

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



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A VIEW OF THE WALLS OF THE DAULATABAD FORT

Read in this Number—

THE PREVENTION OF COLDS



The research under way in the ruins of Mizpah, about seven miles from Jerusalem, indicates that Solomon's wealth ran to a fabulous figure. Already a vault is being uncovered which, apparently, was built by the king to house some of his most priceless treasures.

Great in the honour roll of scientists is the name of a world-famous bacteriologist, Hideyo Noguchi, Japanese born, who recently died during yellow fever researches on the west coast of Africa. This "human dynamo," as he was sometimes called, died a victim of the disease he was investigating. He sought the identity of the particular mosquito carrying the disease in that part of the world, where its spread differs from findings in South and Central America.

How much excess baggage does a person carry around in the form of clothing? The Life Extension Institute has investigated, and reports that women's clothes weigh from one pound six ounces (the modern girl) to three and one-half pounds (the elderly lady); while a man's wearing apparel ranges between the weights of six and three-fourths pounds and ten and one-half pounds per person.

Delegates of eighteen nations meeting recently in London, have given the world a new code of safety at sea. It goes to their governments now for ratification, carrying the recommendation that henceforth all ships above 1,600 tons must carry wireless; all passenger ships above 5,600 tons must have direction-finding apparatus; all ships above 150 tons must have signalling lamps; more adequate precautions must be taken to safeguard bulkheads, insure stability, and equip each vessel with life-saving apparatus.

Milk is to take the place of beer as the daily beverage of German railway employees. The federal railway administration is placing milk markets along the right of way in direct competition to the beer saloons. A special train is to be sent out to show the workers the injurious effects of alcoholic drink and the benefits of abstinence.

If you had visited Angora, capital of the Turkish republic, a year ago, you would have seen bearded old men at tables before the court building. They were the time-honoured scribes, writing letters, legal documents, and business papers for the people who could not write. And that included almost everybody. If you should visit the same street in Angora to-day, you would see a startling change. Schoolgirls, wearing student caps and gymnasium clothes, have taken the places of the bearded gentlemen. These girls are writing with the new alphabet. The old scribes are at home studying. In many cases the girl who is carrying on for the firm is a granddaughter of the old scribe, so it's all in the family. It has been no easy matter for Turkey to change to Latin characters, abandoning the picturesque, curly letters that have been the alphabet of the nation since it was born. Contracts in the old language have had to be re-drafted before being signed. Old books and documents have been replaced. Teachers are being sent out into the villages, where children, if they are occupied in the fields during the day, are urged to attend school classes at night. Turkey, under Mustapha Kemal Pasha, is fighting ignorance with dogged determination.

What becomes of all the rain and the snow? The Geological Survey has spent three years in an intensive study of this question, and is ready to announce its findings. Taking as a typical area the Pomperaug Basin, in Connecticut, the experts of the survey kept a very definite check on the amount of moisture that fell and what happened to it. Their findings indicate that 44 inches of water fell in the basin during a year, either as rain or snow. Of this amount, 21 inches flowed out of the basin in streams. Of this amount, 12 inches never gets below the surface of the ground while 8 inches sinks, only to rise again in the form of springs or as seepage. The remaining 23 inches present the problem in the question. The experts estimate that it is returned to the atmosphere partially through evaporation on the surface of the land or streams, and partially through being drawn up from the ground to the leaves of plant life, which then give it off. Enough water is drawn up in the latter manner to fill the basin 5 or 6 inches deep each year.

We read of the amazing progress, all over the world, in the manufacture of artificial silk. It has made silk not a luxury but a necessity of everyday life. Strange as it may seem, the manufacture of artificial silk has not so far in any way lessened the output of real silk. In fact, the silk-worms of the world are being worked harder than ever before. The Italian silk trade, which is one of the largest in the world, manufactured more real silk in 1928 than in the year before the war. The figures for the production of artificial silk in various countries are very interesting. In one year, America produced 98 million pounds of artificial silk; Britain, over 50 million pounds; Italy, 45; Germany, 41; France, 30; Holland, 16; Belgium, 15; Switzerland, 12; Japan, 12; Poland, 7. The total for 1928 was 347 million pounds, compared with 266 million the year before. In America a new name, Rayon, has been given to artificial silk by all the producers, and that name has also been adopted in Great Britain.

For ninety years the United States has entertained various plans for building a canal across Nicaragua. The definite steps toward its construction were taken in September, last year, when army and civilian engineers, appointed by President Hoover, started to survey the route. This step is imperative for two reasons. One is, that traffic through the Panama Canal is rapidly approaching the limit of that waterway's capacity. Besides meeting this economic necessity, the Nicaraguan route, although three times as long as the Panama Canal, would save 800 miles for shipping in northern latitudes. The second reason concerns national defense. The United States now relies solely upon the Panama Canal for mobilizing its fleets either in the Atlantic or the Pacific in the time of war. Destruction of this waterway by an enemy would be disastrous. Another canal is a strategic necessity. The Nicaraguan route has attracted attention almost since the time Christopher Columbus sailed within sight of the eastern terminus while seeking passageway to the Pacific.

It was revealed in a paper read to the Royal Geographical Society in London a short time ago that the historic tree under which Livingstone and Stanley met, is gradually dying. Already its branches have decayed a good deal, and spiders and other insects weave their nests among the leaves. However, the tree will not be standing there much longer. The Tanganyika government has voted £50 for a memorial to be erected on the spot, and the Royal Geographical Society has already sent out a bronze plate with the following inscription: "Under the mango tree which stood in this place, H. M. Stanley met David Livingstone, 1 November, 1871."

The FOOD QUARTET

By B. Wood Comstock, M. D.

DO you know that most people are undernourished, either because they do not eat enough of the right kind of food, or because what they do eat does not get beyond the digestive tract into the blood? And did you know that in order to be properly nourished there is a food quartet which should be partaken of daily, whether the individual be thin or fat, sick or well, old or young?

There are other foods not included in this food quartet which are very good foods and often fill an important place in the diet, but they should never crowd out any one of the food quartet, and should be used only with a full knowledge of their food value. There may be times

when one can be fairly well nourished without some one member of this quartet. There are certain substitutes that can at times be made, but under such dietetic conditions an individual is on dangerous ground unless he knows what he is doing. And how many people, please tell me, know what they are doing when they eat, more than that they are satisfying hunger and pleasing the palate? What a travesty on human intelligence, that men and women are satisfied with mere sensual indulgence of appetite with little more scientific knowledge as a basis for their selection than the animal in the stall.

The members of this important food quartet are fruit, vegetables, cereals, and milk.

Fruit, the Electric Spark

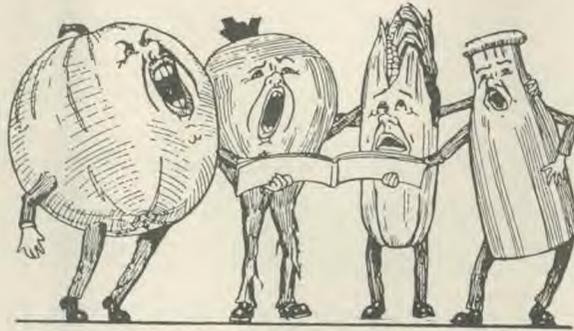
There are several things that fruit is not. It is *not* a luxury as so many think, but one of the most important articles of food. Many are sick because fruit is not included in their diet. Fruit is *not* bad for rheumatism. In fact, it has been scientifically proved and practically demonstrated that it is one of the best remedies for ailments of the muscles and joints. Fruit does *not* produce

acid in the system. It has been proved in the laboratory that the more oranges eaten, the more alkaline the body excretions become.

Now, if fruit is not all of these things we have always supposed it to be, what is it? It is a natural disinfectant of the digestive tract, helping to kill germs and prevent intestinal putrefaction. It is a digestive tonic, and by the mild stimulation

of its acid and the presence of its bulk, it gently urges activity of the muscular wall of the stomach and bowels.

It is a blood purifier and tonic. Strange as it may seem, it overcomes acid conditions of the system and helps the blood to maintain its normal alkaline state. It does this because the acid of the



fruit is in the form of acid salts, which, as they are oxidized in the blood and tissues, give off the strong bases, sodium, potassium, and calcium, which are decidedly alkaline factors. One important exception to this is the much lauded prune, which, while not to be despised, is nevertheless more acid producing than the orange and lemon.

Fruit is an important carrier of vitamins, the electric spark that keeps things going, that keeps the vital fires burning vigorously. Raw fruit is ever to be preferred to cooked, but when it cannot be obtained, a good supply of cooked fruit may take its place if combined with raw vegetables, as a raw food of some kind should be taken daily.

So you, who are constipated, dyspeptic, tired, and pepleless, make haste to add to your daily diet this most important member of the food quartet. Plan for fruit in some form at least twice a day. Eat the equivalent of no less than an apple and two or three oranges daily, and in addition any cooked fruit you may desire. If your sensitive catarrhal digestive tract won't stand such rough food, begin with a glass of orange juice three times daily, half an hour before meals, or a glass of orange juice at bedtime or upon rising in the

morning. If the raw apple seems to cause trouble, try scraping it into a pulp with a sharp spoon or knife.

Let those who can have it, eat a grape fruit for breakfast every morning. Use lemon juice *freely* on raw vegetables and in other ways. Remember that the tomato is a fruit, and that it is one of the few foods that do not seem to deteriorate by being heated. Tinned tomatoes help out greatly when fresh fruits are difficult to get. Remember that fruits, especially raw fruits, are more readily digested and combine better with other foods, if they are eaten at the first part of the meal—on an empty stomach. Many who think that they cannot take fruit can eat it very well if they take it alone; for example, a fruit breakfast or a fruit lunch or supper.

Start Early on Vegetables

Vegetables were at one time considered of little importance as a food, but we know now that their position as a foodstuff is one of such importance that no diet is complete without them. Even the baby thrives better if when it is weaned it is given daily vegetable food in some form. The bottle fed baby is often given potato water and other vegetable waters with great advantage, and the baby who before the age of one year is getting vegetable purees has an advantage over the one whose diet lacks them. Vegetables, more than any other foods, furnish mineral elements necessary for bone and teeth building, supply iron for the blood, phosphorus for the nerves, potash for the muscles, and salts for the maintenance of body alkalinity.

Vegetables are rich in vitamins, so necessary for growth and body development. For this reason as well as the one above, the child who eats freely of vegetables has a better chance than the one who "does not like them and simply will not eat them." Such children are many—hence the advantage of proper dietetic habits cultivated in babyhood. However, the dietetic value of vegetables is so important that every mother should see to it that her children get them *daily*, remembering that it is "better late than never." Vegetables as well as fruit furnish the necessary bulk and roughage for mechanical stimulation of the intestinal tract.

So never forget the importance, for yourself and for your children, of this neglected food. Remember that the vital part of the vegetable is in the leaf, and that while potatoes, turnips, carrots, parsnips, and beans are good, with these, in every dinner, there must be combined one or two of such vegetables as spinach, lettuce, turnip tops, beet tops, cabbage, cauliflower, beans, asparagus, celery, onions.

It is interesting to know that the skins of the tuberous vegetables contain the same live cells as the leaf, hence one reason for the dietary value of baked potatoes eaten with the skins, and the value of soups and gravies in which the extract of potato skins, celery tops, onions, etc., is used.

Cereals

This does not mean breakfast foods only, but bread as well, which, when made from the whole grain, may well be called the "staff of life." It is interesting to note that it no longer deserves that worthy appellation when it has been robbed, by processing, of the vital parts contained in its outer covering. While the bulk of the cereal is valuable for its concentration of "calories" in the form of starch, there are combined with it, in its natural state, vitalizing food elements that make it much easier for the body to utilize the starch.

In the outer covering, so commonly discarded, are tissue-building substances in the form of protein and mineral salts, as well as a certain quantity of the same vitamins that are found in fruits and vegetables. The public have in a great measure, since the war, been taught this, and why white bread is so often the bread of choice is difficult to understand.

Cereals in some form are necessary to make the daily diet complete. Into the feeding programme of the baby they are well introduced early; at first in the form of cereal waters and gruels, whole-wheat bread, toasted hard, and then in the form of well-cooked cereals, as oatmeal, rice, etc. And for the older growing child they best help to form the concentrated bulk needed to furnish body energy.

While important foods, cereals should not be allowed to form too large a part of the diet, but should give necessary place to a goodly amount of fruits and vegetables. Fruit, cereals with milk, for breakfast and lunch or supper, and vegetables with milk or other dairy products for dinner is a well-chosen arrangement for the day's menu. The one who eats two or three slices of bread at dinner is no doubt making a mistake unless he is working at vigorous muscular work and can balance up his bread with vegetables and protein food, the most important of which we will consider as the fourth member of our food quartet.

How to Drink—and Eat—Milk

Protein, or that food element of which the soft body tissues are made, must be had daily, and, while protein is found to a greater or less degree in many of our foods, there is no food under our present-day conditions of civilization that supplies this need so well for old and young, sick and well, as does milk.

Those who use meat freely do not need milk but it is now quite generally conceded that to depend upon meat, with its associated waste and disease contamination, for daily protein supply, is not a wise thing for the one who desires a clean, strong, healthy body.

Eggs furnish protein and are good, but if used in quantities sufficient to supply necessary protein, they would prove for many too great a source of intestinal putrefaction and "biliousness" so-called. There is, however, a way for *everybody* to use milk, and that in sufficient quantities to supply all the necessary protein food. (*Turn to page 23*)

When Will

JESUS CHRIST RETURN ?

By Gwynne Dalrymple

NO QUESTION has attracted more frequent consideration than the question of the time at which our Lord will come back to this earth. Is it possible for us to know when He will return in the clouds of heaven? From the days when the matter agitated the misguided Christians of Thessalonica, who refused to work because, the Lord being about to appear, all necessity for labour was removed, there have arisen persons who have asserted their ability to tell with astonishing accuracy the time at which Christ would be revealed. Some of the prophets have based their predictions upon alleged meanings of the Word of God. Others have compared the teachings of the Apocalypse with the signs of the zodiac or the precession of the equinoxes; and thus have thought to reveal the time of the Saviour's return. Still others have claimed revelations of which they were the direct

and sole recipients. All are alike in that all have failed.

If by chance among our readers there should be any who hope that in this article we will disclose the calendar date of Christ's return, we feel that in all justice to them we should declare that we have no such information to impart. What God has hidden from us we are no more able to reveal than the pagan seers of Babylon were able to reveal the dream of Nebuchadnezzar. We confess that we do not know, either from any enlightenment that God has vouchsafed to us personally or from any motions of equinoxes and heavenly spheres, the day or the hour at which the heavens will depart that our Saviour may appear to us. We confess that we know nothing but the Bible, and from its plain teachings we are not prepared to depart.



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THE BRIDGE ACROSS THE RIVER KALAHASTI

Modern bridge-construction, facilities for rapid transit, and other wonders of our age, are hastening the world-wide proclamation of the good news of the near return of the World's Redeemer, and must be viewed as very striking signs of the times.

"Watch"

Yet, although the Scriptures have not given us the calendar date of our Lord's return, we must admit that they are not silent as to the time of His coming. Many verses, as well in the Old as in the New Testament, have been devoted to setting before us the signs that would show when the Saviour was near, "even at the doors." When some of the disciples came to Jesus on the Mount of Olives and asked Him, "What shall be the sign of Thy coming, and of the end of the world?" (Matthew 24:3), He did not tell them that no sign should be given. Instead He revealed to them a large number of events to take place before His return,—events among men (Luke 21:26; Matthew 24:24-26); events on land and on sea (Luke 21:25); events in sun and moon and stars (Mark 13:24, 25), events, which as the day of His advent drew near, might be understood and believed by His people. And Jesus ended His instruction with the words, "And what I say unto you I say unto all, Watch." Mark 13:37.

Let us, then, like faithful servants, watch for our Lord's return, not in the spirit of a fanatical setting of dates, but in the spirit of searching His word and faithfully obeying it.

A Prominent Sign

Prominent among the signs that have been mentioned as pointing out that our Lord is near is the sign of a religious apostasy of a peculiar nature. "Nevertheless," inquires Jesus, "when the Son of man cometh, shall He find faith on the earth?" (Luke 18:8); that is, will there be left those who still believe on Him? The question, which is not answered in the text, suggests that He will find very few of those who really trust in His name. "The time will come," declares Paul, "when they will not endure sound doctrine." And this time seems to be the same time at which our Saviour, returning to claim His people, will with difficulty find faith on the earth.

Neither of these predictions, nor any other passage of Scripture that we can recall, tells us that in the last days all mankind will become atheists. It simply is stated that they will not endure sound doctrine, those sound doctrines we take it, that are revealed in the Word of God, and that were declared to men by the inspiration of the Holy Ghost. Paul, in another passage, expressly declares that mankind will still retain at least an interest in a certain kind of religious teaching, for "after their own lusts shall they heap to themselves teachers, having itching ears." 2 Timothy 4:3, last part. And, in another place, the same apostle tells us that "in the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1, 2, 5.

As the time of Christ's coming draws near, we may see, then, the people turning away from the sound principles that our Lord and His disciples taught, turning away from the plain teachings of the Word of God, turning away to forms and vanities, which, however splendid

and gorgeous in themselves, can save no man's soul.

Being Fulfilled

As we inspect the religious world around us, do we find that to-day this prophecy is meeting any fulfillment?

The form of religion in our times is certainly not neglected. The denominations have their splendid cathedrals, their endowed seminaries. The ministers draw salaries that compare not unfavorably with the salaries of persons occupying positions of the largest world responsibility. The names of leading preachers are common words in many households. As an organization, the church is well recognized and well courted. Yet, not any of these facts is inconsistent with the apostolic prophecy that in the last days the faith of the Christian world would degenerate.

What doctrines are taught in these elegant churches, in these skyscraper temples, by these noted ministers, these princes of theology? For it is in doctrine, according to the Scriptures, that the degeneration of faith appears, not in the singing of the choirs or the oratory of the preachers, the refinement of the audience or the stateliness of the worship. When a man, a sinner,—for all men are sinners,—attends these beautiful services, to whom is he directed for salvation? What power is he told will cleanse him from his sin? What saviour is upheld before his needy eyes? What sacrifice is attested to his carnal weakness? Is he told of Jesus, that "there is none other name under heaven given among men, whereby we must be saved"? Acts 4:12. Is he told that "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. Is he told that "now once in the end of the world hath" Christ "appeared to put away sin by the sacrifice of Himself"? Hebrews 9:26.

Discarding the Bible

Or does he, instead, listen to some sermon—lecture, rather—upon politics, upon culture, upon international relations, upon literary and social themes, upon any number of topics, which, good enough in themselves, are not the gospel of God unto salvation, and can never make the "comers thereunto perfect"? Hebrew 10:1. Or, if the subject has a Biblical name, does he not listen to a laboured explanation that Genesis is the primitive understanding of a narrow tribal mind; that Samuel and Kings and Chronicles are the biased history of a barbarous people; that creation is a lie, and heaven probable a myth; that Jesus Christ was born of no one knows whom, and was a teacher of nobody knows exactly what? But before he leaves the doors, the pulpit piously comforts him with the assurance that, after all, doctrine is a matter of indifference; that the sum of Christianity is to refrain from beating one's wife or stealing from one's neighbour; and that we are perfectly certain of salvation,—if there is anything such as salvation (Huxley and (*Turn to page 28*))

The PREVENTION of COLDS

By E. E. Walker, M. D.

Tis said that a starving man never "takes cold," but on the contrary that he who overeats is taking one of the surest ways of falling into that all too common pitfall of the overfed and overworked.

Never shall I forget how this was first brought home to me. We were away at school, and on the arrival of a box of dainties my roommate never dared to eat much sweets because, as she declared, she always caught a hard cold after such indulgence. At the time, I thought it was merely due to her imagination; but when we consider that a cold is really a disturbance of the equilibrium of the general circulation, it is easy to see how the overloading of the system with food can cause this condition. When one eats frequently, especially if food taken is rich and highly seasoned, the digestive organs have little or no time to rest, and the drain on the digestive secretions is too great. More nourishment is taken into the body than can possibly be used. Thus an oversupply of material is thrown upon the organs, and has to be disposed of. This quickly causes an obstruction which results in a "cold."

One of our most noted physicians of this age has said that overeating kills far more people than does overdrinking. This is especially true after the age of forty. It is not by what man eats that he lives, but by what he digests and assimilates. All excess of food is not merely a waste, but is an element of danger, and brings about a condition of self-poisoning.

A throat specialist compares the condition of the body at this time to a chandelier with five gas jets. If one jet is out of order, the other four have to do not only their own work, but the work of the fifth jet also. If a second one becomes stopped, then three jets have to do the work of five, and the gas sufficient for five comes out at the three openings. So it is when we have a "cold." Blood that should be in other parts is directed to the mucous membrane lining the air-passages, in other words, to the internal skin, as it is called. The congestion of these parts results in an oversecretion of mucus. If the nose is especially affected, we say that we are suffering from a "cold in the head;" if the throat, then we have a "raw" or "sore throat;" if the vocal cords and larynx, then we are hoarse, and have an attack of laryngitis; if the bronchial tubes are bearing the brunt, we call it a "bronchial cold;" whereas, if the trouble penetrates to the tiny air-cells of the lungs, then it is that the dread pneumonia has seized its victim.

In a great many cases of this disease physicians find by inquiring into recent doings of the patient that he has been somewhere in a crowd, such as at a lecture or the theatre where he has breathed and rebreathed impure air. For foul air is far

more often the cause of "colds" than pure, cold air. Pure, fresh air taken into the lungs preserves the equilibrium of the circulation, while bad air does not supply enough oxygen to accomplish this. Doubtless many people "catch cold" from sleeping in close bedrooms, where the air is breathed over and over again. Likewise many colds owe their origin to a sedentary life which lacks the proper amount of exercise out in the open air. For no one can get just exactly the same pure air to breathe within four walls—although ventilation may be his hobby—that he can out in the open. It is now generally recognized that in many cases of "colds" microbes play their part.

And just a word here about damp feet. It makes little difference, if one gets soaked through out in a rain-storm, even though the feet become drenched, if he will only keep moving; for exercise keeps up the normal balance of the circulation, and as long as this is sustained, there need be no fear of catching cold. It is only when one sits down in damp clothing that the chill comes, because then the blood is directed away from the parts which are cold, and congestion takes place in the respiratory organs.

Although the understanding of the prevention of a "cold" is for more important than a knowledge of its treatment, still most of us see days when we are glad to know something of the latter. The first twenty-four hours is the most telling time for effectual treatment, although later than this the symptoms of a cold may be alleviated. The old adage, "Stuff a cold and starve a fever," is absurd; for a cold is actually an inward fever, and the more it is stuffed the worse it will become. A quick-acting laxative is the first step, for the body should be relieved of its waste matter. Heat used both externally and internally must be our chief reliance. In general, the hot foot-bath is preferable to a complete bath, for after the former, one is less likely to become chilled. Hot drinks, as lemonade or flaxseed tea, also help to restore the equilibrium of the circulation. The Turkish bath is excellent, but it has its limitations, as its efficacy depends entirely upon the individual. After the sweating process of this bath the body should be rubbed thoroughly until it is dry.

A great relief for a simple "cold in the head" is the drawing of hot water into the nostrils and blowing it out again several times. In this way the nose is thoroughly cleansed and the membranes are strengthened. This may be done both morning and night.

The primary cause of cold is found within the body and not without. So long as one keeps strong his powers of resistance by avoiding fatigue, by following a careful diet, by taking sufficient exercise, and by the breathing of fresh air and the taking of daily baths, he can count himself immune from "colds."

MINUTES, or MILLIONS of YEARS?

How Were the Fossil Plants and
Animals Buried and How Long
Ago Did it Happen?



*Vast numbers of huge beasts were overwhelmed by the Flood of Waters
in the days of the Patriarch Noah*

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

ONE of the main objections urged against this theory of the Flood is the claim that it would not distribute the remains of plants and animals in the rocks in the order evolutionary geology claims they were distributed. This is freely admitted, and not only admitted, but the order in which evolutionary geology claims they were distributed is challenged as utterly false. That order is easily shown not only to be derived wholly from the theory of the embryo climbing its family tree, which theory is now abandoned, but to be unworkable and absurd in itself as it is applied in practice; also that the rocks and the fossils in them are simply not piled up in any such order, or any other to make a chain of life or time.

Of course no one denies that the life buried in any one locality lived not far from there as a general rule, at least some of it. However, even in the slow ocean currents and tides and storms of to-day on the ocean, timber and wreckage and even plants and animals clinging to them are often known to cross the oceans several times in different directions before finally coming to rest against a shore or sinking and coming to rest as sediment or deposit or drift.

In the Flood of the Bible, with the intense and world-wide tides and winds and ground upheavals, there is little danger of over-estimating how far the drift travelled, and scattered, and often again concentrated in jams or drifts. The water had every chance and advantage to classify it, and to lay it down fully as separate as we see it to-day. To-day there is not enough sediment and water in any one place *together* to classify the sediment and to lay it down on a thousandth part as grand a scale as was once done everywhere. Also, the water is nowhere swift enough in broad enough sheets, or alternating with ocean water, in ways to produce what we see in the rocks to-day.

As for fossils of all kinds, evolutionary geology

has given us a false impression as to their abundance. There are often rock beds thousands of square miles in area and hundreds of feet thick having no fossils whatever. The superintendent of the Big Rock Crusher Co., near Little Rock, Arkansas, tells me there is not a fossil of any kind to be seen in the whole mountain of rock where the men are at work. There is nothing uncommon about that.

As for the animal life when the Flood came, it is only reasonable and evident that the birds and all larger animals sought the higher lands and mountains, and we find their remains concentrated generally on or near just such places all over the world. This, of course, caused a mingling of the lowland animals with the animals of the higher altitudes and colder climates. The Bible allows one hundred and fifty days for the Flood to "prevail"—time for much migration to higher ground or other places, which such animals would instinctively seek. These evidences are commonly known and admitted, though their meaning is overlooked. Thousands of large animals of all kinds have been dug and are being dug out of high ground, mountains, table-lands, and islands all over the world, or near such high ground in places where they would naturally seek shelter from high water, or be floated to after being drowned on the high places. Hundreds of such places are now known and worked for their bones, fossils, fertilizer, and other products. Of course, smaller forms of life clung for a time to some extent to drift, but were mainly at the full mercy of the waters from the first. It was only reasonable that they should be buried first. In this way they would sometimes naturally be found buried lower down in the rock strata.

The Important Point

The important point, however, as to the so-called "simple" forms of life in the lower rocks is that, according to the Bible story of the Flood, the ocean bottoms upheaved at the *start*, and

belched and dumped forth sediment thick with shells and frames or remains of lower and supposedly "simpler" life in the oceans. Practically all the water was at first of this sort, and it is easy to see how this kind of life was buried first and is often found in the lower rocks. The exceptions to this rule as to the simpler forms being lower down first, however, are far too numerous and too conclusive and too fatal to base any support upon for evolution.

But there is either nothing at all to the claim that the smaller and simpler forms of life were buried lower down, or this view is vastly overestimated. It is freely admitted that the Flood of the Bible could not distribute the remains of life as *evolution* says they were distributed. The Flood can not be harmonized with that theory, and neither can the actual distribution of the fossils be harmonized with that theory.

As for the distribution of ocean fossils of life in the rocks, how is it that the very tops of the Alps and almost all the other European mountains, and from there right on east through the Himalayas, the highest in the world, and from there down through the southeast ranges into the Malay Islands and the Polynesian Islands, the tops of all these mountains are *capped with limestone* in many cases, and not only that, but often with that limestone containing *foraminifera*, a kind of sea shell that lives only in the deepest ocean bottom? It is a shellfish *far, far back* toward the beginning, according to the embryo theory of evolution. Yet why is it so high and so much on the surface? A thousand other examples could be given just as good. This shell is found in abundance in the rocks of which the pyramids of Egypt are built, and they are called "Pharaoh's beans."

The only way I can explain it is that, as I here suggest, we take the Bible story, which plainly indicates that the bottom of the oceans upheaved at the start, and that, having dumped this deep ocean sediment out at the beginning, and many mountain systems beginning to be thrown up or squeezed up soon afterwards, no other sediment except this was piled upon them, and it was raised, and stands to-day on top of the highest and largest mountain systems.

Minutes, or Millions of Years?

Evolutionary geology is forced to confess that wherever a plant or an animal is found in the rocks it is as fully developed and distinct in its kind as kinds are to-day. No two kinds of life imprinted in the rocks are any more alike than any two kinds to-day. Yet it is claimed that if two rocks have signs of life, and those in one, according to the theory, evolved on earth before those in the other, the first rock is older than the second. They are supposed to be perhaps millions of years apart.

But these rocks need call for only a change in the direction or source from which the water and sediment that made the rock came. All that was needed was a shift in the direction or source of the water flow. To have cold-climate plants or animals, all that was needed was for the water to

bring them in from some mountain or high plateau where the climate was colder. To have fresh-water life buried, the source of water must be from the land; and, to have ocean life buried, from the ocean.

Such changes, when not of the regular tidal-wave sort, could often be caused by earthquake displacements, the wearing away or washing away of soil, or the stopping up or enlarging of passages by ice, ice jams, timber jams, or by regular increase or decrease in the tidal waves. They could also be caused by uneven settling or tilting of land caused by uneven settling of freshly laid beds of soft mud or fresh timber. Landslides such as the world never saw before or since could result from the rapid cutting of deep gorges in soft material, the sides squeezing out from under the overburden or giving way to the falling top mass.

These changes in the kind of rock and the kind of fossils could therefore have happened within a few minutes or hours. There is every evidence for measuring time by the rocks in hours or minutes, and none whatever, except on the theory of evolving life as the foundation of the rock-age system, for measuring it in millions of years.

If scientists would give the evidences of the Flood the same chance in their thinking and theorizing that some have given evolution, the latter theory would soon pass off in thin air, because the Flood utterly destroys the supposed evidence of it in the rocks. At bottom, evolution is only an agnostic or an atheistic point of view. There is no need whatever of the so-called "geological ages" *except to give time* for the millions of species of plants and animals supposedly to evolve up from the supposed "first cell," though Darwin admitted and his followers still admit that there is not a single instance, either in the fossils of the rocks or among living things to-day, of one species evolving from another species. I can cite their own words.

"ALONE among the sciences geology conducts us back into the past and reads for us the history of our earth. The record of this history was long misread, and was supposed to indicate that creation has slowly taken place during the lapse of uncounted ages. Admonished by past mistakes, and holding to the stern logic of demonstrable science, while bringing into the field of vision all the data made available by modern discovery, geology is now beginning to read from these epitaphs in stone the sad story of how that ancient world, 'being overflowed with water, perished.' For our age, skeptical above all others regarding the wonder-working power of God, these unanswerable proofs from the contemporary documents of nature, recording the death and burial of that beautiful world, have been reserved as final and unanswerable arguments."

"I DO not know anything about the origin of man, except what I am told in the Scripture,—that God created him. I do not know anything more than that, and I do not know of anybody who does."

By L. A. Hansen

THE human habitation deserves the most careful and scrupulous house cleaning. Externally it should have such attention as will keep it neat, clean, and presentable. Not only is this desirable as a matter of propriety and proper appearance, but it is essential as a health measure. A skin with clogged pores cannot do its important eliminative work. Keeping the hands clean, especially washing them just before eating, is a matter of major importance in connection with the entrance of germs to the body.

Internal cleanliness of the body is particularly important. One of its chief processes is the breaking down of materials and the formation of wastes. The wastes are disposed of in various ways, by perspiration of the skin, by the exhalations from the lungs, by the kidney secretions, and by way of the bowels. The last is the most important means of elimination. And it is in this connection that the subject of good body house cleaning is applicable.

Perhaps no one thing causes more human discomfort and illness than constipation. It is probably the oldest and most common of all complaints. This condition of faulty functioning of the colon is more serious than many who suffer from it may themselves realize. The retarded or decreased elimination of wastes from the alimentary tract is no doubt the cause of many other bodily ills.

The frequency of occurrence of constipation must not be attributed to a fault in the human machine itself. Nature has made ample provision for the proper elimination of the natural body wastes. The architect in building any structure for habitation must have in mind an adequate plumbing system for waste disposal. In the making of our bodies this has been taken care of fully. Under normal conditions, the bowels working properly, the waste is fully removed with thorough cleanliness, and leaves a feeling of ease.

Let us recall some of the facts as to the anatomy of the intestinal tract. It is a flexible tube about twenty-two feet in length. Its walls are muscular, and it is capable of various degrees of distention. The small intestine averages about twenty-seven feet in length, and the large intestine or colon, about five feet, with a diameter of nearly two inches. The colon ascends on the right side of the body, passes across beneath the stomach up to the left of the stomach, then down the left side of the body and over to the centre, where it terminates in the rectum, which is about five inches in length.

The process of digestion begins in the mouth as soon as the food is moistened with saliva. In the stomach various other digestive fluids act on the food, transforming it into a condition suitable for absorption through the intestine walls into

the blood. Absorption begins in the mouth, and continues throughout the entire alimentary tract—stomach, small intestine, and large intestine, or colon. The process of digestion and absorption has been practically completed when the food reaches the colon. It is largely the insoluble or indigestible remains of food that enter the large intestine. Various ducts along the way empty into the intestine such body wastes as have been filtered from the blood, and these mix with the food waste in the intestine. The entire system might well be compared to the water and sewage system of a city. The water enters through one main, and in the city water system is drawn off at various points for use. So the body takes up the water, using it in its various parts. And as in the city sewage system at different points wastes enter the sewer and are carried off finally by one main discharge, so the body collects from its various parts the wastes, bringing them finally to the colon.

The colon, especially the lower part, serves as a sort of reservoir for containing this waste content until the proper time for discharge. The colon also has, to a greater or lesser degree, the absorptive ability of the walls of the intestinal tract. This ability serves to take out of its content the last remaining particles of food which may be contained in it. But this ability also permits the absorption of the poisons of putrefaction, for the sewerage as it is collected consists not only of the residual food material, but of the body wastes which have been eliminated and passed into the bowel to be discharged.

When the body wastes have reached the colon, all the normal filtering work of the liver has already been done. The liver is constantly at work filtering out of the blood these various wastes. When the sewer, as it were, becomes clogged and the large intestine reabsorbs the poisons from the waste, these poisons are turned back into the circulation, and must again be filtered out by the liver. This means a double burden for that organ, often too heavy a task. The kidneys will then attempt to aid by filtering out some of the excess poisons contained in the blood. None of the organs, however, can do double duty for a very long time without injury.

When it comes to the point that the poisons are thus turned back into the system to be handled again by the liver and the kidneys, and they fail to do the work efficiently, the entire system becomes saturated with the poisons which do not find proper disposal. Nerve endings are affected, becoming irritated, and various forms of aches and pains result; headache, backache, and nervous irritability are among the ills that occur.

Constipation is not merely a matter of the time that intervenes between bowel movements. It

includes insufficient bowel action. It means a disturbance of the intestinal function, with retarded elimination of the intestinal wastes. There may be a limited elimination from the lower part of the bowel, or the retention in the upper part of considerable material which should be discharged. The ability of the walls of the intestines to distend permits sometimes the retention of an amazingly large amount of such content.

Many causes contribute to constipation. Perhaps the most common is neglect or failure to heed the bowel call. This usually comes normally and most naturally in the morning after one has been moving about, and with the taking of food. If there is an ample residue in the colon, the contents are forced into the rectum, giving the natural desire for a bowel movement. What is called peristaltic action or rhythmic wave movement, of the intestinal walls, forces the contents along the course of the tract. The accumulation of a certain amount of bulk in the rectum is an indication for bowel relief. Certain sensory nerves carry the sensation to the brain. If it happens that the individual is intent on some certain thing, the message which is thus conveyed to the brain may be slighted, or ignored for the time, and soon the signal may cease and with it the desire for bowel relief. The retention of the waste material may result in absorption of moisture and a resultant dryness that makes bowel action difficult.

What is termed the "cathartic habit" is perhaps one of the major causes in still further aggravating the difficulty of the general health. About 45,000 laxatives or cathartic remedies are sold and used. This dependence upon artificial means does not bring real relief, but usually means the establishment of a habit which only aggravates the real trouble and brings no cure in the end. It is true that the whole intestinal tract may be emptied by the use of a drastic cathartic, and the patient may feel at ease. On a failure of a normal bowel movement the following day, due to the fact that the bowel has been entirely emptied and no accumulation of food residue calls for an action, the "periodicity" habit, as it is called, is broken up. Probably another cathartic later on is resorted to.

The various laxatives and cathartics act on principles that are not natural. Certain concentrated vegetable or mineral substances act by irritating the linings of the stomach and bowels. We know how the eye begins to "weep" if a cinder gets into it. This is an effort of the eye to remove the cinder and relieve the pain. In much the same way do these irritating substances cause the mucous membranes of the bowels to throw out a liquid to relieve this irritation and wash out the offending substances. This washing out effects a cleansing of the tract. The various salts and saline waters act on another principle. These salts have an affinity for water, and on being introduced into the alimentary canal they call for quantities of water from the body. This results in a watery solution of the bowel content and elimination.

A more recent remedy, and not so objectionable as those mentioned, are the mineral oils. These

oils are not digestible. Their action is to lubricate the intestinal tract, passing through without being absorbed, and thus aiding the emptying of the bowel.

What is considered by many as being without objection and even with great benefit, is the frequent use of the enema. Certain forms of frequent colon flushing are resorted to. Here, too, we must regard the procedure as being unnatural, and such frequent use of the enema is fraught with unfavourable results. Much damage may be done by overdistention of the colon. There being no pain nerves on the inner lining of the colon, no warning is given until the damage is done. Later, severe abdominal pains or chronic colitis may result, which sometimes is wrongly diagnosed as chronic appendicitis.

Another method of stimulating bowel movement, followed by not a few, is to drink large amounts of water on an empty stomach. If a person takes more water than the stomach and bowel can readily absorb, some of it is forced on to the colon, taking the food along with it. While water drinking is a good thing and many persons do not drink enough, it is not well to take it in too large quantities. Under the conditions mentioned, food material is forced out of the tract before the absorption of its valuable element has been completed.

Here it may be well to say that water is an important aid in the removal of wastes. It helps to keep the bowel content moist and plastic. One factor in causing an aggravated constipation is in over-absorption of moisture, leaving the faecal matter dry and hard. The lack of moisture will be more apparent in those who do not drink enough water.

Women are perhaps the worst transgressors in drinking too little water. Often they take their liquid in the form of tea or coffee, and these in themselves are active causes of constipation, particularly tea with its astringent tannin. Eating too freely of dry foods, such as biscuits, toasts, dry ready-prepared cereals, and overdone foods, will cause a deficiency of fluids, especially when too little water is taken any way. Such dry foods call on the body to supply moisture. The body can supply only what it receives.

Naturally the bowels should function normally in order to have normal conditions; and naturally it requires normal conditions for them to function normally. Diet is at once to be regarded as the chief factor for consideration. The entire process of digestion and alimentation has to do with food. It must be readily seen that it is not at all unlikely that wrong diet is the chief cause of constipation and a right diet the principal means of prevention or cure.

Referring again to the rather roomy thirty-two feet of intestinal tract, it is obvious that it must take a certain amount of material to insure working conditions. A too meagre or too concentrated diet almost invariably leads to constipation. Any organ ceases to function properly when it has little or nothing to do. (*Turn to page 29*)

Where Are the DEAD

Between Death and the Resurrection?

By Allen Walker

IN the "Notes on Open Letters" department of a popular religious weekly there recently appeared the following: "I am sure it would throw a flood of light on the Scriptures if you could see that there is no consciousness for the saints or sinners between death and resurrection. It seems to me that the supposed consciousness of the soul or spirit between death and resurrection must get its origin outside the Bible. Paul says in 1 Corinthians 15 that if there be no resurrection, then they which have fallen asleep in Christ have perished. If the saints are in heaven with Jesus, how could they perish, even if there were no resurrection?"

The conclusions of this argument are scriptural and consistent. They are unanswerable. They certainly prove that there is no life after death except through a resurrection "at the last day." In the meantime the dead are sleeping and there is no consciousness. (Psalms 146:3, 4.) Paul's exact words on this point are: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 17, 18. The question that arises is this: If those who had died with their sins pardoned ages before the resurrection of Christ, like Abel, Joseph, David, Daniel and myriads of others, were immortal by nature and incapable of death and were already in heaven how could their future life be in any sense dependent upon the resurrection of the Lord.

Paul makes it plain that life beyond the grave depends entirely upon a resurrection, and if this never comes the righteous dead are "perished." Further on in this argument Paul says: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 20-22. Note that Paul's contention is that the resurrection of Christ as "the first fruits" is the pledge and assurance that in due time "shall all be made alive." Then Christ's resurrection is the proof that "the dead in Christ" are not "perished." Their resurrection is assured on the basis of His resurrection.

In replying to the communication quoted at the beginning of this article, the editor of the religious weekly declared that the dead were with Christ and that what Paul had reference to was the "body." That is, unless Christ were raised, the bodies of all the sleeping saints were perished. That is a very abnormal and far-fetched argument. Paul never said anything about their bodies. He

was speaking of the real personalities—"then they which are fallen asleep in Christ are perished." If they were immortal and had gone on to be with the Lord, how could "they" perish even though there never should be a resurrection of their bodies?

If all that Paul says in this chapter about the importance of the resurrection has reference only to their "bodies," it must be that there is nothing very desirable about being with Christ in the disembodied state, as this editor contended. The inconsistency of the claim that Paul's argument had reference to the body only is made evident as we read verse 32 where he declares: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die." How could language more conclusively repudiate the claim that there is life beyond the grave independent of a resurrection and that Paul's argument had reference only to the "body"? If what Paul said about the importance and necessity of the resurrection had reference to the "body" only, then we must conclude that what Paul meant was that he was going through many hardships, privations, and sufferings on account of his loyalty to Christ; but if there never was to be a resurrection of the "body," and if all he would get was to be with Christ in the "spirit" state without a raised body, then what was the consistency of going through all the hardships that he encountered day by day? If this "body" was never going to be raised, then it would be more consistent to live on the programme of, "Let us eat and drink; for to-morrow we die." Then if Paul's argument had reference just to the resurrection of the "body," we can only conclude that to be with Christ without a body was so undesirable that it was not worth what he was going through, and it would be better to "eat and drink," and get what he could here and then die. How easy it is to see that this is not what Paul had in mind. He was speaking of life beyond the grave, and not the body beyond the grave. His conviction was that a resurrection is the only hope of life beyond the grave, and if this resurrection were never going to take place it would be folly for him to suffer the hardships necessary to loyalty to Christ.

When Paul came to die he had no idea that at death he would be with Christ. He looked ahead to the day of "His appearing" for that. His hope was expressed thus: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but



An Ancient Burial

unto all them also that love His appearing." 2 Tim. 4: 7, 8. How very plain that he had his hopes fixed on "the day of His appearing." If he was to be with Christ in some disembodied, spirit form, he never prized such an existence very much. If there was such an existence, it is plain indeed that according to the interest Paul had in the second coming it would be a great relief to get out of that disembodied state into the raised "body." He speaks of the Lord's return as "that blessed hope." (Titus 2: 13.) Would it still be to him "that blessed hope" after he died and was with Christ in that existence without the body? Would he be up in heaven with Christ still be longing for the second coming of Christ and thinking of it as "that blessed hope?" If so, that disembodied existence must be a burden from which he would eagerly await deliverance. The fact is that Paul expected to sleep until "His appearing," and then the day will come when "the Lord Himself" will "descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first," and it was after this event that we shall be "with the Lord." 1 Thess. 4: 16, 17. So whatever Paul said about being "with Christ" or "with the Lord" after death he certainly meant that there would be a period of time intervening that would be until "the day of His appearing." Since the Scriptures plainly state that "the dead know not anything" (Eccl. 9: 5), there is no recognition of the passing of time and to Paul it would be just as though he had fallen asleep one minute and had awakened the next instant "with Christ."

Let us picture the second coming of our Lord according to the theory of being "with Christ"

immediately after death as disembodied spirits. We are told (by man, not God) that an immaterial something comes out of the body at death and goes on at once to be with Christ. This, they say, is true of all the millions who have died "in Christ." They are up there in heaven with Christ now awaiting the day of "His appearing" when the body shall be raised. So then the day will come when Christ will announce to these myriads of "spirits" that the day of His return to the earth has arrived. Then Christ with all these "spirits" will leave heaven and descend to the earth. As they near the earth the Lord raises lifeless bodies, millions of them. Then Peter in "spirit" form will go down, enter one of these bodies, and return back up "in the clouds to meet the Lord in the air." At the same time these other millions of disembodied saints will come down to the ground, enter into these lifeless bodies, and go back up to Christ in the "clouds," and then they will all return to heaven, and that is "that blessed hope!" What an ugly perversion of the second coming of our Lord. According to such a theory there can be no importance to it, or no "blessed hope" about it, unless it is to get relief from that disembodied state and again have the comfort of being in a "body." How much more consistent and beautiful is the truth of the Lord's return when we accept the doctrine of Paul that the saints are "dead in Christ" and not living "with Christ," and that the hope of life beyond the grave is dependent upon a resurrection, and this resurrection depends upon the Lord's return. That puts the "blessed hope" sentiment into the Lord's return. When death came into the church at Thessalonica Paul wrote them that some day "the (Turn to page 30)

EDITORIAL



The Zionist Sympathies of the Late Lord Balfour

IN the death of Lord Balfour the Zionists have lost an ardent sympathizer. His Lordship was a prominent figure in Zionist politics. "The Balfour Declaration" of 1917, favouring the idea of a national home for the Jews who wished to settle in Palestine, has been much discussed and much misunderstood. Fortunately for Zionist aspirations, but unfortunately for peace in Palestine, Mr. Arthur Balfour was the British Foreign Secretary in that year.

An editorial in *The Times of India*, of April 2 last, entitled "The Jerusalem Riots," says, "He welcomed the opportunity to declare that Palestine should be the national home of the Jews. It is certain that if Mr. Balfour had not been Foreign Secretary, that declaration would never have been made."

But it was made. And then British politicians had a rare time in explaining it to resentful Arabs, and to the too-eager Zionist Jews.

How much was this famous document worth to the Jewish extremists? The text of it is found in a communication which Lord Rothschild received from Mr. Balfour on November 2, 1917. It ran as follows: "I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to and approved by the Cabinet,—His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation."

There was nothing in this communication to suggest to anyone that Arabs living in Palestine were to be dispossessed of their homes and farms. It is scarcely likely that any such robbery was thought of or dreamed of by any member of the British Cabinet. Yet the wildest claims were based upon it.

Events moved in quick succession. On December 9, 1917, the British general, Lord Allenby, obtained possession of Jerusalem, his troops gaining entrance soon after the surrender of the city by the Turks. There had been no bombardment beforehand. Great excitement then prevailed among

the political Zionists of the world. Now is the time, thought many, to establish Jewish autonomy in the Holy Land. It was an exaggerated interpretation of the Balfour Declaration of course. It seems not to have occurred to some that the only way for Jewish immigrants to obtain land in Palestine was to buy in the market, just as any colonist would have to do who wanted to own a farm there.

Zionist schemes were talked of with enthusiasm, if we may judge by what appeared in the press. Money was wanted and money was obtained. The project of a Hebrew University was viewed with favour, as a part of the plan to make the country a religious and cultural centre for the Jews.

Later on, there was a great display of satisfaction among the advocates of the Palestinian idea over a decision, reached in April, 1920, at the San Remo Conference, under which Great Britain accepted the Mandate for Palestine. It was a Conference of the Principal Allied Powers, and it reaffirmed the Balfour Declaration.

But Great Britain had no intention of yielding to the demands of the extremists. She would respect the rights of the Arabs, which they themselves had not been slow to speak of. The Zionist problem was a thorny one, and there were grave dangers in handling it; and perhaps equal or greater dangers were to be feared if it were left alone. The British Government assuredly had very real reasons for issuing a statement of their Policy in Palestine under the Mandate. This timely document appeared a little more than two years after the San Remo Conference.

So on July 3, 1922, the British Colonial Office approached the Zionist Organization of England, inviting them to give assurance of their acceptance of British Policy in Palestine. Enclosed with the letter of the Colonial Office was the Statement of Policy above referred to. This Statement, together with certain correspondence on the subject of the Mandate which had fallen to Great Britain at the San Remo Conference, were published in a White Paper on July 1, 1922, and dealt at some length with the Balfour Declaration. The following are excerpts from the document: "The terms of the Declaration referred to do not contemplate that Palestine as a whole should be converted into a Jewish National Home, but that such a Home should be founded in Palestine." "It is contemplated that the status of all citizens of Palestine in the eyes of the Law shall be Palestinian, and it has never been

intended that they, or any section of them, should possess any other juridical status." "When it is asked what is meant by the development of the Jewish National Home in Palestine, it may be answered that it is not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further development of the existing Jewish community, with the assistance of Jews in other parts of the world."

From this it is evident that the Jews could not hope to obtain from the English Government any help towards the realization of the Zionist dream of a Jewish kingdom in the Holy Land after the model of the kingdom of David, or of Solomon.

The Palestinian Movement is far more political than religious. It has been estimated that there are roughly twelve millions of Jews in the world. Vast numbers of these show no wish whatever to participate in the patriotic schemes of their brethren. To quote again from *The Times of India* editorial in the issue of April 2 last, "The Jew takes pride in his race and believes in racial purity. He demands, therefore, a home; but the centre of his home need not have been Jerusalem. . . . A home in South Africa, for instance, would have satisfied the ambitions of the earliest Zionists."

We are safe in asserting that the Holy Scriptures, with all their glorious Messianic prophecies, give no sanction to the cause of these ardent patriots. But they do invite the Jew, together with all others, to that Biblical faith, which, if possessed, will secure him a place in the New Earth beyond the resurrection—that glorious home of the saved which these Messianic prophecies reveal, but which so many of Abraham's literal race seem to have lost sight of.

This expensive scheme to establish a national home in Palestine would, we believe, never have been framed if the Jews had been ready to allow that literal Canaan is, in the Messianic prophecies, only a type of the heavenly Canaan; and if they had, furthermore, shown the same faith in the promises of God as their ancient father Abraham showed in his day, of whom it is written, "He looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. It was the New Jerusalem in a re-created earth beyond the resurrection that this patriarch was intent on gaining.

Now consider the nature of the promise (recorded in Gen. 13:14,15,) upon which he built his spiritual expectations. When Jehovah said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever," the pledge embraced quite as much as was promised in the Beatitude, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. In this *old* world it is rarely the meek men who are highly placed, so it should be conceded by every student of Holy Writ that this Beatitude contemplates no fulfillment this side of

the resurrection of the blest; but, instead, has in view a response in the eternal ages to come, when every trace of sin and rebellion shall have been removed from this earth, and when Christ, who once died for sinners, will reign eternally over its immortal and glorified inhabitants.

There is a very illuminating passage in the New Testament which shows very clearly how much of the earth Abraham was, by this promise, made an heir to, and it brings us to the same conclusion, namely, that Abraham did in no wise inherit the promise in this earthly life. To him was "the promise that he should be the heir of the world." Rom. 4:13. So Abraham must rise from the dead to receive the divine pledge made to him.

Abraham's "Zionism" was of the true type, and was far higher in its nature and its advantages than that movement of Jewish patriots, which, going by the name of "Zionism," has convulsed old Jerusalem of to-day, and has created terrible friction between Jews and Arabs.

Why do the Jews covet a small strip of territory along the coast of the Mediterranean Sea, when they may, by faith in the Lord Jesus Christ, become heirs to wealth of lands in the kingdom of God? This is because they have missed the true import of the Messianic prophecies, and have dreamed of that earthly greatness for which the princes of this world contend and struggle—which is, however, unenduring. The political Zionists ask for a place among the nations, notwithstanding that the pushing of such a scheme has already led to bloodshed. If they would partake of the spirit and faith of the ancient patriarchs, Abraham, Isaac and Israel, street riots between Jews and Arabs in Palestine might not be heard of.

This gracious promise of God, making faithful Abraham an heir of the New Earth, is of infinitely greater value to the Jews than the Balfour Pledge, or any other kind of pledge made by earthly statesmen, for it is written, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29. In Christ, all race distinctions are swept away. God is no respecter of persons. Jews as well as Gentiles may believe in Christ, and become heirs of an inheritance which will not fade away.

P. C. P.

Some Day

SOME day there shall be joy,
For the hand of death shall die,
And pain and sickness, heartaches and woe
Shall not be in that by and by.

Some day there shall be joy,
Lasting for aye and aye,
For the ransomed of God to Zion shall come,
And sorrow shall flee away.

—Selected.

WE HAVE reached a crisis. We are witnessing the close of a long series of experiments made by man in an attempt to improve and save himself. And man has failed. The world is more wicked and lawless than ever since the deluge. Peace has not spread her reign among the nations. Misrule has not departed. Righteousness does not sit on the throne of the nations. Holiness does not beautify the homes of men. Man's merchandise is not consecrated to God. Man's wealth is not laid at the feet of Jesus. The human heart remains still deceitful above all things, and desperately wicked. Oppression, cruelty, selfishness, lust, strife, dissension, hatred, and murder are still uneradicated, unsubdued, unmitigated. Man has found no cure for these maladies. They rage on, and he is powerless.

The curse still pervades the earth and poisons the air. Man cannot disinfect it. The thorn and thistle still remind us of the primal sin. Man cannot uproot them. Disease still haunts the body. Man cannot drive it out. Death still smites its dady myriads. Man tries in vain to disarm it. The grave still receives our loved, and preys upon the beautiful. And man pleads in vain that it should give back the joy of his heart and the desire of his eyes.

Such are the fruits of Adam's sin, and such the powerlessness of his children to remove so much as one of the ten thousand evils. It is demonstrated that man can ruin, but not restore, a world. He has made attempts at restoration, but sadly and miserably failed. He has made attempts at progress, but they have been abortive. Progress in evil, progress in alienation from God,—these are the features of greatest prominence in his history.

But this progress in evil has a limit. God has set bounds to it that He will not allow man to pass. He will not permit this earth of His to become altogether a hell. He will make the wrath of man to praise Him, and the remainder thereof He will restrain. He will allow a certain amount and for a certain duration, but no more. Neither of these is indefinite. We are nearing their boundaries.

And this is well. It is time the good displaced the evil, and the blessing the curse. The second Adam is at hand, and with Him, the kingdom and the glory. He brings the cure. He knits the broken world. He rebukes disease and sorrow. He binds death. He rifles the grave. He delivers creation. He establishes a peaceful, righteous throne. He brings in an ever-widening knowledge, an ever-brightening glory. The dishonoured past shall not be remembered nor come into mind. There are many who love Jesus so much that they would like to see Him. These are pleased at the thought of His soon coming. They are designated as those "that love His appearing." They have in their hearts this crowning hope. All their expectation of future good hangs on this. And the very thought that He will soon come has its effect upon them now.

AWAITING THE HIS GLORIO

By Ca

This effect could be nothing but beneficial. It is good hope. It must, therefore, bring about good results. They were looking for an evil thing, and their minds were willingly and constantly dwelling upon the evil, it could do nothing but bring about evil results. But this hope is high and holy and noble. It must, therefore, bring about corresponding results.

Indeed, there is no mighty motive for good that God has placed before the minds of His saints, both to impress their own hearts and to influence those about them, than this. It is pre-eminence in the power of its influence. Next to the inward working of God's Spirit it is the controlling force in the system of divine revelation. Nothing else can be compared to it.

It affects alike the destinies of the living and the dead. For awful weight, solemn majesty, impressive influence, and awakening power, not even the shortness of life, the solemnities of death, the fear of hell, or the hope of glory, can equal the great fact that Jesus Christ, the Son of God, the crucified Saviour and glorified High Priest, the humbled and exalted Redeemer, shall soon come again in the glory of His Father to judge the world.

This great event marks the meeting place of two eternities. It brings the crisis in the history of the planet and the race. It strikes the hour which bears the burden of immortal destinies. It closes up the present dispensation of mercy to the world. It opens to our view the scenes of glory which shall endure throughout the ages of the ages.

The effect of this hope on the one who believes it is good. It has a tendency to cause people to become purer. Only holy men and women will be able to stand



"The Son of Man Shall Come in

BLESSED HOPE OF APPEARING

Haynes

on that day. And so "every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3: 3.

Paul wrote to Titus regarding the effect of this blessed hope" on the believer's life, saying:

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2: 12-14.

It is in view of our Lord's return that Paul urges the need of brotherly love and unblamable holiness:

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." 1 Thess. 3: 12, 13.

Belief of this great truth and the cherishing of this lofty hope result in precious blessings to the believer. Among these blessings, seven stand out prominently:

It leads to an enlarged study of the Word of God. Let the mind and heart become convinced of the Lord's return, and the mind becomes at once interested in all the subjects of the Bible. The writings of the prophets become of special interest. Scripture is compared with Scripture, and a flood of light is poured upon the sacred page. Object after object of interest is disclosed. Those portions of the Scriptures which before excited no emotion, now call forth the deepest feeling.

It draws away from the love of the world. We may have had our imaginations captivated by the lovely things about us. Our fond hearts may have been too deeply pledged to earthly joys. But when we learn that "the earth and the works that are therein shall

be burned up," who, then, will continue to seek after the world's wealth, its silver and its gold? Who will be covetous when he believes the Lord Jesus is at hand to destroy the worthless treasure of earth? Who will be self-indulgent when he expects the immediate return of his Lord? Who will be dazzled by the world's low ambition and paltry splendour when he is seeking the speedy conferment of the crown of glory.

There is that in the Saviour's speedy coming which dries up the springs of worldliness, mortifies the schemes of earthly ambition, makes the joys of the world to pall on the senses, and leaves no glory here by reason of the glory that excelleth.

It reproves timidity and want of earnestness. Expecting to see the vials of wrath poured out on a godless world, who will be afraid to confess his Lord? Who can continue cold or lukewarm when he expects soon to see the saints of God caught up to meet their Lord? The sense of the nearness of these awe-inspiring events steels the heart to endure, and nerves the hand to achieve. It elevates the mind, gives boldness to the heart, creates promptness in design, produces firmness in action. It causes disregard of the promptings of self-interest, and makes a man careful only to be found in that day a firm and consistent follower of the Lord Jesus.

It arouses one to the need of assurance. Who can rest in uncertainty as to his acceptance with God when he believes the Lord will presently separate the saints from the apostates, and destroy the sinners? Such a consideration creates a profound desire for a personal interest in Christ, an assurance that we are His. It is impossible to desire the coming of our God unless we are fully reconciled to God. Thus the soul is stirred to more earnest prayer, and is thus led to a close communion with the Divine Being.

It gives consolation and comfort in trouble. Some one dearly loved has been taken away, some one who was the light of our eyes. We are left to lament our bereavement in loneliness and darkness. But light breaks in on our desolation:

"This we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15-17, A.R.V.

And, O, blessed thought, His coming is near. Then soon shall we be restored to the society of those we have loved. Soon we shall see—and recognize—the saints of earth arising from their graves. And then, with unutterable surprise and profound joy, we "shall together with them be caught up in the clouds, to meet the Lord in the air." Here, indeed, is strong consolation. The near prospect of glory cheers the heart, depressed with trouble and gloom as it may have been. The darkness of the present is dissipated by the bright realities of the future.

Do floods of tribulation overwhelm you?



and All the Angels With Him"

Does the fear of death lay hold of you? Do the sorrows of this vale of tears encompass you? Is the hour of darkness with you? Do the workings of the tempter make you afraid? "Behold, thy salvation cometh." Lift up your head, for your redemption is drawing near. The Lord, your strength and deliverer, is at hand, even at the doors. Then brood no more over the sorrows of this life. Brightness is about to shine all along your pathway. Your sorrow is about to be turned into joy. And you shall "rejoice in hope of the glory of God."

It provides the greatest of all incentives to Christian work and service. In proportion as we believe that "the coming of the Lord draweth nigh," every nerve will be strained for exertion, every energy put forth, every moment employed, every talent turned to the best advantage. An intense longing for the salvation of the souls of others will be aroused. Missions, both home and foreign, will be whole-heartedly advocated and loyally supported, that men may be saved from impending judgments, and that we may finish God's work, and that the end may come. No more powerful motive for service can be imagined. How strong it is, how pressing, how abiding!

Lastly, it leads to earnest watchfulness. Believing that our Lord is at hand, there can be no thought of slumber or inattention. The thoughtful and considerate follower of Christ, having the sure word of prophecy whereunto he takes heed, walks circumspectly. His mind is dwelling on the Lord's coming in glory, the resurrection of the righteous dead, the glorification of the saints, the dismay of the back-slidden church, the tremendous overthrow of the ungodly world. To him these are daily and familiar thoughts, filling his imagination and deeply affecting his heart. Therefore, he is watchful. Satan and the world he keeps at bay. The desires of the flesh and of the mind he successfully combats in the strength of his Lord. Continually thrilling in his ears and echoing in his heart is the word, "The Lord is at hand." So he is sober, alert, watching unto prayer, with his loins girt and his light burning, even like a man who waits and watches for his Lord.

O blessed day! O matchless Christ! What happiness of heart to be near Thee! What fullness of rapture! How exceeding abundantly above all that we asked or thought!

To be with Jesus! O, soul-stirring thought! To be near His person and enjoy His society! The glorious Christ, the Holy One of Israel, the eternal Son of God; and we are looking upon Him, being with Him! What completion of happiness! Truly, in His presence is fullness of joy, and at His right hand are pleasures forevermore. Greater than the great ones of earth is He. Infinitely higher than the most exalted of earthly kings. And he bids *me* welcome! He smiles upon *me*! He showers *me* with His favours!

And the meeting of long-separated friends! How the heart leaps forward to that meeting, when our loved ones shall be clasped in our arms again.

"Our God shall come, and shall not keep silence." Ps. 50:3. And one thing He says is this:

"Gather My saints together unto Me." "And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Ps. 50:5; Mark 13:27.

How many sad partings this world has witnessed. Cruel, indeed, is the separation of death. Terrible is the havoc the destroyer has wrought. Families have been divided, friends have been sundered, lovers have been torn apart. How precious, then, is the promise of God:

"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up: and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." Isa. 43:5-7.

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13:29.

And so we look forward to that morn of morns when once again the Lord Jesus shall visit the earth. We strain to catch the first sound of His voice, that voice which will reverberate from hill-side and mountain top, echo through the silent valleys, sweep across the wide and treeless plains, and pierce even to the remote caves of old ocean. We wait to see that voice, as it tolls through the earth, strike the shackles from grim death, break open the tombs of the saints and pierce even to their dead ears. We yearn to behold the sleeping ones, awakened by that commanding voice, feeling the thrill of life once more, raise their heads from their mouldy pillows, rise from the cold and chilling turf with a shout of rapture, toss aside the coverlid of dust, and spring joyfully into glorious life again.

A vast congregation they make as the redeemed gather to greet their Redeemer, coming from east and west, north and south, from height and depth, from land and sea, from torrid and frigid zones, to answer the call of the Master. They come in tremendous troops, guided by angels, and sweeping upward together, take their stand on the glorious sea of glass before the great white throne of God.

And then, after a time, back to this earth again, made new and clean and sweet, they come. And on this generated earth, with the curse removed, and under the new heavens clear and bright, all the righteous, with their blessed King and Redeemer, shall make their eternal home.

Far out over the plains of the new earth will flash wave after wave of glory. Fulfilled is the oath of God, "As truly as I live, all the earth shall be filled with the glory of the Lord." Num 14: 21. No freezing cold. No burning heat. No gloomy clouds. No darkness of night. No wasting sickness. No cruel pain. No tears. No death. No graveyards. No temptations. No sin. No partings. Only waving of palms. Only victory. Only praise, rest, and glory, now evermore, world without end.

O morning of splendour, awake, and bring the promised deliverance. Surely, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed." Rom. 8:18.

CONSTIPATION IN BABIES

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

A FREQUENT cause of constipation in babies is being nursed by a constipated mother. Constipation always affects the blood, and the milk is made from the blood of the mother. Mothers can avoid constipation if they live on the right foods, have plenty of fresh air, the right kind of exercise, plenty of water to drink between meals, and avoid such constipating things as tea, etc.

Drink one, or better still, two glasses of hot or cold water an hour or more before breakfast.

Daily Diet for Nursing Mother

Breakfast.—Fresh, ripe fruit, or stewed fruit, *e.g.*, stewed prunes or figs. Whole wheatmeal bread, Granose biscuits with butter or other wheat foods. Drink another pint of water between breakfast and the mid-day meal.

Dinner.—Vegetable soup and cooked vegetable with peas, beans, lentils, cheese, eggs, or nuts, made into a dish to take the place of meat.

Tea.—Baked custard and stewed fruit, or green salad dish, whole-meal bread and butter.

Supper.—One or two glasses of hot or cold water.

Try that diet for a week or two and see if it does not lessen constipation.

If a mother finds her milk is not satisfying baby on that diet, she can have oatmeal gruel to drink first thing in the morning and also last thing at night instead of the water, while a glass of milk may be sipped at the end of each meal.

How to make gruel.—Take two heaped dessertspoonfuls of medium oatmeal mixed with cold water. Put into a quart of boiling water and allow it to boil until it looks thick and milky. Add honey to taste, or sugar, and grate a little rind of lemon to flavour, if desired, and a heaped teaspoonful of butter. It may be drunk like this, or it can be put through a wire sieve, to make it more attractive, if the mother has time to do so.

Some mothers tell me that if they take freely of boiled onions they find it relaxes baby's bowels. Of course they use the liquid as well as onions.

I remember a titled mother whose baby was constipated and she was most anxious to use only natural methods, so she gave her baby orange juice. This is often very satisfactory. At first, give only half a teaspoonful of orange juice diluted with warm water and sweetened with a very little honey. When the baby is used to the taste, leave out both gradually and give the juice pure. But *it must be given between meals.*

In this case, however, it did not seem to suit, so I advised her to take the orange juice herself. So she instructed her servants to squeeze the juice of oranges for her to drink and she was pleased with

the results. However, at weighing day baby had gained nothing, though it had been in the habit of gaining nine ounces. In distress she sent for me and told me her trouble. I then asked *how much* orange juice she drank. She pointed to a large jug in her bed-room which was daily filled with orange juice which she drank. I told her the lack of gain in weight was because she had taken *too much*, so I recommended her ladyship to take none the next week to prove if my surmise were correct. The baby that week gained its usual nine ounces.

Constipation is often the result of over-feeding, the bowels are packed so tight with waste material that its muscles are powerless to move the waste on and expel it. In a case such as this, to abstain from giving baby any more food until the bowels had acted would be of great benefit and would often save the baby from serious conditions. Give sugar of milk solution in the same amount as when giving food. Do not be afraid of missing a meal or two whenever baby is out of sorts. You would save many doctor's bills and sleepless nights and anxious days if you only knew and acted upon this safe and sane remedy.

In a previous article I told of a baby which had great difficulty in producing a normal stool. After so many approved methods had failed, in desperation I invented one of my own.

I stopped the 10 p. m. bottle of milk entirely and gave an equal quantity of sugar of milk solution (in the proportion of 1 oz. of sugar of milk dissolved in a pint of water) to the usual quantity he had of food. The very next morning, for the first time, he had a natural stool. I did not return to the 10 p. m. bottle any more, but continued with the sugar of milk solution until the habit was established, and then discontinued giving anything at 10 p. m. However, because he was not getting more food than he needed, I did not wish him to lose nourishment, so I divided it between his other meals, and he continued putting on his normal amount of weight in spite of this alteration. The fact was, the sugar of milk entered the stomach after the previous meal was digested, and then part of it was passed into the bowels, softening the contents and stimulating them to expel the waste material.

Professor Chaplin says: "A constipated infant should be constantly observed and treated until the condition is relieved, as most of the chronic cases in later life have their beginnings in early life." "Further, a constipated child should always be regarded as on the verge of diarrhoea; babies readily pass from one extreme to the other."

Up to a certain point cream helps to overcome constipation, but when there is cream indigestion from an excess, it forms crystals and is packed together like sand that has been (*Turn to page 26*)

WHO IS GOD?

When Your Child Asks that Question, What Do You Say?

By Arthur W. Spalding



LITTLE boy—such as your little boy, and mine—had heard from day to day the name of God mentioned in conversation and reading; and he came to his father with the question, "Father, who is God?"

The father told him—even as you or I would tell him—that God is the one who made the earth and everything that's in it; that He lives in heaven, which is far away in the sky, but that He is so great and wonderful that He can be everywhere at once, and see and hear and do everything everywhere; and that He is our heavenly Father, who loves us and cares for us.

The first part of that definition is necessarily crude and incomplete. The little child—even as you and I—forms all his ideas upon the basis of his experiences; and the only picture he can get of God, therefore, is that of a man, very likely an old man, living in a house up in the clouds. But when he is told the incomprehensible thing that God can be everywhere, and see and hear everything at once, the picture is blurred. That, however, is not so much matter to the child as it would be to us; for most of his conceptions are nebulous, and he is prepared to entertain vague ideas. Such ideas, however, do not greatly help him to know God. He gets his real and most valuable understanding of who God is from the last part of the definition.

We say to the child that God is his heavenly Father, and ours. In that concept he has a very concrete, clear picture. Of all persons in the world, his father and mother have the most constant and complete contacts with him. It would doubtless give him an even more vivid idea of God if we could say that God is his mother; for unfortunately in our day and age the father has largely lost out with the children.

But the child understands the relation that his father and his mother hold to him. Now when it is told him that God is his heavenly Father, he pictures God according to what his parents are to him. If they are kind and loving to him, if they provide for all his wants, little and big, not grudgingly but gladly, then to his mind God does the same, and even more, because He is greater. If, on the other hand, his parents do not show their love, if they scold and fret and frighten him, then he gets the idea that God is also against him, that He is severe with him, and that He will punish him.

If his parents are loving companions with him, if they take delight in instructing him as they work in the garden or walk in the fields and the woods, or as they sit in the home circle or work about the house, then he gets the idea also that God loves to teach him; and as he seeks to be with

his parents, to ask them questions and to delight in their instruction, so will he seek to be with God and to be instructed by Him.

All this, of course, is but dimly understood by the child; but it is a seed planted in his heart, which will spring up and which can be cultivated and nourished as his years increase.

In giving to the child the true idea of God, therefore, the life of the parent is far more important than his words. And in teaching his child to pray to our Father in heaven, he will find that he really interests the child in praying only if the concept of God in the child's mind is built upon his happy relations with his parents.

How can we talk to One we do not know? Imagination, indeed, may play a part: the imaginative child may talk to the wind, or to an imagined playfellow, or to fairies; but all his conversation with them will be guided by his own fancy; he is not being instructed in truth, he is creating figments of the imagination. To many children, in fact, God is just such a creature of the imagination, no more real than the fairies of whom he is told, or the Spirit of the South Wind, which he creates. To his mind, of course, all these may be real, the fairy equally with God; but he is not being led in truth.

We can teach our children to pray intelligently and with real interest and purpose only if we reveal to them God. There is a long trail that we older ones ourselves may have to go really to know God; the child has farther to go. We must seek to pierce for ourselves behind the veil of mystery that sin has interposed between us and our heavenly Father; and with our increasing knowledge of Him we will seek to make our children acquainted with Him.

We shall lead them to the great textbook God has created about us in the things of nature. We shall ourselves study His creation until we know as intimately as we can the birds, and the flowers, and the trees, and the stones, and the streams, and the clouds, and the sun, and, by the aid of the Bible, learn to read God's thoughts in them; and these we shall teach to our children. We shall seek to put into our homes more and more fully the good cheer, and the happiness, and the contentment, and the faith, that belong to the children of God, and so introduce our children to the atmosphere of heaven.

The words of a prayer that we may teach them are but the temporary form in which they may learn to address their heavenly Father. Out of the fullness of their lives thereafter, as they are lived with us in home and field and sky, we shall make them able in their private thoughts as well as in their public utterances, to talk with God.

OUR HOMES

The "Scribbler"

Under this heading Angelo Patri, that understanding writer on children's problems, says in a recent newspaper article that the little folks should have a place of their very own where they may write and draw to their hearts' content. The following experience, a common one in many homes, is given to prove the truth of this statement:

"Mother was in tears. So was sister, just past three, and lost in astonishment at the ways of this grown-up world, for all she had done was to write, in beautiful Palmer form, a whole wall full, and she had been spanked, and worse than all, her mother had cried. Cried even harder than sister.

"You see, mother had planned for a long time to have the walls tinted just the right and beautiful tones that her mind's eye had selected and made her own. The workmen had taken away their ill-smelling pots and leggy ladders, and she was setting to work to place the bits of pottery, and the etching, and great-grandmother's chair to the best advantage, when she came upon sister's own decoration.

"Sister had made a good job of its kind. She had selected a stout piece of waxed crayon, than which there is none with better staying qualities, and to the height of her arm she had made spirals and long dashes and mountain peaks, picturesque, but scarcely satisfying to her mother's decorative sense. Hence the tears.

"What would you do with such a naughty child? What would you do with such a child who spoiled her mother's lovely wall? What would you do with a little girl who didn't love her mother any more than that? What will her daddy say to her? Isn't it awful? Isn't it?"

"It was. There wasn't a shadow of doubt about it. In fact, it could scarcely have been worse from the mother's standpoint; but from sister's it was so different. She thought she had done a fine bit of writing. She knew now that she had done it in the wrong place. She wished she hadn't. That's about as far as she could get with her brief three years of exploration.

"You'd better send for the men to come and clean up the wall. Then go down town and buy a strip of blackboard cloth as long as the play-room wall. Buy a box of dustless crayon and two felt erasers. When the men come to finish the wall, let them mount the blackboard. It won't take them an hour. It would take you longer and make you weary. After that, sister will write in the proper place."

"What? Reward her for ruining the wall?"

"Well, what place in the beautiful house have you set aside for sister's growing? I can't see a spot that looks as if she might strike out for herself in it or on it. She has to be somewhere, doing something. Even her playroom is so beau-

tifully fixed up that she can't use it. It isn't quite fair."

"So sister got the blackboard.

"Little children will scribble on walls if they can't scribble somewhere else. A blackboard is a treasure to them, and costs little.

"If you have no wall space free, is there a concrete floor free? They can lie on their stomachs and write and draw on that. They like a bit of carpet to lie on, though, if the concrete is offered them.

"Once they have a scribbling place of their own, they will not mark walls. Ownership is strong in little ones. They will go to their place rather than to your place. Do try it."



The A. M. B.

Of course, you do not know yet what those capitals stand for, but Betty does, and you have only to whisper them to her to see her blush a rosy red and toss her curly little head.

"But," she will laugh, "it was a lesson to me, and I am glad it happened, any way."

You see Betty was just eight years old and inclined to be very careless. If her mother sent her to the store to buy beans, she was sure to come back with peas; or if she was instructed to purchase butter, she would buy bread. And if an errand was to be executed after school, you could never be quite certain that Miss Betty would remember anything about it.

"Did you see Miss Vandermeter to-day?" asked Betty's mother, meeting her at the door one evening.

Betty stopped still on the doorstep. "I forgot it, mother," she answered.

"Oh, Betty," said her mother, reproachfully, "this is the third day that I have told you, and the house is just across from the school. How can you forget so many times?"

"I came out through the back yard to-day," Betty answered contritely, "and I never thought about the dressmaker. I don't see why she doesn't have a telephone."

"That has nothing to do with your forgetfulness," said her mother. "I am afraid I shall have to have my sewing done by some one who lives nearer, as I cannot go so far to see her, and I cannot depend upon you to take my message. It is too bad, too, for I know she needs all the work she can get."

"I will surely tell her to-morrow," promised Betty.

But the next afternoon when school let out she was so busy thinking about her approaching birthday that she forgot the message completely.

"It is next Thursday," she said to herself. "Last year it was on Wednesday, I remember. I wonder if I shall have a party this year."

Nothing at home had been said about a party, but nothing was ever said, and the event was supposed to be in the nature of a surprise; but Betty always caught glimpses of the stealthy preparations and joyed accordingly.

"Of course there will be a party," she said to herself, going right past the dressmaker's house without a single thought of her errand. "It wouldn't be a birthday without a party."

She was still thinking about the coming event which she was confident would soon happen when she ran up the porch steps. Her mother was standing in the door. Then Betty remembered suddenly, and hung her head shamefacedly.

Her mother saw the look and with a sigh opened the door. "Oh, Betty, Betty," said she sadly, "something will

surely happen to punish you, if you do not try to do better."
"I do try," said Betty, "but it doesn't seem to do any good."

Mrs. David shook her head. "You do not try very hard," she sighed, "or there would be a difference in your conduct."

"I am sure I do try," said Betty to herself, after mother had put on her things and gone out in search of another seamstress. "I know I thought of it just before school closed." Then she fell to thinking of her approaching birthday and forgot all about her failing, which was the Betty way, you know.

Monday came, and although Betty lingered in the halls as long as she dared before going to school, she could see no sign of any birthday preparations. Tuesday passed as uneventfully without any of the delightful air of mystery that usually preceded her birthday, and Betty began to be worried.

"Surely I will smell the cake baking to-morrow," she said, consolingly. "They always make the cake the morning before the party." And the next morning she made many unnecessary trips to the kitchen, during one of which she heard the cook regretting that there were no eggs.

"Hadn't I better stop on the way to school and order some?" asked Betty, anxiously.

"And have them send up a dozen tennis balls!" snuffed the cook, who knew Miss Betty's failing. "No, the egg man comes to-morrow afternoon, and I guess we shall not need any before then."

Betty turned and walked rapidly out of the room to hide her tears. The day before her birthday and they did not need any eggs! And the birthday cake took six!

That day she did not study very attentively, and at supper she was unusually quiet, while she hurried away to bed a half hour earlier than usual to wet her pillow with tears. But if she felt disappointment then, the following morning was heart-breaking. It was the custom of the family to greet the person whose birthday it was with the number of kisses corresponding to his years, upon his arrival at the breakfast table, but this morning no one sang out "Birthday greetings!" and no one kissed her.

Every one treated her as if she were a very ordinary little girl and not a birthday girl at all, and she was not even told to put on her best dress to wear to school. At three o'clock she sped home, thinking perhaps that they would have remembered and would be preparing to atone for their forgetfulness, but to her surprise the house seemed deserted.

"Where is mamma?" she asked the cook.

"I think she went to town with Mrs. Sheffield," said Norah. "She called for her, and they went away together. Why what's the matter?" for Betty had burst into tears and was running into the house as fast as her two fleet little limbs could carry her. She flung herself down upon her own bed and sobbed unrestrainedly.

To think that mother—her own mother—had gone away to town, leaving her alone on her birthday! Then she remembered her mother's words: "You surely will be punished if you do not try to do better." That was the way that Betty remembered them, and this was the way that they had chosen to punish her! But it seemed a cruel, cruel way.

"But I guess I deserved it," Betty admitted at last, as she ceased her sobbing. "At any rate, I don't think I will ever forget again."

That night she pleaded a headache, and crept into bed without any supper, so that her mother was quite alarmed, and sat by her side putting cooling cloths upon her head until she fell asleep.

"Well, I am glad the day is over," she sighed to herself in the morning, when she awakened. When she went down to breakfast, no sooner had she opened the door than she was caught by half a dozen hands and kissed repeatedly. She struggled away and stared.

"A happy birthday!" cried her father, and Brother Tom caught her up and hugged her. Betty stared, open-mouthed.

"But yesterday—" she faltered.

"Yesterday?" Her mother's tones were puzzled.

"Yes, yesterday was my birthday," said Betty.

Her father led her to the calendar upon the wall. "See that," he said. "To-day is the eighteenth."

Betty stared at the number in astonishment. "But last year my birthday came on Wednesday," she stammered.

Her father laughed heartily. "But you know that this is leap year, don't you?" he said.

Betty hung her head. "I forgot about that," she confessed.

"But if you had looked at the calendar you would have known," her father told her.

"I didn't think to do that," Betty whispered. They did not say much because it was her birthday, but led her to the stack of presents beside her plate.

That morning she did not go to school, for Aunt Kate and Uncle John came in their car and took them all for a ride, after which they returned—not home, but to Aunt Kate's wonderful house, and here a gay mob of Betty's little friends burst in upon her.

"We thought we should really surprise you for once," exclaimed Aunt Kate, laughing, "so we decided to have the party here."

And such a party as it was! Never will Betty forget it.

"Even if I am allowed to," she laughs, for the story of how she had absent-mindedly anticipated her own birthday was too good a joke on her and too much of a lesson to be readily forgotten by her family. But after her day of misery Betty really did stop forgetting—not at once, you understand, but gradually, until now she is the most dependable, trustworthy little maiden imaginable.

But just the same she always blushes when any one says "The A. M. B.," as they sometimes teasingly do, for you have guessed by now that it means "The Absent-Minded Birthday."—*Faye N. Merriman.*

MEATLESS RECIPES

SOME GOOD THINGS TO MAKE FOR PICNICS IN THE HILLS, OR ON THE PLAINS

FROSTED DATE CAKES

1 cup chopped dates	$\frac{1}{2}$ cup milk
$\frac{1}{3}$ cup butter	1 $\frac{3}{4}$ cups flour
1 cup sugar	2 tsps. baking powder
2 eggs	$\frac{1}{2}$ tsp. nutmeg

Cream butter and sugar. Add eggs well beaten, milk, flour, baking powder, and dates. Bake in buttered and floured gem pans 25 minutes in a moderate oven. Cover with boiled frosting and decorate with a stoned date.

MAPLE MARGUERITES

1 egg-white	$\frac{1}{2}$ cup water
$\frac{1}{2}$ cup brown sugar	$\frac{1}{4}$ to $\frac{1}{2}$ tsp. maple flavouring
$\frac{1}{4}$ cup chopped walnut meats	Crackers

Boil the sugar and water together until it threads or, when dropped into cold water, will form a soft ball. Allow syrup to cool for a moment or two, add the flavouring, and then turn over the stiffly beaten egg-white and continue beating until of the proper consistency to spread. Add half of the nuts, and drop by spoonfuls upon the crackers. While still fresh, sprinkle over the remainder of the chopped nuts.

ALMOND COOKIES

1 cup sugar	3 cups flour
$\frac{1}{2}$ cup butter	4 tsp. baking powder
1 egg	1 tsp. almond extract
$\frac{1}{4}$ cup cream	$\frac{1}{4}$ cup milk

Chopped coconut

Beat the sugar and butter until creamy, add egg and beat again, then add milk and cream, alternating with flour sifted with baking powder, and add extract. Mix well, roll into a thin sheet, cut into circles with a doughnut cutter and place on greased baking tins. Brush the top of each cookie with slightly beaten egg, and sprinkle with coconut. Bake in a moderate oven from ten to twelve minutes.

CUCUMBER SANDWICHES

Peel and slice cucumbers very thin. Place on thin slices of bread, which have been spread with mayonnaise. Remove crusts and cut into triangle halves.

TOASTED TOMATO SANDWICHES

Toast two slices of bread until crisp, spread with mayonnaise dressing and place thinly sliced tomato between the slices of toast.

PRUNE AND ALMOND SANDWICHES

1 cup steamed prunes 1 cup blanched almonds
Lemon juice

Steam the prunes. Remove the stones and put the prunes through a food chopper; add an equal amount of chopped blanched almonds, mix thoroughly and moisten to taste with lemon juice. Spread between thin slices of buttered bread.

OLIVE AND CELERY RELISH

2 cups celery chopped fine $\frac{1}{2}$ cup chopped olives
1/3 cup French dressing

Mix all the ingredients.

SUMMER POTATO SALAD

6 cold potatoes diced 4 cold boiled eggs diced
1 large cucumber diced 12 radishes sliced thin
1 onion chopped

Chopped celery may be used if convenient

Season the ingredients to taste with salt and moisten with mayonnaise dressing. This salad is always a favourite and is a satisfaction to make as it does not readily lose its crispness.

PINEAPPLE AND CELERY SANDWICHES

$\frac{1}{2}$ pt. tin sliced pineapple 1/4 cup boiled dressing
 $\frac{1}{2}$ cup cut celery 1 loaf bread
 $\frac{1}{2}$ cup butter

Drain the juice from the pineapple, cut into small pieces and add the cut celery. Mix boiled dressing or, if preferred, the mayonnaise dressing. Spread on thinly sliced buttered bread. Trim the crusts and cut into desired shapes.

EGG AND OLIVE SANDWICHES

2 hard boiled eggs 3 tsps. lemon juice
1 $\frac{1}{2}$ dozen ripe olives $\frac{1}{2}$ tsp. salt
4 tbsps. boiled dressing

Put the egg through a fine sieve. Stone and chop the olives, season with salt and lemon juice, mix all with the boiled dressing, and spread on thinly cut slices of buttered bread. Cut in triangular shapes.

CHEESE SANDWICHES

1 packet cream cheese (St. Ivel), $\frac{1}{2}$ cupful tomato juice, 1 dessertspoonful lemon juice.

Mix to a paste, and spread between wholemeal bread and butter. A lettuce leaf or garden-cress greatly adds to the flavour.

CLUB SANDWICHES

6 hard-boiled eggs (chopped fine), 1 tablespoonful finely-chopped onions (Spanish), 2 tablespoonfuls tomato juice, 4 tablespoonfuls cucumber (chopped medium), 1 tablespoonful butter, juice of 1 lemon, celery salt to season.

Mix ingredients until well-blended, and spread on buttered Hovis or wholemeal bread.

CRACKER SANDWICHES

$\frac{1}{2}$ cupful well-cooked butter beans, dessertspoonful Mar mite, 1/4 cupful tomato juice, 1 teaspoonful lemon juice.

Cook butter beans well, and when soft, put through a sieve. Blend with other ingredients, and use between buttered crackers cut into fingers.

FOUR O'CLOCK SANDWICHES

$\frac{1}{2}$ cupful peanut butter, 1 teaspoonful lemon juice, 1 cupful sunmaid raisins.

Finely chop raisins and mix thoroughly with peanut butter and lemon juice. Spread between buttered wholemeal bread.

NUT AND FIG SANDWICHES

$\frac{1}{2}$ cupful chopped or ground walnuts, 1 cupful figs, mayonnaise.

Mix nuts and figs to a paste with mayonnaise. Spread on buttered bread. Cover with a lettuce leaf, and second slice of bread and butter.

CUCUMBER AND ONION SANDWICHES

1 cupful finely chopped cucumber, 1 teaspoonful finely chopped Spanish onion, 1 tablespoonful mayonnaise, salt to taste.

Blend well together and use as sandwich filling.

MAYONNAISE SAVOURY

Add to two well-beaten eggs 1 teaspoonful celery salt, $\frac{1}{2}$ teaspoonful common salt, and 1/3 cupful of lemon juice.

Beat well together and cook in double boiler over fire, stirring constantly until it thickens. Then remove from fire and beat until cold.

SWEET MAYONNAISE

Add to two well-beaten eggs $\frac{1}{2}$ teaspoonful common salt, 1/3 cupful lemon juice, 1 teaspoonful castor sugar.

Beat well together and cook in double boiler over fire, stirring constantly until it thickens. Then remove from fire and beat until cold.

NOTE.—If the different kinds of sandwiches are wrapped in grease-proof paper for packing, it will prevent one flavour affecting another.

The Food Quartet

(Continued from page 4)

Yes, I can see you shaking your heads and I hear from this way and that: "I never could take milk." "Milk always makes me bilious." "Milk always gives me a coated tongue and a bad taste in the mouth." "Oh, milk is too fattening." Just listen a minute. Let us note the varied forms in which milk can be taken, and when we have finished, I will warrant you will find one on which you can depend as the form for you.

RAW WHOLE MILK.—Many can take milk in this way as bread and milk, on cereals, or to drink. It should be remembered, however, that raw milk, is a solid food because of the large curds it forms in the stomach, and that it is always better to eat it with other food or sip it between bites of other food, than to drink it.

BUTTERMILK.—This supplies the same food value as milk, minus the fat; but if the food value of whole milk is desired, simply add a little cream. Without cream it is an ideal form of milk for those who are too stout, with the cream for those who wish to gain. The made buttermilks, while not so attractive, are good. These may often well be eaten with a spoon as one would eat a custard. This is especially so when buttermilk seems to form "gas."

COTTAGE CHEESE.—This is a very satisfactory way in which to take the protein of milk. The weakest digestion can usually care for it, and it can be served in so many attractive ways that few will not enjoy it. It may be taken plain, with a little milk or cream, with chopped nuts and raw vegetables as a salad, and combines well with fruit as well as with all other foods.

BOILED MILK.—Again you will be surprised when I tell you that this most valuable form of milk is *not* constipating, is much more easily digested than raw milk, and is an ideal form in which to take milk.



"How much water should a person drink during the day?"

The body loses about two to three pints of liquid by the urine and about the same quantity by the skin. Consequently the total amount of liquid taken daily in the form of food and drink should not be less than three quarts. The amount of water one should drink will depend somewhat upon the nature of the food he eats. People who use much salt require a large amount of water. If very little salt is used and if meat is not used, the kidneys and other excretory organs have much less work to do than when meat is eaten freely, and the amount of liquid required for the elimination of excretory wastes and other poisonous matters is greatly lessened.

"How can the arch of the lower jaw be expanded so that there will be sufficient room for the first incisor tooth on the left? This tooth is behind the others and is causing the lower teeth to become irregular. This has existed only since last year. Should one of the teeth be removed, or can a brace be used?"

It is quite normal for the lower incisor teeth to erupt slightly to the tongue side of the temporary teeth. If the temporary tooth remains in place after its permanent successor has appeared through the gum, it should be removed at once. This reduces this resistance and the pressure of the tongue tends to bring the permanent tooth rapidly into its normal position.

If one permanent incisor is more toward the tongue than the others, it may be necessary to use some sort of appliance to expand the arch until it is large enough for the new tooth to take its place. The condition may improve without assistance between the ages of eight and eleven. In no such instance should a lower incisor tooth be removed.

"What is the cause and cure for a mole on the tongue?"

The application of radium or surgery is the best means of cure. It is likely to become malignant. All kinds of coloured moles or pigmented moles anywhere on the body are dangerous. If one has a pigmented mole it should be removed by all means because if one is going to have cancer anywhere it is likely to start with the mole.

"Can a man ever expect to get acid back in his stomach after he has been without any acid for thirteen years?"

He will never have any acid in his stomach. He will have to put it in. The stomach has retired from business and is no longer making acid. So on that account such a person should always take as a part of the meal some acid-containing food. A food has been prepared which supplies the necessary hydrochloric acid. It should be taken as a regular part of the diet.

"What foods do you recommend for one who is unable to eat starchy foods?"

Careful inquiry into the habits of those who ask this question usually reveals that it is not the starch in the food that is giving trouble, but insufficient cooking of starchy foods. Sixty-five per cent. of a normal diet consists of carbohydrate—that is, starches and sugars. Ordinary raw starch is nearly indigestible, but thoroughly cooked starch is most readily digested. The baking of foods cooks the starch more thoroughly than boiling. For example, baked potatoes are more readily digested than boiled potatoes. Nothing is more efficient, except the cooking of such foods under steam pressure. A very common example given of starchy foods insufficiently cooked is that of boiled rice. As commonly prepared, boiled rice is sticky, and the rice kernels are only partially disrupted by the boiling process. One of the best

ways of cooking rice is first to brown the dry kernels in a hot oven, stirring it a few times to give even cooking. The rice should then be placed in a double boiler, and should not be stirred at any time during the process of cooking. Cooked in this way, each grain comes out light and fluffy and separate from the other grains.

The contrast between this and ordinary boiled rice is very manifest. Those who have difficulty in digesting the starch of cereal foods should by all means secure adequate baking. For example, bread may be cut into thin slices and browned after the first baking process. This dextrinizes, or partially digests, the starchy kernel. Dextrin is one of the most readily digested of foods, and rarely causes any digestive distress.

In giving a final answer to the above question it is necessary to state that the trouble is not with the starchy foods, but with the method of cooking, or with the thoroughness of cooking. The most delicate stomach can as a rule digest all sorts of cereal products, which are largely starch, if these are thoroughly and properly cooked.

"Is a pain over the lower part of the bowels and the bladder caused from an accumulation of poison in the intestines?"

A dull aching pain in the lower abdomen, especially on the right or on the left side is frequently caused by colitis, which is always due to infection and naturally involves a toxic condition. Hot applications and the use of the hot enema (110 degrees three or four pints) will afford temporary relief, but change of the intestinal flora is needed for permanent results. A physician should be consulted. An X-ray examination should be made if the measures suggested do not afford definite relief.

"Are tobacco leaves harmful when chewed and taken internally in their purest state in minor doses? Some doctors here recommend them for piles. Do you think they are useful?"

Tobacco is not only useless as a remedy but is in a high degree harmful. When the writer studied medicine fifty years ago tobacco was included in the materia medica along with other drugs, but for years tobacco has been excluded from the list of medicines. Its only useful purpose is for the destruction of parasites on plants and animals. The best rat poison on the market bears upon the label the words, "This is pure nicotine."

"How can nerve tension be overcome?"

Rest, the neutral bath, right direction of the mind, and correct posture, these are all excellent means of combating over-tension. The neutral bath at bedtime by securing sound sleep is an excellent means of restoring nerve tone. Sleep is nature's sweet restorer. Growth, tissue repair and curative effort are chiefly carried forward during sleep.

"What causes gas in the stomach and belching, and what is the best method of overcoming it?"

Gas in the stomach is usually the result of swallowing air. The air is first swallowed and then discharged by belching. The act of swallowing is semi-voluntary. It is perhaps related to hiccup. It often becomes a habit. It is frequently associated with hyperacidity of the stomach and other disorders. Slowly drinking a glass of hot water is a useful remedy. The application of heat over the stomach is also useful. The disposition to belch should be resisted. A good plan is to open the mouth widely and take eight or ten very deep breaths. When this is done the disposition to belch will often pass off.

Hardening of the Arteries

By A. L. King

IN looking over modern mortality tables, one is not impressed with the increase of deaths from such diseases as typhoid fever, scarlet fever, etc., but with the huge increase in deaths from degenerative diseases of the circulatory system. There is comparatively small risk nowadays of one dying from scarlet fever or even typhoid fever; an incomparably greater menace is death from disease of the arteries or kidney troubles or organic heart disease.

Writing in the *American Journal of Public Health* for April, 1928, Drs. Bigelow and Lombard gave some interesting figures concerning the State of Massachusetts during the quarter century 1901 to 1926. The death-rate per 100,000 of population, had greatly decreased for typhoid fever, scarlet fever, diphtheria, and tuberculosis, but had vastly increased for the various degenerative diseases. To quote:

"The rates for many of the individual diseases have shown material changes. Among these are typhoid fever, which has decreased from 19.7 to 1.4; scarlet fever, which has dropped from 13.5 to 2.78; diphtheria, which has declined from 34. to 5.9; and tuberculosis, which fell from 235 to 83.4. During this same period, however, circulatory diseases have increased from 163 to 309, diabetes from 11 to 19.8, and cancer from 73 to 127. *Fifty years ago the chronic degenerative diseases comprised one-eighth of all deaths. To-day they comprise over one-half.*" (Italics ours.)

The causes of the great increase in degenerative diseases during the past half century are many. Prominent among them are: Faulty diet, constipation, alcohol, tobacco, excessive use of salt, venereal and other infections, excessive athletics, and the nervous strain of the over-strenuous modern life.

Wrong diet, however, is a very important factor. It has been proved beyond a doubt from experiment and observation that a diet that is too high in protein, particularly proteins derived from flesh foods (which also contain waste substances in their tissues), will bring about hardening of the arteries and other degenerative diseases. If, at the same time, the diet is sadly deficient in mineral salts and vitamins, the degenerative changes will be all the faster and the damage greater. (Protein is that element in the food that is used by the body for construction and repair purposes. Foods rich in protein are flesh foods, eggs, cheese, nuts, and dried peas, beans, and lentils. All such foods should be used sparingly, and for various reasons we recommend the exclusion of flesh from the diet.)

Dr. Fox of Philadelphia, who has examined all the animals that have died in the Philadelphia Zoological Gardens, has pointed out that all the carnivorous animals have chronic diseases of the

blood-vessels and of the kidneys, and that they are practically the only ones that have such diseases.

Interesting Experiments

Dr. L. H. Newburgh, a professor in the Medical Department of the University of Michigan, assisted by Sarah Clarkson, M.S., has done in recent years considerable research work to test the effects on rabbits of a diet high in protein (the protein being derived from powdered meat mixed with their food). The rabbits fed on such a diet developed disease of the blood-vessels, or hardening of the arteries. Rabbits not so fed were quite free from the disease.

Professor E. V. McCollum, Ph.D., Sc.D., Professor of Chemical Hygiene in the School of Hygiene and Public Health, Johns Hopkins University, Baltimore, took exception to the use of herbivorous rabbits. Omnivorous white rats, he thought, would be more comparable to man. He accordingly made an experiment with white rats, but had to report that a high-proteid diet wrought in them severe kidney damage. He reported:

"In short, it may be said that all the rats fed the diets high in protein had lesions of the kidneys of considerable severity. This was true even of comparatively young animals of the fifth generation." —*Johns Hopkins Hospital Bulletin*, No. 387, pages 171, 172.

The diets ordinarily followed are high in proteid, particularly if they include meat or other flesh foods. The greater the quantities of flesh foods included in the diet, the higher the proteid content will be, and, for more reasons than one, the greater will be the work and strain thrown upon the liver and the kidneys.

That the high-proteid diet, including meat, that is so generally followed among prosperous civilized nations has a most destructive effect upon the body organs, is shown by the post-mortem examinations made by Dr. William Keen, a leading American surgeon, upon American soldiers killed in battle in the Great War, and reported by him in the eighth volume of his "Surgery." These troops naturally were representative of the flower of America's manhood. Forty per cent. of mere boys (age 19, 20) examined, showed the beginning of liver and kidney degeneration, while in the age group 31-40 years, no fewer than 90 per cent. showed liver and kidney degeneration. There is surely food for thought in this.

Dr. G. K. Abbott declares: "The damaging effects of a high-protein diet in causing degeneration of the blood-vessels and kidneys, has been amply proved experimentally in three different medical schools."

Dr. J. H. Kellogg declares that the kidneys of the free meat-eater have to perform five times the amount of work done by the kidneys of a vegetarian.

Commenting on figures furnished by Otto Folin, Professor of Biological Chemistry in Harvard Medical School, Dr. Kellogg points out

the vastly increased work that the organs of the user of a high-proteid diet (including meat) have to do as compared with the work imposed by a low-proteid vegetarian diet. Dr. Kellogg says:

"The acidity (caused by the high-proteid diet) is more than double. The total nitrogen, representing the total amount of nitrogenous wastes eliminated is increased nearly 150 per cent. The urea is increased an equal amount. The ammonia, which is the result of putrefaction in the colon, is increased to nearly three and a half times the normal. Creatinin, which is in large part derived from the meat eaten, is practically doubled. All the products resulting from putrefaction are increased to two or three times that of the low-protein urine, and the indican, a direct product of the putrefaction of protein in the colon, is increased more than 1,300 per cent."

Wisdom of Vegetarianism

Hence, all other things being equal, a well-balanced vegetarian diet will have a much better chance of keeping the body organs in health than will any diet that includes flesh foods, with their toxic effects. A well-balanced vegetarian diet will contain sufficient protein, but not too much, including "complete" protein, and will contain a sufficiency of *alkaline-ash* foods, such as fruits and vegetables, including green or salad vegetables.

Those who suffer from high blood pressure and Bright's disease may need a very restricted diet for a time or even for periods, excluding during such times even many excellent vegetarian foods that the healthy man could use with advantage. Dr. Abbott says:

"In practice we have found excellent results to accrue in hypertension cases (high blood pressure) and in Bright's disease by a few days of an exclusive fruit diet, followed by the gradual addition of the leafy vegetables, and later by a diet of a liberal variety of both fruit and vegetables, without legumes, nuts, grains, eggs, milk, or meat of any kind." In this work on "High Blood Pressure," Dr. Abbott gives many excellent menus that may later be followed.—*Life and Health, Australia*.

Constipation in Babies

(Continued from page 19)

mixed with a little glue and, if broken up, crumbles like powder. I knew a mother who was trying to overcome constipation in her baby with plenty of cream, but when I saw the stool I knew what had happened. The stool became soft and normal when, acting on my advice, she had reduced the cream sufficiently.

Babies can exercise the muscles of their abdomen if they are turned on their stomach with a pillow under their chest and their arms on the pillow, and also a pillow on each side to keep them from rolling over. They try to draw their knees up and down and raise themselves on their elbows. This is splendid exercise for their abdominal muscles and

will help constipation. See that this is part of the daily programme. It will love the change and it strengthens the muscles of the back. Many a baby cries and frets because it needs a change of position and people call it naughty and scold it. Try to think how you would feel in one position for hours and hours without the power to change it.

Another great cause of constipation is lack of fresh air. Babies must be put out in the fresh air every minute possible. Perhaps you are not very strong and cannot walk far, or you cannot spare the time when there is so much mending and darning to do. Well, have a little camp stool and carry it on the pram. Take your darning and mending and do it out-of-doors. The fresh air will do you much good, too. Baby will be so happy to see strange things and will sleep so much better for being out. It will also digest its food better.

Indigestion arising from patent foods often causes constipation alternating with diarrhoea.

Fine spinach puree may be given after three months, so Dr. Truby King says, commencing with half a teaspoonful and working up to three teaspoonfuls in twenty-four hours.

To make spinach puree, thoroughly wash half a pound of spinach and cook from ten to fifteen minutes in two tablespoonfuls of water. Add a pinch of salt and rub through a fine sieve.

Professor Kerley, of New York, strongly emphasizes the fact that even though there be a daily passage, if the motions are dry and come away in pieces or hard balls, or in a firm, formed state with dry surfaces, it is practically certain that faecal matter is being improperly retained in the intestines. At any time in babyhood or childhood this may cause grave symptoms of poisoning, the child being seized suddenly with persistent vomiting, prostration, diarrhoea, and fever. If this should occur, let the child have cold, boiled water to drink, and give an enema of a quarter of a pint of warm water (between 90° and 100° Fahr.). If a nurse is present, she should irrigate copiously with normal saline solution, *i. e.*, level teaspoonful of salt to a pint of water, gradually reducing the temperature of the fluid to as low as 70° Fahr. If there is high fever, a doctor should be called in immediately. There should be no risk of grave, sudden emergencies, such as the above, if mothers would pay due attention to the essentials of hygiene, especially to suitable dieting and the hygiene of the bowels.

EVERY mother should acquaint herself with the laws that govern physical life. She should teach her children that the indulgence of animal appetites produces a morbid action in the system, and weakens their moral sensibilities. Parents should seek for light and truth, as for hid treasures. To parents is committed the sacred charge of forming the characters of their children in childhood. They should be to their children both teacher and physician. . . . A careful conformity to the laws God has implanted in our being, will ensure health.—"Counsels on Health," page 39.

Headaches, and What to Do For Them

HEADACHE is a symptom, and not a disease. It is one of the most common nervous symptoms, however. More than fifty per cent. of women are subject to some form of headache, twenty-five per cent. of men, and from ten to fifteen per cent. of children. Headaches increase gradually through the developing periods of life to full maturity.

Nearly every woman to-day, from the highest to the lowest, has her headache powder near at hand, ready for immediate use. There is no doubt that the swallowing of so many unknown mixtures is a common cause of headache, for no drug can cure the symptom. It only obscures it, or, by depressing the nerve- and brain-centres, causes the mind to become unconscious of the pain, without removing the cause. Thousands of headache cures on the market to-day are a curse to the present generation. Many of them contain opium in some form, and are a direct agent in forming the opium habit. Some contain cocain, and are equally dangerous preparations. Antikamnia and all like pain-killers should be avoided. A headache treated with drugs is only made a more frequent condition, and after the headache is past, the depressing influence of the drug must be recovered from. Many take headache powders at night, and are sick at the stomach the next morning or the next day, with no appetite, and a feeling of languor and good-for-nothingness. The after-effect fully balances the temporary relief that may be experienced. Headache cures guaranteed to cure in five or ten minutes are dangerous mixtures, and should be avoided.

Reflex Headache

Causes.—Diseases of the stomach and bowels are a very prolific source of headache. Hyperacidity of the stomach, fermentation and poisons in the stomach from retained or decomposed food, intestinal fermentation, constipation, dilatation of the stomach, and prolapsed stomach and bowels are the causes of a large share of the headaches so common to-day. Increased acidity of the stomach irritates the delicate walls of the stomach; dilatation of the stomach causes retention of food, followed by decomposition, and absorption of the poisons by the blood, which in turn irritate the nerve-centres of the sympathetic system as well as of the brain. Prolapse of the stomach and bowels stretches the nerves connected with the solar plexus behind the stomach and the fibres connected with the semilunar ganglia and lumbar ganglia. A headache that usually comes an hour or two after eating indicates either increased acidity or dilatation of the stomach, or both. A headache due to prolapse of the stomach and bowels will be relieved by lying down, with the hips elevated.

A sluggish liver, with retention of bile, or a slow elimination of bile along with the faeces, is another cause of reflex headache. Headaches due

to disease of the digestive organs are usually frontal headaches.

Ovarian and uterine diseases are the causes of many headaches in women, especially during the menstrual period. Such reflex pains are usually felt at the top of the head.

Eye strain is a common cause of headache in the young, due to defects in the refraction of the eye. Such pains are aggravated by reading or sightseeing, and may be associated with dizziness or vomiting. The pain is most marked at the temples and the back of the head.

Nasal catarrh often causes reflex headache, which is indicated by a dull pain between the eyes and over the eyes.

Treatment.—Remove the cause if possible.

1. For constipation, take a thoroughly cleansing enema. Many cases of headache will be relieved by this measure, frequently in a few minutes.

2. For gastric disorders correct the diet.

3. For dilatation of the stomach, if in the evening, wash out the stomach, or drink freely of warm water, and vomit.

4. For prolapse of stomach and bowels, wear an abdominal supporter. This will give great relief. Strengthen the abdominal muscles by exercise.

5. For biliousness, wash out the stomach. In many cases this is all that is necessary. If this is not possible, take twenty grains of salicylate of soda in the evening, and in the morning a dose of castor-oil (two tablespoonfuls), or a tablespoon of salts in half a cup of water.

6. For eye strain, consult a specialist.

Congestive Headache

In this condition there is congestion of the brain, which may be acute or chronic.

Acute congestion is due to great mental excitement, emotion, crying, prolonged mental effort, fevers, exposure to the sun, tea, coffee, over-eating, poisons, heart disease, and Bright's disease.

Passive congestion is due to some obstruction, as a tumour, to alcoholism, to heart-disease, and to old age.

Symptoms.—Throbbing of the head, "as if the head would burst," "a splitting headache," increased by lowering the head or by exercise; the face is hot and flushed, the head is hot, the eyes are injected with blood.

Treatment.—Hot enema, hot foot bath, with a towel wrung out of ice water around the neck and over the face and head. Rest, with the head and shoulders elevated. Abstinence from food. In fevers the headache may be relieved by giving the patient a hot hand and arm bath for a few minutes. In some fevers, such as typhoid, and in pneumonia, it is very difficult to relieve the headache at times, and the pain is due to poisons generated by the disease.

Headache due to increased blood pressure and rapid heart action will be relieved by an ice-bag or a towel wrung out of ice-water applied over the heart for fifteen minutes, with cold applied to the neck and head at the same time.

Very often sleep is a much more efficient remedy in relieving headache than any drug prescription.

If congestive headache is due to over-eating, the pain may be relieved by fomentations over the stomach and liver. If this treatment does not give relief, the sufferer should drink freely of warm water and then tickle the throat with the finger. Vomiting, by exciting the circulation, may increase the headache for a few minutes, but it will soon subside.

If the headache is due to great mental effort, some form of vigorous exercise will divert the blood from the brain. If headache returns whenever study is taken, the eyes should be examined.

Anaemic Headache

The pain is of a gnawing character, with a sensation of weight, due to the impoverished condition of the blood, following hæmorrhage or any exhausting disease. This type of headache occurs in those who are suffering from nervous exhaustion, from overwork, from sexual excesses, from excitement. The patient is usually pale, and has poor circulation, indicated by cold feet and hands, and fainting spells. In anæmia the blood-vessels lack tone, and are relaxed.

Treatment.—A warm fomentation to the scalp, with cold friction three times a day. Tonic treatment, such as hot and cold to the spine, hot and cold over the spleen and liver, daily morning sponge (if the strength will permit), a wet sheet pack every other day, the salt glow twice a week, outdoor exercise, breathing exercises, and a wholesome, nourishing diet, with abundance of sleep if possible. Fomentations to the back of the neck and upper spine at bedtime. Apply fifteen to thirty minutes.

Headache in Organic Diseases

Bright's disease is frequently aggravated by a severe headache, due to an increased blood pressure. The pain is dull, and associated with a feeling of fullness. This headache is best relieved by the neutral bath at 97° or 95°, or the warm pack. A constant headache may indicate a brain tumour, or a brain abscess. Headache is common in gout, rheumatism, chronic malaria, and alcoholism.

Hysterical headache is a frequent manifestation of hysteria. It seems to increase at the menstrual period. It is usually a localised pain, and is likened to a nail being driven into the head. Relieve with hot compress for ten minutes every two hours, following with cold compress, 60°, changing every fifteen minutes

"THE green leaf is the most wonderful thing in the world. In it, life begins in this world. The plant sends its roots down into the soil, and picks up minute quantities of mineral matter and water, and in the leaf, under the influence of the actinic rays of the sun, these dead substances are made alive. In the diet, leaves are the richest source of iron and lime and other minerals and vitamins, and they are also valuable laxatives. It is surely a good health-sustaining practice to eat a dish of some kind of greens every day."

When Will Jesus Christ Return?

(Continued from page 6)

Spencer doubt it)—if we keep out of gaol, and if we speak kindly to the neighbour's children!

Lack of Certainty

And is Christian doctrine indeed nothing? Does it indeed make no difference what a man believes? As if a historian should explain to his scholars that he cannot recall whether the Industrial Revolution occurred in the ninth or the nineteenth century; but, at all regards, it makes no difference! As if an instructor in English grammar should admit that he could not distinguish subjects from predicates, but should maintain that anyway, the distinction makes no difference in grammar! As if a physician should inform us in an hour of crisis that he was quite uncertain whether morphine was an antidote for belladonna poisoning, but should assure us that his ignorance would be no great matter,—the patient, like all men, must sooner or later die; so why not now? Equally absurd, equally dangerous, and equally,—we do not think our language is extreme,—equally disgusting is the condition of that man who, calling himself a minister of Jesus Christ, wearing the title of an ambassador of God, addressing us from the sacred desk, informs us that he is not certain as to the nature of Christ's atonement, or whether there is any atonement (Darwin did not consider it necessary); or that he is not sure of the meaning of the prophecies of God's word, or whether they have any meaning (the German school asserts that they do not); that he is not sure that Christ was born of a virgin or born of fornication; that he is not sure whether the Bible is any more inspired than Plato's "Republic" or Shakespear's "King Lear;" and that he does not believe that the answer to all or any of these questions makes any particular difference!

And this is the teaching that men are thronging to hear, that writers are exulting as the wisdom of the ages, that seminaries are substituting for the gospel of the Incarnate Son, the teaching that people and preachers dance before, as to a golden calf!

Let Paul Speak

Let us hear Paul again: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4: 3, 4. Now, we have heard of men being converted by the preaching of the word of God. We have observed in our own experience men converted by the Spirit of the Lord, and could name such men. But we have yet to learn of a man's being converted by any of the clever writings of Eichhorn or Harnack, or of any of their "higher critical" fellows. Let us hear again the word of the Lord: "After that in the wisdom of God the world by wisdom knew not God, it pleased God by

the foolishness of preaching to save them that believe." 1 Corinthians 1:21. Of preaching what? Preaching the doctrines of the plain word of God, which are able to make a man "wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

We lament that so large errors of doctrine and teaching have crept into the professed church of Christ. We lament that so many of those who profess to lead to the Saviour are leading away from Him. And we see in this condition a fulfillment of the sign of our Lord's near return in the clouds of heaven. "Nevertheless when the Son of man cometh, shall He find faith on the earth?"

Yet the loss of faith is not universal. God still has a people who "have not bowed unto Baal," who have worshiped no golden image on the plains of Dura. "Here are they," says the prophet, "that keep the commandments of God, and the faith of Jesus." Revelation 14:12. God grant that we may be among them!

Good Body House Cleaning

(Continued from page 11)

To deal now only with the bulk in food, we may say that the normal diet should include food that will give a residue. The foods most commonly used—meat, eggs, white bread, potatoes and milk—leave little waste, being almost completely digested. Fruits and vegetables, fresh or tinned, offer the bulk foods. Whole-grain foods are desirable. Such foods not only furnish the needed elements for proper nutrition, but act as a broom to sweep out the long intestinal tract.

To keep well, we must eat the right foods, drink enough water, exercise as we should, sleep enough, avoid drugging, and give the body a chance to do good house cleaning.

"In the realm of gospel teaching as applied to living, perhaps more than in any other place, is realized the truth of the statement attributed to former President Wilson, that the most dangerous man is not the bad man but the good man thinking wrong, because 'as he thinketh in his heart, so is he.' A.V. The only way of safety is in accepting God's revealed will as our rule of life. Conviction for sin is not now on the basis of whether or not we have transgressed God's law, for 'all have sinned, and fall short of the glory of God;' but it is on the basis of our acceptance or rejection of the sound teaching of the gospel revealed in God's Word as the only remedy for sin. 'Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that . . . thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.'"

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Where Are the Dead Between Death and Resurrection

(Continued from page 13)

Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first," and instructed them to "comfort one another with these words." 1 Thess. 4: 16-18. If there were such a thing as these "dead in Christ" going on to heaven in a disembodied state there must not have been much "comfort" about it, for Paul never mentioned this, but did tell of the Lord's return and the resurrection, and said, "Wherefore comfort one another with these words."

The Bible says that death is an enemy—"the last enemy that shall be destroyed is death." 1 Cor. 15: 26. If death be the gateway to immediate presence with Christ, how could it be an enemy? The Scriptures also teach that death is of the devil. Hebrews 2: 14. Death is of the devil because "death came by sin" (Rom. 5: 12) and "sin" is of "the devil." 1 John 3: 8. Then if death transports us out of this old world into the very presence of Christ it is plain that through sin and death the devil made a way for departure from his territory to heaven. If that be the case, how could sin be a curse and death an enemy? The truth is that theology is in darkness and error on these questions and absurdly inconsistent. Death is an enemy. Death is cruel. It takes from us our life; it robs us of our dearest on earth and lays them in the grave. But the second coming of our Lord and the certainty of the resurrection bring a comfort and relief that constitutes our Lord's return as "that blessed hope," and we can "comfort one another with these words."

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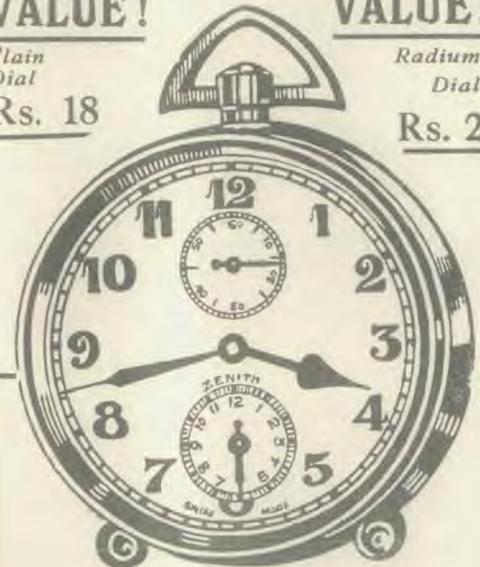
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The Transfigured Life

By George W. Wells

IT is a wonderful sight to stand on the shore of a beautiful lake in the stillness of night and watch the moonbeams transfigure the dark waters into a silvery radiance like their own.

It is much more enrapturing, however, to stand on the shore of the measureless love of an infinite God, "with open face beholding as in a glass the glory of the Lord," and be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

Then, too there is a thrill of joy that comes over one and "the peace of God, which passeth all understanding" fills his being when he repeats the story of Calvary, recites the unfailing promises of God, opens the door of grace and hope to a poor, lost sinner, and sees him grasp "the light that never was on land or sea" and believe the promise of God that "the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7.

If we gaze but for a moment upon the sun in its meridian glory, material things are obscured from clear view, and all we behold appears stamped with the glory of the sun. So when we turn our eyes with earnest gaze toward the Sun of Righteousness, the things of earth seem insignificant and unimportant. We cannot see anything else or talk of anything else but Him who is "the chiefest among ten thousand," the One "altogether lovely." His blessed presence is impressed upon the soul, and tends to affect and mould the whole life, soften the heart, and transform the entire being.

Let us continually and earnestly look away to Calvary, that the streams of light from that sacred spot may shine upon our poor, hard, dark hearts until the divine image of the Son of God is indelibly impressed there. Let us behold the blessed Christ, the beauty of His pure life, and the glory of His character, until He becomes real to us. He is real! He is a person! He is our dear Saviour and lasting Friend. The value and joy of our own experience is determined by the vividness of the picture and the reality of the personal Christ, and just what He Himself is to our heart.

It is not a historic Christ that lifts. It is not merely the Christ of glory that appeals first of all to the soul; it is "Jesus of Nazareth," the Man of Calvary, Christ of the cross, that grips the hearts of poor sinners; for there they see Him as a man suffering and dying that they may live. Oh, that we might keep fresh in our memory the scenes of Calvary in all their significance! Such thoughts lead away from everything that is cheap, ignoble, unkind, and low.

As we look upon Jesus hanging on the cross, we remember He was there as our substitute, dying that we might live; and by accepting the gracious pardon through His death and by His blood, we may join with grateful praise in the beautiful words of the poet:

"I am wondrously saved from sin,
Jesus so sweetly abides within.
There at the cross when He took me in,
Glory to His name."