

THE  
**ORIENTAL**  
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A VIEW OF THE RIVER TAPTI LOOKING SOUTH, SURAT

*It Pays to be Fore-armed. Read in this Issue,—*

**THE MENACE of Modern SPIRITISM**





SEVERAL months ago Hallam, the little-known son of the famous British poet, Alfred (Lord) Tennyson, died on the Isle of Wight, at the age of seventy-six years. In appearance the son closely resembled his father, but he failed to inherit the latter's poetic genius. However, he is said to have been a keen business man. At the time of his death he was deputy governor of the Isle of Wight, and for many years he served as governor of South Australia. He was a graduate of Oxford, and though he did not write poetry, he was a regular contributor to various English magazines and newspapers, as well as the author of several prose works.

THE number of those Japanese who migrate each year to territories less congested than Japan, is steadily increasing. Of the more than 120,000 that will leave this year, Brazil will get the largest quota, ten thousand. A majority of these go to work on the Brazilian coffee plantations. Other favoured spots for Japanese immigrants are the Philippines, Peru, Central America, and the islands of the South Seas. Specially organized corporations in Japan help these colonizers to their new homes.

A BULBOUS bow that presses water down instead of to the side, and a stern lifted from the sea by the propellers, helped the "Bremer" to earn the title of the fastest liner on the Atlantic. Streamlined throughout, even to the funnels, the "Bremer's" curious shape, bulging in front and tapering behind, is designed to offer the least resistance to water and air. The shape assumed by a falling raindrop is applied to the funnels, and under water, in blisters—one on each side—which give the vessel her pear-shaped bow.

WOMEN of late years have invaded practically every sphere formerly considered man's special domain, but perhaps no stranger example of their new enterprise can be found than Mrs. Cox of Glasgow, Scotland. She has played a prominent part in the raising from the bottom of the sea the German fleet sunk in some seventy feet of water at Scapa Flow in 1919. Mrs. Cox is the wife of a member of a salvaging firm, and having shown a liking for the business and skill in it, has become one of the most active and efficient workers in raising the German vessels. In the last five years she has aided in the raising of twenty-six destroyers, two battle cruisers, and the "Kaiser," pride of the former German navy.

A SCHEME for harnessing the river Jordan and supplying Palestine with electricity, necessitates a large encampment of workers in the Jordan valley. The temperature is very high and the valley is very unhealthy. As many as ninety out of every hundred people in the Arab villages around are said to suffer from malaria. The authorities have taken matters well in hand and the proportion of those suffering from malaria in the encampment has gone down from seventeen in every hundred to two in every hundred and fifty persons. No alcohol is sold. The workers are provided with food suited to the climate and work. Strict rules are observed as to what food must be eaten and no underfeeding is allowed. The men are so closely looked after that they are even roused in the middle of the night if their mosquito nets are not in the proper position. By these measures life has been made safe in this very unhealthy region.

THIS testimonial comes from Big Bill Tilden, famous tennis star, and is quoted from a recent issue of the London *Standard*: "I am convinced that tobacco and alcohol do much to age the average athlete. I do not refer here to the idiot who smokes all the time or attempts to drink all the liquor he can get. That type is seldom able to last long enough to reach any position in athletics. I refer to the moderate smoker and moderate drinker, if there are any. I do not drink, but I do smoke, and I know I can feel the difference after three weeks without tobacco. I believe that much of the decline in the tennis of Billy Johnston was due to his very moderate smoking and to a much less degree drinking over years of competition in athletics. Johnston passed out of the picture at the age of thirty-three. Old Man Time uses all such indiscretions to pay his toll."

THE Library of Congress, at Washington, D.C., regarded as one of the most beautiful pieces of architecture in the world, is also one of the three largest libraries. The other two are the Bibliothèque Nationale, of France, and the British Museum. However, if the library continues to grow as it has in recent decades, it may some day be the largest in the world. Its librarian of a half century ago predicted that by 1975 the library would contain 2,500,000 volumes, while today, forty-five years before the time set, it contains approximately 3,800,000 volumes. Founded in 1800, the library has twice suffered by fire, in 1814 and 1851. The building was completed in 1897, at a cost of some £1,200,000. Of the Italian renaissance order of architecture, it has three stories, with a dome, and covers nearly three and a half acres. With its 2,000 windows, it is the best lighted library in the world, which recalls the fact that the French library for 600 years depended solely on the sun's rays for its light. Electricity was installed there only a few years ago.

ONE of the great problems faced by timber dealers is the fact that timber, if not properly treated and cured, will decay. The wood is attacked by two diseases: dry rot, caused by a fungus which reduces the wood to powder, and wet rot, which is a slow decomposition used by nature to get rid of the fallen trees that cumber her forests. As soon as a tree is cut down the sap in the wood begins to ferment. This injures the cells, and makes them take in an excess of moisture, which in time expands, bursts the cells, and begins to rot the wood. The best way to prevent both dry and wet rot has been found by scientists to be the use of creosote. Merely to soak the wood in creosote, however, is not sufficient. First, all the moisture must be removed from the wood by placing the whole trunk under suction in a cylinder, which completely dries the wood. Then creosote is forced into the cells of the tree under heavy pressure. Different trees will absorb varying amounts of creosote. Pine, being a soft wood, will take 24 lbs. of creosote to a cubic foot; elm, 23 lbs.; beech, 19 lbs.; birch, 10 lbs.; ash, 9 lbs.; cedar and spruce, from 2 to 4 lbs.; and the tough old oak only about 1 lb. By such treatment, wood can be immersed in water, such as the posts of piers or jetties, or can be exposed to air and weather as in the case of telegraph poles, and will remain in good condition many years. An interesting fact is that creosote is really a produce of buried forests, which lived and flourished thousands of years ago. It is extracted from coal, which, as we all know, is made of the buried forests of the ancient past. Thus the wizardry of the chemist is making it possible for the wood of present day forests to be preserved for the use of man.



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## GOD'S CHALLENGE

### to the ATHEIST

#### *The Origin of the Week*

By G. F. Enoch

**I**N the beginning God completed His work of creation by making that arbitrary measurement of time that we call "the week." "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made; and God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3.

The Creator clothed the earth with beauty and filled it with life during those first six days of time. As His crowning work He created man "in His own image." He then provided for man's perfect happiness and infinite development by making the Sabbath. God Himself rested that full twenty-four hours "and was refreshed." Ex. 31: 17. As "the everlasting God, Jehovah, the Creator of the ends of the earth fainteth not, neither is weary" this "rest" and refreshing was spiritual. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4: 24.

After He had rested He made His Sabbath an institution of perpetual obligation by two further steps. He "blessed and sanctified it." That particular twenty-four hours had then gone into eternity. So this further act of God pertained not to the actual twenty-four hours of His rest, but by that act He set apart from the other days of the week every recurring seventh rotation of the earth upon its axis so long as this earth should exist.

Whatever God blesses He makes great, and it, in return, "becomes a blessing." See Gen. 12: 1, 2. Whatever God sanctifies is set apart forever "for a sacred and holy use." "I know that whatsoever God doeth, it shall be forever: nothing can

be put to it, nor anything taken from it; and God doeth it that man should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3: 14, 15.

The active Creator of all things was the Son of God, He who later "was made flesh and

dwelt among us." "All things were made by Him: and without Him was not anything made that was made." John 1: 1-3, 14; Col. 1: 16, 17; Heb. 1: 1-3. Father, Son and Holy Spirit, the "Elohim" of Genesis, brought perfect order and harmony out of the primeval chaos. But the active agent was God the Son. "Jesus" of the New Testament is the "Jehovah" of the Old Testament.

"Jesus" means "Jehovah the Saviour." The comparison of just a few of the parallel expressions of the Old Testament and the New will make this clear. Compare John 1: 1-3 with Isa. 44: 24; Rev. 22: 13 with Isa. 44: 6; John 8: 58 with Ex. 3: 13, 14, etc. "Jehovah" of the Old Testament is the Lord, "Kyrios," of the New. In all the revelations of the Divine presence, as found throughout the sacred record, the invisible God always manifested Himself through Christ.



*Creation of the Earth*



Therefore it was Jehovah, the Lord, He who became Jesus, who rested that first seventh day and sanctified every recurring seventh day. His Almighty fiat separated these seventh days from all others down through the ages and over into eternity. These are the true "Lord's days." "The Son of man is Lord also of the Sabbath day." Mark 2: 27, 28. As they come to us week by week they come filled with His blessed presence. We find Him here in a fullness that we can find in no other portion of time.

To this memorial of Christ's creative power, whether in the first creation or the new creation, has been given various names in the Bible. It is called "the seventh day" (Gen. 2:3), "the Sabbath day" (Gen. 20:8), "the Sabbath of the Lord thy God" (Gen. 20:10), "the Sabbath" (Isa. 56:2), "My holy day" (Isa. 58:13), and "the Lord's day" (Rev. 1:10).

God's challenge to the agnostic and the atheist is the preservation of this "week," this arbitrary division of time into periods of seven days right down through the ages. "The Encyclopædia Britannica," article "Calendar," tells us that the "week has no reference whatever to celestial phenomena." As it forms no aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."

The week then is of Divine origin. The Creator of the heavens and the earth, even the Lord Jesus, has preserved it through the ages. The capstone of this God-given cycle of time is the Sabbath, coming at its end, filled with measureless blessings for all who will "remember." These immeasurable spiritual blessings are still in the seventh day only, and will be experienced by all who will take their feet off from the Sabbath. See Isa. 58:13, 14.

This "blessed day" is the *seventh* day, and not the *first*. It never has been and never can be *Sunday*. God Himself has kept the count. From creation to Moses no time was lost as was witnessed by the three-fold miracle of the manna.

More than 2,000 times God Himself designated the identical seventh day. The events connected with the crucifixion and resurrection of our Lord connect the days of the Jewish dispensation with those of the Christian. Jesus was crucified on the "preparation day," corresponding for most of its length to our Friday; and rose on the "first day of the week" corresponding (roughly) to our Sunday. Luke, writing many years this side of the crucifixion, shows us that "the Sabbath day according to the commandment" (the fourth) was the day between these two days. Upon this day the Christian women rested. That day practically coincides with Saturday." See Luke 23:56. Our Lord did

not transfer this fullness of blessing from this seventh day to any other. No one else has the authority to do so.

Therefore the New Testament assures us that "the Sabbath remains." There remaineth therefore a Sabbath rest for the people of God." Hebrews 4:9, R. V. Verse 4 tells us that this Sabbath rest is found just where God put it. "And God rested the seventh day from all His works." To Christians He says, "For he (the Christian) that has entered into his rest, hath himself rested from his works as God did from His. Let us therefore give diligence to enter into that [Sabbath] rest, that no man fall after the same example of disobedience."

## If men had always kept the seventh-day Sabbath

☪ There never would have been an idolater, for the Sabbath is a memorial of the true God, the Creator of the heavens and the earth.

☪ There never would have been an atheist, for the Sabbath, in memorializing creation, gives us a personal God, our Maker and Friend.

☪ There never would have been an evolutionist, for the Sabbath presents God as the Creator, not blind force or unaided natural law.

☪ Christ's atonement never would have been denied, for the Sabbath not only preserves the truth of Christ as Creator, but also Christ as Re-creator.

☪ The inspiration of the Bible never would have been denied, for the Sabbath witnesses to the integrity of the book of Genesis. If Genesis stands, the entire Bible also stands.

Hebrews 4:10, 11.

Had the entire human family from the beginning entered fully into communion with his Maker by "remembering" the Sabbath there would have been no idolatry, no apostasy. But this immeasurable blessing of this Sabbath rest still remains for the believer in Jesus. Each recurring seventh day is God's challenge to the agnostic, the atheist, the scoffer and the careless. God has preserved it inviolate, with all its unmeasured possibilities of blessing, for all who will come to Him. "O taste and see that the Lord is good. Blessed is the man that trusteth in Him."

[\*NOTE:—There is only a discrepancy of a few hours. The Sabbath begins at sunset whereas Saturday begins at midnight.]



# Reach <sup>for</sup> <sub>an</sub> ORANGE

## Instead of a SMOKE

By D. A. Kress

WHEN tempted to "reach for a Lucky," my advice is to *reach for an orange instead*, or some other good fruit. Nothing I know of is equal to the free use of subacid or acid fruits as an aid in overcoming the tobacco habit or to prevent the cultivation of a craving for narcotics, and especially for the cigarette. The cigarette habit is a form of drug addiction. My experience with these cases warrants me in saying that but few of its devotees ever succeed in giving up the habit when once it is acquired, even when they have a desire to do so. I do not say that the habit cannot be given up. I know it can. I have seen it done again and again. But I have also seen failure after failure. Not one in ten succeeds in the endeavour. The fact is, it is about as hard to sever company with the cigarette as it is to break away from any other form of drug addiction. Every one who is a smoker of cigarettes and has attempted to give them up, knows that what I have said is absolutely true. If any smoker doubts my assertion, all he needs to do to be convinced of its truthfulness is to make the attempt. *No*, it is no easy matter to part company with the cigarette. But it can be done.

The way to go about it, is not by tapering off; that is, by smoking a few cigarettes less tomorrow than today, and thus keep cutting down gradually to three a day, then two a day, and then one, and finally none. I have seen this tried again and again, and *never* known it to succeed. If you are desirous of giving up the smokes, do not adopt this method, for it is almost certain to result in disappointment. The process becomes too painful. In fact, it might

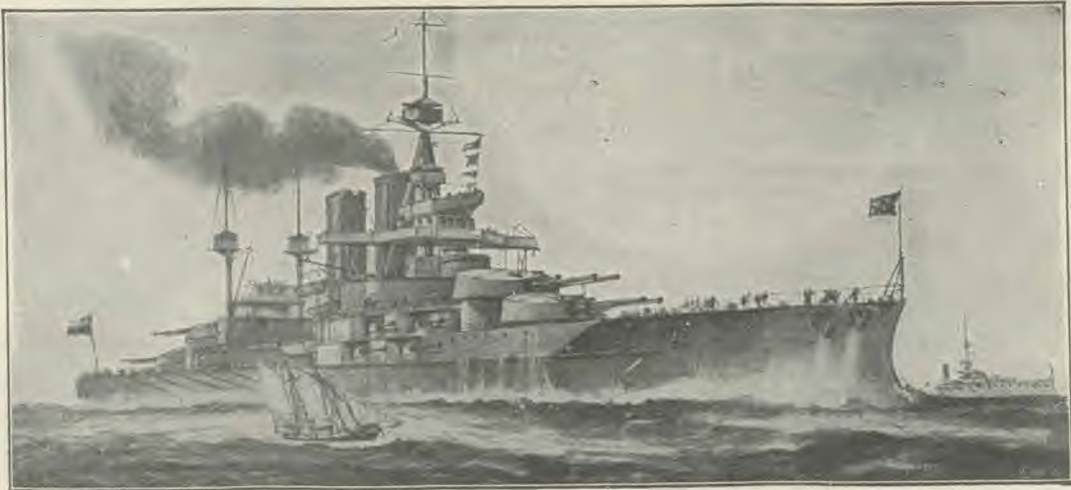
be compared to amputating a leg or arm by sawing off a little each day.

The only way to give up any habit is to *give it up*, and not attempt to give it up gradually. Do not give it up *conditionally*, that is, by saying, "If I suffer too much, I will have just *one* smoke." That is not giving it up at all, for it spells failure every time.

Suffering will come. Expect it and be prepared to meet it, for it cannot be avoided. The cigarette you will find is not the small, innocent creature it appears to be, or is represented to be. After being enslaved by it, when an attempt is made to abandon its use, it looms up as a mighty giant. It is a giant, and must be met as David met the giant Goliath, with the little proverbial sling and a few smooth pebbles from the brook, and in the name of the Lord God of Israel.

In giving up cigarettes it always pays to first sit down and count the cost, and then, deliberately and intelligently, with the stubborn facts before you, make the necessary surrender. Say to the little white slaver, "I will forever part company with you, regardless of consequences. I expect a hard battle and I expect suffering, but I am prepared for it and will not be defeated. I will come off conqueror." The will thus placed on the right side of right—*on God's side*—becomes omnipotent, and makes the impossible possible, for there is nothing impossible with God.

There are, however, certain aids that it is well to recognize. Sometimes there are obstacles in the way of God's doing for us what He desires. These must be removed. We are to be "workers



*Chimney's and funnels for smoke, but our bodies for nobler ends*



together with Him." Before Lazarus was called forth, human hands were called upon to roll away the stone from the mouth of the sepulchre. God always expects us to do our part, and tells us what our part is. Whenever there is a failure, it is due to something that has been left undone on our part.

What is our part in giving up cigarettes? Our part is to give up that which tends to keep up the unnatural craving for them. There is one cause which looms up above all others, for the prevalent use of cigarettes. Cigarette smokers are nearly always found to be fond of tea and coffee, and other drinks containing such stimulants as caffeine, also of highly seasoned foods; and usually meats of all kinds.

Some years ago, while conducting a clinic in the city of Chicago, a chef from one of the leading hotels came to me for help in giving up cigarettes. I advised him, as I did all others, to eat freely of acid or subacid fruits, especially at the close of the meal, and to use freely of milk, and especially buttermilk. He said, "Doctor, I have the finest fruits in the city of Chicago pass through my hands daily, and I never eat one of them. I do not care for fruits." I said, "what do you eat?" He gave me the answer I expected. He said, "I eat ham and eggs in the morning and with it two cups of coffee." The dinner was also composed of highly seasoned and stimulating foods and drinks. Such a meal creates an abnormal craving that water fails to quench. It *demand*s a narcotic. The saloon keeper of former days recognized this. From a purely business standpoint he found he could afford to serve a free lunch to his patrons and victims. That free lunch was a bait. The lunch table was not laden with luscious fruits. He knew that they would defeat his aim. It was laden with highly seasoned meats, sausages, pigs' feet, mustard, pepper, vinegar, horse-radish, and other highly irritating food substances. Everything was smothered with salt. The saloon keeper knew that that lunch would create a thirst which would lead to the bar for the first drink and then another and still another, until a habit would be formed.

In the absence of beer and whisky, the cigarette or cigar will quench that kind of thirst better than will a gallon of water. Nothing, in fact, but a narcotic will effectually quench it. For this reason after such a meal the cigarette naturally follows. We have here a partial explanation of the tremendous increase in the consumption of cigarettes since beer and whisky have been prohibited in public places and restaurants. In the absence of drink, it is the logical outcome.

To make prohibition safe, and to keep boys and girls from forming the cigarette habit, it is necessary to bring about some reforms in our homes in the matter of eating and drinking. Drunkards are made in our homes, that is, the craving is there produced; the saloon of former days merely weeded out these unfortunates. The boy brought up on such food feels a craving for something. He may not know what he craves

until he is introduced to the cigarette.

This explains, too, why alcohol and cigarettes are such close and intimate associates. Where you find the one, you will in all probability find the other. Every bootlegger is a cigarette addict I think, without an exception. If there are exceptions, I have not been able to find them so far.

The tragedy is, there are any number of praying mothers who are innocently and ignorantly serving foods to their children similar to those that were formerly served on the lunch tables in the saloons. They are thus unconsciously playing into the hands of the liquor and tobacco trade. It is not surprising that it is so difficult to enforce prohibition, and to keep the children from taking up with the cigarette and later with kindred other drugs. Women can do more in their homes to make prohibition safe than at the polls.

One young man, who came to me for help in giving up cigarettes, when I explained to him why I wanted him to use freely of acid or subacid fruits with his meals, and especially at the close, said: "That reminds me of an experience I once had." He then related how he was in a goods train stealing a ride and the door was closed and sealed, so that for several days he was unable to get out. In the car, he said, there was nothing but apples. Since there was nothing else to eat he ate apples. He had plenty of cigarettes, he said, and matches, but about the third day he found he had lost all desire for the smoke. It was not until he was released from his temporary prison, and was again able to obtain the food of his choice, that he was able to get real enjoyment out of his accustomed smoke.

To those who are really desirous of giving up cigarettes, my advice is, *When tempted to reach for a smoke, reach for an orange instead.* By doing this for a few days, and eating simple foods, the desire for the smoke will lessen and will shortly entirely disappear. These are facts, and no mere theory.

Mothers who are praying that their sons and daughters may be kept from becoming cigarette addicts, can aid in answering their own prayers by providing them with simple, non-irritating, and non-stimulating foods and drinks. In the home lies the secret of the success of prohibition and the overthrow of the tobacco industry.

The foods best suited for this are those which demand no salt, or very little, such as cereals, breads, milk, cream, buttermilk, dates, figs, raisins, nuts, and fresh fruits as bananas, oranges, grapefruit, peaches, eaten freely at or near the close of the meal.

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WOMEN are the home-makers. Women buy and prepare the family's food. Women supervise the health and upbringing of the family's children. Women, to a large extent, look after the health and physical fitness of their menfolk. In the hands of women rest the health and welfare of the family, of the nation.—*B. Macfadden.*



# The ROCKS Witness To Noah's FLOOD

The seventh in a series of articles on the scientific evidences of creation and the flood.

By Ben F. Allen, A.B., LL.B.

WHEN the sediment in the ocean bottom was belched forth upon the land where it rapidly settled, it at once began to be rapidly affected by the acids and minerals of the land water and soil, which it had not previously contained in strong enough proportions to harden it. The result was, it not only hardened quickly, but it furnished just what the land sediment needed to harden that too. The lime and other minerals the ocean water brought lost and gained just enough to furnish just the right conditions for much of the sediment to harden. Any authoritative work on the contents of cement, and what it takes to make it, or any person well informed on the manufacture of cement, will tell you that. As we all know, cement is only a proper mingling of earth material and ocean material, and will harden in a few hours or moments if water is added to it. It is kept from hardening only by being kept dry so that the chemicals can not combine. Many mixtures and kinds of it will harden in a few moments, or seconds, and even under water.

## Most Rock Soft Once

Indications are that the land mass, or soil before the Flood, like the soil of today, that had not had this ocean water on it and in it, was soft. Of course the material laid down by the Flood was also soft. Therefore all the material, except the solid beds of rock, much of which was broken up and mingled with the soft material, was easily at the mercy of the waters. It was perhaps soft, in

varying degrees, or at least not yet fully hardened, during the whole of the disturbance, and hardened only gradually afterwards. The hardening was hastened by the great underground heat that began at once from the decay and coal, forming heat from such immense amounts of suddenly buried fresh animal and vegetable matter. This great heat not only carbonized the coal, but



INTERNATIONAL PHOTO

*Some idea of the immense power in a stream of water can be obtained from this view of the Grand Canon of the Colorado in Arizona. The canon made by the erosion of this stream is a mile deep at this point and the farther rim is thirteen miles away*



it baked much of the rock to varying degrees of hardness, and even melted some of it to still harder and more crystallized forms.

All the rocks that have been bent or folded show to have been about equally soft and bendable throughout their entire thickness. But, as we see in almost any building finished inside with marble, after the material became hard enough to crack under a strain, though these cracks were filled with water-seepage mineral, which filled them with a rock called quartz, there was no more bending. Hundreds and even thousands of feet of rock thickness are often seen in a body that warped and bent all in a body like a huge slice of corn-meal porridge or a huge fresh hot layer cake set on an uneven base. There seems no escaping the conclusion that it was all soft at the same time. However, some layers hardened faster than others, and these, if thick and strong enough, stood the strain; if not, it was cracked and broken and sometimes even crushed like crushed rock for road building and cement work, and looks like it today as it is cemented together by water seepage rock or quartz. The spaces between these crushed rocks furnished space for the accumulation of many valuable mineral ores by mineral-charged waters, which minerals were deposited by the same waters that brought the quartz.

Now where is evolutionary geology with its million-year ages separating each layer and formation, making each a separate unit in all these processes? But there is much more evidence yet to be presented to show the more reasonable and scientific basis of the Flood as the key to the earth's surface.

The folds and bends in the soft material, and later the breaks, were not caused by earthquakes and crustal movements alone. They were caused in part by the fact that the whole plant and animal world, and a most luxuriant one it was, was suddenly buried very unevenly. Only a very small part of it was buried in a pure enough state to make coal. The decayed part especially, the accumulation of centuries, was so fine and light that it simply muddied the water, and was carried much farther and over wider areas than the green and unrotted material. This fine stuff was mixed with almost everything, to some extent. It carried much fine sand and clay with it; and where it was laid down it is now called *shale*. The shales are often very rich in their remains of life, and are often worked for their petroleum and other valuable products. The shales make up 80 per cent of the thickness of all the rocks formed from sediment.

#### Uneven Settling

The coal had to settle about nine-tenths of the thickness of its raw material, and often the shale settled almost as much, according to its richness in decayed animal and plant matter. Of course this was all very unevenly distributed, and, as it settled, it caused a vast amount of uneven settling. This resulted in an untold amount of bending, twisting, washing and breaking. We have all seen how flat and flaky shale is. All slate is shale.

This shape is the result of settling and flattening as it settled.

There are many forms of rock and mineral compounds that expand as much as 10 per cent to 50 per cent on changing to other compounds when they have access to the air, or to increased or to decreased pressure, or to more water or less water carrying other minerals, acids, or salts. Others contract equally as much, and others are seeped, dissolved, or washed away entirely by underground water. These changes caused and are still causing, but now only to a limited extent, caves, caveins, and slides.

But, as I shall show later, there were other powers at work, even in addition to these and to the earthquakes and widespread crustal movements, to cause bending and warping and expanding and contracting, all in a very uneven way, besides the making of our coal and shale. They will be shown, also, all to have acted at the same time.

#### Heavy But Declining Rain

The rapid cooling of the ocean, which all the evidence shows to have started so suddenly, must have cooled it to such an extent that it took a hundred years, perhaps several hundred, for it to adjust itself to the present temperature. As it approached its present temperature, it, of course, warmed or cooled more and more slowly, and the changes in the rain made thereby decreased in the same manner. The coldness must have been vastly increased by the presence of so much water to take up the heat, and by the long period or periods of cloudy weather. Such terribly cold air over such warm water at first must have produced such torrents of rain and cloudbursts as the world has never seen since. That the ocean did thus cool, and has not yet warmed to its former temperature, seems proved beyond question by the corals and other ocean life that no longer live at the depths they previously did, nor in the extremely northern seas. The temperature is now far too cool for them. The immense amount of water that fell from the clouds during the Flood is testified to by the immense amount of fresh water sediment laid down during the Flood and soon after. The ocean water had a strong competitor, and one that outlasted it by far in point of time, not to speak of the rains and snows that have fallen since a comparatively normal rate has been reached. If it were not for these rains, the surface evidences of the Flood would be much more abundant than they are today.

The immense valleys washed out immediately following the Flood, while the rock-forming material was still not yet hard enough to resist, testify of these rains. The evidence of extreme surface cracking of the rocks caused by extreme changes in temperature, so far below the present effects, indicates this first period of extreme cold. It is also evidenced by the fact that all our present mountain glaciers show plainly to have extended much lower down than now, and some mountains and glaciers that (*Turn to page 30*)



# PROTEIN *and the* Indian Diet

By H. C. Menkel, M.D.

THE diet on which India largely subsists is made of cereals, dhal, ghee, vegetables and possibly fruit at certain seasons. The more fortunate children and adults have milk and some form of milk products in addition.

On such a dietary the source of protein is from the vegetable kingdom almost entirely except where milk is added.

All protein foods are not of equal value for structural and repair requirements. The nutritional value of a protein food depends upon the number of amino-acids it contains in its composition. A complete protein which meets all nutritional needs consists of eighteen amino-acids.

In considering protein as related to the Indian diet, let us recall that protein, to fully meet the structural needs of the body, must consist of the full complement of amino-acids as these are the units of which protein is built. It may be of animal or vegetable origin, the essential matter being, that whatever source of protein is preferred it must be of the complete variety containing all of the amino-acids, and if it contains less than eighteen it is classed as an incomplete protein.

Proteins are found in milk, curds, cheese, eggs, green leafy vegetables, sprouting seeds and meats. All other foods, so far as India is concerned, contain less than eighteen amino-acids and are therefore incomplete proteins.

One of the biggest problems of the Indian dietary is that very often it lacks in complete protein, and therefore results in physical and mental deficiencies. A child fed on a diet providing only incomplete protein foods—as atta flour, rice, dhal, gram, potatoes, and other tuber vege-

tables, sweets, ghee, vegetable oils—will be poorly developed in both body and mind, lack vigour, and become an easy prey to lung trouble and other infectious diseases. An adult deprived of suitable protein is like a house going into decay for want of necessary repairs. There will be a progressive lowering of fitness. This picture, both as to child and adult life in India, is far too familiar.

To alter such a condition or to prevent its development the one essential factor is to provide a complete protein, or to convert an incomplete protein ration into a complete and suitable protein nutrition.

This can be done without altering the general nature of the diet, by adding a sufficient quantity of milk, or by adding green leafy vegetables. Under circumstances where milk can not be included it is well to know that green leafy vegetables added to an ordinary diet will add the necessary amino-acids to make a complete protein out of an otherwise quite incomplete protein ration. However, milk and green leafy vegetables together are the saving protein factors in the dietary of India. These need to be far more freely provided and used.

Mc Carrison says:

"A diet consisting of

any staple grain with milk, milk products and green leafy vegetables contains not only the right kind and amount of proteins but everything else the body needs for health, strength, and well being."

The chief factor in balancing an Indian diet is providing milk and green leafy vegetables. With these added, it matters not what the other staple articles may be—wheat, rice, maize, or barley. This offers an easier solution to a difficult problem.



*The Lechi Is a Delicious Indian Fruit*



# THE MENACE of Modern Spiritism

## Not a Thing to be Toyed With

By Gentry G. Lowry

**A**FTER three years in attempting to penetrate beyond the grave and communicate with her husband, Mrs. Harry Houdini, widow of the internationally known magician, announces at Miami, Fla., that she has abandoned all hope in that direction. Though spiritualistic advocates declare she got messages, none of the mediums have presented the clue by which she agreed with her husband before his death that she was to recognize a legitimate message." (This appears in a leading American newspaper just to hand.)

Millions of people in the world believe that it is possible to communicate with those who have died and been buried. Many stories are told of men and women receiving messages of one kind and another from departed friends. Mrs. Houdini and her husband seem to have agreed upon a certain clue by which she should know if he really could send back a message to her. Up to the present time the message has not been received.

### Spiritism Not a New Doctrine

Spiritualism, or Spiritism, can be traced back to the very beginning of this world's history. It is based upon the belief that men are conscious after death, and can return at will from the place of the dead. This belief in the conscious state of the dead is based upon the devil's communication to Eve in the garden of Eden. God had informed Adam and Eve that if they ate of a certain tree in the garden they should "surely die." But Satan, employing a serpent as a medium, appeared in the tree and spoke to Eve. He told her that if she partook of the fruit she would not "surely die," but that her eyes would be opened and she

would become wise, like God Himself. From this first lie (told by Satan) has come the world-wide belief that even after death man continues to be conscious.

The unfounded assumption that man is still able to see, think and speak, even after death, unhappily opens the door for a belief in Spiritism in its various manifestations.

Through the ages men have resorted to Spiritism for information. In Daniel's time, Nebuchadnezzar, king of Babylon, in quest of information, relied upon such sources. In Greece and Rome also there were people whose professed business was to act as mediums between the living and the dead. They professed to bring messages from those who had passed away.

In the time of Christ many people were possessed of evil spirits, some of whom said they knew Christ, and they besought Him to do them no harm. Christ often cast these spirits out and healed those who had been tormented by them. In all these cases the spirits concerned were wicked, and were bent on harming the people in whom they dwelt.

### Modern Spiritism

What is known as Modern Spiritism had its beginning in the early part of last century. There was a farmer of the name of Fox, living in a village in New York State. This farmer had two daughters, who one night heard some peculiar rappings in their room. At first they thought the cause of these noises was mice or rats, or possibly the wind rattling a board somewhere in the house. When the father was informed of this he got up and tightened the window sash which was loose, and which he thought was causing the noise. As he rattled the window the spirits also rapped again. It sounded as if they were answering him. One of the daughters, more or less by way of a joke, snapped her fingers and said, "Here, old split-foot, do as I do." Instantly the rapping responded clearly and distinctly. From this time on the girls and their mother held conversations with this unseen being by rappings. They would ask a question by tapping and the spirit would answer them in the same way.

It was not long before they were holding regular seances attended by hundreds of their friends and neighbours, where messages were received. From this small beginning Spiritism has spread all over the United States and Europe, and many other parts of the world.



*The Fox Sisters Listening to the Knockings*



During and since the World War, the Spiritist cult has seen tremendous growth. Thousands of those who lost brothers or husbands in the war have been anxious to hear or know something about them. Spiritistic mediums have made capital of this situation, claiming to bring messages from these dead men to their relatives. They sooth the broken hearts of the bereaved relatives by making them believe that, after all, death is not so bad, and that it is, in fact, just the gateway to the next world.

#### Who Are These Spirits?

The spirits that profess to have returned from the dead with messages at the call of mediums, can not be the spirits of the departed, for we are told in the Scriptures that, in death, men are unconscious. "For the living know that they shall die; but the dead know not anything." Eccl. 9:5. Job, speaking of the state of man in death, said, "His sons come to honour and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

From these texts of Scripture it is clear that they can not be the departed spirits of men who come in this way to the earth. For when a man is dead his thoughts perish. He knows nothing. He therefore can not come back to this earth with any sort of message.

#### Strange Messages

Oftentimes the messages received contradict other messages. Frequently there is no reason or sense in what is received. The testimony of some of these spirits themselves is condemnatory, for they tell how they smoke cigars, drink whisky, and carouse around. They themselves say that some of the spirits are very wicked. They therefore cannot be from God.

The real source of a spirit message is the devil himself or one of his evil spirits. He told Eve a lie, saying that, after all, man would not die, even though he should disobey God's command. In his endeavour to persuade men to believe his statement, he pretends to bring messages from the dead. If one is not careful he is likely to be deceived by these messages.

#### Much Fraud

But much phenomena that we hear of is mere trickery. Tricks and deceptions have often been exposed, to the embarrassment of the perpetrators thereof. Houdini, the great magician, did much to expose the trickery of certain men.

In very many cases the tricksters themselves have admitted their fraud when they have been cornered, and have then laughed at the deception. Vincent McEvoy, in his book "Spiritism's Two Failures," tells us of several such frauds. He tells of one Mr. Slade, who used to secure messages written on a slate. Dr. Roy Lankester one day



An American Indian Ghost Dance

suddenly seized the slate and found a message written on it when no message, purporting to have been received from the spirits, had as yet come.

Again, "Wm. Eglinton, another medium, would tell witnesses to choose a book at random from his shelves, and straightway an extract from a page of the book would appear on the slate. But Davey, a young member of the society for Psychical Research, discovered the trick. He said, 'I have seen Mr. Eglinton arrange a shelf of books in order to "force" the choice of one particular volume.'"

Just one more such illustration of such trickery will now be given. The same author says:—

"Frau Rothe specialised in telekinesis, or fetching objects from a distance. She would summon flowers and fruits, the 'spirit' taking them even through walls and closed doors. Many of the sitters testified to having seen the flowers grow out of nothing before their eyes, or gradually consolidate into colour and beauty from a nebulous vapour. But when the police entered on the scene they did not wait for the 'materialization' of the flowers: they seized Frau Rothe before the seance began, and found flowers and fruit concealed in considerable quantities under her dress."

But we should not be deceived by concluding that all they do is mere sleight-of-hand work and trickery, for there are some things they do that can be accounted for only on the basis of the supernatural, and here is where the devil, the arch-deceiver, plays his part.

#### Leave It Alone

What then should be our attitude toward Spiritism? We have seen that it is based upon wrong principles and therefore can not be true. It must then be false and unworthy of our faith or confidence. It is a dangerous thing to dabble in anything that is of Satan.

We are told in the Scriptures that in the last days of this world the devil will do all in his power to deceive God's people. "Now (*Turn to page 29*)



# Diseases of the LIVER

By W. H. James, M.B., B.S.

**W**HEN the bile cannot escape freely into the bowel, the bile pigments find their way into the blood, and give a yellowish tint to the skin, the whites of the eyes, and perhaps the lips, the lining of the mouth, and the urine.

Among the chief causes of this trouble are catarrhal conditions of the duodenum (the first part of the small intestine); gallstones; growths within or outside the liver pressing on the gall duct; contraction of the orifice of the bile duct, as in the healing of an ulcer; poisoning by such drugs as phosphorus, arsenic, antimony, mercury; snake poison; poisons of acute, infective fevers, such as yellow fever, malaria, and blood poisoning. The deepest staining is in closure of the bile duct by cancer or gallstones. The jaundice is deeper in those of sallow complexion, in the thin rather than the stout, and in the old rather than the young.

The bronzing of the skin in Addison's disease; or exposure to sun, or the tinting of skin in cancer or pernicious anæmia, must not be mistaken for jaundice. Jaundice, unless very deep, is not recognized at night time by artificial light. There is very often itching, especially at night, and the pulse is generally slow. The stools are generally of a light colour due to the absence of bile. There is very often constipation; the stools may be very offensive or without much odour.

*Treatment.*—Jaundice is but a symptom of disease, the treatment should be that of the disease which gives rise to it. The kidneys should be kept active by the drinking of water or the alkaline waters between meals; the bowels should be kept regular with Carlsbad salts, sulphate or phosphate of soda, or other similar purgative; a light, simple enema is good occasionally. The itching of the skin may be relieved by vinegar or lemon juice or water. No alcoholic drinks should be given, and fat, except in the form of milk, should be avoided. The diet given under the chronic forms of biliousness will generally be suitable. Mostly a hot bath twice weekly and the daily sponging of the skin are to be recommended.

## Congestion of the Liver

Congestion always signifies a dilatation of blood vessels and a consequent excess of blood. The liver may be congested under two very different conditions. The artery to the liver (the hepatic artery) and the portal vein may supply too much blood to the liver, this would be active congestion. Or the heart may be in such a feeble state that the venous blood is not removed from the liver as rapidly as necessary; this would constitute passive congestion.

### Active Congestion

The liver contains much more blood during and immediately after a meal, due chiefly to the

blood supplied by the portal vein, that which brings the newly formed blood from the alimentary canal to the liver, and the liver considerably increases in size from this cause; but this is normal and should not be called congestion. It is only when the increased amount of blood remains from one meal to another that congestion can be said to exist.

*Symptoms.*—The symptoms of congestion of the liver are uneasiness or pain in the region of the liver, and perhaps at the back of the right shoulder; there is generally a dull headache, foul tongue, constipation, lack of appetite, and a muddy complexion with some yellowing of the eyeball. The urine is mostly scanty and dark and generally with a sediment. There will be tenderness over the liver which may be felt to extend below the margin of the ribs. In chronic congestion the symptoms are not so severe; there is always constipation, and piles are generally present; there is usually a good deal of despondency with irritability of temper. The liver will be tender to the touch and the increase in size may be noticed. Malaria is a frequent cause of chronic congestion of the liver, and in this case there may be occasionally a slight rise in temperature.

*Causes of Congestion.*—Excess of food, alcoholic drinks, rich, highly seasoned dishes, want of exercise, constipation, dyspepsia. Congestion of the liver is more frequent in hot than in cold climates, in summer than in winter. Malaria fever always produces congestion of the liver.

*Treatment.*—A very simple non-stimulating diet must be adopted. Flesh foods, alcohol, pickles, spices, pepper, mustard, and much salt must be absolutely forbidden. Meals must be light, and mature or stewed fruits are of great service. The patient should be kept warm in bed until the symptoms have disappeared. The bowels must be kept open with Carlsbad salts, the sulphate of phosphate of soda. Hot fomentations should be applied to the liver and abdomen twice daily; prolonged cold applications must be avoided. In the chronic conditions alternate hot and cold applications are of great value; if the hot fomentations be allowed to remain on from seven to ten minutes, the cold compress should remain one minute.

### Passive Congestion

Passive congestion is of a more lasting nature, and is due to chronic heart or lung trouble. The increase in size of the liver is often very noticeable and the increase in size takes place very rapidly in some cases. Jaundice is frequent and often has a peculiar greenish hue. There may be a collection of fluid in the abdomen (ascites) due to obstructed circulation in the liver.

*Treatment.*—The treatment is that of the chronic trouble which is the cause of the disease.



Food must be light and digestible and on the same lines as those for active congestion. The bowel must be kept regular. Alternate hot and cold applications to the liver are of great service.

#### Gallstones

Gallstones are formed from cholesterin, a secretion of the liver which should be carried into the intestine in the bile. They may be found either in the gall bladder or in the ducts leading to or from the bladder. The cholesterin forms first in the small canals between the hepatic cells, and is deposited in the larger tubes of the liver or the gall bladder, forming stones at first of small size which are increased in size by gradual deposition of cholesterin on their outer surface. There is no pain during the formation of gallstones, and frequently many stones have been found in post-mortem examinations when no special symptoms existed during life; it is in the passage of gallstones along the ducts that the severe symptoms of biliary colic arise. There may be only one attack of biliary colic or they may occur at intervals, the intervals sometimes extending over weeks, months, or even years. The pain, which is very severe, is in the region of the liver, on the right side of the abdomen just below the ribs; it extends backward to the side and upward toward the shoulder blades. In renal (kidney) colic the pain extends downward toward the pelvis. When the stone reaches the intestine, the pain suddenly ceases; the sudden stoppage of pain is a marked feature in biliary colic. While the pain is on, there is complete loss of appetite, nausea, and probably vomiting; there is generally some tenderness over the liver with some enlargement of that organ. If the passage of bile is obstructed by the stone, there will be some jaundice and the stools will be a very pale colour. Sometimes the stones can be found in the fæces; in looking for them the fæces should be thoroughly softened and mixed with water and passed through a fine wire sieve or coarse canvas, but often they cannot be found. Where the stones are faceted, there are probably more to come; but when round or oval, a more favourable view may be taken. Sometimes gallstones that do not pass into the bowel set up inflammation in the surrounding tissues, and perhaps abscess or ulceration; in this case, there would be considerable fever and probably rigors (shivering fits). Where inflammation exists, there will be continual pain, dyspeptic trouble, and general ill health. By ulcerating through into the abdomen, fatal peritonitis may result, but this is rare; generally inflammation is of a mild type and adhesions occur, which prevent the stone ulcerating through the ducts.

*Treatment.*—During the attack, frequent very hot applications should be applied in the region of the liver, and the feet should be kept warm. A good hot trunk pack is of great service. As the pains are very severe, the physician will sometimes administer a hypodermic injection of morphia. Hot water should be taken in large amounts if the vomiting allows of it. In the intervals between the attacks the patient should take plenty of pure

water between the meals, in order to keep the bile in a fluid condition, and thus prevent the formation of the solid cholesterin. Sugar, sweets, indigestible articles of food, and excess of flesh food should be avoided. Generally a surgical operation is advisable, and the sooner the better, in order to avoid local inflammation and other complications. Over 80 per cent obtain complete relief.

#### Hydatid of the Liver

The liver is a frequent site for the development of hydatids. Hydatids may exist for years without causing any symptoms whatever; it is only when they press on important organs or parts that symptoms are developed. When the hydatid tumour is on the front part of the liver, a rounded, even swelling may be detected; sometimes this is firm and hard, and at other times, on pressure with the fingers, the existence of fluid may be detected. The swelling is not hard and irregular as in the case of alcoholic liver or cancer. Often the lower ribs on the right side have a decided bulge. At the back part of the liver hydatid tumours are difficult to detect. When the tumour is of some size, there may be symptoms of dyspepsia, jaundice, and pain. The only treatment is by operation, but sometimes they undergo spontaneous cure, the hydatid actually dying and shrivelling up. When operated on, the fluid is evacuated, the sac of the hydatid removed, and the wound is allowed to heal from the bottom.

#### Cancer of the Liver

The symptoms of cancer of the liver are at first very indefinite. The chief symptoms are great weakness, loss of flesh, jaundice, with pain between the shoulders and down the back, and occasionally nausea and vomiting. Generally, an uneven tumour can be detected in the region of the liver; occasionally, no tumour can be detected.

*Treatment.*—The only treatment is by operation, and that can only lengthen the life of the patient for a short time.

## The Healthy Child

1. THE healthy child is largely unconscious of his body.
2. He possesses sufficient vigour so that a reasonable amount of work and play is more stimulating than fatiguing.
3. His appetite is steady, wholesome and not capricious.
4. His weight does not vary from the standard for his age and height.
5. He sleeps well and during the normal regular hours of sleep he recovers satisfactorily from fatigue.
6. He is able to adapt himself to new conditions of environment, climate or modes of life without undue physiologic disturbances.—*Selected.*



# EDITORIAL



## British Prime Minister's Voice Heard in Australia

A TELEPHONE receiver is lifted in the Cabinet room at No. 10, Downing-street, London, on the morning of April 30 last; a conversation ensues, and a new achievement of science becomes entitled to a page in modern history.

Even in an age of wonders, such as we live in today, the fact is an impressive one that the voice of the British Prime Minister, Mr. Ramsay MacDonald, was distinctly heard in Canberra, the Australian capital, by Mr. J. H. Scullin, the Prime Minister of the Commonwealth. Their few minutes conversation opened the telephone service between England and Australia. Their voices must have travelled about twelve thousand miles.

The transmission path of Mr. MacDonald's voice was as follows: First, it extended from him to the London operator. Then on to the Rugby transmitting station. Although the distance between those places is about eighty-five miles, we must regard it that his voice was taking but a mere preliminary run. Try to imagine the eleven thousand miles, or thereabouts, of radio to the Australian receiving station at La Perouse, Botany Bay, Australia, which succeeded this. (Botany Bay is about seven miles from Sydney.) The voice then completes its long journey, going from Sydney terminal to Canberra. But with what amazing speed! The conversation between the two men embraced a little variety of topics, yet it was all over in about seven and a half minutes!

Following this conversation, on the same morning, the first commercial call was made, and the new service gave promise of furthering the commercial relations of the two countries, and of knitting them still closer together.

What would the world have said a hundred years ago if anyone had suggested the possibility of such an achievement?

The telephone was invented in 1876. Things more wonderful than the original achievement were announced later. Long-distance wireless telephony came into being. A little while ago it was regarded as a superb event that in January, 1927, a service of this kind between London and New York was inaugurated. The human voice was clearly heard on both sides of the Atlantic.

In the course of his lecture on "Current International Co-operation" at the Calcutta University, on February 1, 1927, Mr. M. O. Hudson alluded to the opening of the trans-Atlantic service, and said,—"On January 7, a regular telephone service was established across the Atlantic Ocean. It is hard-

ly more than a short half-century since the first successful telephone service in the world was inaugurated, and the fact that such a big development could have been achieved in so short a period may serve to remind us of other changes which have come about in the world during the past hundred years."—*Report of a lecture by Mr. Manley O. Hudson, of Harvard University, in the Calcutta "Statesman," Feb. 2, 1927.*

These were just remarks. Since the words were spoken the England-to-Australia wonder has come into being, and Mr. MacDonald hopes that before the end of this year Australia will have access to ninety per cent of the telephones of the world.

Many others have put forward similar views regarding the progress of scientific discovery. Some years ago Mr. Arthur Pierson wrote: "The nineteenth century is conceded to be a century of wonders. Judged by human progress along the highway of scientific discovery and invention, and by the general widening out of the horizon of human knowledge, it is not only unsurpassed, but it leaves all previous centuries far behind. . . . The catalogue of its achievements is both long and lustrous. In modes of travel, it has given us the railway and steamship. . . . In labour-saving machinery, it has invaded every department of handiwork; in transmission of thought and intelligence, it has bequeathed us the telegraph, ocean cable and telephone, and, last of all, wireless telegraphy; in the department of fire and light, the lucifer match, gas and electricity; in the new application of light, photography, the Rontgen ray, and the miracle of spectrum analysis; in the department of physics, the conservation of energy and the molecular theory of gases, and solidified air; in the application of physical principles, the velocity of light, and the phonograph; it has demonstrated the 'importance of dust', and the 'ethics of dust', and unveiled great mysteries of chemistry."—"The Modern Mission Century," by A. T. Pierson, pages 41, 42.

The wonder has not ceased in the twentieth century. In some respects our scientists have placed the achievements of inventors of the last century in the shade.

We feel bound to declare that the new facilities for quick travel and communication have a great and beneficent design. Long ago the Lord said through one of His prophets,—“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Be-



hold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, His reward is with Him, and His work before Him." Isa. 62: 10, 11. Thus is prophesied the present-day world-wide proclamation of our Saviour's approaching second advent. So we have steamships and railways, and many other scientific inventions. These have come through the kind providence of God, that men may hear the good news and repent. For the great and quick work to be done, the slow methods of travel of the early centuries would not suffice.

In the foregoing passage which we have quoted from the Book of the Prophet Isaiah, it is written, "His reward is with Him." Those who are saved

by the precious blood of Christ, which is indeed the price paid for their redemption from sin, will, at His second coming, obtain rewards proportionate to their individual faithfulness. Now it is evident that such rewards were not bestowed at our Redeemer's first advent into this world. He will bring His rewards in a little time from now, for He says in Rev. 22: 12, "Behold, I come quickly and my reward is with Me, to give every man according as his work shall be." So we see that the fulfilment of Isa. 62: 10, 11, is still future. And Christ is at the very doors, as so many of the signs of our times clearly reveal. May we all, by repentance and trust in Him, be prepared for that great day.

P. C. P.

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## The Saving Jesus

By S. J. Wolfe

WHAT are these which are arrayed in white robes? And whence came they? asked the Apostle John of a glorious throng he had been permitted to behold in prophetic vision. Said the angel: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7: 13, 14. *They were the redeemed from among men.* They had once been vile and loathsome creatures, foul with sin, laid by the evil one in chains of darkness and misery, tormented by the most relentless and merciless slavery that can be imposed upon men, the slavery of vice; but now they were redeemed from among men. Someone had passed their way, whose eye had looked upon their shame and ruin and misery; whose touch was power, before which disease and sin fled away; whose coming brought liberty—sweet, precious liberty, dear only to the slave; whose presence meant peace and life, love and unbounded joy.

Thank God! all sinners are not hardened, callous sinners. There are many to whom sin is hateful, who would even welcome death because of its release from the intolerable tyranny of sin. And herein is a most marvellous thing, that it was unto just such as these that the spotless Son of God was sent, that it was of such as these that He desired to people His kingdom. And herein, too, is a thing most wonderful, that He comes to sinners in a most irresistibly winning way, and meets our need as no other could do. I find in Jesus exquisite qualities that draw me to Himself; and I can talk to Him, depend upon Him, lean upon Him, as I can upon no other. Others have felt like that, too.

It was characteristic of Jesus that He never refused an invitation to dine with *anyone*. Neither did He look into their antecedents, nor inquire regarding their present spiritual state; it sufficed that, whether saint or sinner, they desired Him to enter their abode. Thus it happened that upon a certain day He sat at meat in the house of Simon

the Pharisee and other of Simon's friends. It was quite a genteel, orthodox gathering; nothing incongruous or out-of-place, and in every look, word and gesture Simon and his friends radiated unction as they condescended to address their remarks to Him who was the carpenter's Son. On His part, Jesus was just simply and quietly Himself, no questioning of motives, no ostentation. Even when friends were kissed, and He Himself was neglected, He showed no trace of annoyance; neither did He appear to notice that some were received with the oil of gladness, but He was passed by; nor did He complain when those who removed the dust of travel from the feet of honoured guests neglected to perform this act of courtesy for Him.

Suddenly, as they were engaged in dining together, a shadow darkened the doorway. Conversation and feasting ceased, and in the deep silence that ensued all eyes were turned upon the intruder. Simon's eyebrows lifted in scornful inquiry as he recognized the woman. "What is that 'night bird' doing here?" was the queried thought, answered as the woman timidly, with averted head, passed across the room to the place where Jesus reclined, and stood at the Master's feet. There whatever plea she had meant to make remained unuttered, as her overburdened heart found relief in a passionate outburst of weeping. The barriers were down, the pent-up flood of anguish poured in a copious stream of tears upon His feet.

What cared she for the looks of astonishment and scorn that were bent upon her? He was there, the Friend of sinners, the Friend of such as she. He would understand. The very quietness of Jesus beneath her touch gave her courage. Timidly she looked at Him through the raining tears; she looked, and lo! like the opening of the gates of paradise, heaven dawned upon her soul, *for she gazed into eyes of divine love and compassion.* One transcendent moment of feasting upon that wondrous sight, and she bent her burning gaze (*Turn to page 25*)





OF ALL the diseases to which mankind has fallen heir, the greatest single factor to be considered in the causation and treatment of these ailments is the relationship that the nervous system bears to the body. The human body is the master-piece of creation, and the brain and nervous system which control that body speak of the Creator's power as nothing else can do. Little is known as to the physiology of the nervous system. The mechanism of thought, the manner in which impulses travel over the nerve fibres, and other phases of normal functioning of the nervous system are entirely beyond our comprehension. Every part of the body and the functioning of every organ of the body is directly under the control of the nervous system; consequently nervous disorders affect every part of the body, and give rise to endless and varied symptoms.

#### It Is the Vital Spark

There is very little difference between a dead body and a living body, chemically or physically. The difference is that vital spark we call life—that spark which flows like an electric current throughout all our tissues and makes life evident. As electricity transforms a motor from a mass of steel and metal into a great, powerful mechanism, so the great power house of the body, the brain, sends life-giving impulses to every cell and fibre of the being. Over the nerves, like a great system of electric wires, there travels back and forth impulses that control the activities of the body and are the source of life itself.

Thoughts are living things, and they play a great part in the vital economy of the body. Courage, hope, cheerfulness, contentment, faith in God and man, tend to create a state of mind that is conducive to health and vitality. On the other hand, fear, worry, discouragement, and unhappiness devitalize the system and form the basis of many of our illnesses. Through the emotions we can poison our digestive systems and create digestive disorders of the worst kind. The influences with which our environment surrounds us either add to or detract from our mental and vital resources, depending upon how we relate ourselves to them.

We who are living in this ultramodern age are

# Have You Got NERVES

*A physician discusses the important role*

By Myr

travelling at a terrific pace. We are living lives filled with excitement, thrills, and irregularities. There is an exceedingly tense spirit permeating every phase of modern life, and our nerves are going to pieces under the strain. Nervous disorders and mental diseases are rapid on the increase, and the thought of it is appalling indeed. It has been estimated, and perhaps rightly, that 90 per cent of gastrointestinal disorders are functional rather than organic; in other words, the difficulty is with the nervous control of the activities of the gastrointestinal tract, rather than because of some pathological condition of the organs concerned.

This most important phase of disease is perhaps the least understood by medical men. The ordinary physician can treat intelligently a case of typhoid, remove an inflamed appendix, or set a broken bone, but that same physician dreads to undertake the treatment of a case where there is a pronounced neurotic element concerned. It is following the line of least resistance to diagnose such a case as "just nerves," and regard it more or less lightly. Almost all of us are inclined to pass by as of little consequence nervous disorders, but the nervous system is as much a part of the body as the heart or stomach; any irregularity connected with it is just as much a clinical entity as cardiac or gastric disorders; and the nervous patient needs just as much understanding sympathy and help. Therefore the case of "nerves" should not be regarded lightly; it calls for extraordinary tact and skill on the part of the physician.

There is a wide variation in the way men and women are constructed physically. One is blessed with a splendid physique and rugged health; another is a physical weakling and falls an easy prey to disease. There is just as great a variation in the way we are constructed nervously. One individual has nerves of iron, which can endure almost any sort of stress or strain without grief, while his neighbour has a more delicate nervous mechanism, which is thrown off balance by the slightest irregularity. What seems as a mere trifle to the former becomes a calamity to the latter. While the one can go to sleep, leaving his troubles at the office or the shop, the other experiences difficulty in getting away from them. Women, as a rule, are more frail and show more weakness in this respect than men, and are more prone to fall a prey to nervous disorders. People who are stoutly built and have plenty of adipose tissue are less likely to suffer from this type of disorder than are those of more slender proportions. Happy is that individual who has the nerve energy and the vitality to carry him through life's perplexities and problems without coming to grief.



# ES, Have They Got YOU?

our nerves play in sickness and in health

King, M.D.

## Nerves of Criminals

Criminologists recognize the part that the nervous system plays in dealing with crime. Almost all criminals have strong nervous systems, which enable them to carry on their nefarious practices in the face of probable punishment and death. The "third degree" is nothing more or less than an ordeal to break down their morale; and once their nerve is broken, there follow confession and betrayal.

Thus a person's nervous vitality has a great deal to do with the way he meets the vicissitudes and problems of life. A person with a well-balanced, properly functioning nervous system has courage and faith in himself, and is possessed of an excellent morale and a wonderful fighting spirit. He is not likely to be overcome by circumstances; but, on the other hand, he rises above his environment, and dominates circumstances rather than being dominated by them.

## Power to Relax

One of the greatest perplexities that face the nervous individual is his inability to relax. He does not seem to possess the gift of letting go of himself. One can draw a wonderful lesson from the cat as it leisurely basks in the sunshine or before the fireplace. The cat is probably nature's greatest athlete. It is capable of producing more action in a given space of time, and in proportion to its weight, than probably any other creature. Yet it is a perfect master of the art of relaxation. It is well also to consider the negro race. The negro gets a great deal out of life, and to him it is really worth the living. He shows a decided tendency to forget his troubles and to take his daily routine at a pretty even tenor. Consequently one seldom hears of a coloured man's being despondent and committing suicide; neither does he often experience a nervous breakdown. He is able properly to relate himself to his

troubles and to adjust himself to life's irregularities.

The physician who would deal successfully with a nervous condition must be more than a scientific medical man. He must be a psychologist as well, and he should have an intimate knowledge of life in its various phases and angles. There is no textbook that he can follow routinely. Each case becomes a law unto itself. Above all, he should himself have a living connection with the Source of divine power if he would reach the acme of success in his work.

## How Will He Recover?

The question naturally arises, and of course is of prime interest to the nervous individual, as to how he may go about it to recover from his ailments. Obviously, each nervous case is a law unto itself, and must be studied as such, but there are certain general principles that apply to all cases of this type. Of course, nature, and nature only, can restore lost nerve vitality, but nature should be given every opportunity to make good. Often the life programme of the patient needs adjusting, so that he is not using up nervous energy faster than he is building it up. Nervous energy is much like electrical energy stored in a battery that needs recharging. This is not done by drinking something out of a bottle or by the use of some quack machine; it takes time and patience.

## Don't Misinterpret Symptoms

Once the programme is adjusted properly, the patient should be taught how to think correctly. Patients of this type often have distorted and misshapen ideas regarding themselves. The nature of their troubles gives rise to a multiplicity of symptoms, and they are likely to misinterpret these symptoms. For instance, a man gets a rapid or an irregular heart, and naturally supposes he has heart trouble; or he experiences digestive disturbances, and thinks he has stomach trouble. He should be taught to have confidence in his physician, and



*There is an exceedingly tense spirit permeating every phase of our modern life, and our nerves are going to pieces under the strain. Wise, indeed, are those who take time to rest midst such health-giving surroundings as these.*



allow him to interpret his symptoms for him. It is difficult for a nervous patient to keep up his courage and to maintain a good morale, and he needs much in the way of reassurance.

It is also highly important that a person be taught to adjust himself to his environment and his surroundings. Happy is that individual who is able to do this. Many nervous irregularities are a result of a failure in this respect. For instance, a young man or a woman leaves home for the first time, perhaps to attend a boarding school. Trouble is experienced in getting readjusted, and homesickness follows. After being away for a while, homesickness usually disappears and the individual learns to be in harmony with his surroundings. The apostle centuries ago said that he had learned in whatever state he was, therewith to be content. Thus, in the face of trials and discouragements that would have crushed most men, he maintained a serene countenance and a Christian fortitude that bespoke contentment and proper nerve poise.

Of course a person should be given a most careful and thorough examination to be sure that there is not some real, physical basis for his troubles.

It is oftentimes easy to pronounce a person as neurotic, overlooking some really pathological condition that is at the bottom of his difficulties. I recall a woman who came into my office recently, complaining of mental depression, extreme nervousness, and general nervous symptoms. She was given a thorough examination and found to be in splendid physical condition. Believing her trouble to be nervous in origin, I endeavoured to help her along the lines of psychotherapeutic instruction. However, an X-ray picture showed some pus about the roots of two of her teeth that I advised her to have removed. Later she wrote me that her symptoms had all cleared up after her teeth were extracted.

It is difficult for one who has never experienced any nervous disorders to appreciate or sympathize with the trouble of one who is thus afflicted. However, such an individual is just as literally a sick person and needs medical help just as badly as one who has heart, kidney or stomach trouble. Let us not pass by the neurotic as being undeserving of our sympathy or unneeded of our help. "Nerves" may attack us next.

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## A JUST GOD and a Righteous JUDGMENT

M. L. Andreasen

WE have thus far established from an examination of the Scriptures that, though spirit and soul are mentioned in the Bible more than sixteen hundred times with reference to man and beast, not once is it said of either of them that they are immortal or eternal or undying or any other word of like import. We have dwelt upon this fact as an important one, for it would seem that if man were possessed of an immortal soul or spirit, that fact should be made much of, and sixteen hundred opportunities to stress this should not be let slip by. But for some reason—and we conceive it to be a good one—not once is the soul or spirit said to be immortal.

On the other hand we have found that the Bible definitely states that the soul is capable of dying. We now come to an important question: If man is not immortal by nature, if he does not have an immortal soul or spirit, is there anything that survives death? "If a man die, shall he live again?" Or is death the end of all existence?

To this—as to all vital questions—the Bible gives a definite answer. Man is made with longings for eternity, with capacity for knowing God, and is told to seek for "immortality." Romans 2:7. "This mortal must put on immortality." 1 Cor. 15:53. "The gift of God is eternal life," Rom. 6:23. Statements such as these could be multiplied greatly. Indeed, the very gist of the gospel is that men "should not perish, but have eternal life." John 3:16.

We may therefore state with all confidence that while "no murderer hath eternal life abiding in him" "he that hath the Son hath life," and they "that believe on the name of the Son of God . . . have eternal life." On the contrary, "he that hath not the Son of God hath not life," 1 John 3:15; 5:12, 13.

We can not emphasize too strongly that the point at issue is not the question of eternal life. We believe in eternal life, and we believe it because the Bible teaches it and because all true Christians may say, We ourselves "have passed from death unto life." 1 John 3:14. The question at issue is rather this: Does man possess by nature, by creation, or by transmission, an immortal soul, incapable of dying, and must this soul live on regardless of man's destiny. This proposition we unhesitatingly reject as unbiblical, as unworthy of God, and as a reflection on God's character.

We have already shown that belief in inherent immortality, in an immortal soul, finds no support in the Bible. The reader is referred to the preceding articles for proof of this. On Biblical grounds we therefore reject the popular belief in the mythical immortal soul. We also reject this belief as inconsistent with a true view of God and as tending to place Him in a false light. We enter now into a consideration of what the Bible teaches as to a future judgment and punishment.

In all points touching salvation and duty the



Bible is very clear. On no subject is it clearer than on that of a future judgment. "It is appointed unto men once to die, but after this the judgment," is the plain statement in Heb. 9:27. "He hath appointed a day, in the which He will judge the world." Acts 17:31. This judgment is necessary. Men here do not always receive their just awards. Some men apparently succeed with their wicked machinations, while others who have pure motives and good intentions are caught in skilfully laid snares, and suffer.

This life does not always reward virtue and honesty, and punish wickedness. Hence, if justice is to prevail, there must come a day of reckoning.

But this day of judgment, if it is to take into account the consequence of an act as well as the act itself, cannot come until earthly history is past and all results accounted for. Few are the acts, good or bad, that do not have wide-spreading consequences that take time for development. They "rest from their labours," the Bible says; "and their works do follow them." Rev. 14:13. The Apostle Paul lived nineteen centuries ago, but his life and writings still influence men. Tom Paine is mouldering in the dust, but his pernicious influence is not dead. Thus, if the judgment is to account for the whole life of a man, and if all the factors are to be taken into consideration, not until time finally ceases can a complete record be assembled. It is therefore impossible to have a general judgment at the death of each individual. It must be deferred until "the last day."

With this view the Bible harmonizes. God "hath appointed a day, in the which He will judge." Acts 17:31. In the Apostle Paul's time that day was still in the future, and is spoken of as "judgment to come." Acts 24:25. The wicked angels are kept "unto the judgment of the great day." Jude 6. In that day Christ will "separate them . . . as a shepherd divideth his sheep from the goats" (Matt. 25:31-34), and this will be in connection with the events of the thousand years, at which time the Apostle John "saw thrones, and they sat upon them, and judgment was given unto them." Rev. 20:4. It is after the heavens are departed and the islands and mountains are moved out of their places that "the great day of His wrath" will come. Rev. 6:14-17. At that time the Apostle John also saw "the dead, small and great, stand before God, and the books were opened: . . . and the dead were judged." Rev. 20:12. With this view of a general judgment day at the end of time the whole Bible agrees.

We now come to another question that must be settled at this time. If the judgment does not take place at death, but at some future time, what happens to those who die? Where are they, and in what condition? It would manifestly be unfair to send them to a place of punishment before their cases have been decided in the judgment, and it would likewise be questionable to send them to heaven, to enjoy the bliss of the redeemed, only to be afterwards called into judgment with the possibility of being sent elsewhere. It would seem imperative to have all cases tried before the meting

out of punishments. As the judgment will not take place until the end of the world, what disposition shall be made of the dead until that time? Where are they, and in what condition?

These are embarrassing questions for those who believe in the immortal soul. They must provide in some way for those who have departed this life; and, as they, of course, cannot have them die and be at rest until the resurrection morning, they conceive at a kind of judgment at death, after which the soul is sent to one place or the other until the final decision of the last day. This view has the objection that it is thoroughly unbiblical and makes entirely unnecessary both the resurrection and the final judgment. For, if a soul is already enjoying eternal bliss in heaven above, how could there possibly be any need of a resurrection? Indeed, how could one be brought about? And of what use would it be if it could be accomplished? Would or could a resurrection be of any possible value to a soul who already is in heaven? It would seem both unnecessary and useless.

Also, of what use would a resurrection be to one who is already in a place of punishment? If the soul is already in such a place, would it not be mockery to have it appear before the judgment seat to have the case tried, to determine the justice of the sentence that has already been in execution for millenniums, perhaps? It would seem that in such a case justice surely would be turned backwards.

What, then, about the dead? We have learned through our previous articles that man is mortal, subject to death, and that immortality is not an inherited condition, but that it must be sought for, and is attained only by those who are Christ's. When a man dies, therefore, just what takes place? Is any part of him alive, or is he really and totally dead?

The spirit, we learned, is the impersonal, life-giving breath from God, which in the beginning was breathed into the nostrils of Adam and made him a living soul. This breath of life was given to man and beast alike, and is the universal life-principle from God. Gen. 2:7; 7:15, 21, 22. At death this breath of life goes back to God, who gave it. "The spirit shall return unto God who gave it." Eccl. 12:17. It came from God; it goes back to God, who gave it.

It was impersonal when it was breathed into Adam; it returns the same way. The spirit, the breath of life leaves man and beast at death. God gave them life, now He takes it away. And the life returns to God, who gave it. As in the beginning this breath of life caused Adam to become a living soul, so now when it is taken away it leaves the form as it was before, lifeless, inert, without consciousness, without personality. What has become of the soul? It has ceased to be. As the light departs when the current is turned off, so the soul is no more when God withdraws His spirit. Man then rests in peace until the morning of the resurrection. "He entereth into peace; they rest in their beds, each one that walketh in his uprightness." Isa. 57:2, A.R.V. (Turn to page 30)



# CAN LIFE BE PROLONGED?

By G. H. Heald, M.D.

FOR centuries the question, "Can life be prolonged?" has intrigued the minds of men. The adventures of Ponce de Leon and his followers, braving unknown dangers and enduring unprecedented hardships in quest of a fountain of immortal youth, typify the longings, usually unexpressed, of millions of mankind. More than nearly everything else, man dreads the call of death, and would gladly put the dire day as far into the future as possible. For this reason he is eager to take a chance at almost any nostrum or device that promises an increase of vigour and a lengthening of the span of life.

Not a few persons, seeing in this longing a golden opportunity to convert the credulity of a gullible public into wealth, have prepared this or that device or nostrum, to restore health and prolong life. Despite the fact that not one of these vaunted devices ever made good, new methods of lengthening life and easing pocket books of their contents, are being constantly devised, and multitudes of people are as eager as ever to spend money and time with any new life-saver that can be used without a change in the buyer's pet habits. Even now, people are taking gland treatments, and undergoing operations for the so-called rejuvenation promised by some enthusiasts.

There is nothing so popular as the will-o'-the-wisp "health" of the newspaper and magazine advertisements, and no class of people so optimistic as the persons who chase after this phantom, like the small boy chasing the foot of a rainbow to find the pot of gold. Despite all the warnings against fake advertising, the scramble after length of days by devices that do not interfere with the seeker's personal habits goes merrily and perennially on. Man seeks and will continue to seek some antidote for the effects of his bad habits, some magic preparation that will give him sound health and long life in spite of himself.

This leads to the question first asked: Is it possible in any way to prolong life? Probably not beyond what nature intended us to have. Nature has given to each person, according to his heredity, a measure of health and strength, that if properly husbanded—by proper hygiene, by adequate nourishment without excess, by sunlight, fresh air, cleanliness, moderate exercise, and the avoidance of husses, infections, and accidents—will give him good health, and a number of years (say, ninety-five) of life. That is his maximum beyond which he cannot hope to live. If in all his life he meets with no life-shortening process, and indulges in no life-shortening practices, he will come to his ninety-fifth year like the fabled "one-horse shay" that went to pieces all in a day, and will die from old age—not from damage to heart or liver or kidneys, but because the entire machine is worn out.

Nothing that this man with a possible longevity of ninety-five can do will enable him to prolong his life beyond that time. But more likely than not he will do many things in diet, and in other indulgences, and will meet with infections and other accidents that will shorten his ninety-five-year life to eighty, or sixty-five, or fifty, or forty, or even twenty-five years! This fact has been expressed briefly and pithily, "Man does not die; he kills himself." for very few of all the millions of humanity live out their allotted time and die of old age.

The problem, then, is not to prolong life but to quit killing ourselves—to abandon those self-destructing habits that seem like old friends. There is no fountain of youth, no elixir of life, no magic preparation or contrivance that will lengthen our lives for one year or one hour; and we are limited to the possibility of quitting our life-shortening practices.

These facts emphasize the significance of the expression, "health reform." The health reform movement is one that calls the people to forsake their hurtful indulgences and wrong habits, that by a return to physiological habits they may attain to somewhere near the span of life allotted to them by nature, and live that life comfortably and efficiently. Health reform, in other words, calls on the people to cease trying to kill themselves.

The Quarterly Bulletin of the Louisiana State Board of Health has given a translation of an article on "The Prolongation of Life," by Prof. Alfred Froelich, which takes the view of the present writer that life cannot be prolonged by any magic or mysterious process, but that one can, by hygienic living, avoid shortening his life.

That length of years comes not as a result of some magic process, professor Froelich infers in the statement that the overwhelming majority of people who have reached the century mark originated from the poorer classes, who are by virtue of necessity compelled to lead a temperate existence.

Cornaro, one of the few wealthy men who lived to a great age, attributed his increased length of life, after his doctors had given him up, to the adoption of an extremely abstemious diet. Cornaro said, "He who eats little eats much," a paradox which Froelich explains to mean that the abstemious man will live so much longer than the man who overeats, that in the end he will have eaten more than the latter. "Indeed," says Froelich, "it is rare to find the typical *gourmet* with a red face and double chin and fat abdomen . . . enjoying a long life."

Froelich looks upon sleep as one of the most important elements in prolonging life. "Extremely old people," he says, "often boast that they have never known a bad night's sleep. Sleep represents an opportunity for renewal of energy and prevents unnecessary depletion of the organs. It should be



borne in mind that the one single place where the greatest time is spent is the bedroom. One should therefore choose a room for the purpose which is not narrow and dark, but which, on the contrary, is as large as possible, with plenty of air and light. Nor can it be too strongly recommended that one should sleep in a cool room and keep the windows open . . . Never go to bed with a full stomach, but take only a light meal, or better still, eat early in the evening."

Froelich believes in Benjamin Franklin's "Early to bed and early to rise makes a man healthy, wealthy, and wise," and favours cleanliness and frequent bathing. He speaks favourably of a non-meat diet, assuring his readers that they can get sufficient protein from eggs, milk, and the like, and reminding them that "the Brahmins of India refuse meat on principle, and frequently live to be very old."

Cautioning in regard to the use of alcohol and tobacco, and even tea and coffee, he closes with:—

"At the present time no prescription for a long life can be written by any physician. The best remedy is and will remain, *Do not contribute to the shortening of your own life.*"

## Temper Spells

THERE is always a reason for a child's temper spell. If he is not sick or tired, he shows temper to get his own way or to get attention. When bad temper becomes a habit it interferes with success and happiness.

*Things to do:—*

Set a good example by controlling your own temper.

Keep the child well and give him plenty of rest and quiet.

Let him find that he never gains by a temper spell.

Notice his bad temper as little as possible. This is one of the best ways to cure it.

*Things to avoid:—*

Don't excite the child by taking him into crowds or by keeping him up at night.

Don't bribe, scold or threaten.

Don't talk about his temper.

Don't laugh at his temper spell or let him think it is funny.

Don't worry about what the neighbours think.

Don't let anyone tease the child to make him lose his temper.

Don't give him what he wants, while he is in a temper spell.

*Remember:—*

If the child continues to have temper spells it is because he gains something by them.

A well controlled temper is an important part of a good personality.—*Bulletin Massachusetts Department of Mental Diseases.*



## I'm Sorry

By Mary Starck Kerr

JUNIOR does a good many things he ought not to do," said his aunt, "but he is always very sorry afterwards. One evening not long ago, for instance, he wanted me to play a game with him. I told him Auntie was too tired, but he teased, and I finally yielded, but with the strict understanding that I would play it just twice, and he must not ask for more.

"He kept his word not to ask for more, and I left the room. He seemed to have been thinking seriously, for in a few minutes he followed me, and said, 'I'm sorry I asked you to play when you were so tired.'"

"That didn't do much good," said a second aunt, "since the harm to you was already done. It is better not to do things, than to do them and then say, 'I'm sorry!'"

"Of course," said a grand aunt, "Yet, in learning to say, 'I'm sorry,' Junior is learning one of the most valuable lessons in the world. The fact that he thinks of what he has done, and judges whether it was right or wrong, shows that he is considering others, as well as himself. And apologising when necessary is going to help him to do better another time.

"We ought to be very glad that Junior has begun to practise this habit, because it will help him all through his life. See how much unhappiness and friction in families might be smoothed away, if each learned to say, 'I'm sorry,' as Junior does. They are two small words, but we all know that sometimes they are the hardest words in the world to say. But don't you think those who learn to say them in childhood find it easier to say them when they are older? Every one makes mistakes, but don't you notice that those who have learned to acknowledge their mistakes overcome them more easily than those who try to justify themselves?"

"It does help," said the second aunt, "and I think that you are right about its making Junior more considerate."

"Do you know," said his grand-aunt, with a twinkle, "I shouldn't wonder if he has learned this good habit from some of the older persons around him. Both aunties may have had something to do with his learning that lesson, and perhaps grandpa and grandma and mother and daddy have had a hand in it, too. His grand-aunt can't be suspected, since she has not been near enough for habit-contagion, but it certainly is true that if the children see the older members of the family acknowledging their faults, and hear them apologising for inconsiderate acts, they will soon be doing the same. I am quite sure that 'an ounce of example is worth a pound of precept.'"



## Training or Discipline

By Lucy Chandler Fuller

"OH, OH!" cried brother Jack, "Dorothy May spoiled my house."  
"Dorothy May," called the children's nurse in firm but kind tones, "go and sit on that bench until I say you may leave."

The little girl, with a resentful look, obeyed the nurse. "What does Jack want to play house for anyway?" she thought as she watched her small brother rearrange his benches.

"That child minds nicely," remarked a second nurse girl who sat next to Annie, the one in charge of Jack and Dorothy May.

"And that she does," replied Annie, "or I shouldn't have her in charge."

"I wish I had control over Billy like that," commented the other. "How do you do it?"

"Well," replied Annie, "I never say much and the only punishment I use is sending Dorothy May to her room or making her sit on a chair, but she knows she has to mind me."

"You may get up now," Annie turned and called to Dorothy May.

The little girl listlessly arose from her bench and wandered off toward a group of children.

"She's a queer child, though," continued Annie. She hasn't an imagination like her brother's and she doesn't know what to do with herself half the time. She's always bothering the other children."

The conversation was interrupted at this point by a child's scream. Annie got up from her seat. "Dorothy May," she called, "come back and sit on our bench."

"In trouble again," commented Annie to her companion.

In the park sitting near the two nurse girls was an old gentleman who had read three pages of his book without having taken in a sentence of what he had read. The cries of the children and the nurse girls' conversation had occupied his attention. He looked over at the little girl on the bench. "Pretty, bright-looking child," he thought. "Too bad! Too bad that there isn't someone to train her instead of just disciplining her. She minds that nurse all right, but I'll warrant that she defies every other member of the family to make up for it." The man's eyes went back to his book, but as he heard Annie's voice tell Dorothy May to get up, his thoughts wandered to the little girl again.

"Has no imagination," he repeated to himself. "Not the same kind as her brother's, at any rate." The old gentleman's thoughts wandered on. "There just isn't anything here in which she is interested; that is the trouble. All those children are too young for her. Too bad! Too bad! And I suppose her mother thinks she is having the best of care in the fresh air with a competent woman in charge. Her mother doesn't know, and

even if she were here maybe she couldn't see how her child is being neglected. That little girl is perhaps not quite like the average child of her age. Someone who loves her should study her and guide her energies in some positive direction. There's something she would be interested in. She may not know what it is herself as yet. Someone ought to help her find that interest instead of raising black ire in her little soul by making her sit on park benches."

The old gentleman watched the group a few moments in silence, then began the page over again.

"Dorothy May," again he heard the kind but firm tones, "come sit on this bench. No, sit on this one right here," added Annie. "That old man's going."

"I certainly am," said the old gentleman to himself. "I can't endure to see again the black look in those bright young eyes. Too bad! too bad!"



### Dorothy's Disappointment

THE sun danced among the ringlets of a little girl making them look like tangled skeins of yellow silk. Then he kissed her square upon the eyelids.

"Wake up!" he said, "have you forgotten the picnic?"

But the little girl was in the wondrous Sleepyland, dreaming of riding in a blue carriage, drawn by yellow horses with green eyes and pink manes and tails. The sight was so funny that when the sun gave her another warm kiss on her red lips, she laughed, and open flew her blue eyes, like the slide to a magic lantern.

"I should think so!" she exclaimed, sitting up in bed, "sleeping till Mr. Sun has to call me, this morning, too. And those beautiful white horses are probably up and have had their breakfast. Most likely they are getting their hair combed and their picnic clothes brushed." On went one shoe. "But I am lazy. Oh, here's a knot!"

The sun lingered about her, kissing and caressing eyes, cheeks, hair, and dimpled shoulders, as though he knew a disappointment was in store for her, and he wanted to help her meet it.

"Those beautiful horses," she murmured, while struggling with the knot, "and that lovely, great waggon!" The other shoe went on. "And the evergreens and flags, and oh, my splendid cake that mamma made for me."

The buttons were fastened at last and Dorothy was out in the breakfast-room, but no steaming golden-brown cakes greeted her, no smiling mamma waited to give her a morning welcome. Instead papa sat in the big chair rocking baby brother.

"Sh-h-h!" he held up a warning finger, and smiled anxiously as he kissed her. "Don't wake baby, dear, he has just dropped to sleep. He has cried all night, and mamma has one of her raging headaches, but she is sleeping now, I think."

"Yes, poor baby and poor mamma. Do you suppose when I lay him down you and I together can get some breakfast, Pussy?" The little girl smiled and said, "I think so papa." Then she fairly flew out into the gnarled old willow tree that leaned so far out over the brook that she could walk up its trunk. Part way up, three big branches met and went off in three different directions, to suit themselves. Papa had fixed seats with backs and a little floor, so there was no danger of falling into the pretty brook-let that went singing underneath.



## MEATLESS RECIPES

### A FEW SELECTED RECIPES

Now here is a novelty in the way of a soup which you will find interesting to try and palatable to eat. You know vegetables lose much of their dietetic value by cooking. So this is—

#### RAW VEGETABLE SOUP

1/4 cup rolled oats  
1 tablespoon finely chopped onion  
A large sprig of parsley, chopped fine  
1/3 cup cabbage, chopped fine  
1/2 cup sweet potatoes, chopped fine  
1 pint of fresh spinach, chopped fine  
1/3 cup raw peanuts, ground into butter  
Salt to taste

Mix the above ingredients and pour over them sufficient water very near to the boiling point to make one quart of the whole mixture. Then bring to a temperature near to the boiling point over a slow fire, stirring frequently. Remove from the fire, and keep closely covered for fifteen minutes, then serve.

#### VEGETABLE SOUP

Two large onions  
1 small turnip  
2 celery stalks  
1 cup red lentils  
2 large carrots  
1/2 pint tomatoes  
1 teaspoonful Marmite  
2 tablespoonfuls margarine

*Method.*—Pare and wash vegetables. Slice onions in soup pan; add margarine and fry until light brown. Add soup stock or water, lentils and rest of vegetables cut in small pieces or dice. Cook gently for two hours, finally adding the Marmite and salt.

The vegetables for this soup may vary with the seasons.

#### IMPERIAL ROAST

Pea pulp, 1 1/2 cups  
Bread crumbs, 1 cup  
1 egg  
Chopped nuts, 1 1/2 cups  
Mashed potatoes 1 1/2 cups  
Salt and sage  
Milk to moisten

Mix the peas, potatoes, and nuts, with salt to taste. Put a layer in a deep baking tin, then put in a layer made of the crumbs, egg, milk, sage, and salt. This should be just stiff enough to spread easily. Cover with the first mixture, and bake brown. Dhal pulp may be used instead of mashed potatoes.

#### STEWED CARROTS, ITALIAN STYLE

2 cups sliced young carrots, 1/2 teaspoon salt,  
1 teaspoon flour, 2 teaspoons butter,  
1 1/2 cups water

Add the water and the salt to the sliced carrots, and let boil gently until they are done and the liquid is reduced to half a cup. Rub the butter and the flour together in a small saucepan, add a little of the broth, and stir smooth. Add the rest of the broth, and boil up. Add the cooked carrots, reheat, and serve.

#### LETTUCE AND OLIVE SALAD

Chop the outer leaves of a lettuce fine, arrange this on a plate. Take the inner curled leaves, and place these upon the chopped leaves. Fill some of the little leaves with ripe olives. Place a teaspoonful of mayonnaise in the outer leaves. Garnish with lemon points.

#### MAYONNAISE DRESSING

Rub to a powder the hard-boiled yolk of 1 egg, and add 1 tablespoon of whipped cream, 1 tablespoon sugar, salt to taste, the juice of 2 lemons, and 1 tablespoon of olive oil.

Here she always brought her kittens and dollies and played at getting tea; did her hard arithmetic examples, and—carried her troubles. Mamma and baby often sat here in the afternoons with her, and they told stories and sang songs. Here they talked of many things, talked of how strange that the old willow should have grown just as it did, making such a pleasant place for them to sit; of the brown nest that the robin insisted on building every year so near the little girl's perch that once, when she peeped in and the mother bird was away, she saw three little speckled eggs there; of how she must be brave if things went wrong, and never, never, fail to do the right thing, no matter how very, very much she wished to do the other. Mamma told her many times what a blessing she was in her life; and papa, too, sometimes sat in the tree, and called her his little comfort.

"Oh-h-h!" she caught her breath with little gasps. "Mamma sick, and baby sick, and papa must go to work, and I—oh-h-h-h!" She sank into a miserable little heap on the small floor, in the place where the three big branches met. She covered her face with her hands and sobbed as if her heart would break. Some of her tears fell into the brook-let below, and went on and on, until they came to a big stone that made the water splash. Some of the drops went up high in the air with the little tears among them. Then they came down on some broad leaves, and the little tears rolled into the golden heart of a water lily, where they glistened like pearls.

"And that splendid white waggon with the beautiful yellow horses, and the evergreen cakes." Bless her! she couldn't even think the words straight, she sobbed so. "'N the pink flags 'll all, 'll have to go without me—for—" here the little girl sat up straight, and thought, very hard, for a few minutes. The sunbeams did their best to help her.

Bravely the little girl at last winked the tears from her eyes. She was only eight, but disappointments are just as hard to bear when one is eight as when one is older. The little cry in her heart, "Oh, help me now to do the right thing, dear heavenly Father, no matter how very much I wish to do the other," was heard.

An earnest, sweet-faced girl stole into the darkened room, shaking kisses off her finger tips on to the sleeping faces of mamma and baby. Papa went to his work on time. The little girl kept house and took care of mamma and baby Harold all day. When papa came home at night, he took her in his lap, and rested the golden ringlets against his breast, while he sang to her the comfort song she loved so well:—

"The kitchen is clean and cozy  
And bright with sunbeams gay,  
And little Miss Comfort, for mother's sake,  
Is busily working away.

"Paring potatoes and thinking,  
'Tis humdrum work to do;  
But little Miss Comfort, is willing and quick,  
And the sunbeams are helping her through.

"For mamma is sick and sleeping,  
And baby is quiet at last,  
And papa 'll be wanting his supper soon,  
The minutes are flying so fast.

"Oh, she knows he will kiss her and love her,  
And call her his busy bee,  
But his sweet pet name is dearest of all,  
For papa's dear Comfort is she."

"And I have great news for you, little woman," said papa. "The Sunday school picnic was postponed because the superintendent was sick. The white horses and the great yellow waggon will call for you tomorrow morning at eight o'clock, so you must be up early and have the tangles all combed out of these curls on time."—*Emma B. Van Deusen.*

"Smile awhile,  
For when you smile, another smiles,  
And soon there's miles and miles of smiles,  
And life's worth while because you smile."





# The DOCTOR SAYS

**Ques.**—"What is the normal blood pressure?"

**Ans.**—Thousands of intelligent men and women, past forty and fifty years of age, are nowadays beginning to ask this question of their physicians.

The answer sometimes given is this: Add one hundred to your age and you will know what your blood pressure should be. This is an error.

The application of this rule does not give the normal blood pressure, although it does give very nearly, perhaps, the average blood pressure as found in the experience of life insurance examiners. At least, statements of this sort have been made, and it is probable that the findings of the life insurance examiners have furnished the basis for the rule referred to.

But the average blood pressure is by no means the normal blood pressure. Really there is only one standard for normal blood pressure and that is the pressure always found in a healthy person twenty or thirty years of age, which may vary between one hundred and one hundred and twenty.

**Ques.**—"Can the opium habit be cured without drugs?"

**Ans.**—The opium habit and other drug habits are very seldom cured by the use of drugs. Any method to be successful must restore the patient's nerve tone and build up his vital resistance, and remove the causes of the suffering for the alleviation of which the drugs is employed. This can be done without drugs.

**Ques.**—"What causes the appearance of yellow spots on the skin and what will remedy these spots?"

**Ans.**—Poisonous pigments produced in the colon and absorbed into the blood and then deposited in the skin are the chief cause of disfiguring colour changes in the skin. Change of the intestinal flora and keeping the blood clean by maintaining an empty colon will prevent the appearance of brown and yellow spots on the skin and will usually cause at least partial disappearance of the spots when they have once appeared.

**Ques.**—"How does milk cause headaches and biliousness?"

**Ans.**—Some people are sensitized to milk, and this may be the cause of headache in certain cases. In general, however, we believe the headache is due to toxemia produced by putrefaction of undigested curds in the colon. These cases generally show an excess of gastric acid which, when milk is taken in ordinary quantities, leads to the formation of large and tough curds which reach the colon in an undigested state and promote intestinal putrefaction.

**Ques.**—"Is it true that one pound of dry tobacco leaves contain enough poison to kill three hundred men?"

**Ans.**—One pound of market tobacco contains about 350 grains of nicotine. One-thirtieth of a grain causes toxic symptoms in man. One drop kills a dog. Nine-tenths of a grain will kill a man. One pound of tobacco, then, contains more than enough to kill three hundred men.

**Ques.**—"Will you please tell me an effective method of getting rid of blackheads from the face and nose?"

**Ans.**—An old method, but a good one, which has the endorsement of a prominent British physician, is to wash the face often with soap and hot water. He advises that the face be soaped every evening, for two or three minutes by the watch, using a face towel or a shaving brush. After the lathered face has been washed with hot water, a sulphur lotion should be applied by means of a piece of absorbent

cotton and allowed to dry on. If this treatment causes the skin to get sore, it should be omitted for a few evenings, and glycerin and starch should be applied instead at bedtime. For soaping, either ordinary toilet soap or sulphur soap may be used.

Pustules should be opened with a wood toothpick dipped in tincture of iodine, before using the soap and the sulphur lotion. Where there are many pustules, it is better to use a sulphur paste at bedtime instead of the lotion.

### Sulphur Lotion

Precipitated sulphur	4 drams
Glycerin	2 drams
Tincture quillais	4 drams
Distilled water to make 6 ounces	

### Sulphur Paste

Sulphur	15 grains
Resorcin	10 grains
Powdered starch	3 drams
Petrolatum to make 1 ounce	

The patient should also be careful not to acquire the habit of squeezing the acne spots, for such squeezing may be followed by scarring and disfigurement. It should be remembered, also, that one who wants success should resolve to follow the treatment carefully and persistently for at least six weeks.

**Ques.**—"My baby aged one and a half years has deformed legs. Can you kindly suggest through the columns of your magazine any treatment to bring her legs to normal condition?"

**Ans.**—A bowleg is a bending of the bone in the leg. It is due to an abnormal softening of the bone so that it is easily bent. This condition is most often due to the disease called rickets. It can be prevented by giving vitamin D which is found most abundantly in Codliver oil. Fresh air and sunshine will also prevent the disease. For treatment of the condition vitamin D should be given in the form of Codliver oil, ten drops, three times daily. The vitamin D is contained in a more suitable form in Ostelin or Radiostoleum which are more agreeable to take. Four drops of either of these twice a day will be sufficient. The child must be kept in the fresh air and should have a sunbath every morning about eight or nine o'clock for fifteen minutes, with all clothing removed, but keeping the head in shadow. Fruit juices should be given freely also.

**Ques.**—"What is the diet for a person who has albumen in the urine?"

**Ans.**—The diet for such a person should be low in protein, that is, meats of all sorts should be avoided, eggs should be used very sparingly, indeed, not more than one or two daily, and the whites should be avoided. It is better to substitute milk for both meat and eggs. A highly laxative diet is important. It is very necessary that the colon should be thoroughly emptied daily.

**Ques.**—"Will not the free use of protein encourage the development of the muscles?"

**Ans.**—This question has been much studied by trainers and physiologists, and it has been scientifically proven that even though the size of the muscles may be somewhat increased by flesh eating, the muscular strength is not at all increased in this way. It is only by exercise that real muscular development and increase of strength can be secured.



## The Saving Jesus

(Continued from page 15)

upon His feet, and, all amazed, saw them wet with her tears. Quickly they were hidden beneath her loosened tresses as with tenderness she wiped them dry.

I see them now, my Saviour, and the trembling harlot kneeling at His feet, Simon looking on with scornful eye, questioning the right of this Man to the title of prophet seeing that He fails to recognize that this one who touches Him is a sinner black as night. But Jesus gently smiles, for He sees before Him, rising sharp and clear, a little hill, and on its summit reared a cross; and thanks His Father that to this end He was born into the world, that the weary and the heavy-laden might find rest in Him. Then into the ears of Simon He pours the story of the two debtors, neither of whom could repay what they owed, both of whom trembled for their fate, but undeservedly were recipients of grace instead of punishment. He told of one who loved little because the sense of favour conferred was small, and of another who loved much forasmuch as the measure of divine mercy had overflowed to meet her supreme need. Then, turning to the woman, Jesus said, "Thy sins are forgiven. Thy faith hath saved thee; go in peace," and Mary departed to take up the threads of life anew.

*To what kind of a life did she go? What had she gained by her act of contrition? Was it simply forgiveness for a sinful past? Did Jesus leave her in every other respect exactly where she was before—a slave to sin? Did He leave her alone to meet the relentless powers of evil arrayed against her?*

I had a little friendly argument with an intimate acquaintance the other day upon this very question, in the course of which he declared it to be his unalterable conviction that *human nature cannot be changed*, and he cited a case that came quite closely under his notice in support of his contention. He said that he once had an employee who was very much addicted to drink and other allied evils. The man was a problem he could not solve. But one day the Salvation Army got hold of him and brought him to the penitent form. He became a changed man, gave up the drink, began to go straight, bought new clothes, and, for the first time for many years had money in his pocket. His friends were delighted, for it seemed that here at least one problem of human nature was solved. But then just as suddenly as his conversion came about, he relapsed into all his old evil ways. My friend went to interview the Salvation Army officer concerning him, desiring to hear his candid opinion. The captain replied, "The man is a nuisance to us; but what can we do? We have to hold on to him while we can." The man went to the dogs and died, as he had lived, dishonoured, degraded, and in his death unmourned.

That is a human document, and there are

thousands like it. Is it true, as my friend asserts, that human nature cannot be changed? I cannot believe it. I cannot believe that Jesus came into the world to die that sinners might be saved *in sin*. His very name belies it. Said the angelic messenger, "Thou shalt call His name Jesus, for He shall save His people *from their sins*." And the Apostle Paul calls the Gospel of Christ, "*the power of God unto salvation*." If that "power" is limited to the forgiveness of sins, it is not of much use to sinners. It is not of much use to you or to me for, like Mary, we cry to God for something more than this. What was it that brought Magdalene to Jesus that day in Simon's house. Was it simply a sense of sin? No! *It was more than guilt that brought her to Jesus*. She was a slave to sin, she was in the dreadful power of an unclean passion that held her fast, and placed her beyond human deliverance. It was this that caused her to fly for refuge to Him who came "*to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord*."

By her very act in coming to Jesus, Mary discovered the secret of the victorious life. *She looked at Jesus, and ever after she went on looking at Jesus*. She looked, and behold! she saw One who was the "fairest among ten thousand." She saw, revealed in Him, all the virtues she lacked and longed to possess; she listened to Him, and His voice was as the music of a crystal brook to a thirsty traveller; she gave herself to Him as the steel is drawn to the magnet—and she found herself drawn into the divine life. The old, cruel, galling yoke of sin fell off, and her neck was drawn, gladly, joyously, under another—the yoke of the Christ, the yoke of love. She followed Him and the desert of her heart became an Eden of thornless roses, in which her Lord walked up and down—an Eden of His planting. She kept close to Him, communed with Him, launched out into the deep with Him, and learned the meaning and the well-springs of salvation—*continual prayer*. The call of the world faded away. The old fires were quenched. Self died. A new self came to life like a resurrection from the dead, and the old form of sin became transformed into the likeness of Him who, looking into the windows of her soul one day, knocked at her heart's door and went in to abide with her forever.

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"THE Bible reveals the way of salvation, the doom of sinners, and the happiness of believers. Here Paradise is restored, heaven opened, and the gates of hell disclosed. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. It is the schoolboy's instructor, the young man's companion, the learned man's masterpiece, the ignorant man's dictionary, the sick man's physician, the poor man's fortune, the trusting man's security, and every man's directory."



# The Message of the Stars

By Taylor Grant Bunch

THE heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19: 1-4.

Not alone through the Book of books, the written Word, does the Creator send His messages to the human family, but also through His great book of Nature, the second volume of His revelations to man. The Bible has been translated into 770 languages and dialects, in the native tongue of fifteen-sixteenths of the human race. It is read, however, by only a small percentage of the multitudes of earth. The book of Nature, on the other hand, is printed in all of the 2,700 languages of earth, and is read and known of all men. "There is no speech nor language, where their voice is not heard." The cannibals of the South Sea Islands have heard the voice of the Creator through this book. The natives of Africa, with their unwritten languages, have read His messages; the millions of China, who have never heard the name of God, have heard the voices telling of His mighty works; and the inhabitants of Tibet, who have long closed the door against the missionary and the Bible, cannot shut out the book of Nature that tells of the same God.

What is the message of the stars? "The heavens declare the glory of God." The word "declare" means to proclaim or to make known, and "the glory of God" is His character. When Moses asked to see God's glory, he was shown His character. This is the very purpose of the Gospel—to reveal to fallen man the character of God, which man lost through sin. The message of the stars is a message of salvation. It is the Gospel. The psalmist continues: "The law of the Lord is perfect, converting the soul." This is true not only of God's moral law, but also of all His laws. The laws of Nature are the laws of God. The perfection of the laws that control the heavenly bodies, which move in their appointed circuits with clocklike precision, reveals the wisdom, power, and handiwork of the Creator.

In Rom. 1: 16-20, the Apostle Paul makes it plain that the Gospel that brings salvation is revealed to all through the created works. God's righteousness and eternal power and Godhead are so clearly manifest that all are without excuse in the judgment. All men have heard enough of the Gospel to bring salvation or condemnation. It is only through the Gospel revealed in the book of Nature that "the grace of God that bringeth salvation hath appeared to all men" (Titus 2: 11) and has been "preached to every creature which is under heaven" (Col. 1: 23). There is no need of another probation or opportunity; and it will not be given.

No message reveals the power, wisdom, and love of God more fully than does the message of the heavens. Professor Olmstead, an astronomer, said: "No one can be a lover of astronomy and an atheist at the same time." The Bible is the greatest and most reliable of all scientific works. While it has been written chiefly to reveal the science of salvation, it also deals with the science of geology, biology, sociology, physiology, medical science, inventive science, and astronomical science. If I were an astronomer, I would make the Bible my chief textbook, because its Author created the heavens. Sir John Herschel, one of the greatest, if not the greatest, astronomer of the nineteenth century said: "All human discoveries seem to be made for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures."

Did Herschel mean that the Bible makes statements regarding the heavens that astronomers are only recently able to comprehend because of modern inventions and discoveries? Perhaps Herschel discovered the following scriptures: "To make a weight for the wind: yea, He meteth out the waters by measure." Job 28: 25, A.R.V. The book of Job was written by Moses 3,500 years ago. It has been only a comparatively recent discovery that the atmosphere has weight pressing down fifteen pounds to the square inch. Such an idea would have been laughed at generations ago.

"The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." Eccles. 1: 6. It is only recently that we have discovered that the wind, or air, moves by certain fixed, unchangeable laws; yet for three thousand years this statement has been on record.

## The Earth Hung on Nothing

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26: 7. Science, only a few centuries back, taught positively that the earth rested on a foundation; that it was a physical impossibility for the earth to hang in space. It was taught that the earth rested on the shoulders of the giant Atlas. All sorts of foolish ideas were taught as proved facts. Job's statement was on record, and, if discovered, was laughed at; but it has stood the test of time, and now it stands fully vindicated.

The fact of the earth's rotation was also revealed more than three millenniums ago, although only recently discovered by man. "It [the earth] is turned as clay to the seal." Job 38: 14. In the sixteenth century, when Galileo dared to teach that the earth turns on its axis instead of the idea that the sun moved around the earth, he was derided and persecuted by both scientists and churchmen, and was finally declared a heretic and was silenced by decree of the church. His



philosophy that the earth was round was revealed through Isaiah more than 2,500 years before, when he wrote of the Creator: "It is He that sitteth upon the circle of the earth." Isa. 40:22.

#### God Asked Eighty-four Questions

The Lord asked Job eighty-four questions, and these questions contain more real science than all the scientific books of the world combined. Among them was the following regarding the stars: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" Job 38:31, 32. The meaning of "the bands of Orion" was unknown until the modern telescope revealed what is known as "the open space in Orion," a great spiral nebula in the belt of Orion in the shape of a band, or ring. This band is estimated to be fifty trillion miles in depth and twenty trillion miles in width. It is by far the most glorious scene in the heavens, and seems like a gateway into the heaven of heavens, with the glory from the throne of Jehovah shining through. Also, it has been a modern discovery that Arcturus is among the most rapidly moving stars in the heavens, sweeping through space at the rate of four hundred miles a second, while the average rate of other stars is ten miles. Arcturus is known to astronomers as the "run-away sun." Its velocity is so great that the combined attraction of all the stars cannot stop or swerve it from its course.

What is meant by "the sweet influence of the Pleiades"? Astronomers have suggested that the centre of the universe seems to be in the vicinity of the Pleiades, with the whole starry heavens circling around that centre. Perchance, the throne of the Creator is there whence flows out the power that rules all creation. From that centre, the angel messengers may be dispatched with their messages of love to the billions of worlds, and, best of all, to the one lost world most in need of their "sweet influences."

"Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" Job 38:33. With all our pretended knowledge, we know but little. The ancients believed the earth to be the centre of the universe; but now we know that it is only a speck, a grain of sand, on the shore of eternity.

#### "Cannot Be Numbered"

"The host of heaven cannot be numbered, neither the sand of the sea measured." Jer. 33:22. In the third century B.C., the Greek astronomer Aristarchus counted the stars, and found 1,022. He declared that was all. Later, in the same century, Ptolemy discovered four more, and asserted positively that he had found them all. In the beginning of modern astronomy, about 7,000 were counted. The first telescope increased the number to more than 100,000; the two-and-half-inch telescope of later date increased the number to 300,000; and the forty-inch modern lens to 100,000,000 north of the celestial equator. It is claimed that there are at least 300,000,000 within

reach of the most powerful glass, with still myriads of jets of light beyond. The sensitive plate of the camera also reveals millions of stars beyond the reach of the most powerful telescope. There are 60,000 stars in one group that appears to the naked eye like a single star. While finite man cannot count the stars, the Creator has them all numbered and named. Isa. 40:46. One of the interesting studies in the school of the hereafter may be learning the names and location of the suns and worlds in God's vast universe.

One of the most precious promises in the Bible is found in Isa. 33:17. "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." The margin says: "The land of far distances." The distances between the stars are so great that they cannot be measured by the measuring rules of earth. Astronomers measure by light years: that is, the distance light travels a year, or about six trillion miles. The nearest fixed star is almost four and a half light years away. Arcturus is twenty-five; Polaris, forty-eight; and others, as far as 186,000 light years away. The earth is 7,900 miles in diameter, and about 25,000 miles in circumference. To us it seems like a land of far distances, but when compared with the largest star in Orion, which is some 300,000,000 miles in diameter, it is only a mere speck.

What a glorious heritage awaits the redeemed when they shall "see the King in His beauty" and "follow the Lamb whithersoever He goeth"!

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## Why Parents Should Be Christians

A MAN and his daughter were going on a path on the mountain side, when his child called out: "Take care, papa, take a safe path, for I am coming after you."

Another father was on his way down town, and his son was following him. The ground was covered with freshly-fallen snow, in which the man's footprints showed plainly. Turning his head, he saw the little fellow taking immense strides, and putting his feet into the prints his father had made. The father had not lived carefully till then, but what he saw that winter morning caused him to remark: "If my boy is going to follow in my footprints, I must be careful how I walk."

Fathers and mothers, if you desire that later on your children shall rise up and bless your memory, live Christian lives! As true priests of God, let the smoke of your intercessional prayers arise daily from the family altar. These are things your children will never forget. You can leave them no better heritage than such memories of home.—*The Expositor*.



# Why Children Suffer from Constipation

By Nurse Chappell, L.O.S., C.M.B.

**A** WRONG diet is frequently the cause of constipation in children. If parents want the best for their children they cannot afford to feed them as the vast majority of children are fed. It is not a matter of money, but rather of understanding.

We have not been scientifically trained, usually speaking, to get the right balance of elements. It makes my heart ache when I see meals served up principally of one element—starch. Take the following articles of diet: white flour, white rice, sago, tapioca, and potatoes when they have been peeled and boiled in water. A meal made principally of these elements is terribly lacking in other essential ones. I use the word "terrible" after deliberation, because the consequences to the health are indeed terrible. If we could only know all the weariness and weakness and pain and even death which is caused through lack of the proper food, we would have a real awakening.

I fancy I hear some one say, Well, how in the world are people generally to know the right foods? My answer is this. Use foods as Nature produces them. They are much cheaper and more healthful. Take wheat, for instance. Use that in some form or another wherever possible. It is well balanced. I believe a person could live and keep healthy on wheat alone if he chewed it well, and had sufficient of it.

Fruментy used to be a popular dish in the north of England. It is made of the best wheat. A pint of wheat would probably need a quart of water to cook it in. This would be put in a stone jar with a lid on it, and cooked all night. (That, of course, was in coal ovens.) Every grain was burst open and the liquid, when cold, would be a stiff jelly. This was eaten as a breakfast dish with milk or treacle, honey or sugar. A meal of it is very sustaining. Another way was to put raisins or currants in it, which made it still more nourishing and sweet, of course. Dates could be used instead to make a change, and they, too, are very nourishing. The children are not likely to eat more than they ought of a dish such as this, and it contains the very elements they need, with the roughage so much talked about by those who are combating constipation by Nature's way.

White flour, rice, etc., are constipating, as well as lacking in the needed nourishment. If you know anything about the language of the stools, you will know that on that diet they are often like hard-baked clay. Roughage acts like chopped straw or hay would if mixed with the clay. It would be impossible for it to become the hard mass it otherwise does. Whole-wheat flour should be used wherever white flour has been used except on rare occasions. But let me give you a very important warning. *It is not wise to do this too suddenly, for neither the stomach nor the bowels*

*could stand the sudden change.* Make a gradual change, using less and less white flour and more and more whole wheat. If there is a child particularly delicate, you may have to sift the wheat and give it the fine part until it is stronger. The weaker the child, however, the more it needs those elements. You can give the jelly from the wheat to the most delicate child, and it will help to build it up.

Some of my readers may say, Well, I am surprised that you include potatoes on that list. Look at the Irish people, how strong they are, yet they live largely on potatoes. True, but they do not skin them and boil all the salts out into the water and then throw the water away. They boil the potatoes in their skins and so keep in all the ingredients. The part of the potato nearest the skin is the most valuable of all. Cooked in our usual English way the potato becomes separated from its most valuable element, and is just pure starch. Sir Arbutnot Lane says that the water in which potatoes have been boiled has wonderful properties for dissolving uric acid, and so is very good for rheumatism. If the potato is cooked as it should be, it is a good food. Baking the potatoes in their skins also preserves the valuable elements in them.

I know many wise mothers would love to give their children the worth-while foods, but they gave them the other foods before they had learned better, and their children are not willing to change. What can such mothers do? It is no use grumbling to the children about it, but let little seed facts about proper foods be dropped in conversation, and let them sink in. Don't harp on them too much. Many children and adults are turned from better food because of the superior manner in which they are talked to about it. Remember example is more powerful than precept, so it is well for you to eat right foods as far as you can. In the meantime, you are the mistress of the cooking pot, and you can see that the necessary food elements are in it.

One good mother, whose husband refused to have potatoes cooked in any other way than peeled and boiled, washed them well and peeled and boiled them in the usual way, but cooked the peel separately, and used the water it was boiled in for making gravy, soup, etc. So her family still got those valuable elements while still having them cooked in the way they wished.

I fancy I hear some scornful voice say, What? Give my family pigs' and fowls' food? Never. My dear little mother, the Creator did not intend us to give pigs and fowls that portion which contained the most important elements and starve our bodies for want of them. There are things on the market which claim to contain the elements which are deficient in the usual diet, but why rob our-



selves of these elements when they are so easily obtained in ordinary foods?

Carrots are another food that is injured by scraping off the outer part. They should be scrubbed clean with a special brush used for vegetables and then used without scraping, only cutting away any bad bits. Some doctors say that the muscles of the bowels receive their nourishment from these despised elements, and because they are lacking, the muscles become weak and atrophied, and so are unable to move the contents on and expel them at the right time. It is well, too, for us to realize that proper chewing of the food also has an effect on the bowels. It causes a rippling movement to go the whole length of the alimentary canal. The lack of proper chewing thus tends to constipation. Dr. Kellogg, a well-known diet specialist says that waste matter is moved on four times as fast during the process of chewing as at other times.

## No Substitute for Christianity

THE New York *Times* of March 1 carried this interesting news story from Washington:—

"Major Gen. Roderick L. Carmichael, chief of finances of the War Department, has received a cheque for \$50 from a farmer soldier now residing in Colorado, with this letter:—

"While in the service during 1918-20, I stole equipment and clothing to the amount, as near as I can tell, of about \$50.

"Since that time God has wonderfully saved me and I am going back over my tracks and making every wrong right that I possibly can.

"Enclosed find check for same, and by His grace I hope nothing of its kind will have to be repeated."

What has atheism or non-Christianity to match with this?

Nothing; for the converting power of Jesus Christ is the only thing in the world that makes a man repentant for the wrong he has done God and his fellow man. Only the Spirit of God speaking to the heart of that erstwhile soldier, quickening his conscience to the sin he had committed ten years ago, could have elicited such confession and restitution. Although he knew that there was not the slightest danger of his thievery ever being discovered by man, yet he realized full well that "all things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4:13. He knew that "he that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. He remembered that golden promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

There is no substitute for conversion to the principles of the gospel of Christ when it comes to cleaning up the life of a sinner.

B.

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## The Menace of Modern Spiritism

(Continued from page 11)

the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. And again, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

Again inspiration has spoken to us on this point, saying, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:1-3. Generally, spiritists wickedly deny the Divinity of Christ, and therefore their teachings and works are condemned by the sacred Scriptures.

The only safe course for men to follow is to have absolutely nothing to do with Spiritism in any of its forms. We should not trade with Satan in any way. To attend spiritistic manifestations, or conferences, with or without a medium, to ask questions of so-called disembodied spirits, and to listen to anything that proposes to be an answer to such questions, are things highly dangerous. One who does these things is on enchanted ground and runs the risk of being deceived and led away from the truth.



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## The Hellish Doctrine of Hell

(Continued from page 19)

Death is compared to a sleep. "Many of them that sleep in the dust of the earth shall awake." Dan. 12:2. Stephen "fell asleep." Acts 7:60. Christ is the first-fruits of them "that slept." 1 Cor. 15:20. We are not to be ignorant of them that "are asleep." 1 Thess. 4:13, 14.

In untroubled sleep there is perfect unconsciousness. To all such time is nonexistent. So also in death. Their "thoughts perish." Ps. 146:4. They have "no remembrance." Ps. 6:5. They "can not praise" God. Isa. 38:18. "The dead know not anything." Eccl. 9:5. They "go down into silence." Ps. 115:17.

This, then, is man's condition in death. The grave is his house. Job 17:13. There he rests in peace until the call comes. Then "all that are in the grave shall hear His voice, and shall come forth." John 5:28. "Thy dead men shall live, together with my dead body shall they arise." Isa. 26:19. "The trumpet shall sound, and the dead shall be raised." 1 Cor. 15:52. "The dead in Christ shall rise first." 1 Thess. 4:16.

This Biblical view of man's condition in death makes the resurrection a necessity and gives point

to the Apostle Paul's words: "If Christ be not raised, your faith is vain. . . . Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:17, 18. How could those words possibly be true if the doctrine that the righteous at death go immediately to heaven is true? No, the resurrection is a necessity. If it were not for that, they that "are fallen asleep in Christ are perished."

## The Rocks Witness to Noah's Flood

(Continued from page 8)

no longer have them.

Our greatest rivers today, at highest flood stage, are mere puny streamlets compared with their mighty ancestors. All my life, from my first thoughts as a little boy, I wondered how the water in the creek that ran through our farm could have done the powerful work I saw evidence of along its course. I could wade or swim it at its highest, yet, high up on the hills on both sides I saw mighty rocks it had moved and great bars of water-worn rocks it had played with like grains of sand. I saw great gravel bars miles in extent, far above the present high water level. Along the sides of the valley and often high in the hills I traced benches and terraces, at different levels, for miles. We have all seen these things.

Who can believe, as some would have us believe, that the puny streams now running have carved out their mighty valleys? Who can resist the evidence, the story, that all rivers and rivulets tell, of a large beginning as mighty rushing streams filling their whole valleys, then a rapid decline to what they are now? As with the rivers and streams, so with matter itself, and also with plants and animals, it is a story of decline and degeneration since the Flood.

A FRIEND of mine was preaching in the bazaar in North India when a Hindu came up to him and said, "I want to ask a question, not through criticism, but for information. I have been reading the New Testament and am especially struck with the Acts of the Apostles. These men seem to have had a wonderful power and fullness of spiritual life. Sir, have you found what they had?" My friend was speechless. Though he was a graduate of a university and was a missionary, he knew in the innermost depths of being that he did not have what the early disciples seemed to have found. He went home, fell on his knees, yielded himself to Christ and found! His life became one of the richest and most beautiful I have ever been privileged to see. When he died a few years ago an Indian minister said: "It is a good thing that he did not die in India, for we would have committed the sin of worshipping his grave.—E. Stanley Jones, in "The Christ of the Indian Road."



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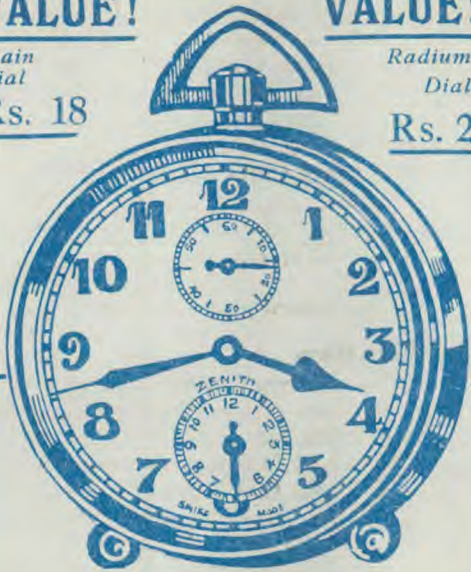
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