "What think ye of Christ?" their answers would be something like this, and they would amaze us by their recollection of His many-sidedness:

To the artist He is the *One Altogether Lovely*.

To the architect He is the *Chief Corner Stone*.

To the astronomer He is the *Sun of Righteousness*.

To the baker He is the *Living Bread*.

To the banker He is the *Hidden Treasure*.

To the biologist He is the *Life*.

To the builder He is the *Sure Foundation*.

To the carpenter He is the *Door*.

To the doctor He is the *Great Physician*.

To the educator He is the *Great Teacher*.

To the engineer He is the *New and Living Way*.

To the farmer He is the *Sower and the Lord of the Harvest*.

To the florist He is the *Rose of Sharon and the Lily of the Valley*.

To the geologist He is the *Rock of Ages* (and it is more important to know the *Rock of Ages* than the *age of the rocks*).

To the horticulturist He is the *True Vine*.

To the judge He is the *Righteous Judge, the Judge of all men*.

To the juror He is the *Faithful and True Witness*.

To the jeweller He is the *Pearl of Great Price*.

To the lawyer He is the *Counselor, the Lawgiver, the Advocate*.

To the newspaper man He is the *Good Tidings of Great Joy*.

To the venturist He is the *Light of the Earth*.

To the philanthropist He is the *Un-speakable Gift*.

To the philosopher He is the *Wisdom of God*.

To the preacher He is the *Word of God*.

To the sculptor He is the *Living Stone*.

To the servant He is the *Good Master*.

To the statesman He is the *Desire of All Nations*.

To the student He is the *Incarnate Truth*.

To the theologian He is the *Author and Finisher of our Faith*.

To the toiler He is the *Giver of Rest*.

To the sinner He is the *Lamb of God that taketh away the sins of the world*.

To the Christian He is the *Son of the Living God, the Saviour, the Redeemer, and Lord*.—Melvin E. Lederer.