

# THE ORIENTAL WATCHMAN

AND  
HERALD OF HEALTH



*Indian State Railways*

BARA MUSJID, JAUNFORE.



The first newspaper printed on paper made from cornstalks has been placed on exhibition at the Smithsonian Institution. Paper tests made at the Bureau of Standards show that paper made from cornstalks is of better quality than that made of wood pulp, and it can be made quicker and cheaper. Therefore the appearance of this newspaper printed on such paper is regarded as an event of importance. Cornstalks are worth about £1/1 a ton for paper making, and the farmer can thus receive £1/18 an acre for a product that is otherwise wasted. Experts believe that the production of such paper in commercial quantities is near at hand.

Authorities at Cambridge, that famous seat of learning in Great Britain, have had their attention called to the fact that undergraduates who own two-seater airplanes are particularly inclined to cut classes. Accordingly a regulation has been adopted that students in the university may not fly without the consent of their parents or tutors, and that "no undergraduates may fly in the morning without written permission."

The voyage of Christopher Columbus will be repeated when a reproduction of the "Santa Maria," built for the Seville expedition, sails from Palos with the same ceremony that marked the departure of Columbus' vessel. The new "Santa Maria" will bring from the quarters at Palos, a stone block for the base of a monument of Columbus to be erected in Santo Domingo.

After twelve years' research in his own laboratory in London, Dr. John Wilson, a blind inventor, with the aid of his nineteen-year-son, has invented a means of taking photographs and developing them at one operation. The solving of such an intricate problem of the action of lights by a blind man is a remarkable triumph over physical handicap.

Adding to one's wardrobe was not so simple some decades ago as it is nowadays. When grandmother had made her final decision to have a new dress, there was much shopping to be done, to say nothing of the making of the dress. First of all, much careful thought was given to the material and colour. Then grandmother donned her street costume and started off to the shop to buy her materials, a list of each carefully tucked away in her bag for reference. This list was a very necessary thing, for no human being could have remembered all the essential items without it. It included 15 yards of the widest silk obtainable, 3 yards of horsehair cloth to stiffen the skirt, 5 yards of skirt lining, 5 yards of velveteen skirt binding, 4 yards of silk for the dust ruffle, 24 inches of skirt belting, 24 inches of waist belting, 1 yard of crinoline to stiffen the waist, 1½ yards of sleeve lining, 12 inches of buckram for the collar, 2½ yards of featherbone for the waist, 1 yard of small boning for the collar, 1 bolt of seam binding, 4 reels of buttonhole twist, 8 reels of cotton for lacing, 5 reels of silk thread, 1 card of invisible hooks and eyes, 2 cards of smaller hooks and eyes.

An aeroplane manufacturer in America has invented a baby car, weighing only 600 lbs., which can be shipped to the purchaser in any part of that country in a weather-proof packing case, with a hinged door, for only Rs. 600.

The packing case can be stood up and used as a garage for this tiny two-seater machine. This little car has many unique points; it consists only of a body, with the engine and four wheels—there is no chassis-frame. There are neither axles nor springs, but each wheel is mounted independently, and thus any bumps which it goes over do not shock the car. Aviation cord is used for the suspension of each wheel. This cord is very strong, and will run 25,000 miles after which it can easily be replaced. This remarkable little machine is able to run 50 miles on a gallon of petrol.

Soviet Russia has entered into a mammoth scheme, by which it is intended to make Red Russia economically independent of the rest of the world by 1933. This widespread Five-Year Programme includes a plan to reclaim great arid tracts of Russian Turkestan, known as "The Hungry Desert." Centuries ago cotton was successfully cultivated in these regions, which have since been devastated by the shifting sands and turned into arid steppes. To-day the Soviet Union grows in Russian Turkestan 50 per cent of all the cotton it consumes. The rest is imported from the United States and Egypt. It is believed that, by irrigating these vast desert wastes, enough cotton could be produced to supply Russia's entire need. Two great rivers, the Amudaria and the Sirdaria, are to be diverted across "the Hungry Desert." Together they will supply 10,000 cubic feet of water per second, for one of the vastest irrigation projects of modern times. Expert American engineers are helping with this great scheme, which will cost Russia £50,000,000, and will make fertile territory out of almost every square mile of Turkestan, down to the Afghanistan boundary.

Timidly, gazing about her in wonder, a little old lady in black came slowly down the gangplank from the liner "Ile de France" when it docked in New York last year. The bustling, shattering crowds on the pier fell silent as her frail figure appeared on the deck above them. "It's Mme. Curie," the whisper went round. Her steps carefully guided by Ambassador Charles Gates Dawes, who had arrived on the same steamship, and by Owen D. Young, who had come to meet her, Mme. Marie Sklodowska Curie, codiscoverer of radium, set foot for the second time on American soil. She had come to honour her fellow scientist, Thomas A. Edison, and to attend a dinner given in celebration of the fiftieth anniversary of his invention of the incandescent light in Detroit, October 21. During her brief stay in the United States Mme. Curie was the guest of President and Mrs. Hoover at the White House for two days, and received while there a check for £10,000, raised in the country for the purchase of a gram of radium, which she will present to the Radium Institute at Warsaw, Poland, her native city. Only her courageous spirit made the voyage possible, her friends said. Mme. Curie is no longer young, and in recent years she has been enfeebled by anaemia, brought on, it is said, by her constant handling of radium. Her physicians did not want her to attempt the voyage. So great was the concern felt for her that the commander of the "Ile de France" requested special wireless reports of the weather, and was prepared to change the course of the ship to avoid running into rough seas. The crossing was smooth, however. Out of consideration for her health, photographers on the ship did not ask Mme. Curie to pose for them, and a large crowd of reporters who had gone down to meet her went away without any interview. A delegation of Polish school children at the dock greeted her in silence.

## Preventing Cancer

By P. B. Allinson, M. R. C. S., L. R. C. P.



HERE is need in the modern world of medical science to view cancer from another and a new angle, and thus gain valuable information on a highly obscure subject. There are three main reasons why cancer is occupying so much public attention all over the world to-day. It is considered incurable. It is the most painful disease known to modern science. It is increasing rapidly.

Not only is cancer painful, crippling, and fatal, but it is also the third in importance among fatal diseases and it has yielded neither to the skill of eminent surgeons, nor to the general treatment of orthodox medicine. There is still a great need for medical science to find the specific cause of cancer, and what is of far more importance to the human race, to find a specific cure. One thing to me is certain, that the prevention and cure of most, almost all, disease is the same.

Cancer is a disease which appears when the body begins to feel the wear and tear of life, and is the outcome of chronic irritation. It appears chiefly between the ages of 45 to 65. In males it is generally found in lip, mouth, and tongue and is mainly caused by the continued habit of tobacco smoking. Women, if they continue to emulate their men folk in the smoking habit, will soon become afflicted with cancer in those places also, whereas at present they are mostly affected in the breast, bowel, and stomach.

The chronic irritation which is the chief cause of cancer, is set up in a variety of ways. Usually, when the cancer is internal, it is the outcome of chemicals in foodstuffs, the drinking of hot fluids, and free eating of salt bacon or pork.

It can be caused also by a blow, or by some exterior irritation setting up action against the flesh. Cancer is not found among mountain people who live on natural foods, and whose life is led mainly in the open, sun-flooded air. Some of the Indian mountain tribes are quite free from all signs

of this disease. It must also be noted that cancer is not inherited from the diseased parents, like consumption, but it is caused in the ways stated, and, most certainly in the northern climates, by the lack of sunshine, and by the custom of not making the best use of the hours of sunshine.

To prevent cancer and to stem the tide of its serious increase, it is vital for modern civilization to live as near to nature as possible, and to acquire the habit of consuming food which is in a living state. Beef-tea, so-called, is the reverse of beneficial to invalids, and I advise people to eat as little meat as possible, or better still, not any. It is well if one can live on a vegetarian diet, especially

on uncooked foods and cereals. In the animal world we find all the animals living on live food, and even the animals which prey upon others for food, eat their victim when it is alive; no animal would touch a putrid carcass, or meat months old, as human beings do.

Then again the majority of human beings eat white bread. This is a mistake, for all the real nutriment is gone from the flour in the bleaching process. This is one of the chief causes of constipation, and this ailment leads on to mild forms of cancer. Ripe, raw fruits, vegetables, nuts, and green foods with tomatoes, are amongst the living foods which give life forces. On the other hand, men should avoid too much tea, coffee, and alcohol, and most certainly avoid white sugar in any



Cancer of the Lip

fluids. If sugar is needed as sweetener for food or drink, use brown sugar, or better still, honey. Chemical sugar is the one of the causes of the irritants which eventually set up disease.

In spite of all the knowledge accumulated by modern civilization, man is the least healthy of all animals in creation. It is a serious criticism of medical science that the world to-day is less healthy than some years ago. With all his knowledge and research, man cannot keep the human race fit.

Neither is there a complete cure for cancer in surgery, but only a partial success. Admittedly there are witnessed to-day many clever surgical operations, but they do not lead to cures in cancer. They mitigate, even arrest in some cases, but cancer is not to be abolished in this way. It is merely tinkering with the disease, and not removing the cause, and to remove the cause is the only way to prevent this diabolical scourge from ravaging human kind. The future outlook is very serious indeed, and I am convinced that the solution is not to be found either in medicine or in the surgical instrument.

#### Strictness in Eating

The cure for cancer is the biggest problem facing the medical schools of all nations. In mild cases the disease sometimes disappears spontaneously, and this is still somewhat of a mystery. But in cases where the cancer has disappeared, to prevent any recurrence, it would be well to be strict in natural diet. Dieting has even been known to arrest advanced cancer, lessen the pain, and ease the patient from further growth; so long, of course, as a strictly natural diet is taken. Where natural diet is adhered to the cancer has nothing on which to feed or grow.

It is not necessary to be a food faddist to live cleanly and thus prevent the spread of cancer. The faddist is an abnormal person in any walk of life. Eating clean food, natural food, is not a fad but a dire necessity in modern times. The artificial chemically-preserved food men eat to-day is one of the chief contributory causes of cancer, as is also the over-fondness for large meat meals and excessive tobacco smoking. It is within the power of all to curtail these things, and thus to help to eliminate one of the main causes of the serious spreading of cancer. There is a need to-day to live more correctly, naturally, and in harmony, mentally, emotionally, and physically, with nature's laws. Failure in this respect will only tend to make cancer more prevalent and a curse to future generations. My plea is for a new view on the cancer problem and its relation to diet, and I am sure, by experiment and by vast experience, that care in diet will eventually lead to cures in cancer.

---

"It is easy in the world to live after the world's opinion; it is easy in the solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

## Fatty Degeneration of the Heart

By A. B. Olsen, M.D., D.P.H.



HE heart is subject to various structural changes such as simple dilation, when the heart enlarges without increase of muscle, hypertrophy, or enlargement with proportionate increase of muscular substance, thickening of the valves, rendering them imperfect or incompetent, and certain degenerations. Strictly speaking, all these disorders involve structural changes in the tissue substance of the organ, although a fatty heart such as one finds in obesity is not generally regarded as organic heart disease. The condition of the muscular substance of the heart naturally determines to a very large degree the health and activity of the organ. Anything that weakens the muscle cells weakens the heart and proportionately interferes with its working capacity.

#### Fatty Infiltration

Whether a man is lean or stout is determined by the amount of fat or adipose tissue which is distributed throughout the body. The kidneys, liver, lungs, heart, and the voluntary muscles are very much the same as regards their size and structure whether a man is poor in flesh or of normal weight. But if there is anything like a marked increase in the fatty tissues so that a state known as obesity obtains, fat is found permeating and infiltrating practically all the tissues and organs of the body. The heart is no exception, and it becomes more or less embedded in fat.

This increase of fat around the heart is a distinct disadvantage to the organ and renders its work more laborious and difficult to perform, but this is not all, for the adipose tissue also penetrates the muscle cells of the heart, where it is deposited in varying quantities throughout the heart substance. This abnormal infiltration of fat still further interferes with the normal activity of the organ and renders pumping of the blood more difficult. A judicious course of treatment, including the use of Professor Bergonie's famous electric couch, combined with careful and abstemious dieting and gentle exercise in the fresh air, reduces weight, that is, reduces the amount of fat, and in proportion as this is accomplished the heart regains strength and efficiency. It is quite safe for an obese person in the majority of cases to drop anything from one to two or three pounds per week and at the same time gradually improve in vitality and physical vigour.

#### Fatty Degeneration

But there is another form of fatty change to which the heart is subject, which is far more serious than mere fatty infiltration, and this is a degenerative process which the heart muscle cells undergo, by which the muscle substance is gradually changed into a lower form of fat. It is well to bear in mind that fatty degeneration of the heart is by no means confined to stout or obese persons, but anyone may suffer from it. Fatty degeneration is a more serious change than (*Turn to page 25*)

# The Eleventh Sign—The Prevailing Unbelief In The Church

By Carlyle B. Haynes

**T**HE world has made astonishing progress in material things, in scientific discovery, in general knowledge, in educational facilities, in manufacturing ability, in modes of travel and transportation. But it has not correspondingly advanced morally or spiritually. Men are not nobler and more honourable than they were. Women are not purer and more modest. Children are not better behaved and more respectful. It is true that the world is *better off* than it has been. It is more highly civilized, but it is not *better*. It has many material blessings that it never had before. But it is farther from God than ever.

Men preach that the world has become better. But they preach error. They mistake civilization and respectability for Christianity. That is their idea. It is not a Bible doctrine. Jesus said,

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26.

The condition of the world just prior to the flood is a picture of it before the coming of the Lord. The people had gone downward rather than upward, had become worse rather than better, lower rather than higher, more debased and bestial rather than more refined and spiritual. Instead of being nearer to God, they were farther away. Indeed, they had become so excessively vile and corrupt that God swept them out of existence with the deluge. So "evil men and seducers shall wax worse and worse" "in the last days." 2 Tim. 3:13,1.

It is surprising that otherwise intelligent men are deceived into believing that improvement in material prosperity and general intelligence is the same as an increase in moral goodness. And yet men are deceived. It is not uncommon to hear a preacher or a public speaker declare that the world has grown better, and then try to support his contention by pointing to the convenience and comforts which this age has produced. They point to

the progression of the race, the increase of knowledge, the improvement of living conditions. All of this we admit, and admitting it, still contend that knowledge is not righteousness, that respectability is not spirituality. The race has grown wiser, but not better.

There is progress indeed, but not toward God,—progress in military science, in manufacturing, in wealth, in commerce, in invention, in material things; but the progress of the world morally is toward perdition. For while the world has been

progressing in material wealth, it has been progressing also in moral poverty; while there has been progression in material power, there has been an equal progression in moral weakness; while men have made progress in material greatness, they have made similar progress in moral littleness.

One of the great signs of our Lord's return is the departure, everywhere



Lot and Family Fleeing from Sodom

manifest to-day, from the old standards of morality, faith and righteousness.

Jesus spoke of this departure from the faith when He asked:

"When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

That the last days would be especially marked by apostasy and unbelief among professed Christians, is made very plain in the prophecies of the Bible regarding Christ's second coming. The Spirit of God gave special emphasis to this development. Paul wrote:

"Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith." 1 Tim. 4:1.

Here is shown a departure from the true faith instead of obedience to it. Again Paul wrote:

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

The last days, then, are to be marked by a

turning away from true gospel salvation, to a false hope, away from sound doctrine to fables. Peter wrote:

"There shall come in the last days scoffers." 2 Peter 3:3.

The Saviour Himself listed among the signs of His return the same departure from the faith. He said,

"Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12.

Iniquity will *abound* in the last days among all grades of society, not only in the world, but in the church. It will become so abundant, will so *abound*, that the love which many had for God and truth will grow cold, and they will turn away their hearts and lives, and will mingle in the iniquity and frivolity of the worldly ones.

Paul wrote again of this departure from the faith, when he said:

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

Weymouth translates this passage thus:

"Of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God and will keep up a make-believe of piety, and yet live in defiance of its power. Turn away from people of this sort." *The New Testament in Modern Speech.*

What a catalogue of evil is here! And we are not told to surmise this, or to suppose it; we are told to "know" it, to "be assured" of it, to "mark" it, to "understand" it, so we do not need to guess about it. Such a condition is definitely foretold.

And all these evils are to manifest themselves among church members, professed Christians. They have "a form of godliness," but deny "the power thereof;" they "keep up a make-believe of piety, and yet live in defiance of its power;" they "keep up a form of religion," yet "will have nothing to do with it as a force;" they have "an appearance of religion, while denying its power;" they keep up "the forms of religion," but resist its saving influence.

In fulfilment of these striking words, religion to-day is with many mere philosophic speculation upon truth connected with man's soul. With others it is the performance of relative duties. With others it consists in admiration of the Bible as a book of literary excellence. With others it is the adoption of a creed or connection with a church. With others it consists in bustle and external zeal in good works. In nearly all it lacks LIFE—that profound intense growing life which so marked it in earlier times. And therefore it lacks simplicity, freshness. It is hollow and shallow.

The religion of the day is an *easy-minded* religion, without conflict and wrestling, without

self-denial and sacrifice. It is a *second-rate* religion, in which there is little grandeur, little noble-mindedness, little elevation, little self-devotedness. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, not at rest, and with a conscience not at peace with God. It is a *feeble* religion, lacking the sinews and bones of hardier times—very different from the indomitable, fearless, much-enduring, storm-braving religion of apostolic and reformation days. It is an *uncertain* religion; that is, it is not rooted in certainty and assurance, not the life of a soul assured of pardon.

As a result we behold bondage, heaviness, irksomeness, in the religion of the day. There is a speaking for God, but it is with a faltering tongue. There is a labouring for God, but it is with fettered hands. There is a moving in the way of His commandments, but it is with a heavy drag upon the limbs. It is inefficient and uninfluential.

All this catalogue of sins foretold by Paul we are to look for in "the last days" in the church, under an outer pretense of religion, in apostate Christianity. And it is here these things are found. Amid the splendour of Gothic piles and symbolic crosses, altars, and images these sins prevail. The tide of vanity and pride rolls on side by side with tall steeples and accompanied by worldly worship.

In Jesus Christ there is a redemptive energy, a divine, eternal power. In Him men become new creatures, a new light illuminating their souls, new joys taking possession of their hearts, new hopes alluring them into paths of righteousness and peace. To him in whom Christ lives, the world becomes empty, void, and vain, and loses its hold on the heart. This divine energy which elevates, regenerates, and transforms men, is to-day ignored and cast aside by the easy religionists of this age. They know nothing of the sacrifices, the furnace and flame, through which the Christian believer comes forth purged and made white. With such, godliness is but a form.

The religionists of to-day are perfectly at home in the externals of religion. They rejoice in pompous worship and ecclesiastical ceremonies. But in the inner life of the heart, the working of the Holy Spirit, the renewing of the mind, the beginning of eternal life in the soul, the new birth, the receiving of the Word of God,—in all such matters they are ignorant and blind. Their whole religious life is a round of forms. It places no restraint on unholy passions and ambitions and desires. All inward grace may be lacking, but if the name is on the church roll, with them that fact covers a multitude of sins.

Preachers and people in large numbers have to-day departed "from the faith" once delivered unto the saints in the matter of accepting the fundamentals of the gospel. It is a common thing now for preachers to deny their Lord, to deny His pre-existence, His divine incarnation, His deity, His miracle-working power, His inspired teaching, His substitutionary and expiatory death, His miraculous resurrection, His (*Turn to page 18*)

# How Much Sleep Must You Have?

By William Eastman

**D**O you sleep too little or too much? Are you slowly, insidiously undermining your health and vitality through a persistent shortage of sleep? Or do you habitually drowse overtime, thus wasting precious hours that might be profitably employed?

How much sleep do you need? You know in a vague way that sleep is necessary, but how necessary? Let me tell you. If you should wish to go mad—raving, raging mad—then contrive to go without sleep for about five or six days and nights in succession.

Incidentally, the insomniac who tells you without a wink that he has not slept a minute for days or weeks is an unintentional prevaricator. No sufferer from insomnia goes for many days and nights without sleep. The truth is that he is simply not conscious of his lapses of consciousness.

The author of the once popular song, "Please go away and let me sleep; I would, rather sleep than eat," perhaps wrote from feeling or instinct, but his words were none the less well founded. Sleep is a far more immediate necessity than food. Dogs that are starved though allowed to sleep will live a long time, but dogs well fed, but deprived of sleep will die in four or five days.

We know that we wish to sleep when we feel tired. But there are two forms of fatigue. In the bodily or muscular sense, fatigue may be said to be of chemical origin, being the result of an accumulation of waste products in the tissues which tend to poison them and deprive them of strength. This type of fatigue is purely local and may be relieved by massage, warm baths, and other measures which tend to cleanse the cells and tissues of these waste poisons.

There have been theories of sleep based upon the hypothesis that it was due to the toxic effect of fatigue products or other poisons in the system, thus benumbing the brain and nerves. There would seem to be some basis for this theory, inasmuch as various poisons are characteristically sleep producing. Alcohol, for instance, is a poison that puts the nerve centres "out of business," paralyzing the mental faculties in varying degrees, and perhaps if enough is used, inducing a stupor that resembles sleep. But it is not true sleep. Various drugs, the opiates in particular, have a similar effect, but they paralyze the nerve and brain cells rather than induce anything in the nature of true sleep.

We must remember that sleep is not mere rest in the sense of inaction. Sleep is a very active vital process in the nature of repairing and rebuilding used up nerve and brain cells. And it involves rest for the conscious mind because it is essential to discontinue all destructive activity in these cells in order that this building-up process may be accomplished.

Now, the second form of fatigue is one which cannot be relieved by bodily relaxation or influences which relieve the system of accumulated poisons. This form of fatigue consists of more or less exhaustion of the nerve cells making up the nerve and brain structures. This is fatigue of a more serious character.

Sleep, in short, seems to be either largely or entirely a matter of rest for those parts of the brain and nervous system which are concerned in what we call consciousness or "being awake." You must understand that no matter how you try to relax or rest, the mere fact of being awake uses up nervous energy. Indeed, sleep seems to be made necessary not only by prolonged consciousness and purely mental operations, but also by the use of those parts of the body which are under conscious or voluntary control, or in other words, those parts affected by consciousness. Activity of those parts of the body with which consciousness has nothing to do, such as the digestion, the heart and the functioning of various glands and organs, does not seem to have anything to do with the need for sleep, except perhaps indirectly as the energy of the body as a whole is depleted by lack of sleep. In other words, sleep is concerned with the higher brain centres, the prolonged lack of it having been found to produce degeneration of the cells of these parts of the brain.

The fact is that you can rest your body quite satisfactorily without going to sleep, if you recline on a comfortable bed or chair and relax so far as the muscles are concerned. It is for this reason that the manual worker can find true recreation by reading in the evening. He may secure rest for the body even while indulging in some effort or activity of the mind. Indeed, where there is extreme muscular fatigue, this can be relieved more quickly by massage than by sleep.

But how much sleep must one have? There are some writers who claim we sleep too much. They point to Napoleon Bonaparte and others as evidence that some men of great mental power need but little sleep. So much has been said about Thomas Edison in the connection that we secured from him a personal statement on this point to cover all doubts on the subject. Mr. Edison says:

"For about forty-five years I averaged about four hours sleep in twenty-four hours, and for the past five years about five and one-half hours. I have had assistants who for years did not get much more sleep than I had myself. I have never heard of any harm arising from this.

"I think that four hours of *deep* sleep are as good as seven or eight hours of dreamy sleep. In my opinion, people sleep too much as a rule; in fact, everything that men do and enjoy, such as eating, sleeping, etc., is apt to be overdone fifty per cent."

There is no question that this plan has suited the needs of this wizard of modern science, but that it would be satisfactory to the average man or woman is still doubtful. Mr. Edison is convinced that everybody sleeps too much. But he touches the keynote of the problem when he refers to "deep" sleep as contrasted with a longer period of dreamy sleep.

When we speak of the amount of sleep necessary, do we mean the quantity as measured in time, or do we mean the quality or intensity? Do we mean duration or depth? Considering that sleep is not a mere matter of external inactivity, but a positive, active recuperating process, the question is in part: How fast do we sleep? There is no question that some people sleep much faster than others. Their sleep is more intense, they build up more rapidly. They get more sleep in less time. Under such conditions, one would naturally need to spend fewer hours in bed. It is partly a question as to whether or not you are really asleep. If you are half awake when you are asleep, naturally the brain will not be rested in the same degree.

This, then, would seem to answer, at least in part, the question as to why some persons need less sleep than others. Their sleep is deeper. The restorative processes are carried on more perfectly, more rapidly, more vigorously. On the other hand, it is probable that some persons require less sleep than others for the reason that they are less fatigued at the end of the day, even when doing the same amount of work. A stronger organism is less affected by fatigue poisons, on the one hand, because of more active and perfect elimination, but especially it is not so easily exhausted because of the vigorous and healthy condition of the nervous tissues. The same work, or even more work, may be done with less effort and less fatigue by the stronger man perhaps because of having a more healthy brain or a more perfectly adjusted mental mechanism.

It is probable that both of these considerations apply in the case of such a remarkable man as Mr. Edison. He is a human wonder in a great variety of ways, and we cannot assume that everyone could follow him in his sleeping habits, any more than in his achievements in the field of science and invention. In this connection, we may state it as a general principle that those who are strong can get along with much less sleep than those who are weak. This is illustrated by the seeming impunity with which many young people keep late hours. The same men and women, however, reaching the age of forty or fifty, are no longer able to lose sleep without feeling it seriously the following day. If you are suffering from lowered vitality, therefore, you certainly cannot afford to emulate Mr. Edison in this respect. The more sleep you can get the better.

There are naturally varying degrees of depth of sleep. Sleep consists in lapse of consciousness, or rest of the higher brain centres. The person who dreams is not deeply asleep. In other cases, certain brain centres may be active while others

are at rest, and yet the individual may be unconscious. One's sensibility to sound and touch are definite indications of the depth of sleep. Sensibility to sight is naturally lost first, as we gradually enter the realm of slumber. As we reach deeper degrees of sleep, we also lose sensibility to sound, although we may still be sensitive to touch. The greatest depth of sleep is measured by insensibility to touch. One can often be awakened by shaking, when sounds will no longer arouse him, showing that one is more sensitive to touch impressions. When it is difficult to awaken one by shaking him, he is indeed "fast" asleep.

It has been found that the greatest depth of sleep is reached during the first couple of hours. From that time on, sleep gradually becomes lighter in degree until morning.

It is during the later hours when these lighter degrees of sleep are reached, that we commonly experience what we call dreams. You may possibly be mistaken, therefore, in your occasional notion that you have spent a restless night because you have been dreaming. You may have enjoyed a satisfactory depth of sleep earlier in the night.

It is not our purpose here to discuss insomnia in detail. But in the case of a fairly healthy person, it is probable that good, hard mental work, bringing about brain fatigue, would have a good effect in promoting sound sleep. By this we mean healthy brain work and not emotional strain. We must distinguish between thinking and emotional excitement. What many insomniacs need is more work and less worry.

But on the other hand probably most cases of insomnia indicate a degree of neurasthenia or exhaustion of nerve force. In such cases mental rest and avoidance of any special brain fatigue are probably required, until the brain and nerve cells can regain their normal strength. Healthy brain cells apparently have what may be called a rhythmic habit of alternating activity and rest. The ability to cease functioning in the direction of mental work and to enter into that other form of equally important vital activity in the direction of repair and recuperation which we call rest—the ability to do this would appear to be a manifestation of healthy strength. In a condition of weakness and exhaustion, however, these brain cells lose the ability to restore themselves or recuperate in this way, just as they lose their capacity for purely mental effort. And so the nervous man complains that he can neither work nor sleep, that he is half awake when he is asleep; and half asleep when he is awake. Under such conditions, to attempt increased mental work on the theory of promoting the fatigue that induces sleep would only make matters worse. What one needs is relaxation, even during the waking hours. It is for this reason that a vacation in the country, a boat cruise, or a change of scene in which the mind has the opportunity of resting from the strain of its usual work is found valuable as a means of restoring nervous vigour and mental strength. Aside from all physiological considerations, there is a psychic factor that largely deter- (Turn to page 18)



# Why Will Jesus Come Again

By Gwynne Dalrymple

*Jesus comes back to substitute happiness for misery, health for sickness, perfection for imperfection, and righteousness for sin.*

**I**T is well for us to consider the reasons that prompt our Lord's return to this earth. His coming in the clouds of heaven is not a mere gesture, an idle parade. There are definite reasons why our Lord returns to His people. There are definite circumstances and conditions that lead Him to come back to this planet, which, some nineteen hundred years ago He left. And He returns to accomplish definite ends and to establish definite consequences, important for every member of our race. Let us study these ends and these consequences.

The Bible has plain and sensible teachings upon the conditions of the world in which we live. It does not represent to us that we are dwelling in a Utopia, or in a world that will ever become a Utopia. It does not assert that sin and sickness and suffering are illusions "possessing," as one religionist maintained, "neither reality nor identity." It does not deny that suffering is painful, or that sin is evil. It admits the reality of all the degradation and wickedness, all the anguish and grief, that have ever afflicted human hearts or ever desolated human lives.

"The whole head is sick," says Isaiah, "and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Isaiah 1:5, 6. "Jesus went forth," Matthew tells us, "and saw a great multitude, and was moved with compassion toward them, and He healed their sick." Matthew 14: 14. "Even unto this present hour," declares Paul, "we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our hands: being reviled, we bless; being persecuted, we suffer it." 1 Corinthians 4: 11, 12.

Never do the Scriptures maintain that sin is not a very real and a very terrible

thing. Never do they attempt to prove—that it is impossible to prove—that suffering and grief, sorrow and anguish, poverty, and oppression, famine and pestilence, death and destruction, are not monstrous curses to the human race.

And we do not need the Scriptures to tell us that sorrow and suffering abound in this world of ours. Everywhere we see human pain and human degradation. In China where thousands born in darkness and sorrow, grow up in darkness and sorrow, and in darkness and sorrow die; in India, where heathenism flaunts its broken-hearted child widows, its unwashed holy men, its out-caste pariahs; in the lands of South America, where filth and superstition conspire to lower alike physical and spiritual vitality; in the distant islands of Polynesia and Melanesia where cannibalism and infanticide flourish, so that the aboriginal races are being destroyed by their own corruptions,—in all these places we do not have to ask for proof that there is misery aplenty in our world.

Nor, indeed, do we have to go so far afield. A brisk half-hour's walk will take one from Fifth Avenue to the slums of New York City, while a stroll of fifteen minutes will bring one from the banks and skyscrapers of Wall Street to all the vices and corruptions and horrors of the Bowery.

And when we think of the hospitals in our land, and of its jails; when we consider all the suffering and all sickness that not only people in our nation but all humanity endures; when we remind ourselves of all the ignorance, of all the



A Beauty Spot

superstition, of all the lives that seldom see a happy moment, and never a happy day; when we recall the criminality and vice and violence, so evident even in lands that claim civilization, surely we can not but feel, with the apostle John, that "the whole world lieth in wickedness" (1 John 5: 9); and with Paul, that "the whole creation groaneth and travaileth in pain together until now" (Romans 8: 22).

Yet the Bible is not a pessimistic book. It does not, like Stoicism, tell us to bear things because they must be borne; nor instruct us, like Buddhism, to seek extinction that we may find happiness. On the contrary, its prophets are continually seeing visions of unutterable glory, of unspeakable bliss. "Behold," says Isaiah, "a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isaiah 32: 1, 2. Again, speaking by the Holy Ghost, the same prophet declares: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 1, 5, 6, 10.

Jeremiah sees the same vision: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Jeremiah 23: 5. Paul tells us that he had been caught up into the third heaven, so that he saw glimpses of the better world the God has promised; but he adds that it is too wonderful for him to describe. (2 Corinthians 12: 2-4.) Peter assures us that "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. "I heard a great voice," declares John, "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." Revelation 21: 3-5.

When will come this startling change from the miseries of this present world to the joys of that eternal one?

It will come at the second coming of our Lord, when "this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15: 53. Our Saviour Himself tells us in a parable that as the tares are left to grow

among the wheat, so shall the wicked be suffered to remain among the righteous, and all the unhappy things in our world continue until the time of harvest; and that "the harvest is the end of the world." Matthew 13: 39. "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16: 27.

How will sin and wickedness be removed from this world? By the destruction of sinners and of the wicked. "When the Lord Jesus shall be revealed from heaven with His mighty angels," says Paul, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1: 7-9. And Jude tells us that Enoch also, the seventh from Adam, "prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." Jude 14, 15. And it is for this reason that our Lord says that, "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." Matthew 24: 30.

We are aware that the doctrine of the destruction of the wicked is not at present a popular doctrine. We are aware that it is much denied by a certain class of ministers who, for reasons that we do not precisely understand, are sometimes called Liberals and sometimes called Modernists. Such persons, having appointed to themselves the task of sorting out the Scriptures and of deciding which portions thereof are worthy of belief and which portions are merely Hebrew folklore or primitive church legends, tell us that although the destruction of the wicked might be sanctioned by God's justice, it would be opposed to His mercy.

We confess that this reasoning does not appear to us to answer the plain teaching of the Scriptures. We have seen parents who loved their children too much to punish them; but they were not the best parents. And we might mention municipal governments that entertain sentiments so charitable toward bandits and thugs that they cannot punish these assassins; but they are not the best municipal governments.

There is nothing in the Scriptures to indicate that God in vindictive wrath will destroy those whom He could accept into His Kingdom; but there is everything in the Scriptures to lead us to believe that when men have identified themselves so fully with sin that it has become part of their very being and character; when they have listened long to the voice of mercy, but have never replied; when they have chosen so fully the wrong way that there is no longer any possibility of their choosing the right way; when to admit into heaven those who have rejected God (*Turn to page 25*)

# The Secret of Overcoming the Tobacco Habit

By Daniel H. Kress, M. D.

**D**URING the last thirty years I have had under my immediate care a large number of tobacco addicts, many of whom appealed to me for aid in overcoming the habit. I conducted a free clinic in Chicago, Detroit and other large cities, in which I employed the silver nitrate treatment, combined with a diet from which was excluded food that tended to create a craving for narcotics, such as pepper, mustard, pickles, vinegar, the free use of salt, and meats. Results were obtained in many cases where the instruction was followed. It was quite evident, however, that in addition to this regime some outside power was needed.

There are thousands of slaves to tobacco who have been freed without these human aids. Thinking it might be of encouragement to the many who are addicts, I shall give a brief sketch of some of the cases which came under my observation and care.

First, I shall relate my own experience. At the age of about twelve I began, with other boys of my age, to smoke occasionally. I had the experience that others had of seasickness, but believing it to be a manly accomplishment I persevered until I was able to smoke and really enjoy it. With the use of tobacco came drinking, another supposedly manly act. Many of the nights were spent in the hotel or saloon with other young men, playing cards, smoking, and drinking.

One year before my marriage I vowed to abandon the use of beer and other alcoholic beverages. I remember very well the night this vow was made. I, with several of my associates, on New Year's night, stood around the hotel bar. Our glasses were filled, when one in the company said, "Let's swear off." "All right," the rest responded. We drained our glasses of whisky. That was the last drink I took. All the other young men in a short time broke their pledge.

I left the old town, and about thirty years later returned to make a visit, expecting to meet some of these men. I was disappointed. Going to the hillside where mother was buried, in looking for her tombstone my heart was made sad as I read the names of these very men. One died at the age of thirty-seven, another at forty-seven, still another at forty-five. A few steps from them lay the bartender who had sold us the drinks. As I walked down the hillside with my sister, tears coursed down my cheeks. All my old pals were gone. I had more acquaintances in the cemetery among the dead than in the small town among the living.

I cannot explain even now how I was rescued. I have attributed it to my mother's prayers. God gave me a wife who was an active Christian worker.

She did not ask me to give up smoking, although the smoke was offensive to her. I had been married about three years when one night she persuaded me to attend a gospel meeting. During the meeting something was said that touched my heart. I determined there and then to be a Christian.

On our way home I told my wife of my resolve, and added, "I do not see how I can be a Christian and continue to smoke." On our arrival home the first thing I did was to get my cigars and pipe and tobacco, and hand them over to her for safe-keeping.

I got on very well that night, but the next morning about ten o'clock the craving for my accustomed smoke was so intense that I felt I could not endure it any longer. I called my wife and asked her for just one smoke. Fortunately, she knew better than I what would be involved in that one smoke. She did not yield, but led me into the bedchamber, where we knelt in prayer together. I there promised the Lord, regardless of suffering, never again to smoke.

This brings me to a point in my experience that I have hesitated in the past to relate, fearing it might bring discouragement to others who in their efforts to give up tobacco have had quite a different experience. But since that little season of prayer and my determined resolve, I cannot recall ever having had a craving for a smoke or tobacco in any form. Once I was very much discouraged and depressed, and knowing that a smoke would narcotize the brain and temporarily throw it out of commission sufficiently for worry to cease, I resorted to the smoke as I had previously. That was my last smoke.

I have had under my care men and women who have had a similar experience. During the World Fair held in Chicago in the year 1893, I aided in opening up a medical mission in the city of Chicago, to help the many "down and outs," as they were termed, who had flocked into that city. Among others was a man by the name of John Ferrin. He was one of the most hopeless characters to be found in the city of Chicago. He was on the point of having delirium tremens when he appealed to me for help. Day after day I gave him his bath and dressed his sores, and after doing so I would read a few verses from the New Testament. Then we would bow in prayer, and Ferrin would go out in search of something to do. Although an inebriate of many years, he at once gave up drink. He did not taper off. One day he came to me and said, "I see you do not smoke. Tell me why not."

I told him I did not smoke because Christ dwelling in men would not resort to a habit that

was defiling to the body. Without a moment's hesitation he handed me his pipe and tobacco, and said, "I will never smoke again."

I said to him, "Ferrin, you will have a hard time of it," for he was an inveterate smoker. He replied, "Oh yes, I can give it up. That little Book you gave me (referring to a small New Testament) says, "Where sin abounded, grace did much more abound."

From that day to the last day he was associated with me in Chicago he never mentioned tobacco. The craving for it was gone. Mr. Ferrin, I later found, was a highly educated man. His brother, I learned, was a Catholic priest.

One day Mr. Ferrin said to me, "I just passed a priest on the street, who was smoking a cigar. I said to myself, 'you are a nice representative of the meek and lowly Jesus.'" He was unable to harmonize Christianity with smoking. He had come to feel that a follower of Jesus must be a clean man.

In the same mission Tom Mackay was converted. Tom had been the terror of that terrible community known as Custom House Place, where the mission was located. He was a confirmed drunkard, and a heavy smoker. At one of the night meetings Tom was converted. He dropped drink and tobacco. One year after this he was recognized in that same community as one of the most successful gospel workers. Thirty-five years have passed by, and Tom Mackay is still engaged in evangelist work. Thousands have been converted under his ministry.

Sometime ago I had under my care an actress and a writer of plays. She devoted herself so intently to her work that she resorted to the use of cigarettes for temporary relief, until she became a nervous wreck. A friend of hers came to see me and asked if I could help her. She said the actress smoked incessantly, that during the day a cigarette was seldom out of her hand. I said that if she was anxious to give up the cigarette and would come with the understanding that not a single cigarette would be given her, she might come. To my surprise she came.

Afterward she told me that on the way out in the taxicab she smoked continuously, knowing it would be her last opportunity. She had a tremendous struggle. She called me to her room, after pleading in vain for a cigarette.

"Doctor, I cannot stand it any longer," she said, and then told me that three nerve specialists whom she had consulted had warned her against giving up cigarettes entirely. The doctors assured her that in her case the moderate use of cigarettes was beneficial. It was their recommendation that made the struggle so hard.

"I venture to say every one of those doctors was a cigarette addict," I remarked. She thought a moment, and then said they were.

"Did they pray with you?" I asked. "No," she replied, "of course not."

"Isn't it true that cigarette smoking and prayer are seldom associated?" I asked. Then I told her that I was unwilling to take her money

and not give value received in return, that if she wanted to smoke she had the privilege of going where she could get cigarettes, but smoking was out of the question in my treatment. She then said, "I will remain. Will you pray for me?" I did so. A complete change came over her. The desire for cigarettes was taken from her absolutely, and she has rejoiced from that moment to this in her new-found freedom. The last time she came to my office she said, "Doctor, my mind is clearer than it has been for years. I sleep well and am worry free."

I have had other similar cases, but these are sufficient to show what God can do when a complete surrender is made, and why Paul, who had experienced God's power in his own life, said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

---

## What Can I do for my Dyspepsia?

By George H. Heald, M. D.

THIS article is not written particularly for those who want to continue eating as they please and to avoid the consequences by "taking something." Such persons are respectfully referred to the patent medicine advertisements, which tell those who are willing to believe it that they need make no change in their eating—just eat anything they wish and "take this medicine!" Try such a course if you wish. You are welcome to all the joy you get out of it.

The readers for whom this article is intended are those who have studied some of the principles of diet and hygiene, and notwithstanding their best efforts, suffer from digestive disturbance: so much so, that some are tempted to throw the entire thing aside, with the saying, "Let us eat and drink, for to-morrow we die!" Or if they have strong conscientious scruples regarding their eating, they continue heroically with the chosen diet, even though they fear that they are slowly losing. Perhaps they have given careful study to the subject, and can see no error in their method; yet their efforts seem to end in failure.

Some are saying, "Diet reform is a failure." Others are saying, "Diet reform must be right: but evidently I have not yet learned to apply it in my own case." And the latter are more nearly right.

There are several causes for the seeming anomaly that a reform in diet is sometimes followed by digestive disturbance. The trouble may be (1) the difficulty of getting the stomach used to a new, unpalatable, and unstimulating diet; (2) the development of symptoms by watching the performance of the stomach; and (3) some mistake in the selection of the new diet.

1. A stomach accustomed to a certain diet, even if it is not an ideal diet, may balk for a time when it is put on another diet, even though the latter is, theoretically, the better diet—more nutritious, better balanced, and more (Turn to page 23)

# Do All Men Have Immortality?

By M. L. Andreasen

**I**S man immortal? Does any part of him survive death and live on forever? If so, what part survives, and under what conditions?

It should be noted that the question does not concern itself with the future immortal life that is the heritage of all the faithful. Nothing could be clearer than the promise of everlasting life to the believer. (John 3: 16). The time will come when those who seek immortality shall obtain eternal life, which is brought to light through the gospel (Rom. 2: 7; 2 Tim. 1: 10); hence we need not discuss the question of everlasting life to those who are Christ's.

The question is, rather, if God created man immortal; if at creation some undying principle was incorporated into man's being that made him incapable of death; if, whether man appreciates and values life or not, he *must* live on, if not in glory then in eternal misery. On the answer to these questions hangs the problem of eternal torment with all its consequences. If man cannot die, then everlasting suffering is possible. If he can die and does die, suffering will sometime be at an end.

It might be well at this juncture to inquire into the meaning of the words "soul" and "spirit." Do they signify the same thing, or is there a distinction between them?

The Hebrew word for soul is *nephesh* and occurs 745 times in the Old Testament; 473 times it is translated "soul;" 118 times "life" or "lives;" 29 times "person;" 15 times "mind;" 15 times "heart;" "body," or "dead body," 11 times; "will," 4 times; "appetite," "lust," "thing," each twice. Five times (Lev. 19: 28; 21: 1; 22: 4; Numbers 5: 2; 6: 11) it is rendered "the dead." In all, the word is translated 43 different ways, all from the same original word *nephesh*, soul.

The Greek word for soul is *psyche*, and is used 105 times in the New Testament. It is translated "soul" 58 times; "life," 40 times; "mind," 3 times; "heart," twice; "us" and "you," each once; in all six different ways.

The Hebrew word for spirit is *ruahh* and occurs in the Old Testament 442 times. It is translated by sixteen different English words, such as "spirit," 232 times; "wind," 97 times; "breath," 28 times; also "anger," "smell," "mind," "blast," "courage," "air." Its equivalent in Greek is *pneuma* which will be found in the New Testament 385 times. This is translated by four different English words: "life," "spirit," "ghost," and "wind." The Hebrew of the Old Testament has one more word from which "spirit" is translated, *n'shakmah*. This word occurs 24 times, and is translated five different ways: "inspiration," "breath," "blast," "spirit," and "soul."

From the preceding it will be seen that the words "soul" and "spirit" are derived from three

Hebrew and two Greek words, and that they are translated in more than sixty different ways. We would draw from this the conclusion that the translators of the Bible believed these words to be comprehensive ones, not capable of being rendered into one or two English equivalents. And such, indeed, is the case. The context and the sense of the passage must largely guide in the selection of the correct English word.

It will also be noted that anyone who wishes to confirm his own opinion can here find Biblical support for it by a partial or narrow interpretation. If, for instance, one should insist that the soul really means the "heart," he could find fifteen places in the Old Testament where it is so translated. Should another insist that "mind" is the correct meaning, he also could find fifteen places as proof.

And so with "spirit." One might insist that the spirit is only "wind," and cite 97 scriptures as proof; another might claim "ghost" as the proper meaning, and produce 92 texts to prove it. Under these circumstances, what are we to believe?

It is clear that no narrow or partial view will suffice as an explanation. No one of the sixty or more different words gives the whole meaning. All the passages wherein the words occur must be examined and their meaning weighed. Only thus may a correct understanding be arrived at. But this is a tremendous task. It involves the critical examination of seventeen hundred passages as well as of their context. It would be much easier to take only a few of these—such as would sustain our own idea—and ignore the rest. But the conclusions arrived at would be no truer than those of the blind men who had been detailed to examine and report upon the size and shape of an elephant. Being led up to the beast, one grasped the tail, and accordingly made his report that an elephant was like a rope. Another got hold of the leg, and reported that an elephant was like a log. One had found the ear, and to him the elephant was flat and limp as a pancake; while the one who examined the tusks reported the elephant to be hard and smooth and made of bone. Each of these reports was true in itself, but none gave a true view. It is methods such as these that cause divergent opinions.

It is obviously impossible in a series of articles such as these to reproduce the examination in detail. All that can be done is to give the results, and this we will proceed to do.

Spirit is the breath of life, which in the beginning was breathed into Adam's nostrils, causing him to become a living soul. It is the principle of life from God, imparted to man and beast alike. (Gen. 2: 7; 7: 15, 21, 22.) It is a universal principle imparting life from the Creator. It is to man what steam is to the engine. It is as the current

of electricity causing the motor to operate. It is impersonal, powerful, God-given.

Soul, on the other hand, is not impersonal, but individual. It might be said to be the principle of life as embodied in an individual. While it is used of any animated being, whether human or animal, it denotes individual life as differentiated from the mere principle of life. It is interesting to note that of the 851 times "spirit" is used in the Bible, though translated in more than forty different ways, 762 times the translation accords with the above definition of impersonal, universal principle of life, while 850 times that "soul" is used, 770 are in harmony with the definition of individual personal existence.

In these definitions we are in harmony with most Biblical authorities. Thus Jacobus in "Standard Bible Dictionary" says: "The word 'soul' stands for the principle of life as embodied in individuals, while spirit is the same principle or cause underlying the constituted life."

Hastings' "One Volume Dictionary of the Bible" says: "Soul is used in the Old Testament for any animated being, whether human or animal," while "spirit is the universal principle imparting life from the Creator."

International Standard Bible Encyclopædia says, under "soul": "The 'spirit' (pneuma) is the outbreathing of God into the creature, the life-principle derived from God. The 'soul' (psyche) is man's individual possession, that which distinguishes one man from another and from inanimate nature."

Accepting these definitions as true and Biblical, we believe "spirit" to be the impersonal principle of life, given to Adam in the beginning and which at death returns to God who gave it. (Eccle. 12:7.) As this is the "principle of life," "universal life," "impersonal," and as this same life was given to all created beings, man and beast alike (Gen. 7:21,22), we are not here concerned with the question whether it is immortal or not, as immortality cannot be conceived of as apart from personality; and any successful attempt to prove the spirit immortal would thereby prove beasts also to be immortal. The breath of life came from God. It goes back to God. It is the impersonal, universal principle of life, the breath of life. In the same sense that it came from God it goes back to Him. It need only be said in passing that of the more than eight hundred times "spirit" is mentioned in the Bible as applied to man or beast, not once is it spoken of as immortal, or deathless, or never-dying, or any other phrase of like import. This, of course is only what we would expect, and the Bible does not fail us.

We have now reduced the proposition to a consideration of the soul. The body is not immortal; the spirit is not immortal. Is the soul? what does the Bible say of the immortal soul?

To many who have been accustomed to hear the "immortal soul" spoken of familiarly, it must come as a shock to know that nowhere in the Bible is the soul spoken of as being "immortal," "eternal," "undying," or "deathless." Though

referred to 850 times, not once is immortality predicted of it. This indeed is remarkable. It can hardly be considered only a happening. If the Bible is supposed to teach the true doctrine, and if we are possessed of an immortal soul, this tremendous fact should not only be mentioned once, but scores and hundreds of times. It should be reiterated again and again, and the truth of it pressed home.

We would first of all, therefore, impress upon the reader the significance of the fact that with abundant opportunity to stress the doctrine of the immortality of the soul the Bible completely fails even to mention it. While this is negative proof, it is, nevertheless, very interesting and important.

But we would not build a doctrine on a negative proposition, hence we now inquire if the Bible anywhere commits itself to any doctrine as to the nature of the soul. To illustrate, if the Bible nowhere speaks of the soul as being immortal, does it, on the other hand, say that the soul is capable of dying and that it does die? If it says this, the case is complete.

The Bible says this very thing: "The soul that sinneth, *it shall die.*" Ezek. 18:4, 20. This, of course, would be impossible if the soul were immortal. But, as has already been shown, the Bible does not say that the soul is immortal, but just the opposite. Hence the Bible is consistent with itself.

It must not be supposed that the texts we have quoted are all that deal with this phase of the subject. The reader may at his convenience look up the subject in any Bible concordance, and find abundant evidence of the position here taken. Or he may, without any concordance, consult such texts as Rev. 16:3; Ps. 33:19; Isa. 10:18; Acts 3:23; James 5:20. "Dead body" in the following texts is "dead soul" in the Hebrew: Num. 6:6; 19:13; Lev. 21:11; Haggai 2:13.

If the statement that God "only hath immortality" (1 Tim. 6:16) is true; if man is "mortal" (Job 4:17); if "this mortal must put on immortality" (1 Cor. 15:53); if "the gift of God is eternal life" (Rom. 6:23); if only "he that hath the Son hath life" (1 John 5:12); if God guarded the way to the tree of life lest men should "eat, and live forever" (Gen 3:22); it would seem clear that man does not by nature have immortality, but that if he is to obtain it he must "seek for glory and honour and immortality."

Lest any be confused by these statements, let us hasten to add that the Bible clearly teaches eternal life as the reward of the righteous. "Who-soever believeth in Him should not perish, but have everlasting life." John 3:16. The only point we are making is this. The Bible does not speak of an immortal soul; hence man does not have inherent immortality. Eternal life is a gift (Rom. 6:23) given to His own (John 10:27), which only those have who have the Son (1 John 5:11-13).

Let us lay hold on Jesus Christ through whom immortality is made possible to all sinners who put their trust in Him.

# The Secret of Our Missionary Enthusiasm

By W. A. Spicer



HE question is often asked, why do Seventh-day Adventists believe in the second coming of Christ? Happy are we to answer; for we not only believe in the second coming of Christ as a doctrine of Scripture, but we believe in it as a stupendous, overwhelming fact. We believe that Jesus is coming to earth the second time, and that His coming is very near.

This day of Christ's appearing the second time is the joyful day toward which the saints of God have been looking through all the ages.

As iniquity began to abound before the flood, God sent a message to the antediluvian world, declaring that Christ's coming in glory would end the reign of sin: "Enoch also, the seventh from Adam prophesied of these saying, 'Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all.'" Jude 14, 15.

The promise of Christ's coming was the "blessed hope" in the early patriarchal age. The Psalmist sang of it; "Our God shall come, and shall not keep silence." Ps. 50: 3.

And the prophets of later times were unceasingly moved to talk of the glory of that coming, of events preceding it and of the preparation for it: "Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh, behold, His reward is with Him, and His work before Him." Isa. 62: 6, 11.

## Jesus Himself Has Promised to Come

In plain words to the disciples who had been associated with Him in His brief ministry on earth, Christ said: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and, receive you unto Myself; that where I am, there ye may be also." John 14: 1-3. This promise was given just before the crucifixion.

Repeatedly the apostle Paul dwelt upon this glorious appearing, when the trump of God shall sound and the dead in Christ shall rise to immortality and eternal life. 1 Thess. 4: 16.

We believe in this doctrine because all Scripture is full of it. However, we do not believe that any man can know the day and the hour of Christ's glorious appearing. Christ specifically taught: "But of the day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24: 36.

## Because We Love Jesus

We hold strongly to the doctrine of the second advent because we love the thought of meeting Jesus. The apostle Paul was assured that at the coming of Christ he was to receive the crown of righteousness to be given "at that day: and not

to me only," he added, "but unto all them also that love His appearing." 2 Tim. 4: 8. If we love Jesus, we are sure to love this doctrine of His appearing.

To know Him is to love Him; and to those who love Him the thought of His coming in glory is one that can bring only joy and comfort and longing.

The patriarch Job, in the early morn of world history, rejoiced in this hope: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19: 25-27, margin.

It is He Himself, and not a stranger: the same who had been with the patriarch all the way. He is coming at last to gather His own. The apostle repeats it: "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." 1 Thess. 4: 16.

"The Lord Himself." He is the one who is coming. It is He Himself. No angel could lead man back to the lost paradise and the tree of life. Only the Son of God could do it.

And as He comes, He leaves to no other the leadership of the angelic hosts who are to gather the redeemed of all the ages. "The Lord Himself shall descend." When He went away, at His ascension, leaving the disciples gazing after the form of the Saviour they so well knew and loved, the angels that appeared beside them in white left for them and for us all, the promise, "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 is coming again, visibly, bodily, the "same Jesus" who ascended. And the spread of the gospel into all the world is the great sign that His coming is close at hand.

And while we do not attempt to set the date for our Lord's return we are confident, from the numerous Bible prophecies now being fulfilled, that His coming is near, "even at the door." Therefore, we have felt the urge of the missionary commission to go into all the world with the message of preparation to meet the Lord when He comes. That is why our forces, small people though we be, are found in every quarter of the earth. That is why one hundred or two hundred or more of our missionaries are going out every year to the ends of the earth. That is why Seventh-day Adventists have been led forward until they are preaching this message of preparation in more than two hundred and fifty languages. The day is at hand. We cry to all men the awakening message, "Behold, the Bridegroom cometh."

---

It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man I will oblige many that are not so.—*Seneca*.



HOSE who ignore the flood as the means of burying the living things that made the coal, say the plants that made it grew in place, where it now lies, like a swamp. Every time they find a separate seam of coal, they add a million years or so for that much plant life to grow; and when they find shale over the coal, they say the swamp was lowered till a river or ocean ran over it and left mud on it. If this theory were true, and evolution were a fact, why is it that the plants found in the bottom seam, even though there are a dozen or more seams and hundreds of feet of rock and coal from top to bottom, are not any simpler than those found in the top seam, and, in fact, are exactly the same?

#### Groundless Theory

When they find sand or sand rock, they say it was covered by a river sand bar or the shore of a lake or sea. Lime rock calls for a sinking into the deep ocean, where they suppose lime rock is forming on the bottom all the time. They are entirely mistaken about rock of any kind now forming in the deep ocean. This has been disproved by every deep-sea test that has ever been made, from the "Challenger," in 1872-1876, to the present time.

Only a slimy ooze of bits of very, very small sea shells that live by the billion in the surface waters, and, when they die, sink to the bottom, is forming there, but not hardening; and there is no evidence that it was ever different. The ocean currents are all on the surface, and the depths are as still as death. There is no chance for sand or gravel to be washed or transported or drifted. There is no way for the proper chemicals to reach the slimy ooze on the bottom to harden it to rock. The evolutionists known this, or should know it, for it is plainly set forth in every work treating on the floor of the deep ocean, but it is so fatal to their theory that they ignore it.

Under this "rise and fall," theory there are many places, not only in coal beds but in all kinds of rock beds, where the swamps or land surfaces would have had to be raised and lowered dozens of times with absolutely scheduled regularity; for in these places every coal seam or rock seam, whether shale, sand, gravel, or limestone, has almost exactly the same thickness every time it is repeated, and each kind is almost exactly alike every time it appears. According to this theory, the surface must have heaved up and down as though the earth were the chest of some huge giant who took a breath exactly every half-million years.

Besides, if the ocean bottom rose and fell as slowly and steadily as some claim, the slowly advancing and retreating shore lines would have left marked ribs all over the surface of every rock and land surface. There would be deep bands on every layer of lime and mud as it was gradually raised into the air and river sediment which hardened it as it rose. Besides, there would be no such thing as pure lime rock. Before it could

# Were Coal Mines

*Did you know that an ordinary  
the authenticity of the*

By Ben F.

harden, the top of it, and perhaps all of it, would have been stirred up and intermingled with sand and gravel and river sediment from the land. But this is very rare. We find no such signs to warrant such a general theory. In order to produce the smooth rock surfaces and land surfaces we see often hundreds of miles wide, which appear to have been laid down in broad sheets of alternating still water and swift water, the tidal world-covering Flood is called for.

A flood of waters, with mighty tidal waves coming with regularity, except as interfered with by surface convulsions, and burying all these materials in its ebb and flow, seems to be the only practical explanation. Stop and picture this in your mind.

The coal fields sometimes show as many as seventy-five distinct seams, and, in one case, one hundred seventeen. Sometimes many of these seams run together and then separate again. At Staffordshire, England, the main coal bed is twenty-five feet thick, but splits toward the north into eight seams so that the coal and the shale and the rock between the seams total three hundred ninety feet in thickness. We all know a swamp surface is perfectly level, but coal seams are uneven, sometimes extremely so, and uneven in thickness as well as in top and bottom surfaces.

Often the trunks of trees are found to extend upward in various slanting positions through as many as ten separate beds of coal, which is another proof that these beds were laid down rapidly. The tops of these tree trunks are just as well preserved as the bottoms. They would have



CASERWOOD PHOTO

*These men in the mine can clearly see that a great*



# de By The Deluge?

mine is a mighty argument for  
record of the Flood?

B., LL. B.

ood only a few years, dead, of course, as all trees die  
hen a foot or two of soil is piled up around their trunks.  
herefore, away with the million-year ages! No roots for  
ese trees have ever been found but such as would be  
pected in a floating timber jam of uprooted trees, except  
rare cases where the coal bed happened to be buried on

the stumps of  
an old forest,  
in which case  
it is always  
the bottom  
seam.

All the evi-  
dence goes to  
show that  
there was an  
abundance of  
both live and  
decayed mate-  
rial at hand.  
It is said that  
shale consti-  
tutes 80 per  
cent of the  
rocks formed  
from sedi-  
ment, and  
shale always  
contains some  
fine particles  
of decayed life,  
and some  
shale is very  
rich in it. The  
kinds, sizes,  
and rank  
growth of  
every form of  
life found

uried in the earth testify to its former abundance. The  
total absence of any fossil forms of desert plants or  
animals leads us to believe there were no deserts before the  
lood. But the rock deposits and the fossils in them are  
ow the same in the deserts as elsewhere. We are promis-  
l in the Bible that in the earth made new all these deserts  
ill blossom forth abundantly. There is not a thousandth  
art of the life on earth now that there once was. All the  
onditions we know of seem to indicate a warm, damp  
imate well suited to rank and rapid growth. In  
ach a damp evergreen world there was no chance  
or fire to destroy and lay waste. Vegetable matter  
mply accumulated where it grew, to a vast amount,  
nd was heaped together in vast masses or timber jams by  
he Flood and buried, and the decayed parts simply mud-

died the water or settled as mud and became shale.

## To Make a Foot of Coal

To make one foot of coal required at least 10  
feet of vegetable matter. Therefore a bed of coal  
4 feet thick calls for a bed of drift 40 feet thick,  
and a coal seam 50 feet thick calls for 500 feet of  
drift. If this drift, or coal-forming material, were  
grown in place, by slow growth, how could the  
roots get down to the soil? The material itself is  
generally free from soil. We find no such roots,  
though we do often find in abundance the most  
delicate parts of the plants perfectly in shape.  
These would have decayed in a slow, foul swamp,  
long before they were saved, and besides, once the  
vegetation decayed, it could not form coal. There  
would be marked difference in the quality of the  
coal between the bottom and the top; but such a  
difference is not found.

## Gravel and Rock in Coal

Rounded water-worn rock, pebbles, and bowl-  
ders, and even large masses of gravel and rock in  
irregular shape, are found frequently in the coal,  
and these may have been brought by floating ice  
with frozen soil in it, or in large tree roots or on  
rafts of timber and brush upon which a high bank  
or bluff or landside or cave-in had fallen. (Sir  
Henry Howorth, "Ice or Water," Volume I, pages  
182-186.)

Seams of coal are often resting upon or inter-  
bedded with limestone or other material containing  
fossil shells and other signs of deepest ocean life.  
How could such things be, since there is no sign  
or possibility that this coal material grew in this  
lime before it hardened, or on it after it hardened,  
unless the ocean dumped this lime mud out upon  
the land and covered the raw, fresh coal material  
suddenly by a series of regular convulsions from  
the deepest ocean bottoms?

## The Evidence of Sulphur

The presence of sulphur in coal is another  
infallible proof of ocean water and suddenness of  
deposit. Sulphur is formed only by the action of  
certain very small germs of life called sulphur-  
making germs. Like the germs that make lime,  
they live only in ocean water. The clay streak  
underlying the coal tells the tale. It could be  
produced only by the action of strong sulphur acids  
later produced by the decaying animal and vege-  
table matter resulting from certain mixtures  
requiring ocean water. These strong solutions  
settled to the bottom, and acted upon the shale and  
rock, resulting in the formation of the clay  
streak. But if this coal-forming material had  
repeatedly stood under ocean water for ages at  
different times and for different lengths of ages,  
there could have been no uniformity in the effects  
of these acids. The clay streak would have been  
impossible, or would have been of extremely ir-  
regular and of varying thickness. Besides, the coal  
already formed would have been greatly altered or  
even destroyed by the overflow of ocean water.  
Coal can't stand ocean water.



placed the material from which the coal is formed

I believe if the coal mines were studied with the Flood theory herein presented in mind, they would yield conclusive evidence, if this can not be so considered of the Flood of the Bible.

Some who have heard me lecture on the formation of coal from vegetation buried by the Flood fear there is far too much coal to have been thus formed,—that all the plants on earth to-day could not produce one-hundredth part as much coal. Their fears are well founded, as to the present scanty vegetation on the earth. Where their trouble is, they fail to follow the Bible and give it due credit and consideration for its vivid descriptions of the earth as it came fresh from the hand and heart of the Creator. It was well filled and perfect,—no waste places, no ice fields, no deserts, no barrens, and even the air was such, aside from its pole to pole balmy temperature, as to produce extreme thrift in all kinds of life. We can not test out what theory is unless we know and consider all the facts involved.

### *How Much Sleep Must You Have?*

*(Continued from page 8)*

mines the amount of time spent in bed. That factor is mental interest. It is an interesting fact that savages commonly sleep a great deal. Peasants sleep far more than the cultured classes in the city. Their lives are uneventful and devoid of stimulating influences. It is quite probable that savages sleep more than we, not because they require more sleep, but simply because their lives are dull and they have little or nothing to keep them awake.

Mental interest is the most stimulating thing in the world. Taking the average case, any unusual source of interest or a variety of interests will tend to keep one awake and the mind active a disproportionate part of the time.

It is on this account that civilization tends to undermine the nervous stability of the race. Nothing is more important than sleep. And yet thousands of us habitually secure too little. If one is compelled to use an alarm clock in order to get up in the morning, he is drawing upon his reserves of nerve force.

There are degrees of fatigue. Ordinarily the desire to sleep asserts itself long before the nerve cells are entirely exhausted. Complete exhaustion of nerve force would mean death. When we use up a certain part of the available nervous energy, the impulse to sleep is felt so that this energy may be restored, although there is still a reserve. It is when we draw upon this reserve energy that we are courting trouble. The sufferer from neurasthenia lacks a sufficiency of this reserve nerve force.

It is wise therefore to secure sleep before one has reached an excessive degree of fatigue. In a case of moderate fatigue, recuperation is easy and quick. If, however, one remains awake too long the increasing fatigue or exhaustion is out of all proportion to the amount of work accomplished, and recuperation is naturally much more difficult to secure.

## *The Eleventh Sign — The Prevailing Unbelief in the Church*

*(Continued from page 6)*

ascension, His mediatory and intercessory priesthood, and His literal return. And yet those who deny these historical essentials of Christianity, still desire to be known as "Christians!" Christianity to-day, like its divine author, is being wounded in the house of its professed friends.

This state of things, so strikingly manifest in the religious world now, arises directly from the fact that men have only "a form of godliness," and "live in defiance of its power," and "will have nothing to do with it as a force."

External forms they delight in, and cling to as if everything depended on them. But of the hidden virtues, those divine energies whereby God transforms sinners into saints, they know nothing. Faith in Christ may wane, the life may be defective, inner spiritual vitality may be lacking; but if the forms are right, if the professions are regular, if the social standing is good, they are accepted. Justice, judgment, and the fear of God—the weightier matters—may be neglected, and covetous idolaters and worldlings stand in full fellowship in the church.

And in this time, so marked by hypocrisy and formalism, and by departure from the faith, God has a word for His loyal, true-hearted, sincere, faithful people. They are in the midst of this apostasy, surrounded by the faithless, hearing the trumpet given an uncertain sound, and are likely to be confused. To them the apostolic injunction comes, "From such turn away," "turn away from people of this sort," "avoid all such," "turn away from these," "avoid such people."

To this counsel let us give heed. While we note the increasing apostasy in the churches, while we mark the perils of our times, and learn from them that we are in "the last days," let us keep ourselves pure. Let our feet be planted on the Word of God. Let our ears hear only the voice of the great Shepherd. Follow Him alone. "Turn away" from the formal and godless, the faithless and unbelieving and turn to the oracles of God; turn where perchance only a few are met together in the name of Christ, but to whom the Lord says, "There am I in the midst."

It matters not how few these may be, if Christ is with them. It matters not how despised and humble they be, if the great Immanuel honours them with His presence. It matters not if they meet in lowly places, yea, even in the dens and caves of the earth, if only the Lord is among them, for with Him is light and life and joy and abiding peace.

Dark as is the picture painted; forbidding and disheartened as is the fact of widespread apostasy from true religion, remember that it is one of the signs that our Lord is coming soon to take to Himself His redeemed and waiting people.

# This Age of Miracles

By A. S. Maxwell

**W**HEN quite a boy I became deeply interested in the subject of balloons. An old book on the subject fell into my hands and I can still feel the thrill of my first attempt to make one. How well I remember my endeavours to sew the calico together, daubing it with shellac and then trying to fill it with hydrogen by dissolving iron filings in hydrochloric acid! Of course, it didn't fly, nor did the one I tried to fill over the gas jet. Then I tried fire balloons, but the only one that ever ascended—tell it not in Gath!—was one I bought at a toy-shop.

All of which, of course, happened quite a good while ago and might have remained in the cemetery of forgotten things had I not dashed off suddenly the other day to see the giant airship R101 brought to its mooring mast at Cardington at the conclusion of its first flight over London. The sight of that majestic liner of the skies, moving with grace and power through the darkening heavens, the setting sun shimmering upon its silvery fabric, glinting on its engines, and mystically lighting the windows of its control cabin, revived the old memories and told of a dream come true.

For centuries men have dreamed of such an hour as this. All manner of schemes have been devised to enable human beings to soar into the air. All kinds of receptacles have been filled with all sorts of gases and fitted with the most absurd pieces of machinery to accomplish this end. Some have, in a measure, succeeded, but many have failed. At best they have been but dangerous toys.

But still men dreamed on, hoping for the day when some great discovery would make possible the construction of a vessel with lifting and driving power sufficient to make it a useful adjunct to the commerce of the world.

The nineteenth century closed with but little further light having been thrown on the problem which had baffled the minds of men for so long. When we played with balloons the books available talked of Montpellier and fire balloons and the few successful attempts that had been made to ascend with gas. Comparative darkness reigned on the whole subject, the only faint ray of light being the strange new engine driven by a strange new fluid, which had just been discovered.

Then came the war and all its intensifying of human thought. Fighting for existence, men were driven to think furiously. Out of the maelstrom came the Zeppelins to spread destruction and terror by night. After the war came the R34 to make the first flight across the Atlantic and back. Then came the Graf Zeppelin to excite wonder and applause by circling the globe. And now, supreme example of the creative genius of man, those twin queens of the sky, the R100 and the R101.

Doubtless the end of development in such machinery is not yet; but if it were, surely the

dream fulfilled is a thousand times more wonderful than the vision itself! For who, in days gone by, ever conceived of an airship with a capacity of five million cubic feet? Who dreamed of one over seven hundred feet in length? Who foresaw a hundred and fifty-six tons being lifted bodily into the skies? Who, in his wildest hysteria, ever pictured an electric kitchen in the clouds? Or saw three score people eating, sleeping, dancing, even smoking, as they glide through space in this fairy palace at seventy miles an hour?

It all seems almost too wonderful to be true. If we had not seen it with our own eyes we might be sceptical, but there it is, slowly swaying at its mooring mast waiting for all who will to come and look up and wonder.

From mooring hook to tail fin the ship is a compendium of inventions. All phases of scientific knowledge have been brought to play in its construction. Engines, hull, fuel, fabric, furnishings, have called forth the concentrated brain-power of all manner of craftsmen and mechanics. But perhaps the most wonderful thing about it all is the suddenness with which all the outstanding problems of air-travel, which baffled our fathers for so many generations, have been solved. Fifteen years ago and less the R101 could not have been built. The knowledge available was altogether insufficient for the task. To-day it is here.

Perhaps you have noticed the same phenomenon in other matters. The aeroplane, of course, comes in the same category. We are getting familiar with them to-day; to some they are as common a means of transport as railway trains. But twenty years ago no man had ever made a flight in a heavier-than-air machine. Motor-cars also belong to the twentieth century. Electricity, with all its multitudinous uses, belongs to the lifetime of a man still living. Oh no, we haven't always had electric irons and electric washing machines and little buttons to switch on the light. Neither have we long been able to enjoy the delights of wireless, or the conveniences of the telephone and telegraph. Even steamships and railway trains are by no means hoary with age, and if we could suddenly transport ourselves back to the beginning of the nineteenth century we should find ourselves in a sorry world indeed, bereft of all the comforts and conveniences which we feel so necessary to-day.

All of which is surely not without its significance. Think of mankind stumbling along the dark, tortuous passages of the centuries for well nigh six thousand years and then suddenly breaking through into a period of unimagined brilliance. For that is what has happened. A century or so ago men were living, travelling, farming, thinking, in much the same way as when Abraham left Ur of the Chaldees. Occasionally flashes of light had broken through, only to be re-engulfed in the darkness.

Then suddenly a change came. A breath from heaven seemed to blow upon the dry bones of the minds of men. The darkness of centuries was blasted by a dynamic radiance (*Turn to page 26*)

# The Law of Service

By A. W. Spalding



HERE are two prime impulses in life, answering to two supreme needs of the race. One is to eat; the other is to beget. To eat is necessary to the sustaining of the individual life, and if men did not eat the race would perish. Yet even so, there is an end to every individual life, and though men ate and nothing more, they would not continue the life of the race. Therefore life must be passed on from the old individual to the new individual; and that is begetting. Unless the individuals of one generation bestowed their life upon another, the race would shortly end.

These two functions, nutrition and reproduction, while aimed at the same racial need, are, in practice, very different in their development of individual characteristics and of social conditions.

The requirements of nutrition, which impel the individual to seek and use food, clothing, and protection, and all that surplus of these things which we call wealth, develop in individual men and in peoples strength, frugality, cunning, inventiveness, courage, and combativeness. When applied to the conquest of natural resources or obstacles, these traits are admirable; but when they are turned against individuals or peoples, they are the cause of contention, wars, and injustice of every kind.

The requirements of reproduction, on the other hand, are such as to demand an altruistic attitude. In reproduction the individual does not get something for himself, he gives of himself to another. The parent must be always giving to the child. In the beginning he gives the germ of life; the mother especially gives of her strength to the formation of the new life. After the child's birth, she continues to nourish him; and the time and attention and effort of both father and mother must be put forth to provide for the comfort, health, and education of the child until he has reached maturity. Parenthood is the supreme example of unselfishness, and produces in the individual and in society the traits of generosity, sympathy, cooperation, patience, protectiveness, and devotion.

It is not to be assumed that the instinct of appetite—or more broadly of self-preservation—is evil. It is necessary to the preservation of the individual and the race, and it thereby operates to the good of the whole. And the traits it is intended to develop are, when rightly applied, of value to society as well as to the individual. But if they were not balanced by traits developed through an opposite principle, embodied in the instinct of reproduction, there would never be produced the advantages and joys of sociability and higher love. Acquisitiveness, getting for one's self, starts with the child. It is the primary instinct, and it must operate first so as to gather strength and substance for the individual. Then enters the principle of dispensation, giving to others; and that which the primary instinct has gained, the secondary instinct

dispenses. The climax of that instinct is parenthood, with all that it involves.

In this experience of marriage and parenthood, when based upon the principles God gave, come the deepest and most sincere joys of life. They do not come without sacrifice and pain; the sorrows of life are the soil in which joy grows. But only those who are willing to give of their substance, their strength, their life, for the making and sustaining of other lives, ever know the depth of joy which life holds.

There are many who seek the opposite road to pleasure, who act upon the principle that the cup of life's joy is filled only by getting, and not by giving. They seek wealth, pleasure, self-indulgence, amusement, not only in their youth, but in their age. They marry for pleasure, not for service; they choose to remain childless, and make of their union, as one writer aptly says, not a family, but merely a "companionate." They turn from the pain, the burden, the sacrifice, involved in parenthood, that they may the better keep the lightness and pleasure of an untrammelled existence. But long before they reach the end of the road they find that where they have expected pleasure, they experience only discontent; where they have sought sweetness, they find only bitterness. Their way of getting to themselves rather than of giving of themselves has brought, not the fruit of joy, but the ashes of unhappiness. "The law of self-serving is the law of self-destruction; the law of self-sacrifice is the law of self-preservation."

It is the law of God. It is not fiat law, proclaimed by Him because He willed it to rule in human life. It is inherent law, abiding in the very nature of God, who is the Giver of all good things. From Him whose nature it is to give, we His children inherit and receive the same nature and law. Because God is the giver of all good, and in His giving experiences His highest joy, He gave to us His greatest gift, the power to give and to find the greatest joy in giving.

It is a truth to be taught to children, an experience for children to enter into, that the law of giving is the law of life. They will be happiest if they minister to the happiness and the good of others. The law of giving is not antagonistic to the law of getting, but it is opposed to keeping all one gets. We must get or we can not give. All the virtues that come from the instinct of getting are to be coupled with the virtues that come through the spirit of giving. As the child learns and practices this spirit of generosity, mercy, and love, there grow up in him the noblest characteristics of human and divine nature.

The climax of such an education and experience comes in parenthood. And for this reason God established parenthood, that through it His character, His experience, His love, might have fullest development in His children, whom we are.

---

THE happy man is he who is cheerful with moderate means; the unhappy he who is discontented in the midst of plenty.—*Democritus*.



# OUR HOMES



## A Programme for Joan and Jack

By Hazel McElhany Greer

"AND what will it be for you this morning, Lassie?" asked Mother as the family was seated, ready for breakfast. Joan looked disinterestedly at the table. There were steaming oatmeal, flakes, shredded wheat biscuits with cream and milk, besides toast and butter and a basket of fruit.

"Oh, I don't want anything special, but just an orange," she answered weakly.

"But you must have something more than that; you will be hungry before dinner," coaxed Mother, for eating between meals was never indulged in by any of the family. But Joan insisted that she wanted nothing more, and in spite of all Mother's pleading and Daddy's begging, she went off to school with just an orange.

"Well now, something must be done," said Mother to herself as she cleared away the breakfast dishes; "that child is getting more pernickety every day that passes. She gets along all right at dinner because she is hungry enough to eat, but at supper time and breakfast time, it's the same old story,—doesn't want anything unless it is something special."

Soon the dishes stood in shining stacks in the cupboard, and the kitchen was spick and span, but still Mother was thinking of the little lassie and her empty stomach and the headache that would be sure to come from just plain emptiness.

"It must be my fault somehow," soliloquized Mother as she smoothed the sheets and fluffed the pillows. "Either it's the way she has been trained or it's the way I prepare and serve the meals." And so all morning, as she swept and dusted, let the sunshine in here, placed a rosebud there, ironed or tended the baby, Mother was wondering what could be done to stimulate Lassie's lagging appetite. There was no physical malady disturbing her, for her examination at school had been passed 100 per cent in every detail. So there was no worry on that score.

Baby was still sleeping out in the fresh, warm air, but the clock said, "Time to start dinner," so Mother turned toward the kitchen, going over in her mind the menu. "Baked potatoes and gravy, creamed peas, lettuce and egg salad, custard," and straightway she scrubbed, wiped and oiled the smooth potatoes before placing them in the oven. So dinner preparations were proceeding, when all at once Mother exclaimed aloud, "I have it!"

"You have what?" pleasantly asked her neighbour, who had just happened to come to the kitchen door at that fortunate moment.

"Come in and I'll tell you," and Mother placed a chair conveniently near and began the story. "Joan's eating has worried me dreadfully lately, and it is getting worse all the time. She does well enough at dinner, but breakfast and supper—well

she just doesn't want anything unless it is something special. But I think I have discovered a plan that will in time, at least, overcome the trouble. Some way I have formed the habit of always asking her what she wants instead of telling her what she may have: and after scanning the table for extras, if there are none she usually doesn't know what she wants. I suggest several things and for a want of a better answer, she just says again, 'I don't know,' and that means, 'Nothing, thank you.'

"At breakfast time I shall just give her wheat biscuit (she really dislikes cooked cereals) with cream, a dish of stewed prunes or other fruit, toast, and a glass of milk, and not ask her advice at all. For her supper I shall do likewise, changing the menu a bit; for instance, fresh fruit salad, whole wheat bread and milk and nuts and raisins."

"That sounds good enough for anyone," said Mrs. Cone, "but now what would you do with Jack? He just won't eat enough at breakfast to do till dinner, and of course by ten or so he is hungry, and then he will eat a quantity of bread and butter, with or without jam, though of course he prefers it with. Then at dinner his appetite is small, and the same story is repeated in the afternoon. He wants to eat in the middle of the afternoon. I am really quite distressed, for his physical examination at the clinic shows he is a bit underweight."

"I think I should try something of the same plan, but I should not allow *anything* between meals, and I'll venture that before long, if there is no physical trouble of any kind, Jack will be ready to eat what is set before him."

Not long after, Mrs. Cone hailed Mrs. Giddings from the back steps, saying, "Jack's coming along splendidly with the new programme, though at first it was harder on me than on him, for I really did want to give him a cracker or something when I knew he was really hungry. How's Joan?"

"She doesn't seem to notice any change, but eats without a question what I give her, though I try to be reasonable about her likes and dislikes."

"After all, I think our children are very much as we make them, whether it is eating, obeying promptly, or going to bed, or most anything else. But I am glad that your Joan and my Jack are both improving."

And so every day and in every way, Joan and Jack each grew bigger and rosier and happier, but happier still were the mothers who did not have to worry about pernickety children three times a day, at breakfast time, and dinner time, and supper time.

---

KNOWING this, that never yet  
Share of truth was vainly set  
In the world's wide fallow;  
After-hands will sow the seed,  
After-hands from hill and mead  
Reap the harvest yellow.

—Whittier.



## Miss May Talks About the Teeth

BY BELLE WOOD-COMSTOCK, M. D.

YOU would not like to be obliged to get along without your teeth, would you, children?" "Well, what is Miss May going to talk about this morning? Whoever expects to get along without teeth? Not until we get awfully old, anyway—maybe eighty, and that is so far away that it is almost never."

"Yes; but, children, did you know that the way to have fine hard, white teeth when you are eighty, is to begin right now? So and teeth at eighty go along with many other things people might have when they are old if they knew how, or cared."

"Isn't Miss May talking queer this morning!"

"And, children, I have seen boys and girls whose teeth were worn out when they were no older than you; and I have seen young folks only twenty or twenty-five years old with false teeth. Just think of it! And you have all seen boys and girls with yellow, dirty teeth, all black along the gums, have you not? And maybe you have seen them with their teeth broken off, and only a little black edge left. You remember that a few days ago, Chester went home with tooth-ache; and you know that almost everybody has to go to a dentist sometime and have teeth filled or pulled, or some other more uncomfortable work done. But most of this is unnecessary, and if people would only take care of their teeth, almost everybody could have teeth that would look like pearls and would stay firm and strong even when they are old. I am quite sure all that you children need is to be told what to do to keep your teeth beautiful and strong, and you will do it."

"We surely will, Miss May."

"Of course, you know some of the things already. Who can tell me one thing about taking care of the teeth? Elizabeth?" "Brush them."

"Yes; like everything else about the body, they should be kept clean. If food lies around them for very long, it does just what it does in the garbage can. It decays; and decaying food next to a tooth often causes the tooth to decay, and to turn black, with perhaps a hole in it. This makes the tooth ache; and to save the tooth, it must be filled by a dentist."

"When these holes are not filled by a dentist, they are filled up with food, which, as it decays, not only makes the teeth sorer and the breath unpleasant, but also forms poisons which sometimes get into the blood and cause poor health. So it is really very necessary to keep the teeth clean and shining. So when mother reminds you to brush your teeth, do not feel cross about it, but make up your mind that you will remember it yourself after this, and that you will always brush your teeth after each meal. When you go home to-night, get a mirror and look carefully at your teeth, and see if they look nice and clean. If they do not, see to it that they do before bedtime."

"Now, children, important as tooth brushing is, I am going to tell you something about the care of the teeth that is very much more important. It is this: Teeth are made of the same material as bone; and if you fail to send them enough building material, they cannot be hard and strong, no matter how clean you keep them. Who remembers what this important building material is? Mary?"

"It is lime, Miss May."

"Yes, it is lime. Now who will tell us how we can be quite sure we are getting enough lime? Johnnie?"

"By eating enough milk and vegetables."

"Fine, Johnnie; and you have been eating them, too. I can tell that by the way you look."

"I have, too, Miss May."

"We all have, Miss May."

"I am sure you have. I am very happy and proud of you all. Yes, milk and vegetables are needed to make good teeth, vegetables perhaps most of all. So never forget the carrots, the cabbage, and the spinach, even if you do not al-

ways like them. And what kind of bread has lime in it, Johnnie?"

"Graham and whole wheat bread."

"Yes; white bread has no lime. Boys and girls who eat none but white bread are much more liable to have soft teeth. And all the clogging foods that we talked about once before, sweets, sugar, jam, and cake—contain almost no lime. But natural sugar, as in honey, dates, and raisins, always has its own lime. Sugar and lime are very fond of each other, so much so that when we eat sugar that has had its lime taken away from it, it actually grabs the lime from our bodies wherever it finds it. That is why children who eat much white sugar and sweets generally have poor teeth. So let us keep pretty much to the foods containing lime. Shall we? Now there is something else I am going to tell you about making strong teeth. And I do not think you can guess what it is. No, not even Jimmie says a word. It is *chewing*."

"But, Miss May, everybody chews."

"No, dear, not as they should. Let me tell you what chewing does. When we chew hard food, like stale Graham bread, hard toast, hard biscuits, apples, nuts, olives, and raw vegetables, it presses the gums in such a way as to drive out old blood and bring in new, the same as massage or rubbing does; and this makes it possible for the blood to bring to the teeth much more of the materials they need than if the teeth were not used as they should be in chewing. The teeth, as well as the muscles, need exercise; and if they do not get it, they are liable to become soft, just as the muscles do when they are not used. It would never do for us to eat only soft foods. We must try to have at every meal something that needs hard chewing. So, children, be sure to eat your bread crusts."

"Miss May, how about cracking nuts with our teeth?"

"Oh, no, that would never do! Biting on anything as hard as that, might break or chip the enamel on even hard teeth. That is quite different from chewing food that is solid and firm. Another thing that chewing does is to *clean* the teeth. The chewing of an apple or a piece of celery is almost as good as a tooth brush. It is always a good plan, even for children, to have their teeth looked over by a dentist once in a while. It pays to be sure that our teeth are all right."

"Before we stop, let me tell you what I hope you have for school lunch to-day. No, better still, I will let *you* tell *me* what you might have in your lunch that would be good for teeth as well as for bone and muscle. Bob?"

"Graham bread." "That is fine—Graham bread sandwiches of some kind. Mary?" "An apple."

"Yes, have some kind of fruit if you can. An apple is always good for the teeth. If you have not an apple, a carrot or a stalk of celery will do almost as well. Juicy fruits, such as oranges, pears, and grapes, will help to keep the teeth clean, too. Elizabeth?" "Nuts and raisins."

"Yes; they need chewing, do they not? Johnnie?" "Olives."

"They are very good. Chester?" "Are bananas any good, Miss May?"

"Yes, they are fine for school lunch." But as they are soft, it is always well to carry with them in the lunch something that is hard. Jimmie?"

"Mother nearly always puts a bottle of milk in my lunch. She says my fruit does not bother the milk, especially if I eat my fruit first. And, Miss May, once in a while, for a change, she sends me an egg or some cottage cheese. She says they take the place of milk."

"No wonder, Jimmie, that you are growing so fast. Your mother certainly knows how to help you build a strong body. These other boys and girls are learning, though; and you will have to hustle or they may get ahead of you yet."

"It takes a deal of striving  
And a firm and stern set chin  
No matter what the battle,  
If you really want to win."

"It takes a little courage,  
And a little self-control,  
And some grim determination,  
If you want to reach the goal."

## MEATLESS RECIPES

### BAKED EGGS IN TOMATOES

Prepare tomato sauce according to the following recipe and when boiling, break in the required number of eggs. Sprinkle bread crumbs on the top, a little salt, and tiny bits of butter, and bake in the oven until the eggs are cooked. This must be done in a dish which can go on to the table, or they can be cooked and served in individual dishes.

### TOMATO SAUCE

Cut in pieces the required number of tomatoes and put on to cook, without water, until tender. Rub through the strainer and add salt to taste and a little sugar. Thicken with a little flour, a heaped dessertspoonful to a cup of strained tomato. Cook for five minutes after adding the flour.

### SAVOURY OMELET BAKED

*Ingredients.*—Three eggs, 2 ozs. bread crumbs, 1 table-spoonful chopped parsley, 1 teaspoonful powdered thyme, milk, seasoning to taste.

*Method.*—Separate the yolks from the whites of the eggs. Mix the yolks with the bread crumbs and seasoning, and make to a stiff batter with a little milk. Whisk the whites to a stiff froth. Quickly stir this into the batter. Pour into a greased dish and bake in a rather quick oven. Serve with Ragout Sauce made according to the following recipe.

### RAGOUT SAUCE

*Ingredients.*—One-third tin of tomatoes, 2 teaspoonfuls finely minced leek or onion, 1 oz. grated or milled cheese, 1 oz. butter, dash of nutmeg, salt to taste.

*Method.*—Cook all together, covered, for fifteen minutes. Then add cornflour to thicken and rub through a gravy strainer and serve with the omelet.

### CHEESE PANCAKES

*Ingredients.*—Two ozs. rich cheese, 2 table-spoonfuls flour, 1 egg, milk, salt.

*Method.*—Make a stiff pancake batter with the egg and milk and flour. Cut up the cheese into half-inch cubes, and stir into the batter. Melt one ounce of vegetable fat in a frying pan. When quite hot, pour in the batter, and fry brown on both sides.

### NUT ROAST

*Ingredients.*—Five ozs. hazel kernels, 5 ozs. walnut kernels, 4 ozs. pine kernels, 2 eggs, 8 ozs. brown bread crumbs, sweet thyme, grated rind and juice of half a lemon,  $\frac{1}{2}$  gill tomato juice or vegetable stock, salt if desired.

*Method.*—Grind nuts and mix with crumbs and seasonings. Add tomato juice. Bind together with the eggs (unbeaten). Add more crumbs if not firm enough. Bake or steam in a buttered bowl for at least an hour. Turn out and sprinkle with bread crumbs, and put in oven to brown. Serve with brown gravy on dish, and garnish with cut lemon and sprigs of parsley.

### BROWN GRAVY

*Ingredients.*—Four table-spoonfuls butter or vegetable fat, 4 table-spoonfuls flour, 1 table-spoonful chopped onion, 3 large tomatoes,  $1\frac{1}{2}$  cupfuls potato water or milk.

*Method.*—Fry chopped onion in fat until a light brown. Add flour and stir until a nice brown. Peel and cut up tomatoes and add to this, and stir until most of the liquid is absorbed. Add some potato water and stir until smooth and free from lumps. Add the remainder of the potato water and cook for ten minutes. Strain and serve with the nut roast.

### ONIONS FARCED

Use largely Spanish onions. Wash and wipe them, but do not peel. Boil for one hour. Peel and remove the centres from the onions. Chop the centres up fine and mix with forcemeat (see recipe). Fill the onions with this, and dip each in a very thick batter. Sprinkle with bread crumbs, and bake in a quick oven.

### FORCEMEAT

*Ingredients.*—One pint fine bread crumbs, 2 table-spoonfuls chopped parsley, 2 teaspoonfuls lemon rind, chopped, 2

teaspoonfuls lemon-thyme,  $\frac{1}{2}$  teaspoonful marjoram, 2 ozs. oiled butter, 2 eggs, salt.

*Method.*—Mix altogether, breaking in the eggs last. For a very stiff forcemeat, more crumbs may be added, and for a light stuffing, a little milk is an improvement.

### WHITE HARICOTS POTTED

*Ingredients.*—Eight ounces large haricot beans, 2 ozs. vegetable fat, 4 ozs. grated white bread, 1 teaspoonful onion powder, mace, nutmeg, and salt to taste.

*Method.*—Soak the beans overnight in plenty of water. Skin them, and put in a double pan with barely enough water to cover them. Cook until quite tender. Add the vegetable fat and seasonings, then the bread crumbs. Mix well, heating all together. When nearly cold press into potted dishes, and when quite cold and stiff run oiled vegetable fat over.

### FROSTED RICE PUDDING

Cook  $1\frac{1}{4}$  pound of unpolished rice in as much fresh, sweet milk as it will absorb until quite soft. Mix the yolk of 1 egg with 1 oz. ground almonds and 1 oz. sugar, and stir into the rice. Butter a pudding dish and put the rice mixture in, and cover with the following frosting. Beat the white of egg to a stiff froth, add 1 oz. of desiccated cocoanut and 1 oz. icing sugar. Spread this over the top and bake until the icing is set, the time depending on the heat of the oven. If decoration is desired, cut angelic in leaf shapes and place half a preserved cherry on each leaf. Or you can spread a layer of icing all over the top and then tufts of icing here and there and a leaf and a half cherry on the top of each tuft.

## What Can I do for my Dyspepsia?

(Continued from page 12)

digestible. Such a stomach has become accustomed to work on a certain grist, and does not seem to do so well on the new ration. This may be in part because the new food is not relished so well as the accustomed food, for relish and pleasure undoubtedly increase the digestive capacity. This has been shown both in the case of animals and of man.

2. One who, for the first time, begins the study of digestion and the effect of foods, with the intention of living so as to get the best possible service out of his stomach, begins by watching the effect of foods on his stomach, and noting the various symptoms. The symptoms may have been there before, but he did not notice them. Now they stand out in the limelight; and day by day, as he sees new significance to the symptoms, they become more important in his sight, until they develop into a vast mountain, obstructing the view of everything else.

3. Often, on leaving off a high protein diet, the person makes the mistake of trying to replace the excess of meat protein by an excess of bean or nut protein, which, if anything, is worse than the excessive meat protein. If this mistake is not made, perhaps an excess of starchy foods is eaten, to the neglect of green vegetables. It should not be forgotten that, in leaving off meat, milk is an all-round food, and more nearly supplies a balanced diet than any other food, including meat. And it is wise for a person who is going on a low-protein diet to use a daily portion of milk at least for a while. With a reasonable portion of milk in the diet, there is less chance of having the diet unbalanced, for the milk supplies the deficiencies of the cereals and other foods, as to protein, mineral salts (except iron), and vitamins.



The

# DOCTOR SAYS



*"Are fresh-boiled potatoes of good quality healthful? Do breads and porridge contain anything beneficial? Do they contain poisons?"*

Good potatoes are certainly wholesome. A diet of cereals, without potatoes or other vegetables, would soon bring on scurvy, and potatoes will never do that. The potato contains starch in an excellent form, a small amount of protein, and also a vitamin which prevents scurvy. It has no poison unless eaten after it has sprouted.

Breads and porridges are excellent foods, but should be combined with milk or vegetables to make them complete foods.

*"Our baby cries much of the time. Is this natural? Is there anything we can do to prevent it?"*

No, it is not natural, and usually it can be prevented. When baby cries, it is probably uncomfortable. The cause may be colic, caused by gas in baby's stomach, or there may be heat or chafing because of too tight, or wrongly adjusted clothing, or the presence of pins. Possibly baby is chilly, or thirsty, or hungry, or it may have earache. But these conditions are not likely to cause continued crying, such as you describe. The cause in this case is more likely to be some digestive disturbance, or some fault of nutrition because of improper feeding. If baby is breast-fed and has almost constant colic, the trouble may be because of something which the mother is eating. Certain fruits, tomatoes, etc., eaten by the mother sometimes cause colic in the baby. Nursing mothers may sometimes notice that after they have eaten a certain food, baby has colic.

When babies are comfortable, they are "good." If there is an unusual tendency to cry, there is something producing discomfort, which the mother or the physician should seek to discover.

*"What is rheumatism? Can it be cured? What is the treatment?"*

"Rheumatism" is a much abused word, which has been applied to almost any condition accompanied by pain of the joints, bones, or muscles, and impairment of movement.

Rheumatism was formerly supposed to be caused by certain dietetic faults, particularly the use of foods containing an excess of the purines; then it was determined definitely that acute articular rheumatism is a specific germ disease, as much so as pneumonia. Later it was found that many (possibly all) cases of chronic rheumatism are caused by germ invasion, many cases being secondary to infection of the teeth or tonsils.

Acute articular rheumatism is usually self-limited. That is there is recovery after a time, though there is great tendency to recur. The curability of chronic rheumatism will depend somewhat on the length of time it has been allowed to run without treatment. If there have been destructive changes in the joint, there is, of course, little hope of doing more than to prevent further extension of the trouble.

The treatment, in all cases, while including measures for the relief of pain and the prevention of stiffness, should consist largely of measures to clear the body of infection; that is to clean out and disinfect, or else remove, the breeding places of the germs. This may mean the removal of the tonsils, or of abscessed teeth, or the disinfecting of purulent sinuses (bony cavities) about the nose. Or other parts of the body may harbour germs which are given off into the blood stream, keeping up the rheumatic condition. In order to effect a complete cure, it is necessary to find all such places and destroy the infective foci.

*"Would one quart of milk, one lemon, and one cup of raw bran daily, with one's other meals, furnish sufficient vitamins without eating any vegetables? Which contains the most vitamins, orange or lemon juice?"*

Probably; though one should remember that cows do not manufacture vitamins. If during winter they are fed entirely on dry foods, the milk may be lacking in vitamins. For variety's sake, I should suggest vegetables occasionally.

*"1. Please suggest a good remedy for sore, swollen feet."*

*"2. Is a glass of warm salt water (daily) beneficial for constipation?"*

1. One ought to know more regarding your feet in order to give a definite answer; whether they are dropsical or whether you are flat-footed.

Without knowing more about the cause, I should suggest larger shoes and perhaps cloth shoes. Bathe the feet daily in hot water followed by cold, drying thoroughly, and dusting the shoes or stockings with a little talc containing a small quantity of powdered alum.

2. I should not use the warm water in the way you suggest, especially if there is any tendency to dropsy. In fact, if there is any dropsical condition, the best way you can control it is to go on an absolutely saltless diet.

For your constipation, add some bran to your food. Use brown flour rather than white, and use fruits and vegetables freely. Take bending exercises.

*"In what peculiar danger from tuberculosis does a child stand if one of his parents had spinal tuberculosis, which was cured in childhood? One of his grandparents also had tuberculosis and recovered? Would such a child fall prey to tuberculosis as a result of heredity? Would it make any difference if the grandparent's disease was contemporaneous with the period of the parent's birth? How about the health of the parent following recovery from the disease?"*

It is the belief of medical men who have had large experience with tuberculosis that this disease is not directly acquired by heredity. Only about seven cases have been reported in which the tuberculosis germ was actually transmitted from the mother to the fetus in the womb through the placenta. In these very rare cases the infants had tuberculosis at the time of birth.

In the vast majority of cases tuberculosis is acquired by close contact with some person who is suffering from the disease in active form. Most persons become infected in early childhood, frequently without manifesting signs or symptoms that make it evident to any one that the disease is present. The disease becomes quiescent, or inactive, and so remains unless conditions occur later in life that cause the tubercle bacilli to resume activity.

Many physicians are of the opinion that the child of tuberculous parents acquires an immunity against the disease greater than that of other children. However, the susceptibility to this disease is greater the younger the child and so when an open case of tuberculosis develops in any family the children should at once be entirely removed from all contact with the afflicted person.

A patient fully recovered from tuberculosis may retain perfect health, especially if he pursues a thoroughly hygienic life, taking plenty of rest, avoiding extreme fatigue, having abundance of fresh air day and night (an outdoor life), with a suitable amount of properly chosen food eaten slowly and at regular intervals.



## Why Will Jesus Come Again

(Continued from page 10)

would be only to reenact the whole tragedy of our world's six thousand years of suffering and of sin,—then, the Bible tells us, God determines to destroy those whom His mercy can not avail to save and whom His justice can not suffer to live. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6: 7. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23. Some have received this gift; others unfortunately, have not.

The Lord comes, then, to blot out sin from His universe. Yet let us consider the other purpose of His return,—the redemption of His people. All through the centuries God has had faithful witnesses and true worshippers. Their earthly prospects have not always been bright. A few, like David, Abraham, and Daniel, enjoyed prosperity and honour. Many more, like Jeremiah and Paul and James, suffered every persecution and every affliction. Their Master offered them a cross, and they took it. They fought valiantly for their King until they laid down their lives in death. Now comes the time of their reward. "The Lord Himself," says the apostle to the Gentiles, "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." 1 Thessalonians 4:16. In what condition shall they be raised? This the same apostle reveals: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." "O death, where is thy sting? O grave where is thy victory?" 1 Corinthians 15:49, 52, 53, 55.

In heaven with God the redeemed from among men live and reign with Christ. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Revelation 21:7. They shall dwell in a world better than that which we now know. "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." Revelation 21: 22-24. We do not suppose that we can now understand the glory and the happiness of that world to come. But God grant that we may all be there!

"Behold," says our Lord, "I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am sat down with My Father in His throne." Revelation 3: 20, 21.

## Fatty Degeneration of the Heart

(Continued from page 4)

mere infiltration, because the muscle cells of the heart, when once destroyed, cannot afterwards be renewed or restored. Fatty degeneration is now known to be a rather common affection of the heart. At first the degenerative process develops very slowly and gradually, and for some considerable time, perhaps for years, there is no obvious sign or symptom of the mischief that is undermining one of the most vital organs of the human body. Steadily, although slowly, day by day, the heart muscle undergoes a change whereby the active contractile substance is displaced by an oily substance which is not true adipose tissue. The degenerative change is extremely insidious in the early stages and during the first few years, but all of a sudden, when the organ is put to some rather exceptional strain, a marked weakness, is discovered and a visit to the doctor reveals the fact that the normal muscular strength of the heart has been to a large extent lost, and that the organ is undergoing degeneration whereby its normal functions are gradually, but none the less surely, weakened.

### Some of the Causes

Any form of poisoning, whether from lead or other poisonous metals, or, which is far more common, from the use of drugs, and especially alcohol and tobacco, is very liable to start fatty degeneration in the muscular substance of the heart. The use of alcohol, whether in moderate or immoderate quantities, is probably one of the most common causes of fatty degeneration of the heart muscle. The habitual use of even the weakest alcoholic drinks, such as light wines and beers, is very prone to set up fatty degeneration, and there are few, if any, beer, wine, or spirit drinkers of several years' standing who do not suffer from some degree of fatty degeneration of the heart.

What is known in medicine as the "tobacco heart" simply means a heart undergoing fatty degeneration, which has been brought on by the poisonous effect of the nicotine. Some smokers are far more liable to suffer in this way than others, but those who have formed the habit of smoking, whether a pipe, cigars, or cigarettes, and who use two ounces or more of tobacco per week, are rarely free from some degree of fatty degeneration of the heart.

We must also point out that ptomaine and milder forms of self-poisoning, usually termed autointoxication, all have much the same influence upon the heart, and are very liable to cause fatty degeneration. This means that meat eaters, and particularly those who take animal flesh freely, are liable to suffer, while fruitarians and vegetarians are believed to be less susceptible to this degenerative process.

Again, all wasting diseases, and especially chronic Bright's disease, sugar diabetes, pernicious anæmia, consumption, etc., are almost always, and especially in the latter stages, accompanied by this degenerative change in the heart substance whereby the organ is steadily weakened.

## This Age of Miracles

(Continued from page 19)

from the throne of God. With leaps and bounds knowledge began to increase. Inventions multiplied. Printing presses scattered ideas. Education was made free and accessible to all. The golden age was approaching. The great renaissance had come at last.

But why? Why, after millenniums of darkness should there come such fulness of light?

That the word of the Lord might be fulfilled. Had not the prophet Daniel foretold that a time would come when men would "run to and fro" and knowledge should be increased? Listen to his words. Writing concerning the time of Christ's return he records a command of the angel who spoke with him: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

The increase of knowledge has come. Men are rushing to and fro throughout the earth as never before. The book of Daniel has been opened. His prophecies have been unsealed. Moreover the Bible, of which his book is a part, has been scattered by tens of millions during these years of revival. Missionaries by the thousand have carried it to all nations, kindreds, tongues, and peoples. Knowledge of the Word of God has increased as no one ever dreamed it could in days gone by.

Evidently God is behind all this. He is working out His eternal purpose. With infinite justice and wisdom He is preparing for its grand consummation. Knowing that the end is near, and that swift and terrible judgments are soon to fall upon the world, He is making it possible for all men readily to understand His will that they may be without excuse in that great day.

Someone may say, all this is a long way from balloons and air-ships. No, it is not. For all such inventions are signs of our times. They should remind us that God is still in His heaven; that He still holds the reins of human affairs; that the hour of His judgment has come.

Indeed, every new product of science which speaks to us of the increase of knowledge in our day should make more real to our hearts those words of the apostle Paul: "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

---

### "The Cities of the Plain"

By M. Couperus

IN recent years the findings of archæology in Bible lands have done much to uphold the accuracy and trustworthiness of our Scriptures. Events for which we never expected any evidence outside of the sacred pages of the word of God have been substantiated by the ancient records of nations that perished long ago. There is hardly a fact mentioned in the Bible for which we may not

find some proof or illustration in the great mass of monuments and inscribed tablets that have been unearthed during the past generation. Other evidence comes to us from the ancient ruins that were flourishing cities in Bible times.

Bible critics have often scoffed at the story of the destruction of Sodom and Gomorrah, and the escape of Lot out of these doomed cities. Being more or less of a local event, not touching upon the history of the great empires of those days, as Babylonia or Egypt, we would not expect much reference to such an occurrence in the inscriptions of these nations, unless the event was of a very unusual character. We might be more hopeful concerning the evidence to be gathered from the site where these cities once stood. But it happens that we have a very old inscription, an Accadian poem, which describes the destruction of a certain territory, and the escape of a person, which is similar to the escape of Lot out of Sodom. The inscription reads:

"An overthrow from the midst of the deep there came. The fated punishment from the midst of heaven descended. A storm like a plummet the earth (overwhelmed). To the four winds the destroying flood like fire did burn. The inhabitants of the citie (s) it had caused to be tormented; their bodies it consumed. In city and country it spread death, and the flames as they rose overthrew. Freeman and slave were equal, and the high places it filled. In heaven and earth like a thunderstorm it had rained; a prey it made. A place of refuge the gods hastened to, and in a throng collected. Its mighty (ouset) they fled from, and like a garment it concealed (mankind). They (feared), and death (overtook them). (Their) feet and hands (it embraced)...Their body it consumed...The city, its foundation it defiled...in breath, his mouth he filled. As for this man, a loud voice was raised; the mighty lightning flash descended. During the day it flashed; grievously (it fell)."—*"Records of the Past," Vol. XI, pp. 117,118.*

A part of the tablet is mutilated, making a continuous reading impossible. But it seems clear from what is still there that a certain person, by divine aid, escaped the general destruction of the city. The poem describes that the "punishment" came from the earth as well as from heaven, and consisted of fire, burning the city and those that dwelt there. Of course, the name of the place is not given, and this makes a definite identification impossible. But it shows at least that the story of Genesis 19 is not impossible, being vindicated by a similar account in this ancient inscription.

Much has been learned in recent years from the site where once "the cities of the plain" were located. As far back as 1847 a scientific expedition investigated that site, and the commander, Lynch, in his "Narrative of the United States Expedition to the River Jordan," says, speaking of the Dead Sea; "We entered upon this sea with conflicting opinions. One of the party was skeptical, and another, I think, a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, *we were un-*

animous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain."

We know that before the doom of destruction reached the cities of the plain there was an abundance of life and human activity in this valley so favoured of nature. The beauty and fertility of this region at that time is compared in the Bible with that of Eden. But after the destruction of Sodom and Gomorrah, no mention is made of this valley in the Bible except as a symbol of doom and wasteness. As far as the history of the Bible carries us, this plain was a forsaken and almost forgotten region from the time that Sodom was destroyed onward. History confirms this fact, knowing of no settlements in this valley until Byzantine times, hundreds of years after the last book of our Bible was written.

In 1924 the Xenia Theological Seminary and the American School of Oriental Research, at Jerusalem, undertook a new expedition to this valley of the Dead Sea, Dr. Melvin Grove Kyle being president and Dr. W. F. Albright field director of the expedition. The site where Sodom and Gomorrah once stood is now many feet below the slowly rising waters of the Dead Sea; but the territory around this sea, which formed a part of the fertile plain before the destruction, was open to their investigation.

They first discovered some ancient graves with pottery from the early Bronze Age, which reaches down to about B. C. 1800. Later on an open-air settlement was found at Bab-ed-Dra'a, dating from the same age, together with a fortress and an ancient place of worship with the usual sacred pillars.

Dr. Kyle comments on this discovery in his book "Explorations at Sodom": "Most suggestive is the fact that the evidence of pottery sets the end of the settlement at Bab-ed-dra'a at about the time when Biblical sources place the catastrophe of the Cities of the plain.....The pottery is a very representative collection of types from the Early Bronze Age, and the beginning of the Middle Age, and covers several centuries, perhaps nearly a thousand years, from the middle of the third millennium to not later than the eighteenth century. It has been examined by Pere Vincent and Phythian-Adams, at present the foremost experts on the subject, and they agree with the conclusions reached by the members of the expedition."

Dr. Albright, the field-director of the expedition, says practically the same thing in *The Annual of the American Schools of Oriental Research*: "The pottery from Bab-ed-dra'a is all older than the eighteenth century B. C., at the latest, since none of the characteristic Middle Bronze or Hyksos types appear, and everything is 'first Semitic'... The date which we have fixed for the catastrophe of Sodom and Gomorrah, about the early part of the eighteenth century B. C., seems to be exceedingly probable. In any case, there was a great convulsion of nature which destroyed the towns of the Southern Ghor, and made an ineffaceable impression on the survivors.

Thus it was proved that Canaanite civilization ended in this valley at the time when the Bible

## THE AMERICAN EXPRESS CO. INC.,

(Incorporated in U. S. A.)

Foreign Bankers and Travel Agents,  
Offices in all Principal Cities  
Throughout the World.

### BANKING DEPARTMENT

Current Accounts and Foreign Currency Accounts carried. Traveller's Cheques, Letters of Credit and Drafts issued. Telegraphic and Mail Transfers effected. Dollar Money Orders issued payable anywhere in the United States. Foreign Money Bought and Sold.

### TRAVEL DEPARTMENT

Rail and Steamer Tickets booked on all Lines. Hotel reservations made. Travelling bedrolls supplied. All classes of Insurance effected.

INDEPENDENT AND CONDUCTED TOURS ARRANGED

### A WORLD SERVICE

BOMBAY OFFICE  
Temple Bar Building  
143 Esplanade Road

Calcutta Office  
14 Government Place, East.

Colombo Office  
Church Street

Cable Address: AMEXCO

Safeguard your funds by carrying AMERICAN EXPRESS TRAVELLERS CHEQUES payable anywhere. Money Refunded if lost uncountersigned.

GENERAL AGENTS FOR THE NEW YORK  
CENTRAL LINES.

states that the cities of the plain were destroyed, and the excavators failed to find any evidence of any civilization from that time until Byzantine days, just as the silence of Scripture would seem to imply.

Geologists have made it clear that the region around the Dead Sea has contained oil and asphalt, with the necessary accumulation of gases, which were ignited by unknown means, resulting in an explosion and a terrible fire. This fire of asphalt and oil would account for the smoke that Abraham saw ascending out of the valley "as the smoke of a furnace." To-day we can still see layers of rock salt, at some places a hundred and fifty feet thick. This salt would be thrown into the air with the other fragments cast out by the eruption, and accounts for the prevalence of salt and the absence of animal and plant life everywhere throughout that bleak region ever since that time. Free sulphur can be found along the shore of the Dead Sea even to-day, although the rain and descending streams have washed most of it away, together with the salt.

Another point of interest, which was discovered by the joint expedition of the Xenia Theological Seminary and the American School of Oriental Research, was the age of Moabite civilization. In Genesis we are told that this began after the destruction of the cities of the plain. Just above the plain, at Adar, an old Moabite temple was discovered, and the earliest pottery here found was from the end of the Early Bronze Age and the beginning of the Middle Bronze Age, between 1800 and 1600 B. C., in perfect agreement with the Biblical statement.

## The Origin of True and False Doctrines



ALL true doctrine centres in Christ and all false doctrine centres in Satan. It is true that a man who lives up to all the light he has through prayerful study of the Scriptures is acceptable to God, even though he may hold to some doctrine that the Bible does not support. Such will search the Word of God for more light, remembering that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. The honest-hearted man will not reject additional light although its acceptance may involve a heavy cross. The Holy Spirit, through the agency of the divine Word, reproves erring, sinful men of false teaching and sinful ways. "And when he (the Holy Spirit) is come, he will reprove the world of sin." John 16:8. The natural man resents reproof.

It is a struggle for Christians to renounce long cherished ideas and erroneous theories even when convinced that they are unscriptural. But every honest soul, however humiliating it may be, will yield to the authority of the Bible. Martin Luther and many other reformers yielded up their preconceived ideas and false doctrines when they discovered that they were contrary to the Word of God.

It is hard indeed to dislodge long cherished error from the head that truth may dominate the heart. Only a few in any age of the world have been willing to renounce sin and false teaching when warnings and entreaties, based on plain statements of Holy Writ, have been given by God's chosen messengers. This was painfully evident in antediluvian days and also prior to the destruction of the cities of the plains.

The Jewish nation in the days of the Messiah thought it too much to abandon their sacrificial system of worship, passover supper, and accept the rites and ceremonies inaugurated by Christ, such as the sacrament, the ordinance of humility (John 13:1-17) and baptism, etc. But after Christ and His disciples had eaten that passover supper it was no longer of any value in the sight of God. From that time forward Christ was to be the passover for Jew and Gentile. See 1 Cor 5:7. Blinded by their unholy ambition they did not discern that Christ, the Lamb of God, was standing on the transition point between two great economies. So they continued to offer their lambs and bullocks that prefigured the coming of the just ONE and to celebrate their deliverance from Egypt long after their Messiah had fulfilled His mission on earth and ascended to heaven. Those Jewish priests stood at the altar when the Roman army entered Jerusalem vainly believing that God would deliver their nation from the Roman power. History informs us that they stood unflinchingly until the Roman steel entered their bodies and their blood was mingled with the blood of their sacrificial offerings. They did not know what they might have known had they

studied with prayerful, humble hearts the prophecies that related to Him whom they despised and crucified. "Every hope built upon false interpretations and misapplied prophecies is doomed to a sad and bitter disappointment." Wm. Tyndale says of the early church fathers that:—

"Origen, and the doctors of his time, drew all the Scriptures into allegory, insomuch that twenty doctors expounded one text twenty different ways. Yea, they come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful, and killeth the soul." *Works, Vol. I, p. 307.*

Such teaching does not centre in Christ. It is from a lower order and savours too much of a sulphurous odour to be acceptable to the honest seeker for Bible truth. The only way that Bible truth can be found is by taking the Scriptures at their face value, comparing text with text on the same subject throughout the various books of the Bible. In this way we can readily discern between false and true doctrines. Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness." 2 Tim. 3:16. Of what profit would the book be if by it we can not discern between the false and the true?

Under the influence of the Holy Spirit the Word of God is all any man needs in his search for divine truth. It is given, "That the man of God may be perfect *thoroughly furnished* unto all good works." Verse 17. We can not afford to take men's interpretations of the Scriptures for they contradict one another. Before accepting any doctrine or precept we should demand a plain "Thus saith the Lord" in its support.

We are especially warned against the doctrines of devils and their seductive spirits in the following terse language; "Now the Spirit speaketh expressly that in the latter times (last days) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

According to this Scripture, sad as it is, some who have known the pardoning love of God and have experienced the peace that the world can neither give nor take away will renounce their faith in God's Word and embrace the doctrines of devils. But there will be thousands and tens of thousands scattered all over the world who, through the grace of Christ, will prove loyal to the Scriptures notwithstanding false Christ's and false prophets will work great signs and wonders that if possible they shall deceive the very elect. See Matt. 24:24.

The only reason why Satan and his agents cannot deceive God's people is given in the words of Christ, "Behold, I have told you before." Verse 25. Christ's words are recorded on the sacred pages for our study that we may not be deceived and led captive by the evil one at his will. How essential then that we give earnest heed to the words of Him who was crucified for our redemption. He said, "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

## Are You a Rear-Seat Driver?

By C. L. Paddock

ISN'T it queer how many dangers one sees when the other fellow has hold of the wheel? And how reckless he seems to be when he's driving and we are looking on?

Did you ever try driving a car from the rear seat? If not, may be you have been at the wheel when some one behind you was warning against imaginary dangers, pointing out one impending disaster after another.

I have seen husbands, who, under most conditions, were calm and even tempered, become violently angry when the wife tried to give instructions from the rear seat. "Slow down here, Will," she says. "You almost hit that man, dear." "I do wish you would be more careful." Quiet for a moment, and then, "Blow your horn, Will." Quiet again. Then, "Slow down for this sharp curve, dear." A few more directions, and you know what happens.

The husband doesn't like the wife to drive from the back seat; but when the wife is driving, and he is the passenger, his nerves almost get the better of him. He determines he will not say a word, come what may, and for a while he keeps quiet; but his wife takes so many chances he just can't keep from offering advice. "Why don't you keep on your own side of the road?" he says. And soon he is doing the thing he doesn't like his wife to do—driving from the rear seat.

If we can just be at the wheel ourselves, we have perfect confidence—all is well. But let some one else try to drive, and we see where they are so foolhardy, careless, and reckless.

It isn't only when we are in a motor-car that we see the shortcomings of others. Most of us have special ability along this line. It does not take a great deal of ability or brains to see the mistakes and the failures of others. But not many of us are really big enough to see our own defects. We can see the mote in our brother's eye, but not the beam in our own. Strange, isn't it?

We have two boys at our house, aged six and eleven. The other day at the dinner table, after grace had been said, the younger boy, Bobby, said to his mother, "Mama; Leonard didn't close his eyes while the blessing was said."

"How did you know?" his mother asked.

"Because I saw him," the little fellow answered.

Do you and I ever condemn in another the very things we commend or at least endure in ourselves?

On trains I have heard men who have never held a public office criticizing and finding fault with the lawmakers and the government. If they had the reins for a while, things would be different.

I have heard a mother say, "If that little Sammy Shafer were my boy, I would surely take him in hand," and others were wondering why she didn't discipline her own little mischievous son.

I have said to a fellow-worker in the office, "You ought to get out in the fresh air more, Walk to your work, or do something to get more exercise." I could see what he needed, and was ready to give him advice but I wasn't following out the admonition myself.

To another friend who is getting corpulent, I advised a diet. "Edwin, you should put on the brakes and slow down a little on your eating. Better eat only two meals a day for a while." I have been gaining in avoirdupois myself, but had little thought of dieting.

At the table at home I noticed that my elder son was eating rather rapidly. He didn't take much time for chewing his food. When I cautioned him and told him it would end in stomach trouble, my wife nudged me and whispered, "You'd better take a little more time to eat, too."

We can readily assure a friend in trouble that all will work out for his best good. "Don't worry," we tell him, "for worry doesn't do any good." But when you and I get in a tight place, we forget our good advice and try to worry our way through. We are told in Romans 8: 28 that "all things work together for good to them that love God." This should be a precious promise to us in times of darkness, trial, and affliction.

When you and I "fly off the handle," we excuse our actions by saying that our nerves are unstrung. When the other fellow does it, we call it temper.

If some one has convictions and stands firmly for right and principle, we call him narrow and stubborn, but these qualities in ourselves we call virtues. May the Lord give us more charity for our fellows, and the ability to see our own weaknesses and shortcomings.

---

### What Doctor Brajendranath Said

At the unveiling of a portrait of the late Dewan of Mysore, Sir M. Kantaraj Urs., some time ago, the chairman of the meeting, Dr. Brajendranath Seal, made the following remark:—"Before unveiling the portrait, I would ask you, gentlemen, to reflect for a moment on the meaning of a ceremony like this. The dead live double lives, one in heaven in the bosom of God, and the other on earth in the heart of man."

What does the doctor mean by saying that dead men live double lives? How can we say that a dead man lives at all? What does it mean to be dead? Death is the exact opposite of life. When one is alive he is not dead, and when one is dead, he is not alive. A man must either be dead or alive. He certainly cannot be both dead and alive at the same time.

When man ceases to breathe he dies. When he dies his thoughts perish. He is absolutely unconscious. His faculties have ceased to function; his muscles, his brain, and all other organs of the body stop their work. He is dead, and within a few days or weeks he has returned to the elements from which he was taken.

Published Monthly by  
**THE ORIENTAL WATCHMAN PUBLISHING ASSN.,**  
Post Box 35, Poona, India.

J. S. JAMES, *Editor*  
Single Copy, 8 Annas.

**Subscription Rates:** Single yearly subscription Rs. 4-8-0 in advance. Special club rate three years' subscription, Rs. 12-8-0. Postpaid, V. P. P. ans. 2 extra.

**Change of Address:** Please give both old and new addresses.

**Expiration:** Unless renewed in advance, the Magazine stops at the expiration date given on the wrapper.

No magazines are sent except on paid subscriptions, so persons receiving the WATCHMAN without having subscribed may feel perfectly free to accept it.

Published by J. S. James, and Printed by J. C. Craven,  
at and for the Oriental Watchman Publishing Association,  
Salisbury Park, Poona, 3/30.

But is this the final end of man? Is there no future for him? No this is not the last of man. There is a future for him. God has promised to resurrect man from the dead. This resurrection takes place at the second advent of Christ. Christ has already been to this world once, and He is soon to return. At that time all who sleep in their graves will come forth to life again. Those who have lived righteous lives in this world, and have obeyed the commandments of God will be resurrected unto eternal life; but those who have lived in disobedience to Him will be eternally destroyed by the fires which are to purify this earth.

It is your privilege and mine to have a part with those who shall have eternal life with God. Let us accept the offered mercy of God and receive this great blessing.

G. G. LOWRY.

### *Wear Sensible Shoes*

IN THE course of a lecture to the Boot Trades Federation, Mr. Edwin Lindsay, the Harley Street orthopædic surgeon, declared pointed shoes to be an abomination, pushing over the big toe and causing bunions, over-riding the second toe, and causing hammer toes, and turning under the little toes." He continued:

"The majority of people owe their foot troubles to ill-fitting foot-wear. Purchasers of shoddy shoes save a few shillings at the expense of their health, instead of spending a little more and obtaining correct models, which long out-live cheap shoes."

We shudder at the thought of the old Chinese custom, happily now beginning, so it is reported, to pass away, of binding up and deforming little girls' feet, but it is surprising that more enlightened peoples should voluntarily inflict a mild form of such torture and deformity upon themselves.

## THOS. COOK & SON, Ltd.

*(Incorporated in England)*

In co-operation with

**WAGONS-LITS CO.**

Head Office: Berkeley St., Piccadilly, London W. 1  
300 Branches throughout the World

Tours of all descriptions arranged. Itineraries planned. Train reservations and hotel reservations made. Rail and Steamer tickets issued to all parts. Inclusive Independent Tours arranged. European Tour Managers engaged to accompany Tourists. Steamer passages engaged to all parts of the world. Baggage received, stored and forwarded. Insurance effected. "INDIA" pamphlet free on application.

### Thos. Cook & Son. (Bankers) Ltd.

*(Incorporated in England)*

Letters of Credit and Travellers' cheques cashed and issued. Drafts issued and payment effected by mail or telegram at all principal towns in the world.

Current Accounts opened and Banking Business of every description undertaken.

LOCAL OFFICES: { BOMBAY, CALCUTTA, DELHI, SIMLA  
RANGOON, MADRAS, COLOMBO,  
BAGHDAD, SINGAPORE, ETC.

**VALUE!**

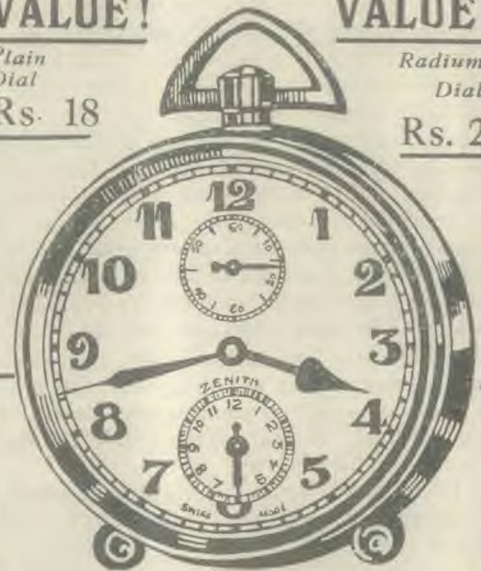
Plain  
Dial

Rs. 18

**VALUE!!**

Radium  
Dial

Rs. 23



$\frac{3}{4}$  SIZE

"Improved"

**ZENITH**

ROCALARM TIMEPIECE

*(Jewelled Escapement)*

**FAVRE LEUBA & Co. Ltd.**

Hornby Road BOMBAY Dalhousie Square CALCUTTA

Foot discomfort interferes with the taking of sufficient exercise, and adversely affects the nervous system, and hence should be avoided.

Good footwear of proper shape makes not only for foot comfort, but also for improved health. Comfortable, natural-shaped boots and shoes are a necessity. Footwear with pointed toes that squeeze and twist the toes out of shape, should not be tolerated. If an enlightened public demands sensible boots and shoes, manufacturers will supply such footwear. The trouble is in following absurd dictates of fashion, and putting the vagaries of fashion before common sense and comfort and health. In spite of all its vaunted knowledge and science, in what darkness is the civilized world still wrapped in regard to altogether too many things.

---

### How We Find the Kingdom?

"SEEK ye first the kingdom of God." Matthew 6:33. Sometimes it helps to get the real meaning out of a passage if we change the emphasis a little. Let us then place the emphasis upon two or three different words in our text, and note the result.

Take the first word, "*Seek*." How few there are who really seek! And reason and experience teach that people do not accidentally enter the kingdom. Even the remarkable conversion of Saul of Tarsus was not an accident, but the result of a very earnest quest. And a glorious promise is the word of Jesus: "*Seek, and ye shall find.*"

Passing along to the pronoun, we must become personally interested in the very vital matter of our own salvation. Friends and loved ones may give us much needed help and instruction; but the seeking is a matter that the individual must do for himself.

But the real point of emphasis is the third word: "*Seek ye first.*" The sweet singer of Israel never uttered a more beautiful truth than the following: "No good thing will He withhold from them that walk uprightly." God is more anxious that we should have the good things of life than we are to have them. But He knows that they are good things only when we seek them at the right time. He has, therefore, instructed that we seek the things of the kingdom *first*. But He nowhere intimates that we must do without the other things. What He has said is this: "Put the first things first, and I will *add* these other things."—*I. D. Lyttle*.

---

If we would remind ourselves every morning, if we could seriously accept what in our hearts we know, that every noble impulse, every aspiration for righteousness, every call to service, is indeed the personal touch of the living God, the living Spirit of truth, pressing in upon us and seeking to lead us higher, it would make us very different people indeed.—*Herbert H. Farmer*.

IF YOU ARE INTERESTED

IN

## PHOTOGRAPHY

PLEASE WRITE TO US FOR  
OUR CIRCULAR LETTER

*Special concessions to Missions*

**K. K. & CO.,**

EAST STREET POONA &  
MAIN ROAD MAHABLESHWAR

### Moderns Retain Form of Old Superstition

BELIEF in the power to fascinate, bewitch or exert an evil influence by a glance of the eye is a superstition widely dispersed both among ignorant classes and more or less unconsciously among the most cultured individuals of all parts of the world, according to John Lee Maddox, who writes in *Hygeia* of the superstitions of the world.

Fear of the evil eye was not only a belief of the sixteenth and seventeenth centuries, but it was an article of faith of savage, pagan and medieval theology, sanctioned by tribal legends, classical authors, church fathers and physicians of the Middle Ages.

Modern remnants of this superstition are found among persons who assure you that too much good fortune is likely to be followed by some misfortune. That is, good fortune may attract the attention of the evil eye. Some persons are afraid to say they are in good health, lest they soon be singing a different tune.

The custom of carrying charms to avert bad luck is a phase of this belief, this writer says. Since bad luck of all kinds is considered to be the direct result of the fascinating look, it naturally follows that whatever dangles and flutters will attract the attention of the evil eye away from the person to be protected. Men and women of considerable education still lend themselves to this phase of belief in the evil eye by carrying a horse chestnut, a rabbit's foot or a lump of camphor for good luck.



Sun Rays

## The Dayspring

By Robert Hare

YOU have watched through the night—that long, lonely night when it seemed that every whisper was a voice of evil and every hour had lengthened itself into an eternity. Then, when your soul seemed distressed in its survey of the blackness, there appeared in the east the faint kindlings of a mysterious light that whispered of comfort, of companionship, of dawning, and of the day. That was the "dayspring." Distant, faint, and unpromising it appeared, but soon the hilltops crimsoned under its inspiration, the valleys lost their shadings, the heavens rolled back their blackness, the sunlight appeared, and, lo it was day!

The night was, but it is day; yet no miracle of giant strength has wrought the transformation. No blowing of trumpets or bugle blast announced the kindling of the eastern heavens. The change from darkness to day came unheralded, and all that man can do or has done has nothing to do with the wonderful revelation that places the daylight where the darkness has been. It was the dayspring that made this possible, for had that not appeared, it would still have been dark.

It is the "Dayspring from on high" that kindles the spiritual dawning and divides between the darkness and the light. Faint, indistinct, and undefined its outlines may be, but in it there rests the potency of a power that is miraculous in all its operations.

John Bunyan, the blasphemer, became the prison evangelist and village preacher. But what power was it that wrought the change?—The "Dayspring from on high" rose over the darkness; subdued, moulded, and transformed, until in the darkness there was light, and the lips that could but curse learned how to pray. Then the hand that had lived to buffet humanity took the pen

and transcribed visions of God that could bless and cheer. The tongue that had talked of all in the way of evil told of the glory in the way of that which is good.

The wise man, speaking of the path of the just, likens it to "the dawning light, that shineth more and more unto the perfect day." Prov. 4:18, A.R.V. This is the genesis of the "Dayspring from on high." It also shines "more and more unto the perfect day." But the day is of spiritual brightness, and shining is divine.

Down deep in one of our coal mines, in a niche by a gate in one of the lower drives, there sat an old man in the darkness. His work was to open and shut the door as the coal trucks passed along the drive. The work entrusted to him had to be done by direction of sound, for he was totally blind. An accident had deprived him of vision, and the blind man sat in the darkness. A visitor passed by, and the old man—the man in utter darkness—was heard singing with heart and voice.

"When by His grace I shall look on His face,  
That will be glory, be glory for me."

How could the man, old and blind, and in that darkened chamber, where the sunlight had never entered, sing about the light of His face?—The "Dayspring from on high" had visited him, and the soul revelation pictured to his sightless eyes the glory of the crowning day.

Has it visited you—"Dayspring from on high," that revelation of transforming light that divides between the night and the day? If it has, cherish its tender light, for in it there lies the mysterious power that promises eternal day. The "Dayspring"—behind it the gloom, the darkness, the night! before it, the morning, the noon, the perfect day!