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Your Stomach and You

By L. A. Hansen

YOUR stomach and you have many things in common. Your interests in life and living are one, to a very large extent. Anything you do that affects your stomach, for good or bad, is that much for or against you. Your stomach will do everything possible to serve your best interests. How well it can do this depends on how well you serve it.

We sometimes hear one say, "I never know I have a stomach." This is usually said to indicate how little trouble that stomach gives its owner. And no stomach will of itself make trouble for anybody. If there is stomach trouble, you may be sure it does not originate in the stom-

ach. But the source of trouble is not far away, and usually should not be hard to find.

It is because so many people act as if they do not know they have stomachs that there is so much stomach trouble. That is, they do not know it until they have trouble, and then they know it in a way they need not know it. Every man should know his stomach, and know it for the good friend that it is. He should know what kind of treatment it is proper to give a good, true friend stomach, and then treat it accordingly.

Stomachs are not such fussy and capricious organs as we might judge from all we hear about their digestive disorders and their indigestion. People say a great deal about "bad," "weak," and "sensitive" stomachs. They tell about the difficulty they have with their digestion, until we

might think that stomachs are a very unreliable lot and mostly trouble makers.

And then there is so much said about different foods not "agreeing" with people. Some foods are even spoken of as so much poison. Some people regard certain foods as real enemies, never willing to agree to eating terms.

Taking all the foods that some people cannot eat, would include nearly everything given us to eat. It almost seems that the whole matter of eating is one fraught with much uncertainty and even danger.

Now, it is true that some foods may not agree with some persons. It is also true that some stomachs have gone bad, and are now the

source of considerable trouble to their owners. But it is not true that we need to live in fear that our stomachs will, of themselves, naturally fail us and begin to make trouble. In fact, we can govern that matter very much as we wish. Stomachs were not given us to make us trouble.

Neither need we have any great anxiety as to the disturbing nature of most foods. There are individuals who cannot well use certain foods, but the range of what they can eat is generally a great deal more than they think it is. They can soon learn what articles to avoid, and then let them alone. They can also learn how to enjoy enough other foods so that they need not feel they are missing much. A provident nature has supplied us with a wonderful abundance of good things to eat, and we need not mourn the few things that



A Confidential Chat With my Stomach

may not happen to fit our stomachs. Neither do we need to hanker for the things that are not intended for food anyway.

Stomachs are not all alike, nor do they all act alike. They are nearly all good stomachs, however, when new. Very few bad stomachs are handed down from one generation to another. Bad eating habits may be passed on.

And as to the digestibility of foods, here again it is rather our own conduct that determines whether or not we will have trouble. Foods were made to be eaten, not to make us trouble. Put good food into a good stomach, and there is no good reason why everything should not work out well. We may enjoy our food in the eating and enjoy life as a result of eating good food, at least that is what we may well expect in eating.

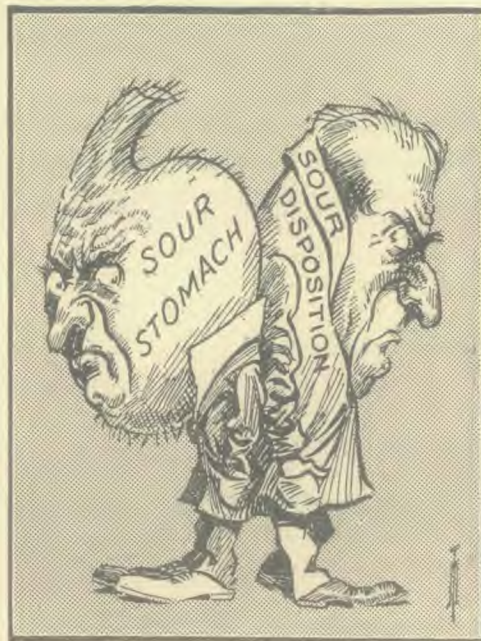
If your stomach is not serving you well and your food is disagreeing with you, do not find fault with the poor organ and do not blame the food. You will not get at the real difficulty that way. The trouble is most likely in the way you are serving your stomach. The poor organ may be labouring against too heavy odds.

Perhaps you are expecting too much of your stomach. True, it is a wonderful organ and is capable of doing a marvellous work in helping to transform bread, milk, potatoes, beans, etc., into blood and tissue. The process of digestion is a delicate one and the ordinary everyday task of taking proper care of two or three square meals is a full day's job for a stomach.

It is not the everyday, ordinary task that a stomach objects to, but the extra work, and the tasks imposed upon it that no stomach is supposed to do. Remember the stomach is a muscular organ, and as such needs rest the same as do other muscles. The glands that secrete the important chemical digestive fluids need periods for recuperation. If you treat the stomach as if it were made of cast iron and supposed to run all the time, you will find out that you are mistaken.

It is not a foolish notion that late, heavy meals are hard on the stomach. Custom may decree late suppers and banquets, but nature has not reversed or revised her requirement, that a stomach must rest awhile from one day's work before it can properly do another. And the late supper and banquet programme will sooner or later tell on the stomach.

Neither is it foolishness to say that nothing should be eaten between meals. The body in all its functions has a wonderful regard for rhythm, and works best when running with regularity. The



As Inseparable as the Siamese Twins

stomach responds most beautifully to regularity in eating. Giving it food at any and all hours greatly upsets its work. Eating of titbits, sweets, fruit, ice cream, etc., between meals means that much food substance on which to work. And it means not only more of real digestive work, but a harder task because of interference with the digestion of food already under way. Certain processes of secretion of digestive fluids have already been completed, only to start all over, but with depleted capacity. The partly digested food and the newly arrived food do not fit in together in the stomach's programme, and trouble is likely to result.

The stomach has a limit as to quantity capacity as well as to the kind of

load it can take care of. An overloaded stomach is no joke, at least to the stomach. The hearty diner may get witty about how well he has eaten, and may jokingly pat his stomach; but that is not the end of the matter. What remains to be done is serious work.

Perhaps the greatest dietetic sin is that of overeating. This not only imposes upon the stomach a task impossible to perform properly, but places a burden upon practically all the other organs of the body. For it must be remembered that an amount of food over and above what the body can use for its nutritional needs becomes that much poisonous waste. Handling this mass, overtaxes the eliminative organs, and interferes with the best blood-making processes. It gives a poor quality of blood and tissue.

You may give your stomach too heavy a task by eating too great a variety, even of good foods, at a time. The digestive process is not merely one of putting so much food through the stomach as you would run a grist through a mill. All that may be put into the stomach is not grist to it. Its work is rather delicate and discriminating.



All foods do not have the same digestive treatment. Certain food elements are acted upon by certain gastric juices. Some spend less time in the stomach than others. Some are to be passed on for fuller attention in the intestines. A large meal of all kinds of foods, complicated dishes, greasy messes, and rich pastries, entail a long and tedious task for the stomach. Many a meal is too much for the average stomach to unscramble. And then it is accused of being "bad" or "weak." Or some of the foods, perfectly innocent and harmless in themselves, are said to "disagree."

If you have trouble with certain foods eaten thus in combination with many others, try eating them in smaller and perhaps better company. You may be surprised to find them easily digested. It is hardly fair to say that this or that food does not behave well when you have put it in bad company.

Your stomach is not a rendering establishment, prepared to handle all kinds of indigestible substances, decayed foods, and fermenting liquids. Let your nose, for one thing, help in determining what should not pass the mouth. Use your judgment in the selection of material for your body building. You could not build a good, substantial house out of poor quality lumber, brick, and mortar. Neither can the stomach convert poor-grade stuff into first-class blood and tissue. Great things are done nowadays in the scientific laboratory in transforming waste products into valuable materials; and while the stomach as well does marvels, it has its limitations.

The first four inches of your digestive tract are perhaps most important as far as your part is concerned. After the food has passed the swallowing point, it is the business of the stomach and the rest of the tract to look after it. How well the food may be handled after you swallow it, depends a good deal on what you do before swallowing it.

Here enters the matter of a wise selection, proper preparation, and thorough chewing. No mastication can be done after the food leaves the mouth, for the stomach has no grinders or any other arrangement for taking care of food swallowed in bits or pieces. The whole process of digestion will go hard if the food is not first well chewed; there is liable to be trouble, and that not confined to the stomach. Having done your part before letting the food go into the stomach, leave it with

the stomach to do its work. Here enters another factor in digestion, and that is the influence of the mind. It is possible to upset it almost wholly, by worrying about it. Thinking this or that thing is going to hurt you, is almost sure to make it a fact. There is no need of such worry if you do what you should, treat your stomach as a stomach should be treated.

The Cure of Leprosy

THIS terrible malady, known from the most ancient times, has until recently been regarded as wholly incurable. The victims of the disease, as soon as discovered, were imprisoned in colonies where they remained, surrounded by other wretched victims of this monster malady, until they succumbed often after seeing their bodies slowly disintegrate, one finger, then another, then the whole

hand, or one eye, then the other, then the nose, lips, until nothing was left but a gasping mass of sloughing sores. In China the method of dealing with these sad cases was more merciful though even more savage. So recently as fifteen years ago, according to a French authority (*Nos Colonies*), a large number of lepers was collected together by the police, made to dig a large pit, and were then shot and buried.

In recent years a means of cure has been found. For ages the natives of India have made use of chalmogra oil as a remedy for leprosy but the remedy was difficult to obtain and, being taken by the stomach, was badly tolerated, often being rejected. It is now found possible to give the remedy by hypodermic injections,

and the trees which produce the nuts from which the oil is made are being grown in the Philippines and elsewhere, so that a sufficient supply is available. Hundreds of lepers have been cured and hundreds of others much benefited by arrest of the disease and amelioration of symptoms.

Still more recently the news comes that new remedies have been discovered which promise more complete mastery of the malady. One of these, the oil of krabao, is especially mentioned as offering a new and greater hope for a class of sufferers for ages regarded as most hopeless.

"A single expression of appreciation and encouragement will at times turn a human life toward an upward path."

How to Treat Your Stomach

See that your teeth are in good order, and use them.

Do not eat too largely of soft, mushy foods.

Eat simply prepared foods, avoid too large a combination at one meal.

Avoid complicated dishes and rich mixtures.

Eat sparingly of sugars and sweets.

Be regular in eating, allowing at least five hours between meals.

Eat nothing between meals.

Spare the pickles, peppers, mustard, and other irritating spices, and spare your stomach.

Avoid the use of hot or cold dishes; the hot enervates and the cold chills the stomach.

Omit tea and coffee.

Do the most of your water drinking between meals.

Do not wash down your food with liquids of any kind.

Do not eat largely of fats of any kind.

Eat with cheerfulness.

If in a hurry, eat less and chew more.

Never eat when worried.

And don't worry after eating.

The Certain Fact of Christ's Return

Chapter Eleven in the Series "Foundations of the Faith"

By Carlyle B. Haynes

JESUS Christ was on earth nineteen centuries ago. He was born of a virgin. He came in fulfilment of the divine prophecies. He performed miracles. He preached the Gospel of human salvation. He healed the sick, cleansed the lepers, opened blind eyes and deaf ears, made the lame to walk, and raised the dead. He died as a substitute for sinners. He was raised again the third day. He ascended to heaven. Since then He has been ministering as High Priest in the heavenly temple.

But this is not all. What would be the significance of a Saviour's birth, a Saviour's life, a Saviour's death, a Saviour's resurrection, a Saviour's ascension, and a Saviour's priesthood, if it ended there? All of that, great and glorious as it is, is not enough. If He is not to come again to complete the work which He began, the work of human salvation and world redemption, then what blackness spreads over our sky, and how the light of hope is eclipsed.

It might appear presumptuous to single out any one act in the drama of world redemption and invest it with paramount interest and importance. Differences of opinion would very likely arise as to which one should be thus honoured above others. Suppose we should consent to drop out of the Christian system the truth of the miraculous incarnation of Christ. If the announcement had never been made, "To us is born, this day, a Saviour," what then would be our hopes? What, too, if Christ, the second Adam had failed to abide the trying test in Gethsemane? What if He had refused to pour out His atoning blood for the thankless race? What if the tragic scenes of Calvary had never been enacted? Or, having gone as a lamb to the slaughter, what if death had continued his triumph and the grave had refused to release his princely prisoner? Ah, that unbroken grave would have forever buried all our hopes.

He Triumphed Over Death

But "the Crucified of Galilee" grappled with the powers of death and the grave and came off a Conqueror. With one hand He grasped the skeleton form of death, and with the other He laid hold on the black bars of the grave, and dashed them in hopeless ruins at His feet. How magnificent is the power that underlies the fact of the resurrection of Jesus Christ! How fundamental is the doctrine that is based upon that fact! And how significant is the prophecy which that great fact heralds to every generation of men.

And the priesthood of Christ, His ministry in the heavenlies, His intercession for His people, His mediation between God and man, His forgiveness of sins, how essential it all is to mankind to-day! How comforting the thought that we can come boldly to the throne of grace, and find cour-

age and help and strength in time of need: "Looking unto Jesus" as our Priest, as our Advocate with the Father, brings new life and new hope to every heart.

The Key That Unlocks Revealed Religion

But the grand Gospel key that turns the lock of revealed religion forward and backward, and unfolds the mysteries of redemption as no other single doctrine can do, is the second coming of Christ to finish the work of human salvation and take His people unto Himself. Three hundred and eighteen times is this central truth mentioned in the two hundred and sixty chapters that compose the New Testament, or an average of once to every twenty-five verses. This is sufficient to indicate the high value attached to this teaching by the inspiring Spirit.

The second coming of Christ is the key to our future existence. We are mortal beings. Our days are soon numbered. The first Adam bequeathed to his posterity a double legacy of depravity and mortality. Under this weight we quickly sink into the dreamless sleep of death. And we have no power to raise ourselves from death. Unless some outside force shall bring us to life again we must ever remain in "the congregation of the dead."

But God has provided such a quickening force.

"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 28, 29.

As our future life depends upon the resurrection, and the resurrection depends upon the coming of Him Who has declared Himself to be "the resurrection and the life," it is not difficult to see the logical relation between these great events.

The Place of Human Awards

The second coming of Christ helps to identify the place of human awards. It was God's purpose that the first Adam should have dominion over all the earth. Man failed in his *loyalty*, and thus forfeited his *royalty*. But God's purpose will ultimately be carried out. So He provided a second Adam in the person of His own Son. He stood the appointed test, redeemed the lost race with His own blood, became the Royal Heir of the forfeited inheritance, and sanctified earth's sin-drenched soil with His sacred footsteps. Our planet belongs to Him by promise and purchase, so it is His by glorious conquest and personal possession. Before Him, "every knee shall bow and every tongue shall confess."

But all that He has done and is doing now are but preliminary steps leading up to a grand



"He shall come in the clouds of heaven with power and great glory"

climax—the glorious coming of Jesus to restore our marred inheritance to its primal purity and perfection.

"And He shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 20, 21.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21: 1-5.

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke 1: 33, 34.

The Time of Rewards

The second coming of Christ is intimately related to the time of rewards. It is certain that the time of reward cannot precede the place of reward. Prophets, apostles, and all the writers of the Bible, have believed and taught that this earth—now the scene of such sad moral and physical disaster—is to be regenerated by fire and be made resplendent with the glory of God; that, as it has been the arena of *conflict*, so it shall be the place of *victory*; and that, as man was born here, lived here, sinned here, was redeemed here, and died here, so it is eminently fitting that his future destiny should be linked with the only world that enters into his personal knowledge and experience. And what seems so much in harmony with reason is found to be the clear teaching of revelation.

"The heavens, even the heavens, are the Lord's; but the earth hath He given to the children of men," Psa. 115: 16.

"Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31.

Christ shall come with winnowing fan and purging flame.

"Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12.

Earth's Coronation Day

Jesus Christ Who came into the world nineteen centuries ago to redeem sinners, and Who has, during the Christian centuries, been pleading the merits of His atoning blood in the courts above, will at length, and very soon, vacate His priestly office and assume the office of King. In robes of royalty He will descend from heaven with all the holy angels as an attending court, to complete His great redeeming scheme. His authoritative voice will wake the sleeping millions of earth, who will come from their dusty beds into conscious existence. The sea will give up the dead which are in it; the grave will deliver up all its prisoners; and they shall be judged, every man according to his works.

That will be earth's coronation day. The friends of Jesus will feel the thrilling touch of immortality. They will be colonized upon the beautiful shores of "paradise restored." There shall never again be any death, or sorrow, or tears.

The beloved John, on the Isle of Patmos, exclaimed, "Behold, He cometh." Rev. 1: 7. Regarding this exclamation, we ask four questions, "Who, How, Why, and When?"

Who is Coming ?

Who is it that is coming? It was not Titus, the Roman general to destroy Jerusalem. That occurred a quarter of a century before John wrote these words.

It was not the Holy Spirit. The dispensation of the Spirit had been fully inaugurated on the day of Pentecost, more than half a century before John wrote.

It was not death. This grim messenger had made his appearance in the (*Turn to Page 24*)

"Blessed are the meek, for they shall inherit the earth." Matt. 5: 5.

The Abrahamic covenant claims the new earth for its fulfillment. The promise of Jesus points clearly to the new earth as the glorious inheritance of the redeemed. Then the time of reward and the place of reward must come together. And the place will be prepared when the conquering

Foolish Theories About Diet

Impressions That Vitamins Are the "Elixir of Life"

By Dr. Harry Roberts

THOSE who spend much time in what we may call the complacent circles of society, must constantly have heard expressions of lamentation over the faulty domestic economy of the poor. The contrast between the well-cooked, nicely served and leisurely enjoyed meal of the well-to-do, and the unæsthetic hotch-potch which often takes its place in the country cottage of the farm labourer or the slum tenement of the working townsmen is, indeed, obvious enough.

But the explanation does not consist entirely in contrasting taste or contrasting domestic ability. It is not difficult to produce a wholesome, attractive dinner with the help of a good cook, a modern kitchen range, and a four-figure income. It is not quite so easy in a living room eleven feet square, with a tawdry little open gate, three children playing on the floor and possibly another down with pneumonia in the corner, and a weekly income of two or three pounds.

Food Fads

Food fads orthodox and food fads unorthodox come and go; and little but their history survives. Most of them draw attention to, and unduly emphasize, some omission from the food fad that preceded them. And, all the time, most people who could afford it have stuck to a good old mixed, all-round dietary, differing only in detail from that which their great-great-grandfathers enjoyed before them.

The secret of health does not lie in wholemeal bread or unfried vegetables; in the seventy-two-times mastication theory, or in the jump-quick cereals which the manufacturers of Britain and America so forcefully press on us. It takes all sorts of food to make dietaries for everybody. But one man's dietary is another man's boredom; and when boredom comes in at the door, health has a way of jumping out of the window.

Is there then, asks the propaganda-fed reader, nothing in all this talk about vitamins and roughage and "natural" foods? Yes, there is a good deal in it; but, not quite the elixir of life that you have been led to suppose.

Heal-alls in dietetics are as will-o'-the-wispish as are cure-alls in pharmacy. At the same time, food plays a very large part in the health and happiness of every one of us, and, seeing how far removed are the conditions under which most of us live to-day from those in which our gustatory predilections—our instinctive tastes—were formed and stabilized, some knowledge of general principles has become almost necessary. There are certain requirements which are essential to the health of nearly every one of us.

Starches and Sugars

Even the loafers among us do a very considerable amount of work every day in the form of heart-beats, muscular contractions and so on. This work, like all other work, involves the expenditure of a good deal of energy, and that energy we get mainly from our food. The particular classes of foods on which we are chiefly dependent for this energy, are the starches and sugars. Two small slices of bread weighing an ounce-and-a-half have the same calorie (or energy) value as a large egg, an ordinary mackerel, a dozen oysters, or a quarter of a pint of milk.

An average man, doing an average amount of physical work, needs in this country an amount of food daily which will yield about thirty times this number of calories; that is to say, about thirty times this amount of energy. Fortunately bread and oatmeal are two of the very cheapest sources of energy available.

But the energy, or calorie, value is only one criterion of a good dietary. The actual human machinery (the tissues of the body) is constantly being transformed, and, therefore, in need of suitable nourishment. The chief of these "flesh-forming," an old, very crude and inaccurate term, elements is what is known as protein. Our tissues are largely composed of this material; and it used to be thought that any food supplying protein in a reasonably digestible form would satisfy our needs. But we now realize that the problem is far more subtle.

Different Proteins

Proteins are by no means all of one kind; and even our own bodies contain a very great number of distinct varieties having different chemical compositions. Before we can make any use of the proteins in our food, they have to be broken up into their components the chief of which are known as amino-acids.

Different proteins yield different amino-acids; and it is certain of these substances only that are needed to build up the various human proteins. Thus it would be quite possible to suffer from protein starvation while consuming every day ten times the actual bulk of protein—but of wrong kinds.

So, again, it will be realized that a man who is not a first-rate mathematician and a very crude physiological chemist, will be wise to stick to a good mixed dietary, based on racial experience: rather than to take, unsalted, the advice of the first food-faddist that comes along. In passing, it may be said that the proteins in wheaten bread, milk, and most of the meats ordinarily eaten, all have high human dietetic value. (*Turn to Page 26*)

Who Made the Sabbath, and Why?

By Charles Thompson

Our article last month dealt with the nature, perpetuity, and obligation of God's law. The fourth commandment of that law enjoins the observance of the Sabbath day. We believe that this precept, like the whole law in whose bosom it is found, is obligatory upon all men, irrespective of the dispensation in which they live.

The language of Jesus addressed to the Pharisees of His day, as recorded by Mark, is proof of the universal obligation of the Sabbath. "He said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord even of the Sabbath. Mark 2: 27, 28. It is the recognized law of language that a noun without a qualifying adjective is taken in the broadest sense. To illustrate this, we note a few kindred scriptures;

"Man that is born of a woman is of few days, and full of trouble." Job 14: 1. "Man" here means the race. "And as it is appointed unto men once to die." Hebrews 9: 27. "Men" here include the whole of mankind. "The Sabbath was made for man"—the whole human family,—the Jewish man, the gentile man, the Irish man, the Chinaman, the white man, the red man, the black man,—every man, in all dispensations, and under all circumstances.

The statement of Jesus referred to above also leads us to the origin of the Sabbath. He said, "The Sabbath was made." This would lead inevitably to the inquiry, Who made it? When did He make it? Of what did He make it? The Scriptures clearly answer all these questions, and when one is thus enlightened, all quibbling is at an end.

Who Made It?

By whom was the Sabbath made? In answering this question, we cite the words of the apostle Paul, recorded in Ephesians 3: 9: "To make all men see what is the fellowship of the mystery, which from the beginning of the

world hath been hid in God, Who created all things by Jesus Christ.

Here we find that Christ was the Creator of all things. In the first chapter of his Gospel, the apostle John, speaking of Christ, says that "He was in the world, and the world was made by Him." Verse 10. He also says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." Verses 1-3.

Jesus said, "The Sabbath was made." We have it definitely stated by John that "all things were made by Him; and without Him was not anything made that was made." Therefore we

assume that it is clearly proved to all that Christ made the Sabbath, for it "was made," and He made every thing that was made.

When was it made? The apostle Paul's definition of the term "Sabbath" will help us to answer this question. We find this definition in Hebrews 4: 9; "There remaineth therefore a rest to the people of God." The marginal rendering for "rest" is "keeping of a Sabbath." The American Revised Version uses both terms, "There remaineth therefore a Sabbath rest for the people of God." Consequently, we understand that "Sabbath" means "rest;" and Jesus, who created the world and by whom the Sabbath was made, must have made it at some time when He rested.

And we have an inspired account of His having done this very thing. The first chapter of Genesis gives a day-by-day record of the creation of the world until we have passed six days of time; and in the first three verses of the second chapter we have an account of what the Creator did following these six days. It says,



"Thus the heavens and the earth were finished, . . . and He rested on the seventh day." Therefore the Sabbath was made by the act of the Creator in resting.

The fourth commandment declares, "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. Then verse 11 gives the reason: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it." We see from these words that we have a Sabbath because the Creator rested. And as He rested in the beginning, and the Sabbath was made by His resting, therefore it is clear that the Sabbath was made in the beginning, and made for the first man in whom the whole human family was represented.

The Day of the Lord Tested

Of what was it made? The answer to this question is contained in the statement of Jehovah upon Mt. Sinai, "The seventh day is the Sabbath of the Lord thy God." The reader will note the statement, "The seventh day is the Sabbath." The Sabbath, then, is made out of a day: Sabbath means rest; so the Sabbath was made out of the day upon which our Lord rested. And the Scripture states that He rested the seventh day. Therefore the seventh day is The Sabbath. The six working days of creation and the seventh day on which the Creator rested, constituted the first week of time, and gives the explanation why we now have the division of time into periods of weeks composed of seven days each. As long as there are seven days in a week, the seventh day will continue to be the Sabbath, for the Sabbath is made of the seventh day, and we can not have the seventh day without having the Sabbath, for that is what the day is.

When Jesus, Who created the world in six days, rested on the seventh day, it became His rest day: and after resting upon it, He blessed the seventh day and it became His blessed rest day; then He sanctified it, and it became His blessed, sanctified rest, or Sabbath, day.

We are warranted in considering the terms "rest" and "Sabbath" synonymously, not only by the Scriptures quoted with reference to question two, but also by this fourth commandment of the Decalogue, which says, "The Lord blessed the Sabbath day." In Genesis it says He "blessed the seventh day" "because that in it He had rested," and the commandment says He "blessed the Sabbath day." Therefore it is clear that "rest" and "Sabbath" mean the same, and that the "Sabbath" and the seventh day are identical.

We have now shown, first, that Christ made the Sabbath; second, that He made it in the beginning by resting from His work of creating; and third, that He made it out of the seventh day. Thus we see the Sabbath is perpetual, for it is founded upon facts. And the facts are, as above stated, that Christ created the world in six days, and that He rested on the seventh day; and after resting on the day, He blessed and sanctified it because He had rested upon it. These facts are as true to-day as they were in the beginning; and the seventh day being the Sabbath because of these

facts, it is therefore as true to-day as it was in the beginning that the seventh day is the Sabbath of the Lord. And it will continue to be the Sabbath as long as the above statements remain facts.

In our article next month we will note what the Scriptures have to say regarding the first day of the week.

Caring for Mother

By T. H. J. Hargreaves, M. R. C. S.,
L. R. C. P.

SO MUCH care and attention is often extended to Baby, that I propose in this article to give some suggestions as to the proper care that the mother should receive from the time Baby "arrives" till the time "His Majesty" no longer requires nursing by his mother. It is not only important that due care should be taken of the mother on account of herself, but also having in regard the close relationship that exists between the mother and the child during the first nine months of his life.

Quietude

For several days after Baby "arrives," quietness and order must reign supreme in the room where the mother and baby are lying, for it takes but little, during this period, to disturb the patient and jar her nerves. The room should be kept fresh and at a comfortable temperature of about 60° F. For the first ten days no visitors should be allowed, with the exception of the husband and mother, or some other near relation. If this advice is disregarded the patient is almost sure to suffer; she will become excited, restless and feverish, and her convalescence will be retarded.

It is important also for her to understand that she must remain in an absolutely recumbent position for some time, and not exert herself in the slightest degree, nor sit up in bed for any reason. This must be continued for the first three days, after which a little liberty may be allowed, and when taking food, she may be propped up in bed supported by pillows. She should be kept in bed for at least ten days, or, if any complication has arisen, for a longer period. After this she may be allowed to be outside her bed wrapped up warmly. When the full fortnight has elapsed she may sit up in an easy chair in her room; on the first occasion for half an hour, and each succeeding day for a little longer, as she finds her strength returning.

Constipation

The bowels will be very unlikely to act spontaneously at first, as a natural tendency to sluggishness exists, which is perhaps an advantage. It is necessary, therefore, to give an aperient on the second night or third morning after baby's "arrival," and nothing is more suitable than a dose of castor oil, from a teaspoonful to a tablespoonful according to the patient's habits. As an alternative aperient one may employ a teaspoonful of liquorice powder or some senna tea, but nothing

must be taken which is likely to "gripe" the mother or child. After this the bowels must receive regular attention and a daily action obtained by the use of senna tea or a preparation of medicinal liquid paraffin.

In the case of those patients who are able to afford it, general massage by a skilled nurse may be used with great benefit after the first week. This aids digestion, promotes the natural action of the bowels, and improves the general condition and tone of the abdominal muscles.

Cleanliness

The strictest attention to cleanliness in everything is an essential in the sick room. The patient's body should be sponged over every day with warm water, one part being dried before proceeding to another and the external parts should be bathed two or three times a day with a weak solution of Lysol or pale purple lotion of Condys fluid.

The Mother's Diet

For the first few days the diet ought to be very light and consist chiefly of fluids and soft foods, given in small quantities and frequently. The mother needs good, nourishing food in order to nurse her baby. Well-made gruel, arrowroot, milk, bread and milk, vegetable broths, light milk puddings, cocoa made with milk or Ovaltine, bread and butter and dry toast are all suitable. Care must be taken not to overload the stomach, but to give one small cupful at intervals of about three or four hours. This diet should continue until the third day. After the bowels have acted, ordinary light digestible food should be allowed, including lightly boiled eggs, vegetables and fruits. For drink, pure water, milk, milk and soda-water, cocoa and milk, and Benger's food are allowed, but no stimulants.

Disorders of Nursing

Although the process of nursing may be carried through in a healthy infant without a single hitch, yet it is very common for certain difficulties to be met with. In most cases an attempt should be made to feed the child from the breast for, at any rate, the first few weeks.

Deficient Secretion of Milk

When the milk is deficient in quantity, its secretion may be encouraged in various ways. Warm fomentations to the breasts have a beneficial effect. The mother's health should receive attention, the bowels should be kept freely open and the diet should be carefully supervised. She should take plenty of nourishing fluids such as milk and gruel. A cupful of warm milk, gruel or cocoa, taken about half an hour before feeding baby, often produces for it a more abundant meal. Plenty of water between meals, at least one and a half pints, with the addition of a pint of milk to the ordinary meals also helps to increase the secretion. The strength may be "toned up" by taking a raw egg, beaten in milk, at eleven o'clock every morning for a week or two.

Excessive Secretion of Milk

In some cases, especially at the commencement of nursing, there is an excessive flow of milk, far more than baby can utilize. To lessen this trouble the diet should be altered—the amount of solids should be increased and the fluids reduced. A good plan will be to draw off some of the milk with a breast pump, or press it out with the finger before putting the baby to the breast.

Cracked Nipples

One of the troublesome complications of nursing is cracked or sore nipples. This trouble should be guarded against before baby "arrives." For two months previously the nipples should be bathed night and morning with some astringent lotion, such as glycerine and tannin, or equal parts of glycerine and eau-de-Cologne. If the nipples are at all "depressed" they should be gently drawn out between the oiled finger and thumb, regularly every day or by the use of a breast pump. During nursing the nipples should be carefully washed with boracic lotion and dried immediately after the child is removed, and if there is a tendency to soreness the astringent lotion should be continued. If the sore has formed, the nipple may be guarded by a "shield."

Painful Breasts

During nursing the greatest care should be taken to prevent the formation of hard lumps in the breast. The child should be put to the breast very regularly, every three hours during the day, and the milk will not then accumulate in the breast. Gentle rubbing of the swelling towards the nipple with the fingers, moistened with oil, is soothing. Hot fomentations or poultices applied regularly every two to three hours relieve the pain and inflammation. Great comfort will be derived by well supporting the breast with a handkerchief tied round the neck.

Preaching the Pure Gospel

NOT long since, a beloved pastor, while urging the need of the preaching of the pure gospel, facetiously remarked that this gospel did not consist in health campaigns, "swatting the fly," and so forth. One of these Sunday mornings he will call his people to prayer in behalf of a young member at the point of death from typhoid fever, and from the sacred desk he will call for help for the afflicted family. A few days later the same preacher will conduct the funeral of that young person, and in pure gospel parlance will discourse on the mysterious ways of Providence, and lament the loss of this young life in the service of the kingdom. But in the big pure gospel he preaches there is no place for helping to prevent the untimely death! O the pure gospel, the pure gospel, in thy name how many things—have been left out!—*Professor J. L. Kesler, Dean of Baylor University, before Southern Sociological Congress.*

EDITORIAL



"Jacob's Voice . . . Esau's Hands"

HERE hangs in our office, more as a curiosity than a thing of merit, a yearly calendar gotten up by a well-known Mission Press in India, with the days so arranged that Monday is reckoned as the first, and Sunday the seventh day of the week.

At first we were puzzled to know what the originators of this unique scheme had in mind to accomplish by such an arrangement, and we have since been informed. It certainly is a radical departure from the age-long plan of calendars, and should have for its authority very solid reasons if it is to commend itself to the thinking public. In the past, those who have undertaken to change the order of the days from their present arrangement, have met with no success, and it is our opinion that this new calendar has less in its favour than any previous attempt made.

In leafing it through, we notice that no attempt is made to change the order or number of months in the year, or the number of days allotted to each month as reckoned at the present time. In the past, all changes made in the calendar, except in instances such as we have under review, have been effected with a view to make the months of the year coincide with the solar year. All such changes have in nowise affected the order or number of the days of the week.

Naturally we were led to enquire: Why the necessity of this odd rearrangement? The present form of the calendar has come down to us from the earliest antiquity, of which history abundantly testifies. It was in use in the days of Assyria, Babylon, Medo-Persia, Grecia, and Rome, when they were world-powers. It was universally understood when Jesus Christ and His apostles were doing their work in Palestine, and we know it has come down to us from that time with undisputed uniformity.

An answer to our inquiry, as to why the change, was given us the other day in the statement that "Sunday was the Sabbath, and the Bible said the Sabbath was the seventh day of the week. Therefore it should be at the end of the week on the calendar." There you have the answer. It sounds very logical and reasonable, doesn't it—providing you don't ask any more questions; but we must ask a few questions in order to get ourselves in harmony with the compass in this new arrangement. We want to know which is which? Is the seventh day the first day, or is the first day the seventh day? Or are they both the same day? Our readers will pardon us for asking what might seem to be absurd questions, but the absurd-

ity of this freak calendar forces us to do it. We have always regarded these two days, or any other two days in the week as being separate and distinct. We have heard of "quintessence extract," "concentrated nourishment," and "compressed tabloid medicine," but we never knew that two days could be compressed into one until we saw this new calendar.

Looking at the seventh and first days of the week in the light of Bible history, we find them altogether different in their nature, and in the things that took place during their measure of time. The seventh day was a day of rest and repose. In it God had rested from His work of creation in the beginning, and after blessing and sanctifying it, gave it to man to observe as a memorial of His creative power. The first day of the week was a working day. It was a day of business activity. On it God began His work of creation. He did not bless or sanctify it, or ask man to observe it for any reason. In its nature it did not differ from the other five days of the week.

In the time of Christ, it was on the Sabbath, or seventh day of the week, that Jesus lay in the tomb. It was the same day that the holy women who, after preparing the embalming spices, but having no opportunity to use them before the sun had set, returned to their home "and rested the Sabbath day according to the commandment." It was on this day that the chief priests and the Pharisees came before Pilate, begging that he set a watch over the tomb lest the body of Jesus be stolen, and it be falsely said that he was raised from the dead.

It was on the following, or first day of the week, that the angel descended from heaven and rolled away the stone from the tomb where Jesus lay. It was on this day that Jesus rose from the dead; that Mary Magdalene, Joanna, James' mother, Peter, and John found the tomb empty; that the chief priests bribed the soldiers to say that someone had come by night while they slept and stolen His body; that Jesus joined two of His disciples on their way to Emmaus and revealed Himself to them, and later in the evening of the same day, to the eleven disciples as they were gathered together in Jerusalem.

The happenings of these two days, standing twenty-four hours apart, and covering forty-eight hours in all, cannot by the wildest flight of imagination be fused or compressed into a day of twenty-four hours. But that is what this freak calendar tries to do. It is built on the erroneous assumption that Sunday is the Christian Sabbath, a claim for which

there is not the slightest Scriptural proof. It attempts the impossible feat of taking two days, one a working day and the other a day of rest, both containing incidents of an entirely different nature, and trying to pass them off as one and the same day in the weekly calendar.

We inquire still further: What has called for this mysterious manipulation of the days of the week? It is simply this: Keeping the first day of the week as the Sabbath does not seem consistent with the Bible commandment which says the seventh day is the Sabbath, so to escape the inconsistency and false logic of the situation they take the day on which Christ rose from the dead—the first day of the week—and place it in the room of the seventh day in order to clothe it with the authority and atmosphere of the Sabbath! But the situation is thereby rendered worse rather than better. Christ did not rest in the tomb and rise from the dead on the same day. Every line in the four Gospels describing the incidents of the seventh and first days of the week in connection with the death and resurrection of Christ is made contradictory and foolish by the logic on which this new calendar is built. It reminds us of the juggler with his basket of tricks. He takes two distinctly separate days, places them in his basket and covers it over with a cloth. After calling us to witness that we saw him put those two days together in the basket, he waves his wand and pronounces those magic words, "Go Bombay, Go Calcutta, Go Shanghai," and removes the cloth, when—presto!—out comes a calendar with the events of two days compressed into one!! *Baksheesh! Baksheesh!! Baksheesh!!!* Truly, the days of miracles have not passed. But what miracles? This piece of legerdemain while having the voice of Jacob betrays the hands of Esau, and anyone twice as blind as the old patriarch can easily detect the fraud.

We think it is about time that those who teach the first-day-Sabbath theory got together and agreed upon authority for such claims that will hang together. Ever since we can remember we have heard it claimed that Jesus and His apostles changed the Sabbath from the seventh to the first day of the week after His resurrection. If this claim is true, the makers of this new calendar are in a still harder place to explain the need of their hocuspocus device. In our estimation this new calendar arrangement is the clumsiest piece of work we have examined in many a day, and illustrates the desperate lengths to which some people will go to bolster up a theory for which there is not the slightest Scriptural authority. It cannot be touched with the finger tips of logic or sound sense without it crumbling to pieces. How much easier and better it would be to settle such things by bowing to the plain teachings of the Word, and with reverence and humility, yield the will to God in cheerful obedience, but rather than do this, some would endeavour to blot out all the facts of history, turn back the hands on the clock of time, and if possible reach up and arrest the very stars in their courses. Yea, verily, truth is stranger than fiction!

A Complete Salvation

THE sin of our first parents brought about their expulsion from Eden and called for a sentence of death to be pronounced upon them by their Creator. Says the apostle, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Through his transgression he forfeited his right to live, both here and hereafter.

But the human race was not all that was affected by Adam's transgression. When pronouncing the penalty upon Adam for his sin, God said: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee . . . In the sweat of thy face shalt thou eat bread, till thou return to the ground. Gen. 3:17-19. Originally all created things were intended for man's service and blessing, but sin introduced a new element, and the earth, in addition to its blessings, brought forth thorns and briars, weeds and noxious plants. Man's labour, once sweet and joyful, was mixed with pain and weariness.

The apostle declares, "the whole creation groaneth and travaileth in pain together until now." Rom. 8:22. The reason is given in the twentieth verse. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." The whole creation rests together under the same curse, and together they wait for its final removal.

On one occasion when Jesus was here in person, He said, "For the Son of man is come to seek and to save that which was lost." Luke 19:10. That loss was universal and complete as far as this world was concerned. The whole human race and all it possessed was lost. Jesus gave Himself to redeem it all. The removal of the curse from the earth is as necessary as its removal from the human race; for the earth is to be the future home of all whom Christ has saved.

Centuries before the birth of Christ it was prophesied (Micah 4:8), that the first dominion, lost through Adam, would be restored by Christ. The apostle Peter declares, "Forasmuch as ye know, that ye were not redeemed with corruptible things . . . but with the precious blood of Christ." 1 Peter 1:18,19. In His agony while praying in the garden of Gethsemane, He sweat great drops of blood. Luke 22:24. This was prefigured in the curse of sweat by which man was to earn his daily bread. In the dying moments of Christ, some of the results of the curse—thorns and sweat—formed a crown that was laid upon His brow. Thus He bore the curse for all and shed His blood for a complete redemption; and until the time when He shall give it, as a real possession, to those for whom it was purchased, He has given His Holy Spirit as a pledge. Eph. 1:13,14. Thus Jesus becomes a complete and perfect Saviour for all that was lost through Adam's transgression.

Signs of Christ's Second Coming as Seen in the Social World

By P. C. Poley

JOHN Ruskin, in closing his book "Seven Lamps of Architecture," makes some striking statements which sound like the re-echo of the words of Biblical prophets of old—those inspired men whose majestic forecasts revealed the great climax of earthly history, the end of evil and the triumph of righteousness. He says, "I have paused, not once nor twice, as I wrote, and often have checked the course of what might otherwise have been importunate persuasion, as the thought has crossed me how soon all architecture may be vain, except that which is not made with hands. There is something ominous in the light which has enabled us to look back with disdain upon the ages, among whose lovely vestiges we have been wandering. I could smile when I hear the hopeful exultation of many, at the new reach of worldly science and vigour of worldly effort: as if we were again at the beginning of days. There is thunder on the horizon as well as dawn. 'The sun was risen upon the earth when Lot entered into Zoar.'"

This reference to the old-time patriarch Lot recalls to mind the Biblical narrative of the destruction of "the cities of the plain." In his time the dwellers of Sodom and Gomorrah were so far from the ways of righteousness that those cities were condemned to an overthrow. Lot and his two daughters were spared and fled to Zoar.

Is our modern world on the way to an imminent crisis? Are the social evils of our time assuming such gigantic proportions as to indicate that the end is near? Crime is organizing, and taking new paths—menacing all that stands for law and order in present-day society. Do the signs portend an oncoming catastrophe?

"The Peril of a Pagan Society" may seem one of the strangest topics to be chosen by a preacher addressing an English congregation in Great Britain. Yet a sermon on that theme was preached there recently, and the speaker, Dr. Stuart Holden, addressing a congregation at St. Paul's Church, Portman-square, referred to what he had himself seen in London.

"I took my courage in my hands the other week and went to see three of the most widely advertised plays, the first I have ever seen," said Dr. Holden. "I went with an entirely unprejudiced mind, but I declare that if these plays are anything like a fair sample of what is being served up in the theatre generally as interpretations of life, we, as a nation, are simply mad to allow it. They are as dangerous as an open drain, a grinning menace to that moral well-being which is at the heart of all national prosperity.

"Such drama permitted in our midst is a disquieting symptom that all is far from well, and that we are hurrying to some inevitable catastrophe."

The above is from a published account of Dr. Holden's sermon appearing in the *Calcutta Statesman*, July 3, 1925, under the title "Perilous Plays," and throws light on the nature of the moral education that Londoners are receiving. And this is not a mere local condition. The theatres give what the public demand, and the public taste is depraved everywhere.

Some aspects of this modern love of pleasure can be learned from the following news article,—

A wave of suicide is sweeping over the United States. Within the last twelve months, according to the Save-a-Life League, between 15,000 and 16,000 Americans have killed themselves.

"The League has made a careful study of each case. It finds an alarming increase in suicide among women and children—due largely to the 'jazz spirit of the times.' Self-destruction among women is the direct result, the investigators of the League declare, of 'their newly acquired personal liberty.' A large percentage of women ended their lives after they had joined 'a fast set with its endless social whirl of dinners, dances, and cigarettes, which caused physical collapse and nervous breakdown.'"—"Wave of Suicide," in the *Calcutta Statesman*, May 14, 1924.

This mention of the "endless social whirl of dinners" invites a comparison between certain sections of modern society and the people of Sodom of old. Through the ancient prophet the Lord says,—"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters."—Ezekiel 16: 49.

"Fulness of bread"—Sodom's characteristic—is a marked condition of our own times. Sodom is repeated: her records are even surpassed. Luxurious living accompanies increase of wealth.

Scientific invention has vastly quickened travel and communication, and nations quickly copy their neighbours. We have seen a striking instance of this process of imitation just recently. To read again from the news columns of the same *Calcutta Journal*,—

"Baccarat and roulette, the chief gambling games of the Continental casinos and gaming houses, have recently taken a firm hold on the West End of London.

"Many thousands of English people who had never gambled before have recently had their appetites whetted by the casinos of France and Monte Carlo. . . .

"The result is twofold. A number of new gambling dens have sprung up in discreet corners of Mayfair, and, in addition, private residents are purchasing the outfit for the game themselves.

"Roulette tables in Bond Street can be bought for £30, with rake and all complete. . . . Prices

run up to as high as £155 for the more elaborate tables.

"The 'shoe' or wooden box from which the cards are dealt by the 'banker' at baccarat is also enjoying a ready sale. These cost 49s. 6d., 79s. 6d., and 89s. 6d.

"They are all better-class people who buy them," the manager of a shop which sells them told a Press representative. "They are chiefly women who like to have a little flutter."—*"Casino Craze," in the Calcutta Statesman, October 17, 1926.*

The likeness of our age to that of ancient Sodom seems the more striking the more we read. "Abundance of idleness was in her and in her daughters," writes the prophet of God as he portrays Sodom of old. (See Ezekiel 16: 49) "They are chiefly women who like to have a little flutter," says the modern writer as he portrays modern "Sodom." (See last paragraph). There is a species of idleness that consists in one's being always in a frenzied hurry for pleasure and self-indulgence—and there are large classes in our world to-day who never rise to anything higher than this.

Said the great apostle Paul,—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves." 2 Timothy 3: 1, 2. Our times afford the most complete fulfilment of this forecast.

Much of this love of pleasure is of a vicious kind, and homes are destroyed. English Divorce Court judges are busy, and in America the orgy of divorce is a most pronounced sign of the times. Late in the year 1926, the San Francisco Correspondent of the *Calcutta Statesman* wrote to that journal,—

"America's marriage laws have created a vicious circle. A person may be wed in one state, divorced in the second and a bigamist in the third. The consequence is that, because divorce is so easy, youth is willing to rush into hasty, badly planned marriage from which escape is perfectly simple. . . . During the last fifty years divorce has increased in this country at the rate of 400 per cent."

The flocking of multitudes to the cities, and new phases of industrialism, have brought in new and perplexing problems, which, in turn, have given rise to strife and violence.

Police authorities are perplexed by strange phenomena. An editorial in *The Madras Times* July 14, 1920, entitled "*The Crime Wave in France*," says,—

"In common with other countries that have been affected by the war, France is suffering from a 'crime wave' which is causing the authorities considerable concern. The French Police make no secret of the fact, and a number of important measures have been taken to keep it in check. It is difficult to clearly discern the causes that lie behind that strange phenomenon. The matter has been discussed in many French papers. . . . The almost unchecked crime of every kind is a feature which must cause anxiety. The offenses cover several fields. There is a very apparent predom-

inance of crimes of violence over crimes of fraud."

Through a prophet the Lord says,—"Let judgment run down as waters, and righteousness as a mighty stream." Amos 5: 24. Few are disposed to do this. Sodom's standards of social life have been chosen by multitudes, though we read, "The men of Sodom were wicked and sinners before the Lord exceedingly." Genesis 13: 13.

Well-minded men have forged chains too slender and weak to tie up the hideous monsters of organized evil that stalk abroad and destroy the peace of the world. Conditions grow more dark and terrible. And, strange to say, few appear to foresee and fear calamity. Few regard the following warning,—"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke 17: 28-30.

Possibly the above utterance means that in the last days men would set all right rules of eating and drinking at defiance. And this is indeed what is done. In any case, it indicates that men, while enjoying temporal blessings, would not recognize the gracious Giver, but would live thoughtlessly and carelessly till the last day of human probation—and then find their loss irreparable.

It informs us, too, that men, while showing deep concern for business prosperity, would disregard simple elementary rules of business—such as the rule given in 1 Corinthians 10: 31,— "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Most men will, in fact, remain totally immersed in the affairs of this life, without one noble thought of the One Who died for them. There is much gold lust, too,—to which the prediction seems to point also. Thousands who plan carefully for the fortunes they aspire to in the world that now is, leave themselves without leisure to plan for God's "New Earth" beyond the resurrection—the inheritance purchased by the blest Redeemer's Blood; and some of these have their case illustrated in the Parable of the Sower, the interpretation of which contains these words,— "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Matthew 13: 22. And many—warned but heedless—will glide up to the world's last and solemn scenes unsuspectingly.

The times make urgent demands upon all to prepare for the great day that is coming. When Christ ascended into Heaven after His resurrection, the angels said to the disciples,— "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts 1: 11. He will come for those who have kept His faith steadfastly and who have exalted the law of heaven by word and life.

ONE who has never studied the Bible could come to but one conclusion as to what is taught on the subject of human immortality from the instruction imparted to him by orthodox Christian teachers.

From the constant use of such terms as "immortal soul," "deathless soul," "deathless spirit," "disembodied soul," "disembodied spirit," "eternal torment," "eternal suffering in conscious misery," "eternal misery," "unending torment," "everlasting woe," "endless woe," "never-dying-soul," and all their kindred words which he would hear in constant use in the pulpit and find constantly before him in nearly all Christian literature and hymnology, he would be led to believe that the Book upon which these teachings are supposed to be based was filled with similar expressions.

What would be his amazement then to find that the word "immortal" is used but once in all the Bible and applied then, not to man or the soul of man, but to God!

God Is Immortal

The sole occurrence of the term "immortal" in the Bible is in 1 Tim 1: 17, which reads: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever." Here the eternal King, "the only wise God," is said to be immortal. He is the only being who is ever said to be immortal in the Bible, for the Scriptures do not use this word again.

The words "soul" and "spirit" occur in the Bible approximately nine hundred and fifteen times, and never once is the term "immortal" connected with either of them. The writers of the Bible had nine hundred and fifteen opportunities to inform us that the soul is immortal, but never did so. Surely this is significant.

The teaching of the verse just quoted will be accepted by all. No one will question the immortality of God. All admit this. He is "eternal, immortal, invisible, the only wise God." These are the attributes of God. The word "immortal" is used with reference to no other being. Man is never called immortal in the Bible. The soul of man is never called immortal. The spirit of man is never said to be immortal. Indeed, the exact opposite is constantly affirmed throughout the Scriptures.

Instead of the Bible being "full of the teaching of the immortality of the soul," as the adherents of that doctrine confidently assert, God has thought it of more importance to set forth to men His own immortality. Wherever in the universe life is manifested, of whatever kind, He is the fountain of it. "In Him we live, and move, and have our being." Acts 17: 28. Absolute and essential existence, and therefore absolute and essential immortality, is the attribute of God, and of God alone. More than all other attributes, essential being belongs to Jehovah alone.

It is this, indeed, that He claims as His name,—"I AM"—the self-existing One, "the first and the last," "the beginning and the ending," "which is, and which was, and which is to come, the Almighty." He is uncreated, self-existent,

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eternal, immortal His existence had no beginning. Neither will it have a ny ending. He is absolute life, absolute being, absolute existence, absolute immortality. And there is no other.

The most exalted angel is a creature. We are all creatures from the highest to the lowest. Our existence had a definite beginning. It will have, or may have, a definite ending at any time when He Who gave it sees fit to take it away. We continue to live only because He continues to give us life. The power to take life away is implied in the power to give life. The power to destroy is implied in the power to create. We are dependent creatures. God has never made a ny independent, self-existing beings. God is immortal. We are not.

It is just on this point of His eternity and self-existence that God contrasts Himself with man whose life is but "a vapour, that appeareth a little time, and then vanisheth away." "I, even I, a He, and there is no god with Me: I kill, and I make alive . . . neither is there any that can deliver out of My hand. For I lift up My hand to heaven, and say, I live forever." Deut. 32: 39, 40. He is Jehovah, "the Everliving," "the eternal God," "the Everlasting Father," "Father of Eternity," whose years "have no end," Who liveth forever and ever." "The Lord shall endure forever

Man Is Transitory

Is weak and puny man also able to say, I, too, live forever? The immortality and eternity of God is affirmed in every part of the Bible. The immortality of man, not mentioned or even hinted at. Now, is the immortality of man so much more obvious than that of God that the



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is no need of mentioning it, while God's immortality must be constantly affirmed? Or is not this constant assertion of the immortality of God and the absence of all similar assertion of the immortality of man in the Bible rather for the specific purpose of showing a contrast between God and man in respect to immortality? God is infinite. Man is finite. God is immortal. Man is mortal. God is eternal. Man is transitory. God has immortality in Himself. Man has none in himself, and his only hope of living forever is dependent therefore, or conditional, upon union with God through Christ our Saviour, Who has promised eternal life to all who believe on Him.

One of the chief objects of the Bible, indeed, seems to be to reveal to men that their life is brief, vapoury, shadowy, transitory. It does

is in the very plainest terms. Not only does the Bible call man immortal, or ever living, or eternal, but it emphatically declares him to be the opposite. He is said to be "mortal" in Job 4: 17; Rom. 6: 12; 1 Cor. 15: 53; and 2 Cor. 4: 11. In James 4: 14, his life is said to "even vanisheth away." His life is said to be a "wind" in Job 7: 7, and Ps. 78: 39 says that "they were but flesh; and that passeth away, and cometh not again." In Ps. 90: 5, 6, men are said to be "as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14: 2. "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass

withereth, the flower fadeth: . . . surely the people is grass." Isa. 40: 6, 7.

Thus while the human soul is spoken of hundreds of times in the Bible it is never once said to be immortal or deathless in its nature, but is always spoken of as short-lived and perishable. The only hope of an eternal existence which man has ever had is that held out to him through the gospel of Jesus Christ.

Immortality Not a Birthright, But a Gift

In what has been said there is no thought of teaching that man can never secure immortality. What is meant is that immortality is not a birthright, is not his by nature, is not in himself, and that if he does ever receive it, it will be as a gift from Him Who has it and Who can impart it, yea, Who will impart it to those who accept it from Him.

There is no question that God can confer immortality upon any person by prolonging his life. But, if having begun to live, we shall continue to live, it will not be because of any inherent principle of life within ourselves irrespective of our condition and independent of the will of God. It will be solely because God is pleased to continue our existence. If He does not confer immortality upon us we shall never have it. Indeed, if at any time He should now withdraw His sustaining power or cut us off from His favour, our existence would inevitably come to an end. Continued life is dependent, therefore, on His continued favour. And continued favour He has made to depend upon conditions which He has laid down Himself.

Life Is Conditional

This principle can be seen in nature as well as in revelation. It rested entirely with God, of course, whether He should make man mortal or immortal. He could, without doubt, have given all His creatures assurance of living forever irrespective of conditions or circumstances, whether they should preserve their first estate or fall from it, whether they should rise to heaven or sink to hell, whether they should continue holy and consequently be blessed, or fall into sin and therefore be wretched, whether they should obey Him or disobey Him. No one can affirm, however, that He did give any such assurance. Divine revelation, reason and nature teach the contrary. Everything in nature comes to certain ruin unless it preserves its normal condition or is restored to it. In the very nature of things, purity and blessedness are necessary to a continued existence. Life is conditional. Conditions and circumstances which tend to death must be avoided if life is to continue. Like the disease of leprosy, to which it is compared in the Bible, there is something in the nature of sin which will inevitably, unless eradicated, bring to utter ruin the soul into which it has entered. "Sin, when it is finished, bringeth forth death."

From what has been said it seems clear that there is but one unconditional, independent existence in the universe. Self-existence is the peculiar attribute of God. The source of all life is

in Him. It follows, therefore, that the life of every creature, no matter how high or low, depends solely on God's power and will, or, in other words, is conditional life.

That God alone is immortal and that man in his natural, fallen condition is mortal can be seen by considering some of the innumerable passages of the Bible which declare that the life of man is a perishable, transitory thing. In Job such expressions as the following frequently occur: "How oft is the candle of the wicked put out." "They are as stubble before the wind, and as chaff that the storm carrieth away." "They shall lie down alike in the dust, and the worms shall cover them." "The wicked is reserved to the day of destruction." "By the blast of God they perish, and by the breath of His nostrils are they consumed." "All flesh shall perish together, and man shall turn again unto dust."

The Psalms are full of similar expressions: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "As wax melteth before the fire, so let the wicked perish at the presence of God." "For, lo, they that are far from Thee shall perish." "They shall be destroyed forever." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "Man being in honour abideth not; he is like the beasts that perish." "He shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish."

We find the same teaching in Proverbs and Ecclesiastes. And in the writings of the prophets we find such expressions as: "The soul that sinneth, it shall die;" "The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed;" "They shall be as nothing; and they that strive with thee shall perish." Finally we come to the words of Malachi at the very close of the Old Testament: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

And in the New Testament we find the same teaching that the life which man has is transitory and perishable: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise *perish*." Luke 13: 2, 3. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not *perish*, but have everlasting life." John 3: 16. "Thy money *perish with thee*." Acts 8: 20. "For as many as have sinned without law shall also *perish* without law." Rom. 2: 12. "If Christ be not raised . . . then they also which are fallen asleep in Christ *are perished*." (That is, if Christ had not been raised, the death of all would have been final.) 1 Cor. 15: 17. "By nature the children of wrath." Eph. 2: 3. "Whose

end is *destruction*." Phil. 3: 19. "Who shall be punished with everlasting *destruction*." 2 Thess. 1: 9. "But these, as natural brute beasts, made to be taken and *destroyed* . . . shall utterly *perish*." 2 Peter 2: 12.

Other passages, many of them, might be quoted, but surely these are sufficient to show that the whole human race is mortal, and that unless they find a new life which they do not possess in themselves, they will all perish. If these texts are not sufficient, then no array of texts would be sufficient. Every variety and form of expression is used in these passages to put the truth beyond all possibility of question. The Bible says the wicked are to die, to perish, to pass away, to fade away, to wither, to be destroyed, consumed, utterly consumed root and branch, devoured, cut down, ground to powder, burned up, plucked up by the roots, broken to shivers, dashed in pieces, crushed, cut in sunder, put away like dross, cast away, to vanish away like smoke, like a dream, to perish like the brutes, to be ashes, to be as nothing, to be as though they had not been, to be no more, etc.

If these expressions are not sufficient to prove the uniform teaching of the Bible that God alone is immortal and that man is mortal, then words cannot be put together in the English language which will prove it. If those who read these expressions do not have their minds disabused of the theory of the natural immortality of all men, then it is impossible to disabuse their minds of it, for it is impossible to frame words which will be more clear or more powerful to teach the opposite of that theory than the ones which have been selected by God Himself.

If ever Jesus has need of me,
Somewhere in the fields of sin,
I'll go where the darkest places be,
And let the sunshine in;
I'll be content with the lowliest place,
To earth's remotest rim;
I know I'll see His smiling face,
If it's done with a thought of Him.

I'll fill each day with the little things,
As the passing moments fly;
The tendril, which to the great oak clings,
Grows strong as it climbs on high;
I'll trust my Lord, though I cannot see,
Nor let my faith grow dim;
He'll smile—and that's enough for me,
If it's done with a thought of Him.

The lowliest deed will be reckoned great
In the book that the angels keep,
If it helps another along the road
That is often rough and steep.
A kindly word may let sunshine in,
Where life's rays are sadly dim;
And love can win a soul for God
If it's done with a thought of Him.

—Chas. H. Gabriel

The Bishop and the Bible Speak

By The Editor

WE have been told that a drowning man will grasp at a straw, and we believe it. Bishop Warne's frantic effort to find reasons for not keeping the seventh-day Sabbath would indicate that he was about to submerge for the third time, but his hand has struck against an object, and he grasps it, hoping it will save his life. A superficial examination will show that it is even less dependable than straw. If we did not know that the Bishop was serious in this matter, and wanted his readers to take him as such, we would be inclined to laugh out loud, so positively childish and illogical is his reasoning.

Let us examine this sheet anchor, this newly-found (we have known of it ever since we can remember) life-preserver; for the Bishop brings it forward in all seriousness as a reason why people cannot observe the seventh day of the week as the Sabbath. We will quote him in full to the end of the section on pages twenty and twenty-one of his booklet.

"It is absurd to make the time element, which is minor, the great matter, as Saturdarians do. One has suggested it would throw light on the subject, if some seventh-day Sabbatarians would make a voyage around the world, 'going out of the Atlantic westward by the straits of Magellan to the East Indies, and then from the east returning by the Cape of Good Hope homeward, and let them keep their Saturday Sabbath all the way. When they come home to England they will find their Saturday to fall on our Sunday; and they may thenceforth continue to observe their Saturday Sabbath on the same day with us.'"

This idea does not seem to have been original with the Bishop as he quotes it from another source, but he gives it his endorsement in so using it. The argument is, although the Bishop does not clearly state his case, that if seventh-day observers should travel around the world going westward they would be obliged to drop out their seventh day when they crossed the Day Line in the Pacific Ocean. This would be necessary only in case they reached the Day Line on Friday. No matter what day of the week this Day Line was reached on the westward journey, the following day would be dropped, but the change would affect every one alike regardless of what day they observed as the Sabbath. We ask how it would affect the Bishop's Sunday keeping if he should make the trip on the same boat with the "Saturdarian" brother? This one question alone is enough to answer the question, and show its foolishness. We have never known anyone to have any difficulty over adding or dropping days at the Day Line in circumnavigating the world until their attention is called to the binding claims of the Fourth Commandment. Thousands of people cross that Day Line in the Pacific Ocean every year, going either eastward or westward, dropping or adding a day as the case may be, but on landing either at San Francisco or Hong Kong they find themselves in harmony with the people at either place in reckoning their days.

A few years ago the writer went from Shanghai to San Francisco. On the boat with him were a number of missionaries, some Methodists, some Baptists, and some "Saturdarians," as the Bishop loves to call them. We reached the Day Line in the Pacific Ocean on Tuesday, so in harmony with the reckoning we added a day as we were travelling eastward and had two Tuesdays that week, or a week of eight days. When we reached San Francisco we found ourselves in harmony with the counting of the days there. Had we been going westward we would have dropped a day at the Day Line, giving us a week of six days instead of seven, but we still would have found ourselves in harmony with the day being kept in Hong Kong. The Bishop should have explained the reason for this more clearly to his readers. It is unfair to lead people into a maze by a system of false reasoning, and then leave them to extricate themselves as best they can. Why is a day added or dropped at this particular place in the Pacific Ocean called the Day Line, and in what way does it affect the keeping of any day as the Sabbath?

Those who have travelled any distance eastward or westward by land or sea, will know that for every thousand miles they travel, they add to or deduct one hour from their time. In travelling westward, they are going with the sun, thus prolonging by a fraction the time of the sun over their heads, in which case they would drop an hour to shorten the day to its proper length. In travelling eastward, or against the course of the sun, they would shorten the sun's time above their heads each day, so they would add whatever loss was necessary to make it up. Circumnavigating the globe in this way would mean the dropping or adding of a whole day, depending on the direction of travel.

The place where this change is made is called the "Day Line," an imaginary line running from the North Pole southward through the Pacific Ocean along the 180th meridian to a point ten degrees south of the Equator, where it angles south and east for a distance of five degrees, and then continues south between the 180th and 170th meridians. Hundreds of ships cross this line every year going east or west. Why is it that their thousands of passengers are not thrown into confusion in adding or dropping a day in their reckoning when crossing this line? We call on the Bishop to answer this question.

The Bishop would have us believe that time is actually lost by this method of adding or dropping a day at the Day Line, but that such a thing is impossible may be seen from the following illustration: Suppose the Bishop had a twin brother, and they should both decide to make a trip around the world, taking Bombay as their starting and meeting point, one going east and the other going west. The Bishop decides to take the western route via Port Said, Gibraltar, New York, San Francisco, Manila, Singapore, Colombo. His twin brother goes eastward via Colombo, Singapore, Manila, San Francisco, New York, Gibraltar and Port Said. The Bishop, in crossing the Day Line

going westward would drop a day from his counting, and his twin brother would add a day as he crossed it going eastward. Following the Bishop's logic, this round-the-world trip would put them two days apart in their reckoning, and his twin brother would be two days older than himself! The absurdity of this can be seen on the face of it. No actual time is lost in dropping or adding a day at the Day Line. It is simply a matter of computation. At any given point as the Bishop and his twin brother travelled around the world, going east or west, they would find themselves in harmony with the time kept in that locality, and they would be in harmony with each other when they met at Bombay.

But we will look at it in another way. Suppose the Bishop's twin was a "Saturdarian" when this world-tour was made. Would his twin brother alone be affected by this change of time? Does the Bishop mean to say that Sunday keepers would have no trouble in observing the first day of the week in going around the world, but "Saturdarians" would? This, in effect, is his logic, else he would not have introduced the argument to oppose the keeping of the seventh day. The Bishop in using this "Day Line" argument to disprove the possibility of keeping the seventh-day Sabbath when travelling around the world, has seized his rifle by the muzzle and fired it without calculating where the bullet would strike.

Colon Hygiene

By R. Manning Clark, M. D.

The Enema

IN the previous article, "The Garbage Can," explanation was made regarding the delicate nature of the cells lining the colon and the high degree of their special ability to reject the poisonous material necessarily handled by the colon. We now come to a discussion of some of the things that injure these delicate cells and impair their ability to carry on their highly specialized selective action.

If a bowel movement does not arrive exactly when we think it should, a cathartic or an enema is the usual resort. Now, an occasional cathartic or an enema is not especially harmful; it is the habitual use of them that gets us into trouble. There are thousands of people who daily flush the colon, or large bowel, with large enemas of all kinds. In fact there are very few liquid substances that are not used and counted as cure-alls for troubles. Some of the more commonly used are plain water, soapsuds, molasses, honey, Epsom salts solution, turpentine, buttermilk. It certainly does not take a large amount of scientific ability to understand how the habitual use of such flushings will harm the bowel.

Wherever in nature is found a delicate tissue or membrane, there also will be found a special fluid to bathe it, protect it, and help to keep it in proper condition. *The eye* has a special gland over it that constantly secretes a fluid (tears), to wash over the eye and assist in keeping it in condition.

This fluid is prepared by nature to be of great assistance to the tissues of the eyeball. *The joints* have the same protection, being filled with a fluid that has the special property of keeping the joint surfaces free from inflammation and in condition. Other examples of these protecting fluids are found in the pleural cavity, in the pericardium surrounding the heart, etc.

Now the bowel is cared for in the same way. The *intestinal juice* is a secretion especially prepared and peculiarly adapted to keeping in perfect condition the delicate cells lining the colon. It is not possible to constantly wash away this intestinal juice with enemas without causing injury and inflammation, with impairment of the function of these highly specialized cells that comprise the lining of the bowel.

It is possible to wash the hands in water until the skin becomes cracked and bleeds from the irritation thus caused. The skin is also highly specialized; but its specialty is to make it able to stand just such treatment as washing and bathing. If the skin has trouble in standing such treatment how can the delicate mucous membrane lining the bowel be expected to stand it? Certainly it cannot.

The enema habit is harmful, and is one of the causes of colitis (inflammation of the large bowel). The habitual use of enemas increases nervousness, insomnia, and irritability. It can make the bowel so irritable that it reflexly causes many symptoms throughout the body, such as dizziness, nausea, backache, distress in the abdomen after eating, loss of appetite, gas, and passing of mucus with the bowel movement.

If you are addicted to this enema habit, better learn how to get good bowel movements by natural means, and discontinue this irritating practice that is so harmful to the "human garbage can," as explained in the preceding article.

It was not merely for thirty-three short years that the Father gave Jesus Christ unto a lost race. Jesus was born in Bethlehem's manger *for us*. He lived a perfect life in that Nazareth home *for us*. He spent three and one-half years in ministry, —healing the sick, restoring sight to the blind, cleansing the lepers, raising to life the dead,—all *for us*. He suffered during those awful hours of agony in the garden and on the cross *for us*. He went into Joseph's new tomb because we go into the silence of the grave. The Father called Him forth, and He brought with Him the keys of death and the grave *for us*, thus foreshowing the triumphal resurrection to life of all those who sleep in the dust. And then on and on to all eternity that blessed Son of God, who so loved us as to give Himself *for us*, will forever and ever reign as "King of saints" for us, who are saved through belief in His name. His eternal love *for us* which led Him to give Himself *for us*, with its strong undying power, holds Him bound to us in ties which shall never be broken. For He prays, "I will that they also, whom Thou hast given Me, be with Me where I am."
T. E. Bowen.



OUR HOMES



The Matter of Going to Bed

IN one family of my acquaintance the going-to-bed bugbear has been exercised in the case of each succeeding child as soon as he was old enough to understand the simple arithmetic involved. A quiet talk is started on a peaceful morning when the question of going to bed is not a burning one, and the conversation runs somewhat as follows: "Now, Jack, let's decide about your bed time. All the doctors and people who know best about how to keep well, say that children of your age need at least ten and a half hours' sleep every day. If you have to be at school at nine, and it takes you half an hour to get there, and an hour and a half to get bathed and dressed and eat your breakfast, what time would you have to get up?" After this has been worked out, another sum is done to determine what time it is necessary to get to bed in the evening to have the right number of hours in bed.

It is finally determined that if Jack starts to bed at eight o'clock in the evening, he will be able to sleep the requisite length of time. No normal child who has had any experience of the use of reason can resist such a procedure, if put to him in a quiet moment, when no passions are obscuring his capacity for reason. But when night comes, there is sure to be this plea: "O mother! just this once, it won't hurt me to stay up a little later; just this once!" This is the sort of thing which is usually regarded as going back on the whole idea of reasonableness, and is put down as incipient insubordination, with no discussion allowed.

But Jack's mother, having been warned by experience, made due provision even for this plea. As a matter of fact, there is some truth in it. When the doctors say a child should sleep ten or eleven hours out of the twenty-four, they do mean simply that he should sleep that long, as a general thing. They do not maintain that one night of fewer hours' rest will have any dire results. The child, using his good sense, knows this as well as you do, and the only honest treatment of him allows this, and continues as Jack's mother did: "But, of course, Jack, sitting up a little later once in a while won't do any special harm, so let's say that on one night every week you may sit up an hour later, and you may choose the night."

Then when Jack is summoned to bed (usually after a humane warning ten minutes ahead of time to soften the shock) he goes, not because mother says so, or because he is a good little boy who always minds his mother, but because he himself has begun to shoulder the responsibility put upon him by the fact of his existence,—the responsibility for making the most possible of himself physically and morally.

Of course, such a system of regularity is harder on mother than the method which consists of looking suddenly at the clock, and exclaiming, "Why, I'd no idea it was so late. Jack, you must stop that and go to bed this minute!" But the fact that she finds it hard means only that mother is not a very good girl herself, and that she has not at all learned the lesson she is trying to teach her children, of unquestioning obedience to the right reasons for doing things.—*Selected.*

Cogitations of a Prospective Husband

I AM a young man. The most important step of my life, socially, will be my marriage. If my work is to be a success, my marriage must be a success. How shall I make it such?

There will be just two factors in my marriage—my wife, and myself. I must see to it that both are fitted beforehand for the making of a happy and successful married life. I cannot see to the preconjugal training of my wife; I can only select such a one as seems to me to have had the right training. But I can train myself, and I must.

First, my love must be of an unselfish sort. If I have my chief joy in getting rather than in giving affection and service, I shall make a miserable excuse for a husband. I will find the true joy of giving service; and while trying hard to get knowledge, wealth, and admirable traits of character, I will get them chiefly that I may give to others the more service. I will prove and develop the power of service by trying it out on my acquaintances now; then I shall be in practice for my wife. A good test of how I shall treat my wife by and by is how I treat my brothers and sisters, my mother and father, now. A sure presage of what my own home will be is what I help to make my father's home.

In choosing a wife, I will seek a girl whose principles agree with mine, whose tastes are in fair accord with mine, whose education is such as to fit with mine, and whose practical ability matches mine. We cannot live side by side if we have different religions; we cannot long remain one if I love classical music and she delights in jazz; we shall not stick together if I appreciate evenings at home, and she is pleased to gad; we shall be sadly mismatched if neither of us appreciates the others' authors, recreations, friends, and work. Without requiring an impossible identity of interests and accomplishments, we must, to be happy, be near enough alike to be sympathetic and helpful to each other; she must be a good cook and housekeeper; and I must be able to provide a proper living.

A. W. SPALDING.

When and How to Punish Children

PUNISHMENT involves pain. Parents should learn that one rule must be followed: The pain inflicted must be greater than the pleasure derived from a given act if the punishment is to be effective. The three types of punishment are physical punishment, acute psychologic punishment and prolonged psychologic punishment.

Physical punishment should be short and sharp and used for the purpose of giving the child a conditioned reflex, which is the most important method of learning with which the child is originally endowed. If the child's finger touches a hot stove, the hand is withdrawn. The next time he sees the stove, even though it is not hot, he remembers the pain and withdraws his hand. If the child is slapped on the hand when he reaches for something, the pain should be sharp enough that he will withdraw his hand the next time at the same place.

Whipping should be used rarely and should only be a sharp rap on the hand or the use of a switch or leather strap on the calf of the leg. Physical punishment should not be given before the second year or after the eighth year. Usually by the fourth year the child may be reasoned with. One of the most destructive things in connection with physical punishment is that many people use it as a threat and do not carry it out.

Punishment must be aimed to control a distinct situation. It must be adequate and it must be immediate on the first offense known to be an offense. Prolonged psychologic punishment, which usually consists in pouting about the child's behaviour is most destructive from the standpoint of mental hygiene. If the child is normal, he is at first distressed, then irritated, then indifferent and finally antagonistic. If the punishment is effective and the distressed stage is retained, which will occur only with an abnormal child, the child becomes moody, depressed, an anxiety type and all sorts of disturbances in late adolescence or adulthood may result.

Praising the successful act and ignoring the unsuccessful is often found to be the most effective way to get results, as attention is one thing all children desire. Parents must have a definite programme; children cannot be brought into the world and handled as an emergency problem.

How to secure a good night's sleep in hot weather is often a most trying problem, especially to the sick. Here is a method that I find successful; I pour cold water into a hot-water bottle until about half full. Screw top partly on, then with one hand squeeze upper part of bottle until all air has been forced out. Then I tighten the top, and a soft, pliable pillow is the result. I wrap this in a towel, or slip it inside the pillowcase, and lay my head so that the bottle is at the back of my neck. In a few moments I am cool and comfortable, and sleep quickly follows. Just try it some night.—

The Home's Finest Ornament

I BELIEVE that the fewer the laws in a home the better; but there is one law which should be as plainly understood as the shining of the sun is visible at noonday, and that is, implicit and immediate obedience from the child to the parent, not only for the peace of the home, but for *the highest good of the child.*—A. E. Kittredge.

A little girl in a Sabbath school was asked by her teacher, "What does your mother teach you?" She answered, "Obedience." "What else?" the teacher continued. "She teaches me only obedience," was the girl's reply.

Shortly after this little conversation, the teacher met the mother and told her what Effie said. "Effie was right," said her mother; "that is the one lesson my children learn. The truly obedient child is the kind, gentle, industrious, aspiring, truthful one and the only one to love his parents as he ought."

I think Effie's mother was right. The greatest thing in the home is love. Children will love if they obey, and they will obey if they love. They must do both in order to make true men and women. And so God commands that children obey their parents. *They* have no choice about it. And yet the spirit of love and affection is to be so cultivated in the home that the child *will* naturally *choose* to obey, and will early learn that obedience always brings happiness to himself and joy to his parents.

The finest ornament in a home is an obedient child. This is the teaching of the Bible. "All the superficial ornaments in the world can not make disobedience look well. Dress it up in silks and satins, and it is not half so attractive as obedience in plain calico. Obedience is simply lovely, and grows lovelier every year." And how shall we secure this richest of home ornaments?—Through prayer, study, and daily practice of loving and patient effort. In this way blessing will come to both parents and children.

E. L.

For the Children

A Story of the Forest

FAR away, in the depths of a great green rustling wood, there lived a Fir-tree. She was tall and dark and fragrant; so tall that her topmost plumes seemed waving about in the clouds, and her branches were so thick and strong and close-set that down below them on the ground it was dark almost as night.

There were many other trees in the forest, as tall and grand as she, and when they bent and bowed to each other, as the wind played in their branches, you could hear a wonderful lovely sound, like the great organ when it plays softly in the church.

Down below, under the trees, the ground was covered with a glossy brown carpet of the sharp, needle-like leaves the fir-trees had let fall, and on this carpet there were pointed brown fir cones lying, looking dry and withered, and yet bearing under their scales many little seeds, hidden away like very precious letters in closely sealed envelopes.

Even on bright summer days this wood was cool and dark, and, as you walked about on the soft brown carpet,

you could hear the wonderful song the pine needles made as they rubbed against each other; and perhaps far away in the top of some tall tree you could hear the wood-thrush sing out gladly.

All around the great Fir-tree, where her cones had dropped, a family of young firs was growing up,—very tiny yet, so tiny you might have crushed them as you walked, and not felt them under your foot.

The Fir-tree spread her thick branches over them, and kept off the fierce wind and the bitter cold, and under her shelter they were growing strong.

They were all fine little trees, but one of them, that stood quite apart from the rest, was the finest of all, very straight and well-shaped and handsome. Every day he looked up at the mother-tree, and saw how straight and strong she grew,—how the wind bent and waved her branches, but did not stir her great trunk; and as he looked, he sent his own rootlets farther down into the dark earth, and held his tiny head up more proudly.

The other trees did not all try to grow strong and tall. Indeed, one of them said, "Why should I try to grow? Who can see me here in this dark wood? What good will it do for me to try? I can never be as fine and strong as the mother-tree."

So he was unhappy and hung his head, and let the wind blow him further and further over toward the ground; and as he did not care for his rootlets, they lost their hold in the earth, and by and by he withered quite away.

But our brave little Fir-tree grew on; and when a long time had gone by, his head was on a level with his mother's lowest branches, and he could listen and hear all the whispering and talking that went on among the great trees. So he learned many things, for the trees were old and wise; and the birds, who are such great travellers, had told them many wonderful things that had happened in far-off lands.

And the Fir-tree asked his mother many, many questions. "Dear mother-tree," he said, "shall we always live here? Shall I keep on growing until I am a grand tall tree like you? And will you always be with me?"

"Who knows!" said the mother-tree, rustling in all her branches. "If we are stout-hearted, and grow strong in trunk and perfect in shape, then perhaps we shall be taken away from the forest and made useful somewhere,—and we want to be useful, little son."

One day, as he was singing to himself, some birds fluttered near, pleased with his music, and as he seemed kind they began to build their nest in his branches.

Then what a proud Fir-tree that the birds should choose him to take care of them! He would not play now with the wind as it came frolicking by, but stood straight that he might not shake the pretty soft nest. And when the eggs were laid at last, all his leaves stroked each other for joy, and the noise they made was so sweet that the mother-tree bent over to see why he was so happy.

The mother-bird sat patiently on the nest all day, and when, now and then, she flew away to rest her tired little legs, the father-bird came to keep the eggs warm.

So the Fir-tree was never alone; and now he asked the birds some of the many questions he had once asked his mother. "Tell me, dear birdies," he said, "what does the mother-tree mean? She says if I grow strong, I shall be taken away to be useful somewhere. How can a Fir-tree be useful if he is taken away from the forest where he was born?"

So the birds told him how he could be useful: how perhaps men might take him for the mast of a ship, and fasten to him, strong and firm, the great white sails that send the ship like a bird over the water; or that he might be used to hold a bright flag, as it waved in the wind. Then the mother-bird thought of the happy Christmas time, for the birds and flowers and trees know all about it; and she told the Fir of the Christmas greens that were cut in the forest; of the branches and boughs that were used to make the houses fresh and bright; and of the Christmas trees, on which gifts were hung for the children.

Now the Fir-tree had seen some children one day, and he knew about their bright eyes, and their rosy cheeks, and their dear soft little hands. The day they came into the woods, they had made a ring and danced about him, and one little girl had held up her finger, and asked the others to hush and hear the song he was singing.

So of all the things the birds had told him, the sweetest to him was about the Christmas tree. If only he might be a Christmas tree, and have the children dance about him again, and feel their presents among his green branches!

Soon the days began to grow cold. The birdlings who had been born in the Fir-tree's branches had gone far away to the South. The father and mother bird had gone too, and on the way had stopped to say good-by to the brave little tree.

The white snow had fallen in gentle flakes, and covered the cones and the glossy carpet of pine needles. All was still and shining and cold in the forest, and the great trees seemed taller and darker than ever.

One day some men came into the wood with saws and ropes and axes, and cut down many of the great trees, and among these was the mother-Fir. They fastened oxen to all the trees, and dragged them away, rustling and waving, over the smooth snow.

The mother-tree had gone,—"gone to be useful," said the little Fir; and though he missed her very much, and the world seemed very empty when he looked up and no longer saw her thick branches and her stout trunk, yet he was not unhappy, for he was a brave little Fir.

Still the days grew colder, and often the Fir-tree wondered if the children who had made a ring and danced about him would remember him when Christmas time came.

He could not grow, for the weather was too cold, and so he had the more time for thinking. He thought of the birds, of the mother-tree, and, most of all, of the little girl who had lifted her finger, and said, "Hush! hear the Fir-tree sing."

Sometimes the days seemed long, and he sighed in all his branches, and almost thought he would never be a Christmas tree.

But suddenly, one day, he heard something far away that sounded like the ringing of Christmas bells. It was the children laughing and singing, as they ran over the snow.

Nearer they came, and stood beside the Fir. "Yes," said the little girl, "it is my very tree, my very singing tree!"

"Indeed," said the father, "it will be a good Christmas tree. See how straight and well-shaped it is."

Then the tree was glad; not proud, for he was a good little Fir, but glad that they saw he had tried his best.

So they cut him down and carried him away on a great sled; away from the tall dark trees, from the white shining snow-carpet at their feet, and from all the murmuring and whispering that go on within the forest.

The little trees stood on tiptoe and waved their green branches for "Good-by," and the great trees bent their heads to watch him go.

"Not all firs can be Christmas trees," said they; "only those who grow their best."

The good Fir-tree stood in the children's own room. Round about his feet were flowers and mosses and green boughs. From his branches hung toys and books and sweets, and at the end of each glossy twig was a bright glittering Christmas candle.

The doors were slowly opened; the children came running in; and when they saw the shining lights, and the Christmas tree proudly holding their presents, they made a ring, and danced about him, singing.

And the Fir-tree was very happy!

WORRY and Fret were two little men
That knocked at my door again and again.
"O, pray let us in, but to tarry a night,
And we will be off with the dawning of light."
At last, moved to pity, I opened the door
To shelter these travellers, hungry and poor;
But when on the morrow I bade them "Adieu,"
They said, quite unmoved, "We'll tarry with you."
And, deaf to entreaty and callous to threat,
These troublesome guests abide with me yet.

—Selected



The DOCTOR SAYS

"What can be done for failing eyesight in one eye in a person aged sixty-six?"

A cataract may be forming in your eye, and it may be necessary sometime to perform an operation. Still I would not attempt it as long as I had one good eye. Where both eyes form cataracts, it is customary to operate on the one that is most advanced, after it has become fully ripe. If possible, it would be better, I think, for you to see an eye specialist and learn what the trouble is.

"Is pellagra communicable in any way? Is it curable? Please suggest diet and treatment. Does a patient suffer more in a warm than in a cool climate?"

Pellagra is not communicable in any way. It is caused by a diet lacking in necessary ingredients.

Provided it is taken in time, it is curable. In the late stages the prospect is not so hopeful.

The diet should include a variety of foods, with some animal protein, preferably milk and eggs, with fruits and green vegetables.

The skin symptoms are more marked where exposed to the sun, especially in warm weather.

"What causes paralysis? Can it be cured? What is the best diet for a paralytic?"

Paralysis has numerous causes,—a fractured skull, a clot of blood on the brain, the breaking of a blood vessel in the brain, a severing of the spinal cord, and others. Patients with paralysis sometimes recover, where the clot of blood is absorbed, or the other cause, whatever it may be, is removed. Some cases of paralysis are incurable and hopeless. The diet in any case of paralysis should be simple.

"My boy comes up to the mark in weight, but has what you term 'wings.' What can I do to build him up and give him a good physique? He has a weary way of going round the house, but seems quite alert when outside."

If your boy weighs what he should for his height and age, it does not seem to me that you need try to increase his weight. He probably has taken a position which throws his shoulders forward, and thus forms the "wings." What he needs, it seems to me, more than increased nutrition, is a set of setting-up exercises that will help him to stand and sit habitually with his chest up and shoulders back, and then I think he will have no trouble about the "wings."

A boy of his age should not be weary, it seems to me, even around the house. It is possible that there is incipient tuberculosis or something of that nature that is causing him to be below par in his activity, and makes him appear lazy. On the other hand, it may be simply because he is not interested in anything in the house, all his interests being on the outside, and one is likely to be very much more active where he has an interest than where he has not.

"Is there any remedy for granulated eyelids? An eye specialist said there was no danger. My boy is ten years old and wears glasses."

By granulated eyelids it is generally understood the disease named trachoma, which is a dangerous and very contagious disease. If neglected, it results in disfigurement by the contraction of the eyelids, and may result in blindness. Trachoma may be relieved by proper treatment with astringents, but this operation should be performed by a competent physician, or better, an eye specialist.

Now I do not know what you mean by an eye specialist.

If you mean a man who simply fits glasses, and is not a physician who has spent years in the study of the eye, his opinion is not worth anything. You should see a regular graduate known as an oculist or ophthalmologist. The so-called "eye specialists" who fit glasses, know next to nothing about eye diseases.

"I have on my cheek a blemish, hard, dry, and of the colour of a wart, which appeared about a year ago as an ordinary pimple, and gradually changed into its present state. There is no itching or other sensation. Let me know whether it is a simple wart and whether there is a simple means of removing it, or whether it may be the indication of something more serious."

Go to some reputable physician and surgeon, and have the growth examined. It would be impossible for me to be certain from any description you give as to whether it is malignant or not. In case of doubt, you would better give yourself the benefit of the doubt by having it out. The most likely to be dangerous of these warty growths, are those that appear around the openings of the face, such as around the ears, mouth, and eyes.

"A black spot, moving before the left eye, has been interfering with my eyesight for two years. Is it a cataract? I am nearly eighty-two."

If the black spot you refer to moves with the eye and is always still when the eye is not moving, it may be some spot or ulcer on the surface of the eye. Or it may be, as you suggest, beginning cataract. If it is a spot that flits around when your eye is still, it is something you need not bother about. Almost any one may have these floating spots in the eyes.

In case it is a cataract, you would better not attempt to do anything with it, but depend on your good eye. Operation on cataract, I think, is not warranted until the eyesight in both eyes becomes quite impaired, and then there is quite a distinct advantage in operating on one eye. The eyesight after a cataract operation requires a very strong glass to take the place of the lens that has been removed, and at best is not very satisfactory, and one would do better to depend on one good eye than to attempt to see with a good eye supplemented by an eye on which a cataract operation has been performed.

It would be better for you, if possible, to see a competent oculist, and get his opinion regarding your eye. In a case of this kind an examination by a specialist is worth very much more than the opinion of one who is not a specialist.

"Is there any harm in using enemas for constipation?"

A fountain syringe is an excellent emergency measure. It is better not to depend on it as a routine measure. If too much water is used, it may gradually bag the intestinal walls and make matters worse. At any rate it easily becomes a habit.

Better secure loose movements if possible by coarse foods, or by the use of agar, or agar and mineral oil.

Be sure you are drinking an abundance of water, say two or three glasses, an hour before breakfast. I have known early morning water drinking to be followed by a movement within five minutes.

The free use of olive oil by a person who is slightly underweight (provided the digestion of oil is good) improves the nutrition and weight, and also the bowel action.

I have not said much about the enema, as I use other things when possible. You can add soapsuds in a refractory case, but usually plain water is what I use. In some cases, small oil enemas do some good (temporary of course).

HEALTH NEWS AND VIEWS

From "Hygeia"

Choose Simple Toys for Small Children

Toys and books for children must be selected with great care and with regard to what is suitable for the child and not what appeals to the parent or what is expensive, advises Dr. Max Seham writing on children and play in *Hygeia*.

Simple toys that the child can actually do something with and that he can take apart and investigate, if he wishes, are the best kind to get. A child soon tires of the intricate mechanical toy and returns to some battered old favourite that he can actively play with. Sand or blocks to build with are always popular and stimulate the child's creative ability.

The doll is the girl's natural and immortal plaything, according to Dr. Seham. Even so, it should be suitable. A small child cannot be expected to dress and undress a very small doll. In buying dolls one must try to take the child's point of view, remembering that a girl wants to play with her doll, not merely to admire it as something pretty.

Understanding and judgment must be used in selecting books for children. The type of book that excites the young nervous system, causing dreams and night terrors if read before bedtime, is to be avoided. Children's books should be simply, intelligibly and interestingly written and should portray life in such a way as to inspire the child with the highest ideals.

Tells Correct Way to Brush Teeth

The most efficient weapon for combating dental disease is the toothbrush. Most toothbrushes are too large and ill shaped for effective brushing, and most people spend too little time on brushing and employ the wrong method.

The brush should be small, about 1¼ inches long at the bristle end, and fairly stiff. No toothbrush can be made to conform to the dental arch, both outside and inside, so it is best to use a small brush and brush a few teeth at a time.

Brushing of the teeth has two functions; it must really clean all surfaces; and it must stimulate the gums to make them resistant to injury and infection. The bristles should be placed at right angles to the long axis of the teeth and a gentle pressure applied; at the same time the brush should be wriggled, so that the bristles penetrate between the teeth and clean the crevices. All the surfaces of the teeth should be brushed this way, doing a few at a time. The mouth may then be rinsed with water, to remove the particles loosened by the brushing. The process should take from three to five minutes after one has learned it, but as much as a half-hour may be required at first.

Dental Floss Safer to Use Than Toothpicks

Toothpicks of all types should be avoided, says Dr. William M. Gardner in *Hygeia*. They irritate and lacerate the gum tissue, lowering its resistance to infection. The use of wooden toothpicks over a long period of time has been known to wear grooves in the teeth.

If food cannot be dislodged from between the teeth with a brush, dental floss should be used. It must be passed gently through the contact points so that it will not snap down on the gums and lacerate them. Usually a slight back and forth movement will help to ease it by the contact point.

Scientists Give Facts on Cancer Treatment

Of the facts about cancer recently presented to the public by the international symposium on cancer, the most important is that the control of the disease depends on the maintenance of the body in good health and the application of medical attention as early as possible in the course of the disease in order to permit permanent surgical removal.

The most reliable forms of treatment and the only ones justified by observation and experience depend on surgery, radium and x-rays.

Quality as Important as Amount of Sleep

The need for sleep varies from one person to another, children whose growth is very rapid, requiring more sleep than the average child of the same age. Girls, especially during maturation, require more sleep than boys. More sleep is needed in winter than in summer. The child in the primary grades needs a minimum of twelve hours of sleep. No child between twelve and fourteen years should have less than nine and one-half hours of sleep.

The quality of sleep is also important. Noise, excitement, irritating music and strenuous play before retiring induce a state of emotional fatigue which interferes with falling asleep and is associated with fear and night terrors. Crowded sleeping quarters and bad ventilation are also disturbing to sleep.

If two children must share one room, a separate bed should be provided for each of them. They should retire at the same time, or else care must be taken so that the one retiring later does not disturb the sleeping one. Improper food, especially if eaten a short time before going to bed, robs many a child of his needed sleep.

Expectant Mother may Save Teeth by Due Care

Although conditions during pregnancy are favourable to the growth of disease germs that cause teeth to decay, the carelessness of the expectant mother is an important factor.

As soon as a woman discovers that she is to have a child, she should visit a dentist and have her teeth cared for. During the latter part of the period trips to the dentist become difficult or impossible, and it is at this time that the pregnant woman herself must give systematic and thorough care to her mouth and to brushing her teeth.

Proper diet plays an important part in preserving the mother's teeth and in building strong teeth for the child about to be born. The calcium content of the diet should be increased. The most available sources of calcium are milk, cabbage and lettuce, and the water in which unpared vegetables are cooked. This should never be thrown away but should be used as a stock for broth and soup. Figs are also rich in calcium.

Kitchen Must be Kept Clean and Germ Free

A kitchen must be immaculate and germ free. It is a workshop in which to prepare food and wash dishes and it or the pantry adjoining it must be used also to store foods. That is enough to expect of any room and the less other activities and articles are brought into it the more likely is its major purpose to be served.

The kitchen should be sanitary for health, convenient and pleasant for the worker, lest she be tempted to skimp her work and so neglect important safeguards. Sunlight and air are most important for both sanitation and comfort.

Fine meshed screens for all windows and doors, scrupulous cleanliness, the use of tin lined and closely covered containers for food, and traps, if necessary, will protect food from roaches, ants, mice and other such marauders.

Hospitals Must Provide Proper Care for Sick

The necessity for a complete medical training for those who are permitted to care for sick and injured people is shown conclusively by two recent deaths, observes *Hygeia*.

In one instance a young woman is reported to have died of diphtheria while being treated for tonsillitis; in the other a boy died from a mastoid operation. In both cases, according to the reported facts, death was unnecessary and due to incompetence, ignorance or bungling.

Both of these deaths occurred in hospitals, showing, further, that hospitals should not be allowed to receive patients unless provision is made for their care by reputable and properly qualified physicians. A hospital is intended to be and should be a place of safety for the sick and injured.

Spinach

By MRS. E. M. MELEEN

SPINACH is one of the leafy vegetables which is very rich in essential vitamins. It is therefore a food of great importance and should be served on our tables more often than it is, especially where there are growing children. It should be cooked in the right way in order to be most appetizing. Spinach should be well washed and then cooked in boiling salted water. If spinach is put to cook in cold water it will turn brown and will not look well nor taste as good as when it is put into boiling water to cook. Ten minutes is usually sufficient for it to boil and only a very small quantity of water is needed. The water is drained off and can be used for soups, gravies, etc. The Indian greens, usually found in all Indian markets, are a good substitute for spinach and can be prepared the same way.

SPINACH SOUP

$\frac{1}{2}$ cup cooked spinach, chopped fine	$\frac{1}{2}$ cup cream
1 cup water in which spinach was cooked	1 tablespoonful butter
1 cup milk	1 desert spoonful flour
Salt to taste	

Cook butter and flour together, add spinach water and milk and cook until thickened. Then add spinach and cream, cook a few minutes more and serve.

SPINACH ON TOAST

4 slices well-buttered toast	2 hard boiled eggs, chopped fine
1 small cup cooked spinach drained and chopped	1 cup butter sauce

Spread spinach on buttered toast. Sprinkle with chopped eggs; when ready to serve pour over each slice some of the butter sauce.

BUTTER SAUCE

1 tablespoonful butter	1 teaspoonful flour
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1 cup spinach water, or plain water if preferred
Cook butter and flour until nearly brown. Add water and a few grains of salt. Cook until done and serve.

BAKED SPINACH

1 cup cooked spinach, chopped fine	2 eggs
1 cup milk and cream (half and half)	$\frac{1}{2}$ teaspoonful salt

Put spinach into well-buttered baking dish, pour over it well-beaten milk, eggs and seasoning, and bake ten minutes, or until set, in hot oven.

SPINACH WITH SCRAMBLED EGGS

1 cup cooked spinach, chopped fine	1 tablespoonful butter
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1 tablespoonful onion, chopped fine 3 eggs, scrambled
Brown onion in butter, add spinach which has been cooked in salted water. Stir well. Make a ring of spinach on platter, fill centre with scrambled eggs. Serve.

SPINACH IN PANCAKES

1 cup cooked spinach, chopped fine, seasoned with butter (and fried onion if desired)
1 cup milk, 2 tablespoonfuls flour
3 eggs, $\frac{1}{2}$ teaspoonful salt

Make a batter of milk, eggs and flour, fry two or three tablespoonfuls of this in butter like pancakes on one side only. Put a tablespoonful of spinach on each pancake, roll up and serve.

"A MAN introduced a lighting plant in his home. It failed to produce the desired results because it did not furnish sufficient power. He then hitched it to the door-bell, and the bell rang with an energy that almost caused a panic in the house. From this incident we draw the inference that it takes more power to produce light than it does to make a noise. Ministers and teachers will do well to lay this to heart."

The Certain Facts of Christ's Return

(Continued from page 5)

world more than three thousand years before, and his visits have been repeated with terrible frequency ever since.

No, Jesus Christ is the glorious personage whose coming is here predicted by John. He is revealed under various titles and figures of speech, the "Alpha and Omega," "the beginning and the ending," "which is and which was, and which is to come," "the Almighty." He was once familiar with earthly scenes. For nearly nineteen centuries no human eye has rested upon Him. But He is coming back to the earth again.

"To them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

How Will Jesus Come?

How will He come? Jesus, before His death, foretold both the fact and the manner of His second coming.

"Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24: 30.

At the time of His going away angels spoke of the manner of His return.

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

The first advent of Christ was like the slow dawning of a summer morning. The vast machinery of the universe felt no jar as the Christ of God stepped across the threshold of humanity into the life and experiences of those whom He came to redeem. The angelic hosts sang carols of praise and a few shepherds sat under the glories of the eternal throne for a time, while over in Bethlehem, the city of David, a Babe was born in a manger. Heaven was stirred from centre to circumference, and the attention of all the hosts of heaven was centred upon that stupendous event, but earth was quiet, calm and still, and very few, if any, realized that the greatest event in the history of the world had taken place.

But not so is the second coming of Christ. The greatest demonstration of power and glory in all the history of mankind will take place in connexion with Christ's return to this earth. It will not take place in secret, it will not be a hidden coming, it will not be an invisible coming. He will come in the sight of all the world. "Every eye shall see Him." Rev. 1: 7. It will be an open, visible, literal, bodily return of Christ Himself. No one will need to announce it, for all will know it.

Why is Jesus Coming?

Why is He coming? First, to raise the dead.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then,

we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at His coming." 1 Cor. 15: 21-25.

Secondly, to judge the world.

"For the Father judgeth no man, but hath committed all judgment unto the Son." John 5: 22.

"And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." Acts 10: 42.

"For we shall all stand before the judgment seat of Christ." Rom. 14: 10.

"I charge thee before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4: 1.

Thirdly, to establish an everlasting kingdom.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7.

"And there was given Him (the Son of man) dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 14.

"But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." Heb. 1: 8.

"So an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1: 11.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

When Will Jesus Come?

Lastly, when will He come? And the answer is, "quickly."

"The Lord is at hand." Phil. 4: 5.

"The coming of the Lord draweth nigh." Jas. 5: 8.

"Yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 37.

"Behold I come quickly." Rev. 22: 7.

"Surely I come quickly." Rev. 22: 20.

His absence is long from a human standpoint, but short from the divine standpoint.

Yes, He is to come very "quickly." The great prophetic periods of Daniel and the Revelation, the twelve hundred and sixty years, the twelve hundred and ninety years, the thirteen hundred and thirty-five years, and the twenty-three hundred years, have all expired. We are in "the time of the end," "the last days." We stand upon the crumbling verge of human history. The evening shadows are gathering over humanity. The night is about here.

(To be continued)

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Foolish Theories About Diet

(Continued from page 6)

A small amount of animal fat in the form of milk, butter, cheese, or the fat of meat or fish, is almost essential—probably quite essential—to the health of most people.

Even so, we have not reached the end of the list of bare necessary dietetic requirements. There are certain mineral substances, including calcium, phosphorus, iron and iodine, without which human life is impossible. In a good mixed dietary, all of these are included in sufficient amounts. But under modern conditions, and in certain districts, many people undoubtedly suffer from a shortage of one or more of them. It may be said, however, that anyone who drinks a glass of milk daily, and eats a certain amount of fresh fruits and salads in addition to his other food, is not likely to go short.

Vitamins

Last of all, we come to that class of mysterious substances so intangible yet so essential—the vitamins. There is reason for suspecting that a very large amount of vogue illness really has its origin in a dietary deficient in one or other of these catalyts.

Those who wish to ensure against the possibility of this form of food-deficiency may be advised to include in their daily dietary half a pint of milk (which will give them a supply of vitamins A and D) and some whole-meal bread, uncooked salad, tomato if available, and fresh fruit such as an orange or a couple of apples (which will make them safe so far as vitamins B and C are concerned).

Those who would avoid, from humanitarian or æsthetic motives the eating of meat, fish and fowl, can, so far as food goes, enjoy perfect health on a diet of fresh fruit (including nuts and al-

monds), vegetables, whole wheaten bread, milk, butter, cheese and eggs.

Later on, science may be able to suggest means whereby efficient substitutes, even for the animal products just named, may be manufactured. But, meanwhile, it is doubtful if many people can altogether eliminate these without diminishing their health and vitality.

Times of India.

Not Knowing but Trusting

THIS fair tree that shadows us from the sun hath grown many years in its place without more unhappiness than the loss of its leaves in winter, which the succeeding season doth generously repair; and shall we be less contented in the place where God has planted us? Or shall there go less time to the making of a man than to the growth of a tree?

This stream floweth dimpling and laughing down to the great sea which it knoweth not, yet it doth not fret because the future is hidden; and it were doubtless wise in us to accept the mysteries of life as cheerfully and go forward with a merry heart, considering that we know enough to make us happy and keep us honest for to-day.

A man should be well content if he can see so far ahead of him as the next bend in the stream. What lies beyond let him trust in the hand of God.—*Henry Van Dyke.*

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Around the World

CORRECT time is considered of the utmost importance in Germany, where they send the owner to jail if he installs a clock for the benefit of the public and fails to keep it properly adjusted.

The postal system of Peru, South America, is owned by a private company, and administered under government contract. This is the only country where the post offices are not under direct government control.

Contrary to the opinion of most people, the Canary Islands did not derive their name from canary birds. Although it is true that the early ancestors of our modern songster did inhabit these islands, the Canaries were really named after the Latin *canis* which means dog. When the Spaniards began their conquest of the islands about the fifteenth century, they found the natives cultivating a curious breed of giant dogs. Hence the name which they bestowed on the islands. These huge dogs have long been extinct, however, though one may still see skeletons of them in museums. The Canary Islands belong to Spain and the chief language is Spanish.

Can you imagine a giraffe "stuffed with money?" This peculiar animal does exist, and he is the product of a taxidermist's art on display in the Smithsonian Institution at Washington, D. C. It required about £40,000 worth of old paper money, which consisted of one-, two-, five-, and ten-dollar bills ground up into pulp for stuffing. The money was old and worn bills which had been sent back to the Treasury Department of the United States in exchange for new bills.

What is considered one of the greatest of recent inventions by German toy makers, is the winking doll. A doll capable of doing an optical roll and a wink has been patented by a Coburg manufacturer. The inventor says the glass eyes of his dolls are movable in all directions; so are the eyelids. By tilting the dolls forward, backward, or to the sides, the position of the eyes and eyelids change in striking imitation of human optics.

Fritz von Behr, a German scientist, has discovered a process by which he can colour trees with indelible dyes. Although his process is kept secret, he has been making many demonstrations in Maine. The dye is inserted by boring holes in the trunk of the tree, which forms a reservoir from which the dye penetrates to the heart of the tree. Wood so coloured defies detection. Ordinary beech is turned into "rosewood" and birch into "mahogany." It is said that even expert lumbermen and furniture manufacturers are unable to detect the fact that the wood has been coloured after it has been used in manufactured articles.

The "friendly handshake" is now charged with being very unfriendly. According to Dr. John Sundwall, University of Michigan, this age-old custom spreads diseases, especially respiratory infections, such as influenza. The infectious organisms of this group of diseases, he says, are present in the discharges from the mouth and nose

and the average person's hands are always contaminated with these secretions. A man who has the infection and whose hands are contaminated, meets and shakes hands with his friend. The friend's hands are contaminated by this contact, and when his fingers go to his mouth shortly after the meeting, the route of transmission of the disease is completed. Persons suffering from respiratory infections frequently use their hand to check a cough or violent sneeze, and almost immediately extend the same hand for a friendly shake with an old acquaintance. In many cases the result of such "shakes" is that the friend is made to suffer. Dr. Sundwall blames this form of greeting for influenza epidemics.

Experiments at New York University Medical College in growing the iris, or lens covering of the animal eye, outside of a living animal body, offers hope that cataract, sometimes compared with cancer in other parts of the body, may eventually be conquered, says a copyrighted article in a recent magazine. The research was started a year ago at the instance of Dr. John M. Wheeler, chief of the university's optical surgery department, the paper declares, and is being carried on by his assistants, Dr. Daniel Kirby, and Mrs. Keith Cameron Espey, a woman scientist who for four years was assistant to Dr. Alexis Carrell at the Rockefeller Institute.

The first railroad built in Germany, that from Nuremberg to Fuerth, about five miles long, has just been abandoned and its property sold for scrap. The road was built in 1835, and the first engine to run on it was built by Stephenson of London. Efforts were made to start building in 1814, but so general and determined was the opposition to it that twenty-one years elapsed before it was completed.

The imperial crown "of all the Russias" made for the coronation of empress Catherine in 1762, and last worn by Nicholas II, is still in existence, it is said, under safe-keeping in Moscow. This crown contains almost five thousand diamonds, besides hundreds of other precious stones. The jewels are said to be worth £10,400,000. It is suggested that the Soviet government may decide to break up the crown and sell the jewels of which it is composed.

Brazil, South America, is contemplating the removal of its capital from the beautiful city of Rio de Janeiro, and the establishment of a wholly new capital city in a federal district far in the interior of the country. The district has already been set apart. It is some six hundred miles northwest of Rio among the hills and plateaus that form the watershed between the Amazon and the Parana Rivers. It is in a distinctly tropical region, but its elevation, which is about two thousand feet, is sufficient to make the climate delightful. The population of this region is much scattered, and the tropical wilderness begins not far north of it. It may be some time before the change is made; but the present administration is convinced that it would be wise to remove the seat of government to a point nearer the centre of the vast and as yet only partially developed country.

You are Beaten



- When "If" controls your efforts.
- When you think you are a failure.
- When you get discouraged and lose heart.
- When you cease to stand up for your principles.
- When you let up in your efforts to push ahead.
- When you say "Yes" when you should say "No."
- When you are a leaner, a follower, an imitator, a trailer.
- When you throw up your hands and surrender to obstacles.
- When you have no fixity of purpose, no one unwavering aim.
- When you are pessimistic and have a wrong outlook on life.
- When you don't demand the highest thing of which you are capable.
- When you fail to stand by your proposition like the Rock of Gibraltar.
- When you allow jealousy or envy to mar your life, to make you unhappy.
- When you cease to do your best and are half satisfied with your second best.
- When you go about showing dejection and despair in your face and bearing.
- When you cease to work for a living, to strive, to struggle to get on in the world.
- When you choose the lower, and the higher is possible. Not failure, but low aim is crime.
- When you are not master of yourself, and let your animal appetites and passions rule you.
- When you feel like a coward, a nobody, a down-and-outer, and give way to discouragement.
- When you are afraid to step out of the crowd, to live your own life, to think your own thoughts.
- When you cease to be a good citizen and neighbour, and to stand for something in your community.
- When you can't stand up like a man and face the music, or take your medicine—whatever it may be.
- When you begin to say, "Oh, what's the use? The world is against me! A cruel fate is on my track!"
- When you are making excuses for not standing up like a man when difficulties and obstacles confront you.

— *Success.*