

No. 7

The Oriental
WATCHMAN
& Herald of Health

The title is set within a decorative border. On the left and right are palm trees. In the center background is a large sun with radiating lines. Below the sun is a building with an arched doorway. The word 'WATCHMAN' is in large, bold, serif letters, while 'The Oriental' and '& Herald of Health' are in a cursive script.

A BURMESE LADY IN COURT DRESS



KARL NAUMESTNIK, an Austrian school teacher, walked across the English channel recently from France to Dover, England, in eight hours. He used a pair of water skis resembling kyaks, or Eskimo boats, on his feet.

WHO will be the first prisoner in the Vatican City? Since the signing of the Lateran Treaty the government of the new city has the right to try and punish persons committing offenses within its territory, so plans are being laid to build a prison.

ALUMAWELD is the new solder which will repair practically any industrial metal. It has been discovered by the Allied Research Laboratories of Glendale, California. It will repair cast iron, aluminium and die castings. It is claimed that it actually breaks down the structure of the metal being repaired, fusing or welding with it to form a solid piece; is several times stronger than ordinary solder. Any one can use it, it is cheaper and takes less time to use.

SEEKING a parachute capable of landing an aeroplane safely in an emergency, inventors have now turned to the idea of a twin parachute. A device of this kind was tested recently at a flying field at St. Charles, Illinois, U.S.A. Two large parachutes are packed in containers on the upper wing. When the pilot pulls a trigger, compressed air shoots out two small pilot parachutes, and these in turn pull open the large parachutes, which are expected to lower the aeroplane to earth safely.

GEORGE PELLATON, a former watchmaker of Geneva, Switzerland, has succeeded in putting on the market an ordinary-sized electric watch, after twelve years of experimentation. A small accumulator fits inside the watch, and its charge lasts for a year. The accumulator can be recharged with an ordinary wireless set. The watch is already patented in Switzerland, and Mr. Pellaton is taking out patents in the United States and other countries. It is his purpose to apply his invention to wrist watches.

IT is believed that the great new pyramid which was discovered at Gizeh recently by Professor Selim Hassan is that of Queen Khentkawes, who was possibly the wife of King Neferektara, the third king of the fifth dynasty of Egypt (says the London *Sunday Times*). She bears the exceptional title of "Daughter of the God," a title which was also held by her predecessor, Queen Hetepheres, the mother of the famous Khufu (better known as Cheops). The pyramid is built against the solid rock, which forms one side, and its base measures about 150 feet. It was constructed during the fifth dynasty. The existence of a fourth pyramid has been suspected for a considerable time. The pyramid now discovered probably disappeared from view more than twenty centuries ago. It lies near the Great Pyramid of Cheops, and is the tomb of the first Egyptian lady to bear the title of "Queen." The superficial area of the pyramid is about 3,000 square yards, which shows that it is somewhat smaller than the third pyramid. It is also slightly different in formation. The tomb chamber has not yet been discovered, so it is not known whether the mummy of the queen is still there.

ICELAND by a unanimous vote has granted concessions to the Trans-American Air Lines Co., valid for 75 years, for the establishing of air bases in Iceland for a transatlantic air route.

WIELICZKA, Austria, is said to be the world's most unusual city. The buildings, streets and all, are composed entirely of crystal salt. It is hundreds of feet underground in the salt mines. Has a population of several thousands, scores of whom have never seen daylight.

FOLDING wings was the feature of the Kinner Airster, at the recent Detroit Aircraft Show. The wings are positively locked in place with a simple screw crank. One man can fold them back in three minutes, and the plane can be stored in a space 9 by 24 feet, yet it has 200 square feet of wing space, weighs only 700 pounds.

COMRADE TALMUD, a Leningrad scientist, has invented a "microbook," reducing the printed page to the size of a postage stamp. A new marine anti-collision device has been perfected by the Marconi group. A shuttleless loom, which can weave thirty colours, compared with the present seven, has been invented by Mr. Walter Gledhill, a Holmfirth (Yorks, England) textile manufacturer.

A NEW French transatlantic liner, the *Columbia*, is equipped with novel lifebuoy projectors. Should a passenger fall into the sea, any one may run to the nearest of these devices and pull a release handle. This electrically fires a cartridge, which hurls a life preserver into the water (says the *Popular Science Monthly*). The device may also be operated electrically from distant stations along the deck by a ship's officer. Light for a night rescue is provided by the life-preserver itself, for a capsule attached to it ignites and produces a brilliant calcium flare upon striking the water. When a lifebuoy projector has been operated, an electric-light bulb lights and an alarm bell sounds on the electric deck-control nearest the projector, warning the ship's officers of an emergency if they have not already responded to the call of "Man overboard!" The device is the invention of a French engineer.

OUT of the jungles of Panama three white Indians have been brought to Washington, U.S.A., by scientists who are trying to solve an old mystery. Legends have been told, for centuries, of a mysterious race of fair, yellow-haired natives inhabiting the jungles of Central America. Recently, while exploring the wild islands off the coast of Panama, Matthew W. Sterling, of the Smithsonian Institution, discovered a colony of the light-skinned natives (says *Popular Science*). He persuaded two men and a girl to return with him. Scientists at the Smithsonian Institute are now studying their customs, their strange speech—unlike any other dialect known to linguists—and their curious music, made with sea shells, hollow bones, and pebble-filled gourds. Permanent records are being made. Already investigators have made an astonishing discovery. All previously known Central American Indian dialects show clearly their Mayan origin. But the language of the white Indians appears to be related to Sanskrit, the tongue of the ancient East from which arose Greek, Latin, and their descendant languages.

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Ten Warnings of

MALNUTRITION and

How to Heed Them

MALNUTRITION means the imperfect assimilation of food. In growing children, faulty nutrition must always be watched for and guarded against.

The first signs of malnutrition in a child are a pale, toneless skin, hair that is dry and lusterless, lines under the eyes, and flabby muscles. He is nervous and irritable, and his weight is below the average. There are occasional exceptions where malnourishment is accompanied by extreme overweight. There may or may not be mouth breathing. More advanced symptoms are poor posture, protruding abdomen, and projecting shoulder blades. Observing parents will note the first symptoms and take measures to correct them, and thus prevent lasting imprints in malshaped bones, stunted growth, poor teeth, and irritated nerves, as well as making the child an easy prey to infectious diseases.

As soon as the symptoms of malnutrition are observed, the child should be given a thorough physical examination, if possible by a physician who has made the diseases of childhood his specialty. He should have a schedule to follow, based on his age, which would regulate his hours of play, home duties, eating, nap periods, and sleep. If the examination shows bad tonsils, enlarged adenoids, or decayed teeth, the parent should not hesitate to have them attended to. Many children are kept run down, pale, malnourished, irritable, and in a physical condition which invites serious diseases because of neglect in attending at once to these focal infections. If the child is in school, he cannot do a grade of work up to his normal standard if his energy is kept at low ebb by his physical defects.

A good wholesome diet is a strong factor in the prevention of malnutrition. Too often the diet of the child is governed by the prejudices which parents have formed in their own childhood against the very foods that contain valuable

elements necessary for the normal development of every child. Some parents, though they provide these necessary foods, do not refrain from expressing their own dislikes in the presence of their children. No child will willingly eat a food of which he has heard disparaging remarks, no matter how strongly

By Nina M. Munson, R.N.

he is told it is good for him. If mother or father will not eat it, and the child knows it, can he be blamed for turning away from it? Wise parents will never express in the hearing of their children any personal dislikes for foods which they know contain valuable energy, bone, and tissue-building elements. If a dislike is expressed by their children, it is not repeated or referred to. Perhaps a new way of preparing and serving that food under another name is all that will be needed. A food should not be given if good evidence is shown that it disagrees with the child. This disagreement will manifest itself in digestive disturbance, or in other definite ways rather than by the child's taste. Usually healthy children who spend the greater part of their time out of doors, with no eating between meals, will eat those things put before them which have been carefully selected and wholesomely prepared. Great attention should not be given the food itself after it has been served. Small helpings on a child's own dishes, and perhaps served on a little individual table, may solve the eating problem, and give time for the old trend of thought to be replaced by a healthy liking for all foods. A child should not be told he must eat it, that it is good for him. As already stated, as little as possible should be said about the food. The same dishes may be served in various ways, and this will help to keep the child from tiring of wholesome, stable foods.

A variety in foods should be selected. This does not mean that there must be a number of different foods for each meal, but rather a variety from which to select a few foods for each of the meals served during the day.

It has been stated that the food eaten by a child represents his physical income. Some of it must be used to take care of the immediate needs of his body, some is spent in energy and activity, and some is saved as building material for growth. These are definite needs, and must be met if the child is to grow with straight, well-formed bones, strong muscles, healthy vital organs, and strong mind. The food that will insure the meeting of these demands of a growing, vigorous organism are a liberal supply of vegetables, carrots, spinach, lettuce, tomatoes, potatoes, peas, greens, asparagus; the whole-grain cereals; a liberal supply of fresh fruits, such as apples, oranges, bananas, pears, prunes; and at least one glass of milk for each meal.

The breakfast should consist of whole-grain cereal, milk, and fruit; the dinner of two vegetables, whole-wheat bread, milk, and some simple dessert. The evening meal should be easily digested and selected from cereals, fruit, whole-wheat bread, and milk. Not a large selection, but sufficient in amount to meet the demands of a healthy appetite.

In many instances, if the mother who finds reason to be concerned about the appetite of her child, will look to his habits between meals, she may at once discover the outstanding reason for Billy's not eating at mealtime without coaxing, bribing, threatening, and perhaps more strenuous treatment. Sweets, such as cakes, sweets, ice cream, etc., and lunching on sandwiches, satisfy the desire for food, and then at mealtime one eats little, forms the habit of being critical of the foods, and oftentimes blames every source but the correct one for the lack of appetite. There should be definite hours for the meals, and all members of the family should form the habit of eating only at those hours. Time should be allowed so that the food can be well masticated—remember that the stomach has no teeth. If a child is anxious to get back to his play as soon as the meal is over, he

will naturally hurry through the meal. He should form the habit of remaining at the table until the family have finished eating. In some cases it might be well to have the afternoon nap hour come after dinner.

Unless otherwise advised by the physician, the malnourished child should be given some light duties about the home. Well-selected tasks to meet his physical status will prove an asset by furnishing employment, and giving the stimulus of knowing a helpful task has been performed, acting as a supplement for the more strenuous forms of exercise he would indulge in if his activities were not directed in suitable channels, and allowing more time for relaxation, thus aiding in preventing an overdraw of his energy and building material "savings account."

His play should be out of doors as much as possible, and of a type that does not call for a great expenditure of energy. Jumping rope, playing tag, ball, and the many fine games for the up-to-normal child, should for the time be replaced with those which take little running or jumping, and toys such as blocks, paper dolls, a small train of cars, etc. Old magazines furnish many hours of employment for either the boy or the girl in scrap-book making, poster making, building cities and homes, etc.

At least ten hours of sleep each night with windows open should be a regular habit. Late hours and overactivity in themselves may keep a child nervous and below his normal weight.

Plenty of water drinking, correct diet, fresh air and sunshine, regular attention to elimination, a happy frame of mind, well-fitting clothing, and the good example of the adult members of the family, will do much to help a child get back to his normal standard both physically and mentally. The very things which help him back to normal are those which will keep him from getting below the normal standard. From the very beginning, sound habits of healthful living should be established. We should heed the counsel: "Train up a child in the way he should go: and when he is old, he will not depart from it."



Dr. Menkel on:

A New Idea about Food

IN a recent article regarding the action of food in the human organism the writer suggests a new idea as to the function of food. I am quoting him not by way of endorsement but because the idea expressed serves as a very convenient and effective illustration of the observed facts that food may either promote life, energy and efficiency, or its effect may be just the reverse. The statement to which I refer reads,— "no food adds energy to the body. The purpose of food is to act as a fulcrum, a resistance point if you like, over and against which inherent energy is converted into motion."

The writer then elaborates this idea in the following argument. "Now let us see what has been discovered in the realm of modern dietetics. If foods gave us energy, the (Turn to page 27)

The

ASTRONOMY

of the FLOOD

No. 1. The Sun, the Moon and Isaiah

By John Lowell Butler



WITHOUT fear of much contradiction, I venture to state that to most readers of the Bible and to theologians and scientists the Bible's story of the astronomy of the Flood is entirely new. Practically no one has realized that the Bible contains a very comprehensive and definite story of how the Creator of the starry heavens used astronomical tools to produce the great Flood in Noah's time.

According to the Biblical outline of events, our planet was warmed anciently to a greater degree by both the moon and the sun. The moon shone as brightly as the sun does today, and the sun shone seven times brighter.

A Sudden Change

When the brilliancy of the sun was reduced to its present strength and all the solar activities of our moon were suddenly extinguished by special acts of God, our planet was rapidly chilled everywhere, and rains and snow storms and terrific winds resulted in all quarters of the globe. This great world-wide disturbance of our planet has been known as Noah's Flood. It marks the great dividing line between the ancient warm climate of the earth and our modern zonal climates of extreme temperatures.

The reason that the astronomy of the Flood has not been readily discovered in the Biblical record of this planet's early days may be because it is presented to us, as Isaiah said, "Here a little and there a little." (Isa. 28:9-13.) Even a very definite picture, when cut up and scattered about in unorganized parts, means nothing to us. But when its parts are properly assembled, the entire picture is entelligible and definite. So it is with the Bible's pictures of the astronomy of the great Deluge.

Isaiah's Clue

In piecing together the Bible's picture of the as-

tronomy of the Flood, we will begin with what is mentioned in the book of Isaiah, where we find some of the most definite statements, and around which it will be easiest to group other parts of the picture found elsewhere in the Bible.

In Isa. 30:26 we have this very explicit statement: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." When we examine this quotation carefully we find in it the suggestion that at some time in the past the moon and the sun were as brilliant as this prophecy states they will be at some time in the future. Let us analyze it carefully.

Here it is plainly stated that at some time in the future our moon will shine as brightly as our sun does today, and our sun will shine seven times brighter. Now let us notice very carefully: In the future, if our moon reflected sunlight as it does today, then when the sun shone *seven times brighter*, the moon would shine *only seven times brighter*. It would not reflect more light than it received.

Now a question: If the moon shone seven times brighter than it does today when full, would it equal the present brilliancy of the sun? *It would not.* The sunlight today is about 465,000 times brighter than the light of our full moon!

In other words, for the moon's brilliancy to equal the sun's present brilliancy as seen from the earth, the moon will have to shine not simply seven times brighter but 465,000 times brighter! This, then, is conclusive proof that *our moon will be self-luminous* at some time in the future. Instead of simply reflecting the sun's light to us like a huge mirror, as it does now, it will be an active midget sun itself.

The latter part of this quotation states *when* this

This is the first of a series of four articles by Professor Butler on the Astronomy of the Flood. They constitute a most valuable as well as an exceedingly interesting presentation of the changes brought about at the time of the flood as noted in the Scriptures and confirmed by the findings of Science. We invite their careful reading by the believer in God's Word and also the student of His handiwork in nature.--Editor.

brighter condition of our moon and sun will prevail. It is when God binds up the breach of His people and heals the stroke of their wound. By comparing Gen. 1:26, 28; Dan. 7:27; Micah 4:8; Isa. 66:22; Rev. 21:1-5, and other texts, it is evident that the work of repairing and healing is not completed until this entire planet of ours is recreated and made into a new earth. Therefore we may conclude that our moon and sun will not shine brighter as described until the new earth state. When that time arrives they will shed their warmer and brighter rays upon a world whose climate will be once more ideal everywhere, and in which will flourish the beautiful and the useful millions of plants and animals and men and women that the great Creator of the starry heavens has planned shall occupy this restored planet.

Continuation of Eden

In the references just given, but not quoted, and in many more that might be cited, it is plainly seen that *the new earth state is a continuation of the old earth's former Edenic state.* And since the new earth state is accompanied by the self-luminous condition of our moon and the more brilliant shining of our sun, it seems to be inferred that *their future condition is also a continuation of their former state* during the time that our planet enjoyed its former Edenic climate—which ancient warm climate is universally recorded in the fossil plants and animals of the earth.

In other words, hidden just beneath the surface of this text in the book of Isaiah is the rich truth that our moon *was* once a self-luminous midget sun, and our sun *was* once more brilliant.

This text mentions "the breach of His people" and "the stroke of their wound." Now the question arises? What is "the breach of His people," and what wounded them? The cause was evidently a sudden event, for a "stroke" is always a sudden act.

According to the Biblical record, and according to the astronomical causes and the geological remains, the Flood was a very sudden and world-wide catastrophe of tremendous destructive power. As a natural result of this cataclysmic disturbance of our planet, the waters of the Flood washed out much of the plant food that was in the soil of the earth, so that afterwards plants were crippled in their growth. For several reasons, the plants today are not so big and healthy as they were before the Flood. And since plants are the food of both animals and man, they are largely responsible for the healthy vitality of both animals and man. Therefore, after the Flood, whether men ate animals or plants, his vitality must of necessity have been less because his food was deficient in food values.

According to the Biblical record, the average length of man's life before the Flood was 907 years (not counting Enoch and Noah); and the average length of man's life for eight generations after the Flood was 299 years (not counting Shem).

Most certainly, then, we will all agree that a serious "wound" was given to the human race at the time of the Flood! The righteous have not escaped this serious wound. Therefore we may conclude that the "wound" referred to in Isa. 30:26 is man's diminished stature and shortened lifetime, which were caused by the Flood. And since, according to the Bible story, the Flood was a sudden event, the Flood was "the stroke" that crippled humanity!

Not only was the human race greatly crippled by the Flood, but it was almost completely destroyed by it. According to the Biblical record (read Gen. 6:8-10, 18-22; 7:1-3, 7, 21-23; 8:15-19; 9:9-11, 18, 19; 1 Peter 3:20), the race was all destroyed except eight people—Noah and his wife, their three sons, and their wives. The Flood certainly made a great "breach" in the human race that God had created. Therefore we may conclude that "the breach of His people" referred to in Isa. 30:26 is the destroyed part of the human race. In Isa. 60:21, 22 we read how God plans to bind the breach of His people in the new earth. Here we read:

"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. 60:21, 22. Notice also verse 20. In other words, in the New Earth families will be complete and happy. The breach will in this manner be repaired. (Compare Isa. 11:6-9; 54:11-14.)

Another interesting scripture is found in Isa. 66:22, 23, which reads thus: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

Never Again Diminished

Some people have wondered how there could be a "new moon" every month in the new earth state when the moon will be shining as brightly as the sun does today. The expression "from one new moon to another" shows that the moon will travel around the earth just as it does today, producing lunar months. Therefore, there will be times when, as now, the moon will be *in the position* of new moon, setting shortly after sunset and leaving the night dark, except for starlight. When the moon will be in the position of full moon, then, just as the sun sets, the moon will rise in the east and make the night only one-seventh as light as the day. That was the kind of days and nights that were enjoyed by this earth from the Week of Creation to the Flood. This was the manner in which the sun and the moon divided the light from the darkness. (Gen. 1:18.) (Turn to page 28)

The Approaching END

How will it come?

WHETHER matter itself is eternal or not, it is quite certain that the present order of things, the world as now constituted, the earth as the home of the human race, moves surely to the end. That there will surely be a last day is taught by science as well as by most religions of the world. Christianity very definitely teaches this great fact. Christ in speaking of the signs that should precede His second advent said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Peter in exhorting the church to cease from sin and follow the example of Christ says, "But the end of all things is at hand; be ye therefore sober and watch unto prayer." 1 Peter 4:7. No one will deny that the things that are seen are temporal, and therefore must some time come to an end.

Scientists may speculate as to the precise way in which the inevitable end will come. They may say that the sun's decreasing heat will render the earth too cool for human habitation, or that some wandering planet that has lost its way may venture too close to the earth and upset the inter-relation of the forces that balance and keep the earth at the proper distance from the sun and other planets, and the earth thereupon take a sudden header into the flames and be destroyed; or again, that a stray comet may collide with our earth and overwhelm and destroy it. These and other speculations may have their interest for some, and provide themes for entertaining flights of the imagination. To the Christian, however, the coming end means the second coming of our Lord and Saviour Jesus Christ. It means that the Jesus who lived and worked in this world two thousand years ago, the one who left His disciples standing alone on the Mount of Olives gazing after Him as He went out of sight, will return. Now invisible in the heavens, but then He will appear just as He did when He went away, and no human being will mistake Him.

All Will See Him

When Jesus came into the world the first time people knew very little about it. Born in a manger, and looked upon as the poorest of men He attracted but little attention. But when He returns He will come with power and great glory. All the holy angels of heaven will come

with Him as He marches down the flaming sky, King of kings and Lord of lords. As the lightning which shines in the east and is seen in the west, so also will Christ be seen when He comes again, for "Every eye shall see Him, and they also

By Gentry G. Lowry

which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.

It will be the same Jesus that lived and worked among men. He who, in order to save men from their sins, became man—a complete incarnation of God in human flesh—will appear on earth again. The great controversy between Christ and Satan will be forever ended, and Christ as the Creator and Redeemer in His supreme position as Head of the human race will be finally vindicated. He will then be exalted and given a name that is above every name, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10, 11.

Before the End, the Judgment

Before the great and terrible day of the Lord, and the end of the world in its present state comes, the infallible judgment of God in which all nations, institutions and individuals will be brought to the test and revealed before the world and heaven as they really are, will take place.

"I beheld till the thrones were cast down (or placed) and the Ancient of (Turn to page 26)



Will the sun's decreasing heat render the earth too cool for habitation?

Were

Mr. and Mrs. Spratt

The Desire to Eat and Eating

"Jack Spratt could eat no fat,
His wife could eat no lean.
So 'twixt them both
They cleared the cloth
And licked the platter clean."

THERE is nothing in the story of Jack Spratt and his wife to commend their eating habits nor their table manners. It simply states the bare facts. The story, too, ends without telling us the result to Mr. and Mrs. Spratt of such a diet. But one who understands food values has little difficulty in conjuring up a picture of the pleasant faced but corpulent Mrs. Spratt and the gaunt frame of the particular but misguided Jack.

Mrs. Spratt was constantly catching cold and had an increasing aversion to exercise. She was troubled with shortness of breath on the slightest exertion, with vague pains in the body, often around the heart. Various medicines were tried to cure her troubles according to where the pains seemed to be. She was also thinking seriously of taking anti-fat remedies. Jack was troubled with headaches and constipation, and just lately he was getting suspicious that he had some kidney disorder. He was also trying to find relief from a medicine bottle. It never occurred to either one that their trouble lay in an unbalanced and impoverished diet.

The Normal Body Requirement

To keep in health the body not only requires sufficient food but also a variety of food in the right proportions. One measurement of food value is the measurement of energy and is called a calorie. About 2,000 to 2,500 calories are needed each twenty-four hours by an average adult. Foods are roughly divided into three classes,—carbohydrate, fats, and proteins. The body requires about 1,200 calories or six tenths of its food in carbohydrate, 680 calories or three tenths in fats, and 200 calories or one tenth in proteid.

Fuel Foods

Carbohydrate is the fuel food giving energy and heat, and it includes starches and sugars. This energy food is found in cereals, breads, potatoes, vegetables, fruits, and puddings and sweets. The carbohydrate in fruits is first starch and turns to sugar as the fruit becomes ripe. In most vegetables the carbohydrate is stored up as starch, very little becoming sugar. The cellulose or rough

portion of vegetables and fruits is also carbohydrate but is mostly indigestible. However it adds bulk to the food and combats constipation and so is beneficial in most cases.

The Digestion of Starch

Starch-digestion begins in the mouth. In the saliva there are two juices. One dissolves starch into liquid and the other changes starch into malt sugar. The saliva cannot work well in a strong acid or alkali nor when there are many bacteria present as in bad cases of pyorrhœa. The prolonged stimulation produced by chewing tobacco or betlenut also exhausts the secreting cells so that at meal time the juices in the saliva are diluted and not as active as they should be. Saliva cannot do its important work upon starch that is not well crushed and masticated and mixed with this digesting fluid in this first sub-laboratory, the mouth. Starch digestion continues to some extent after the food reaches the stomach but as the contents become acid because of the hydrochloric acid of the stomach, it ceases.

A Balanced Day's Ration

The following tables are taken from "The New Dietetics" by Kellogg and are approximate, showing a well balanced day's ration of food.

Food	Protein	Fats	Carbohydrate
Rice 10 oz. uncooked	80	7	890
Dahl 3 oz. uncooked	87	8	201
Oil 2 oz.	...	500	...
Onion 2 oz.	2.5	9	11
Spinach 2 oz.	5	21	5.5
Milk 8 oz.	25	80	45
Orange	2.5	1.5	39
Sub totals	202	626.5	1,191.5
Total Calories	2,020		

It will be seen at a glance that the above is an ideal day's ration not only in the amount of total food calories but also in the proportions of the three classes of foods.

Rice 10 oz. uncooked	80	7	890
Oil 1½ oz.	...	325	...
Pumpkin 8 oz.	9	2.5	45
Potatoes 8 oz.	16	2.5	165
Onions 2 oz.	2.5	9	11
Spinach 2 oz.	5	21	5.5
Milk 8 oz.	25	80	45
Orange	2.5	1.5	39
Peanuts 1 oz.	59	197	55
Sub totals	199	646.5	1,255.5
Total Calories	2,099		

Good DIETICIANS?

By F. A. Wyman

Again it will be seen that the total calories of food as well as the proportions of the three classes of foods is almost ideal.

Now let us substitute eight ounces of beef for the dahl or the pumpkin and potatoes.

Rice 10 oz. uncooked	80	7	890
Oil 2 oz.	...	500	...
Beef 8 oz.	130	356	...
Onion 2 oz.	2.5	9	11
Spinach 2 oz.	5	21	5.5
Milk 8 oz.	25	80	45
Orange	2.5	1.5	39
Sub totals	245	974.5	990.5

Total Calories 2,210

We still have about the right number of food calories but look again and you will see that the proportions of the different classes of foods have been very much changed so that our carbohydrate ration is too little, the fat ration is greatly in excess and the proteid is too high. In other words the body is being starved for energy food and poisoned with too much fat and proteid.

The Fat Ration

The amount of fats required is just about half of the amount of carbohydrate needed. Less is required in hot climates than in cold. An excess is harmful. It is deposited in the tissues in the same way it is eaten. That is, lard is put into the tissues as lard and vegetable fat as vegetable fat, without change, when eaten in excess. Vegetable fats are more nearly like the natural fats produced in the body from starch and sugar than are animal fats. The fat ration need not be eaten as "free fat," for there are many foods high in fat such as milk, eggs, olives, and nuts. Fats, in order to be utilized by the body should be eaten with cereals or breads. Too little fat is not harmful if what is taken be of the proper kind and the lack is made up with carbohydrate food.

The Use of Fats

Fat is a constituent of the body cells. Fats are also fuel or energy food. Fat needs a lot of oxygen for burning in the body and therefore requires exercise.

The Digestion of Fat

The first fat digesting juice is secreted in the stomach. The bile secreted by the liver is also a fat digestant. The fat must be emulsified and made into soap by the bile and the pancreatic juice before it can be taken up by the body machinery.

Protein

And now we come to the least in quantity as

required by the body but the most complicated of foods, protein. While the body only requires that this small ten percent of our food be protein, because this nitrogenous material cannot be stored up in the body, it is essential that it be supplied in regular daily amounts. The amount of protein needed by the individual does not depend so much on the amount and kind of work done but upon the weight of the body. Too little protein in our food leads to anæmia, tuberculosis, and nervous exhaustion. A great excess of this food sooner or later causes hardening of the arteries, changes in the kidneys and liver, and colon disorders.

Complete Proteins

Not only is it of importance that the quantity of protein be right but also that the protein be a complete protein. A complete protein contains about eighteen different units or "building blocks," called "amino acids." These eighteen units are all needed in the building and repair of the various kinds of body tissue. Two or more incomplete proteins may be so combined in our diet so that the missing units in one may be supplied by the other. For instance the proteins found in cereals are not complete but if supplemented by the proteins of green vegetables any cereal protein is made complete. Meat, eggs, and milk contain complete proteins. The protein of the soy bean and of the peanut are also good.

The Digestion of Proteins

Proteins are digested in the stomach by the pepsin and hydrochloric acid secreted by the glands of the stomach. Usable protein is absorbed with the other usable food in the small intestine. If protein is in excess of the body needs it is carried on to the colon where it becomes a favourable medium for the development of putrefactive bacteria. This is especially true of the proteid of meat which is always well inoculated with bacteria. Poisons caused by these bacteria are reabsorbed through the colon causing grave degenerative disorders.

The Spratts' Mistakes

It may be hardly necessary to return to recount the mistakes of the Spratts'. Clearly Mrs Spratt was taking three times too much fat and nothing for the repair of torn down tissue. Some fat was being used by her body for energy but two thirds of it was going into her body, not just as Mrs. Spratt's fat but as lard, suet, and tallow. Her muscles were gradually turning into fat, even the vitally important heart muscle. (*Turn to page 27*)



A WORLD out of BALANCE

*Who can and who will bring
it back to equilibrium?*

By George W. Wells

Bible only gives a correct view of the things taking place in our world. The inspired prophets unite the chain of events, link after link, from eternity in the past to eternity in the future. They tell us where we are in the series of events, and what we may expect in the future. All that prophecy has foretold would come to pass up to the present time has been clearly traced upon the pages of history; and we may be assured that all which is yet to come will be fulfilled in its order.

A Basic Christian Doctrine

As we view the situation in the world today through the eyes of divine prophecy, it becomes evident that the present conditions are clearly foretold in God's Book. The inspired writers in unmistakable language declare God's kingdom near, and Jesus Christ soon to appear.

The second coming of Christ is a fundamental doctrine of the Christian religion. It is strictly a Scriptural doctrine. It is not a mere dream of ignorant and wild fanaticism, nor a question of theological speculation; but in verity and truth it is a divinely revealed and recorded Bible promise and fact. The return of the blessed Christ will not be long delayed. His coming will be glorious, not only in its attendant circumstances, but also in its effect upon His waiting church and the unbelieving world. The Lord's own prediction was that He would return "in His own glory, and in His Father's and of the holy angels." Luke 9:26. "For the Son of man shall come in the glory of His Father with His angels." Matt. 16:27.

"Lift Up Your Heads"

The Saviour, in speaking of this supreme event, makes clear what conditions would prevail in the earth prior to His glorious appearing. He says, "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven;" and "upon the earth distress of nations" with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 10, 11, 25, 26.

The Saviour, in speaking of these world events, as recorded in the Gospels, says: "When these things begin to come to pass, (Turn to page 29)

WHAT a world—what a fast-moving, busy world we are living in! Like a stupendous machine impelled by an uncontrollable power, it rushes on with terrifying speed. Men stand aghast at oncoming events. The existing situation is without precedent. The wisest of statesmen confess themselves unable to avert an imminent crash. The entire world seems out of balance, facing bankruptcy, financial chaos, revolution, and conflict.

Crumbling and Falling

Men, nations, and churches are arming themselves with catch-words, resorting to sterile formulas, and playing with great abstractions, seeking to build a mighty superstructure; but lo, how it crumbles and falls before the crushing events and tremendous issues of such a time as this! Governments and institutions that appeared stable are crumbling and falling. There seem to be ten thousand conflicting interests that have locked and interlocked the nations of earth until they are entangled in a great Gordian knot, and it is more evident each passing day that the hands of human wisdom can never unravel it. From every quarter the earnest cry of human hearts is, Where is the power that can cope with the situation?

Who can look upon the world today and not immediately conclude that we stand in need of some masterful hand, some saving power? The world is looking for a man of destiny, a mighty leader, to appear to guide out of the gloom and despair that has settled upon the old sin-cursed world. But let it ever be borne in mind that human leadership can never bring the much desired change. Only God can effect a rescue.

This is a time when every soul is being tested. Many who once had faith in the Christian religion are losing their confidence. Much of this comes because so-called Christians have neglected to study and believe God's word. The Bible and the

"Baby's Bath"

NORMALLY-STRONG babies should be bathed once a day from birth. If, however, the child is very delicate it may be best to refrain from bathing until the separation of the cord. In such cases the body should be kept clean by sponging and the application of warm olive oil.

The temperature of the bath water should be about 98 degrees F. during the first few weeks, then cooler as baby grows older. The bathing time should not exceed five minutes if the maximum tonic effect is to be obtained.

During the bathing (especially at birth and for the first few days) see that the room is warm and free from draughts.

Hard water should be softened by boiling. A good castile soap should be used, and after washing, all soap should be removed by thoroughly rinsing. Avoid the use of sponges. Two pieces of soft linen or cheesecloth are best, one being used for head and face, and the other for the rest of the body. These, if not frequently renewed, should be boiled daily.

Carefully dry the body with a soft towel, giving special attention to the neck, under the arms and chin, behind the ears, underneath the knees, and the groins. These parts should be oiled with a little warm olive oil, or dusted with a good powder.

In cases where the baby has a tendency to rough or irritated skin, avoid the use of soap as much as possible. Fine oatmeal may be used instead, about a cupful of oatmeal to two gallons of warm water. Put the oatmeal in a bag made

By

Nurse

H. Bull



of some soft material, and let it soak for some minutes before using. If the skin is broken, apply a little zinc ointment.

Special attention should be given to the eyes. They should be washed once a day with small pieces of cotton-wool dipped in sterilized water to which a little boracic acid water has been added. To make the boracic acid water put in one tablespoonful of boracic acid crystals in one pint of boiling water. When cool put into a bottle and use one teaspoonful to a half cupful of water.

If a baby is educated to look forward to his bathtime, he will soon learn to enjoy it.

In warm weather he will enjoy and benefit by an air bath. Remove all clothing and allow him to lie on his back on a pillow. A short exposure to the sunshine is good but care must be taken not to over do this. The air and sun bath should be given before the ordinary bath.

The buttocks need special care and must be kept thoroughly clean. Continual contact with soiled and wet napkins causes much discomfort to the child, and may result in serious infection.

Soft material should be used in the making of napkins. When soiled they should be changed at once, and never dried and used a second time without being washed. After removal, if it is not convenient to wash them at once, keep in a pail with a lid, and cover with water. They must be protected from any exposure to flies.

When washing napkins, it is important that they should be well boiled. Do not use soda, blue, or starch. They will need several rinsings in cold water to make sure that the soap is well washed out. If care is not exercised in this connection soreness and irritation will be produced.

Soreness may also be the result of too frequent actions, more especially when the stools are green. For slight soreness smear the buttocks with zinc ointment. In severe cases, after applying the ointment, cover with a piece (*Turn to page 27*)



The Bath under Village Handicap

The LIVING

CURSE of MITHRA

It May Be Resting on You and You Not Know It

By A. Dalton Staubitz

IT WAS just preceding the First Triumvirate. A blistering sun poured down its torrid rays upon the *Via Særa*; in the distance the cool, dark-blue waters of the Tiber danced and shimmered. A slow-moving sea of crested, glittering helmets, row on row of shining lances, gilded and flowered chariots with long lines of groaning captives at their wheels, all gave their mute testimony at the mighty triumph that Gnaeus Pompeius was now "Pompey the Great," victor of Pontus and Judea; and, as yet unseen, along with those chained barbarians from Asia came into Rome the worship of Mithra, god of the sun.

At Mithraism's Heyday

An outcast sect of an outcast race, Christianity came into existence at the time when this Mithraism had just come into her own and had swept across the vast empire like wildfire. While the sacred body of the carpenter's Son reposed in the tomb of Joseph of Arimathæa, the followers of Mithra were performing their rituals and staging their orgies within the mysterious sun temples of Rome. The infant church was living a precarious existence in the clammy catacombs under the Eternal City, while Mithraic rites were being practiced around the smoking fires of the terrible Belgæ and while its pagan priests were knifing the writhing human sacrifices upon blood-soaked altars in the black northland of the Goths.

The mighty empire passed its zenith, and then the hordes from beyond the Alps began their furious onslaughts. Rome cringed under the looming shadow of destruction, and her proud legions for the first time learned to know the terrible meaning of bitter defeat. Her monarchs became emperors in name only, vainly thrusting about for some means of solidifying the crumbling remains of a glory that was past.

Constantine's Merger

It was the young Constantine who, over a century later, found the solution. Not alone through his mobile troops who charged along the banks of the Maritsa under the slogan, "By This Sign Conquer," did he revive in part the glory that was Rome's, but through the union of the diverse religions of the scattered empire as well.

The upper classes of the capital were by this time largely Christian, but the provinces still grovelled at the feet of Mithra, bowing at each daybreak toward the flaming ball of fire that

streaked across the eastern sky its aurora of red and gold, and marking the beginning of each weekly cycle with drunken feasting and debauchery. Constantine, the dashing prince, himself pagan by birth and practice, though Christian by profession, sought to create a sympathetic union between Rome and the outlying districts through a blending and fusion of the two major cults,—Christianity and Mithraism. Virtually standing at the heads of both churches as he did, it was not difficult for him to do this through a series of compromises, for in many respects the fundamental doctrines of both were the same, such as belief in the resurrection of the dead, a form of baptism, monotheism, and the weekly cycle.

The Offspring of Catholicism

He found the Christian church eager to gain new converts who would both strengthen its position and render its existence and continued popularity more secure, very ready to make concessions and compromises; but not so the pagan. Consequently it was only a natural result that Christianity found itself changing its doctrines to harmonize with the Mithraic. The form of baptism was simplified from immersion as taught by the apostles to a form of sprinkling that was used in the initiation rites of Mithra's priests. Pagan feast days were transformed to "holy days" and given Christian names. The weekly day of rest, which had for over two centuries previous been looked upon by many with disfavour because it smattered of the Semitic, was abolished, and "*Dies Solis*," day of the sun, falling at the beginning instead of the end of the weekly cycle, was adopted in its stead.

And for over sixteen hundred years the Christian church has not only perpetuated that compromise with her full sanction, but throughout the centuries it has often been authorized and enforced by the pontiff at Rome. "The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost."—*Catholic Mirror*, Sept. 23, 1893.

Constantine the Great, head of the new Christian church that emerged from the blending with paganism, passed on into history; fifty years later Siricius assumed the title of "Pope." In A.D. 533 by admission of the Greek emperor, the Bishop of Rome officially became head of the Universal Church and "vicar of Christ." Thus it is that, even by admission of the Catholics themselves, the Church of Rome holds the responsibility for

the admission into Christianity of pagan Mithra's feast day. "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."—*Ibid.*

Only Tradition to Back it

With the sixteenth century came the Protestant Reformation, but finding the so-called Christian Sabbath too strongly entrenched to run counter to its observance, the reformers were placed under the necessity of continuing its observance in order to insure at least its existence. But was not the Archbishop of Reggio in a measure justified when he gave his verdict at the Council of Trent that "Protestants and the Reformation are but a fraud because they attempt to ground their revolt on the fact that the Catholic Church has apostatized and departed from the Bible when they themselves not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the church?"

It is true that there are some who attempt to justify Sunday observance on the grounds that Christ arose on that day, and that it was with this in mind that Constantine had given his edict; but any student of history can perceive the fallacy of this. In the work "The Story of Superstition" (page 180) it is stated that "the law of Constantine, which went into effect in A.D. 321 was an attempt on the part of the emperor to combine the practices of Mithraism, which had been his faith, and those of Christianity, to which he had been converted." Dr. A. P. Stanley, Dean of Westminster, in 1884, in his "History of the Eastern Church," gave his testimony as follows: "The same tenacious adherence to the ancient god of light has left its trace, even to our own time, on one of the most sacred and universal of Christian institutions. The retention of the old pagan name of 'Dies Solis,' or 'Sunday' for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his

subjects, pagan and Christian alike, as the 'venerable day of the sun.' His decree, regulating its observance, has been justly called 'a new era in the history of the Lord's day,' if it was his mode of harmonizing the discordant religions of the empire under one common institution."—*Lecture 6, par. 15.*

Not on Protestant Foundation

Sunday, the living curse of Mithra, is being kept by millions today. The Protestant world claim to base its faith upon the Bible only, yet as Cardinal Gibbons in his "Faith of our Fathers" (page 111) says, "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday." It is an institution brought by a pagan into an apostate church. The church of Rome may transfer and compromise, but never the church of God and "Abraham's seed, . . . according to the promise." Gal. 3:29.

For the Sabbath of God, which He instituted for man as a memorial at the creation of the world, when He "blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. 2:3), is to be "a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:17. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

It was never intended in the plan of God that His perpetual covenant should be broken. The Sabbath of God is as valid now as then, and who is it that would dare to des-

ecrate the sacredness of that commandment that He himself wrote on the tables of stone on that smoking mountain four thousand years ago?

It is between you and Jehovah. Which shall it be, the living curse of Mithra or the blessed Sabbath of the Lord? Are you ready to say, "As for me and my house, we will serve the Lord"?

"FOR OUR BEST GOOD"

By Charles L. Paddock

ABOUT a year ago I heard the story of a lone survivor of a wreck at sea. It was out in the Pacific Ocean. The ship went down, and every soul on board was lost save this one. He was washed ashore on an uninhabited island. Immediately he set to work to build himself a rude shelter, a little hut, which he could call home until he might be rescued.

Daily he prayed to God for deliverance, and hourly during the daylight he scanned the horizon for the sight of some passing vessel. Much of the time he spent along the beach looking intently out to sea, or on the island hunting for food.

One day, on returning to his home, he found the little hut in flames. He was filled with horror to find the rude shelter going up in smoke. He had few possessions, it is true, but now even his few trinkets were gone. He wondered how anything worse could have happened to him.

But it all worked out for his good. A few hours later, a ship appeared in sight, and he made known by signals that he wanted to be taken aboard. When he was safe on the vessel, the captain told him that they had seen his signal and steered for the island. What had seemed to him to be disaster had meant his salvation. Then he thought of the text in Rom. 8:28: "We know that all things work together for good to them that love God."

Our plans often fail, our air castles tumble, trials come unheralded, troubles multiply, accidents overtake us, our loved ones are snatched away. And not knowing the future, we wonder why. God loves us, and when passing through the fires of affliction and trial it is a satisfaction to know that He is working all things out for our best good.

Taking Care of YOUR KIDNEYS

By D. A. R. Aufranc, M.R.C.S., L.R.C.P. (Lond.), L.D.S., R.C.S. (Eng.)

THE body is constantly changing. Elements and whole cells are being cast off and replaced by new ones. Waste matter, therefore, is being thrown out of the body daily. Such waste products are very poisonous to the body and it is most important to see that they are removed with as little delay as possible. This matter, in fact, is almost as vital as a correct diet.

In order to eliminate such waste products the body is provided with a number of organs which may be classified as excretory organs. We have previously seen that the body may be divided into a number of systems such as the digestive, respiratory, and muscular systems. The group of organs, therefore, dealing with elimination may be termed the excretory system, and comprises the kidneys, lungs, skin, large intestine, and liver.

Waste matter reaches these organs by the blood-stream. As it passes through them, the organs concerned have the wonderful property of selecting those substances not required and turning them out of the body.

The Kidneys

The kidneys are two very important organs. In shape they somewhat resemble a kidney bean, and each weighs between four and six ounces. They are situated in the posterior portion of the abdominal cavity and lie between the lower ribs and the upper border of the pelvis. The body of the kidney is composed of a larger number of very small tubes, and the extremity of each of these is closely connected with tiny blood-vessels or capillaries. By this means the blood is brought into intimate contact with the specialized structure of the kidney.

As the blood flows through, the kidney, by its special function, separates out those elements not required by the body. These, of course, are in solution and pass down the tubes which all converge to the centre, or pelvis, of the kidneys. The collected fluid containing waste matter, which we may now call the urine, passes along a single and much larger canal, called the ureter, to a sack, the bladder, where it is stored for a while. From here it is discharged from the body through another channel, the urethra.

The urine is chiefly composed of water together with such substances as urea, uric acid, and various salts which are useless to the body. Under abnormal conditions it may contain sugar, blood, and pus, so that the condition of the urine is a very useful index of the general condition of the system.

The kidneys are very hard-working organs, performing their duties faithfully day and night, when healthy. Should they become diseased and fail to function, the poisonous wastes are allowed to remain in the blood, producing a condition known as uræmia, or uramic poisoning. This, unless checked, is rapidly fatal. Should one kidney fail or have to be removed by operation, the other organ will take on its work and life will continue. Should the remaining one, however, also become diseased, death will soon take place.

Hygiene of Excretion

It is hardly necessary, except by way of emphasizing the fact, to say that a perfectly functioning excretory system is necessary for good health. A few points regarding the care of these organs, however, may not be out of place here.

First, with regard to the kidneys. These organs are very delicate structures, and when we remember that they work day and night and that life is impossible without them it should be obvious that they deserve care and consideration, yet very few people pay any thought or attention to them. Consequently diseases of the kidneys, such as chronic Bright's disease, are very common, being responsible for a large number of deaths each year.

The chief way in which we can help the kidneys is by easing the burden which they carry. If we give them only a moderate amount of work to perform they will give no trouble and will last until old age is reached. In order to do this we should avoid eating flesh-foods and drinking alcohol, tea, and coffee. Meat contains a great number of highly poisonous bodies which have to be eliminated through the kidneys. Alcohol, tea, and coffee contain injurious substances which have to be dealt with in much the same way by these organs.

All this naturally throws an unnecessary strain and imposes extra work on the kidneys—a burden which it is unjust to expect them to bear. Surely no one can deny the fact that an organ working overtime day after day is not going to function as well or wear as long as one doing only a moderate amount of work. In addition to the question of overwork, some poisons, notably alcohol, injure the delicate cells of the kidney, causing degenerative changes and ultimate disease. Therefore, for both these reasons, we should eliminate from our diet all these injurious substances.

Another way in which we may assist the kidneys in their function is by (*Contd. next page*)



Wealth Cannot Meet the Longings of the Soul

By
E. Hilliard

THE child that has strayed from its mother may be taken in the arms of a tender-hearted motherly woman, still it will sigh for its own mother. Nothing but the encircling arms of the one for whom it yearns will satisfy its longings. Just so with those who have strayed far from their heavenly parent and are seeking for comfort in the things of this life. Nothing that the world can give, wealth, honour, political fame, or literary achievement can give the peace and real happiness that comes from Him who created man and who knows his needs.

Today avaricious greed for wealth is bringing perplexity, uncertainty and fear, not only upon individuals, but upon the nations. It is gnawing at the vitals of national life. There is a growing contempt for law and order. Violence and crime are the result of turning aside from the path of rectitude and giving place to dishonesty for the sake of gain. Thousands are in wretchedness and misery worshipping at the shrine of idols and seeking in vain for happiness and peace.

In these days when so many are worrying over their financial affairs how appropriate the prayer of Solomon after his return from his apostasy, "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30:8, 9.

The author of this prayer had everything that the world could offer, houses, vineyards, gardens, orchards, servants, musical instruments of all sorts, men and women singers, and silver and gold in abundance. His yearly income was six hundred three score and six talents of gold. (See 1 Kings 10:14.) This tremendous income, carefully figured out, amounts to \$1,198,800 or Rs. 3,596,400. In addition to this he had the traffic of the spice merchants and that also of the kings of Arabia. But all of this did not satisfy. Gradually he departed from the path of righteousness until in abject despair he said, "I hated life." It was not until, through genuine repentance, he was brought back to the true worship of the living God, that he

found relief from bitterness of soul. It was then that he wrote his proverbs and wise sayings.

That millions of the world's wealth will not meet the desire of the soul has recently been demonstrated by multi-millionaires taking their own lives. They ended their lives in violation of the sixth commandment of the divine law, "Thou shalt not kill." He who commits suicide is just as guilty as though he had slain his fellowmen. Money in abundance cannot meet the real needs of the soul. It may clothe the body, gratify for a time the love for pleasure, but only communion with the Creator, who only knows and can supply our every need, will satisfy the longing heart.

How little greedy, covetous men realize that in the midst of prosperity lurks danger. Wealth breeds luxury, luxury breeds disease, and premature death. Sorrow and bitter disappointment await all who covet riches. The Apostle Paul declares, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. . . . which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9, 10. There is but one source of real peace. The peace that comes from above, the world is unable to give. The Master said to His disciples, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." John 14:27.

Taking Care of Your Kidneys

(Continued from opposite page)

drinking plenty of pure water daily. This helps to flush out the organs and keep the solution of waste products well diluted. The latter point is important in preventing the deposits or stones which sometimes form in these organs.

It is also important that damp conditions and chill be avoided as far as possible, as the kidneys are rather sensitive to sudden changes in temperature, especially when tired through overwork. This point was proved during the late war by the large number of cases of so-called trench nephritis.

With regard to the liver, many of the points mentioned above apply to this organ also. Water-drinking is very important and should be practised as a regular habit every day. Alcohol is especially contra-indicated. It is the direct cause of liver disease, and very commonly produces fatal results. The liver, of course, is just as essential for life as the kidneys.

Excesses of rich foods and sugar are injurious to the liver and should be avoided.



HERE is one certain city without any griefs or sorrows, without sins or troubles, and without crime or poverty. It is a city without hospitals or doctors, because there is no pain or disease in that holy place. Its inhabitants will never say, "I am sick." No hearses with their burdens will ever move through its streets. The city has no cemetery. There is no dying there. All its citizens will have immortality and will live forever. It is the city of eternal life—the true eternal city.

Man cannot build a city that will stand forever. The greatest cities of ancient times—Babylon, Thebes, Tyre, and Nineveh—all lie in ruins today, half buried amid the drifting sands of time. The greatest cities of our modern world will some day be nothing but a deserted heap of ruins. Jer. 4:26, 27. Everything that is built by mortal hands will pass away. But there is a city that is not built with hands, where the buildings will never grow old with time.

But we must look beyond the confines of this world to find it. "For here have we no continuing city, but we seek one to come." Heb. 13:14. Abraham looked forward to an eternal home in this eternal city. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. That city which is built by the Eternal One will stand throughout eternity, beyond the power of decay or change or dissolution.

When Jesus had finished His work here upon the earth, He told His disciples that He was going back to His Father's house to prepare an abiding place for them. John 14:1-3. What is this place? "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11:16.

But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. The new Jerusalem, with its many mansions, is the prepared place, where Jesus and His people will dwell during the millennium.

In the twenty-first chapter of Revelation we have a beautiful description of this most wonderful city, in which all the saints of God will live and reign with Christ during this one thousand year period. Rev. 20:4-6. One of the first questions usually asked about a city is, How large is it? The New Jerusalem is laid out in a perfect square, measuring the same on all sides. Rev. 21:15, 16. The entire distance around the city is 12,000 furlongs, or 1,500 miles. It measures 375 miles on each side. It covers a larger area of territory than England, Ireland, Scotland, and Wales.

What are the two greatest cities of this world—New York or London—when compared with the enormous size of this city? Greater London is said to be twenty-five by forty-one miles, covering an area of seven hundred square miles. New York City is said to cover three hundred

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and nine square miles. But the new Jerusalem embraces an area of 140,625 square miles. It must necessarily be one of enormous size, as all the nations of the saved bring their glory and honour into it. Rev. 21:26.

Its foundations are garnished with all manner of precious stones. Rev. 21:14, 19, 20. Professor Stuart says of these stones that, in order and arrangement they are like the colours of the rainbow, only more complex, and much more brilliant. These precious stones, even placed in the sunshine, would exhibit a scene of dazzling brilliancy. But what a scene of matchless splendour these iridescent foundations and jasper walls (Rev. 21:18) will present in the light of the glory of God, which is to so far excel the light of the sun, that there is "no need of its light." Rev. 21:22-26; 22:5.

Mansions of Gold

In Rev. 21:11, we learn that it possesses the super-effulgence of divine glory, and the light is like unto transparent jasper, clear as crystal, which is the most precious of its species. What a beautiful and splendid sight this city will present to those who approach its pearly gates, (Rev. 22:12, 13, 21), adorning those jasper walls, as they rise majestically above these foundations of precious stones! "Glorious things are spoken of thee, O city of God. Selah." Ps. 87:3.

Inside this holy city are countless mansions of all sparkling gold. Rev. 21:18. There will be nothing small or common or cheap, because all these things have been planned and prepared by the King of kings and the Lord of lords. In this city will be gold that far surpasses all the treasures of earth. The streets will be paved with gold, so highly polished as to possess perfect



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powers of reflection. Rev. 21:21. The gorgeous palaces on either side, and the boundless expanse of the heavens above, will be reflected beneath upon these golden streets, to the sight of the saints, as they travel upon the highways of the city. Such a street lined with its beautiful mansions and palaces, will present a scene that is grand beyond conception.



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of the mooring mast at the top of the Building, New York.

He who gains an entrance into that city, and is privileged to walk these streets, will have that which is of more value than all the treasures of this world. A home in that city will be worth more than all this world. Matt. 16:26. Surely we ought to be willing to give up everything in this world if necessary, in order to gain such an inheritance. The loss of all things earthly may be counted but a trifle to be exchanged for such an inestimable prize.

In the centre of this city will be a grand, double avenue of pure gold, "radiant with everlasting light, and traversed in its entire length of three hundred and seventy-five miles by the broad crystal river of life." Rev. 22:1. The ancient tree of life, with its "intergrown branches, arching over the river, and extending along its margins," will glisten

with its life-giving fruit, from those "thousand boughs, hanging pendant over river and street." Rev. 22:2.

In this city there will be no rents to pay; for its mansions are free to the saved. There will be no poverty row; for all the saints will be wealthy, "Heirs of God, and joint-heirs with Jesus Christ." All the good things of that city will be free to all its citizens," without money and without price."

It will be a city without pain, without sorrow, without sickness, without death. Rev. 21:4. There will be no deaf, dumb, blind or lame

people among its inhabitants. Every one who lives there will have a perfect body, that will never have an ache or a pain, an immortal body that will never grow old. They will all be perfectly happy forever. "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." Isa. 35:10.

There will never be a tear shed in this city. God will wipe away all tears, by removing every cause of grief and sadness. Isaac Watts has well expressed this:

"His own soft hand shall wipe the tears

From every weeping eye,

And pains, and groans, and griefs, and fears,

And death itself shall die."

There will be no tempter there. Temptation cannot enter this city. It will be free from sin and pollution. Nothing that defileth will ever enter this holy place. Rev. 21:27. Perfect peace and safety and happiness will reign there forever. The best of all thoughts is that this state of joy and bliss will never end. As expressed by the poet:

"When we've been there ten thousand years,

Bright shining as the sun,

We've no less days to sing God's praise,

Than when we first begun."

The Real City

If there were such a city as this found on this earth, what a rush there would be to it! How men would endeavour to get into that city! But you cannot find one like this on the face of this poor, sin-cursed earth. How thankful we should be that Jesus has prepared such a city, for us, and if we will serve Him here, we will dwell with Him there forever.

This beautiful city described in Revelation 21, is just as real a place as New York or London. We know it is a good deal more so, because earthly cities will pass away, but the city of God will remain forever.

When Jesus comes the second time in all His glory, then He will gather all His elect into this wonderful city. John 14:3. They will spend one thousand years in this heavenly abode. Then this New Jerusalem will descend to the earth. Rev. 21:2. The earth will be purified from sin and made over again into a perfect paradise. This new earth will be the eternal home of the saved, (2 Peter 3:13.) and the city of God will remain here upon the earth, as the capital of the everlasting kingdom of Jesus Christ." Rev. 22:3. The saints will visit the city the first of each month to partake of the tree of life, (Rev. 22:2; Isa. 66:22, 23) and will also assemble in the city every Sabbath day for worship.

The Way to This City

Now, we come to the all-important question, How may we gain an entrance into this beautiful city? Jesus is the way (John 14:6) and the door, John 10:7. Nothing that defileth can ever enter this city. Rev. 21:27. (Turn to page 29)

PROHIBITION—Is it a FAILURE?

By J. Phillips

THE one country in the world which prohibits the manufacture and sale of liquor by national law is the United States. Naturally in these days when controversy rages on this issue in many lands, people are asking about the results of American prohibition and whether such a prohibition scheme would be of any value for other countries.

It has to be admitted that a fierce struggle still wages even in America. But it is nevertheless true that prohibition became law by a two-thirds vote of American Legislators. Such large sections as teachers, farmers, and a great majority of women still stand squarely behind the national prohibition law though perhaps sentiment is not quite as strong as formerly, and it is only fair to let representatives of this great majority be heard. In this article we merely propose to raise a few questions and let them be answered by statements of authority.

Firstly, are the poorer classes and non-employed in the United States largely the victims of the drink habit? Let the answer come from the Salvation Army, which specializes in the care of such classes on a large scale. Colonel Davis, the spokesman, gives a remarkable answer and his speech quoted here is taken from the *Literary Digest* of April 1932: "Out of more than a million cases we have dealt with in the last sixteen months, there were only seventy five bad cases of drink, and of moderate cases, only 500."

"From October 11, 1930, to February 3, 1932, we helped 1,102,545 unemployed men. Of this number we found 99.92 per cent drink-free. Having nothing to do, many of these men would have drunk to excess if they could get the liquor."

"I did not realize the small percentage of drinking men that pass through our doors until I personally checked it up."

"The number of women coming to our doors with a tale of being ruined by drink is less than 1 per cent of the entire number, whereas in former days it was a considerable proportion."

"In our family welfare relief work in these days we seldom find need arising from strong drink on the part of one or other of the parents, whereas in the old days it was 90 out of 100 cases. *In fact, poverty from drink has almost disappeared.*"

Secondly, why all this propaganda against Prohibition in magazines and newspapers in America and elsewhere? The answer is based upon the official records of the hearing of a Senate investigative committee appointed in 1930. There is therefore no conjecture.

There is a powerful anti-prohibition organization in existence known as the A. A. P. A. (Association Against Prohibition Amendment.) This association is composed in the main of wealthy men who are heads of large corporations, influential bankers, prominent railroad stockholders, and millionaire industrialists of many types are members in regular standing. There was collected in one year the sum of \$425,000, or Rs.12,75,000, to subsidize national magazines and newspapers, pay college professors to travel and write, and in general to carry on a rabid anti-prohibition campaign in America. But when the files and books of the A. A. P. A. were seized by the Government for investigation, what was the astounding discovery? Fifty-three millionaires had subscribed three fourths of this enormous sum of Rs.12,75,000. The minutes of the Association plainly reveal the fact that the Association is working with might and main to get liquor back so as to relieve themselves of income and corporation taxes. This was freely admitted also by the officers of this Association at the time of their trial. As a prominent magazine published in America states:

"The A. A. P. A. millionaires figure that if beer is re-legalized and each glass is taxed three cents, this will bring in enough money to balance the present Government revenue from income and corporation taxes; therefore these taxes will be done away with altogether, or at least materially reduced, and they—the millionaires—will save multiplied millions in various taxes on their firms."

"No wonder the Wets are so feverish in their fight against Pro-



hibition when such a big and luscious plum dangles before their eyes!"

Thirdly, Is not some drink useful as a medicine and is there any harm in moderate drinking anywhere? Richard C. Cabat, M.D., for many years chief of staff of the Massachusetts General Hospital and professor of medicine in Harvard University, answers, and he affirms that he represents the best informed men of his profession in America.

"Forty years ago I was almost as ignorant about alcohol as most Wets appear to be today. I supposed it could stimulate the circulation and the brain, and so help to pull a man through pneumonia or typhoid. It took years of watching its effects in those and other germ diseases to teach me, as experience has now taught almost all intelligent physicians, that alcohol does harm and not good in infectious diseases. Forty years ago almost all the physicians at the Massachusetts General Hospital believed that alcohol stimulated the heart and the powers of resistance in fevers. Now I don't know one who believes that. The medical use of alcohol as a stimulant has been given up in the better hospitals, because today we know that it is not a stimulant but a narcotic."

"We used to think that moderate drinking did no harm. Now we know that it is responsible for an enormous loss of life through automobile accidents on our streets. One cocktail is enough to impair the dexterity and quickness of hand and foot, to spoil the man's judgment about speeds and distances, on which safe driving depends. Most of the "drunken drivers" arrested every week on our streets are not "drunk" in the ordinary sense. They can walk and talk well enough; they have imbibed only a moderate amount of liquor. They are temperate drinkers; but they are the most dangerous of all drinkers in this fast-moving age. The man who is really drunk—the excessive drinker—rarely tries to drive a motor car. It is the moderate drinkers who do most harm. They killed in 1931 more people in the United States than typhoid fever, diphtheria and influenza put together."

Fourthly, Now that the United States is suffering with shortage of revenue and finds it difficult to balance her budget, would not liquor sales from an open saloon provide an adequate source of revenue?

The famous president for fifteen years of the Reo Motor Car Company answers the question from the business man's viewpoint. He says: "As these words are being written, liquor advocates in Congress are demanding the passage of a bill re-legislating 4 per cent beer on the ground that it will go far toward wiping out the Government deficit."

"On the generally accepted economic basis of calculation the brewers and the liquor traffic, as a whole, took from the people in pre-Prohibition years, at least ten dollars for every one dollar they turned over to the Government. Never in all history was there a more wasteful or a more costly method of tax collecting. Brought down to date, if Uncle Sam should once more be induced



to use the booze maker in this capacity, the people would have to pay annually \$1,000,000,000 for alcoholic poison for every \$100,000,000 the traffic would hand over to the national treasury. Who would knowingly agree to such buncombe?"

Fifthly, Is there any material difference between the country's financial strength and general welfare of American homes now and before Prohibition came into effect? Mark A. Matthews, one of the outstanding Presbyterian ministers of the nation, shows what the Wets forget, and draws a contrast.

"They forget that in the days when alcohol occupied the throne in America we were burying 75,000 men and women in this country every year as the result of the use of intoxicating beverages. They forget that alcohol made the hearthstones cold, robbed the tables of food, stripped the wardrobes of clothing, and left families hungry, cold, and starving. They forget that desolation, distress, poverty, disgrace and illness were the fruits of the unlimited sale and use of alcoholic beverages. They forget that children were deprived of an education, and were robbed of the love, care, and protection of fathers. They forget that alcohol wrecked the homes, stained the judicial bench and the robes of the judiciary, corrupted legislation, bribed public officials, ruined city governments, and left in its path sorrow, disgrace and death."

"They know they are perjuring themselves when they say that Prohibition has not benefited the country. The savings deposit banks of the country have increased their deposits billions of dollars since Prohibition. Insurance has leaped from twelve billion to one hundred billion dollars. Happiness now resides where sorrow lived. Children are in schools; they are clothed, fed, educated, and made happy. The purchasing power of this country has increased billions of dollars since the Eighteenth Amendment and the Volstead Act have been in force."

OUR HOMES

God's First Lesson Book



By A. W. Spalding

THE first words that God spoke in this world were imprinted in characters of life upon the face of nature. "And God said, Let there be light: and there was light." Gen. 1:3. Wherever light appears, whenever we see and whatever we see because of light, there we are reading God's thought. And so with every other element of nature, God spoke and as the resultant from His word and thought, there appeared out of sea the atmosphere and the dry land, the infinite plant and animal world, the majesty of the heavens.

In the beginning man, God's offspring, could read this book of God as truly as we today read books made out of the art of the alphabet we have invented. Nay, more, man could not only read, as we understand the term, he could apprehend through every avenue of his senses the thought of God embedded in sight and sound, in scent and taste and touch. Nature spoke to him as if by the presence of God; and when God came down to walk with him in the garden in the cool of the evening, His presence but added the flavour of personality to the message that all day long was borne into his consciousness. In the presence of nature man walked with God.

But with us the message is not so clear. Nature may be compared to the phonograph record. As man's voice is impressed upon the composition

plate of the phonograph, so God's voice was impressed upon the face of nature; and as the voice on the phonograph record can be reproduced to human ears, so the voice of God is repeated to man in the scenes and sounds of nature. But let the phonograph record be marred, and the sound becomes blurred and the meaning obscured; let the needle become blunted or dulled, and the sense is lost. Sin marred the operation of nature and blunted the mind of man, and now there come through to us but faint and imperfect meanings from the lesson book of nature.

Yet still the stamp of the Creator and Father of all is upon the record of nature, and something of His teaching can there be gained. Nature testifies of the Creator. Not by its own inherent power does the earth produce its bounties and pursue its way year by year around the sun. Not by any impersonal energy can the irreproachable accuracy of the heavenly bodies be explained. Through all of nature is proclaimed the Source of life that animates its substances. The universe proclaims there is a God.

And the life and law of the natural world are echoed in the human life. "There is a spirit in man" directing his course and "man's goings are of the Lord." Job 32:8; Prov. 20:24. The same power that upholds the external world is working also in man. There is a harmony in all the laws of God, natural and spiritual. To come into tune with God's spirit in nature is to find the rhythm of our own pulse beat. That harmony is indispensable to spiritual life, to complete human life. And therefore the study of nature, the searching for the meaning of God in nature, is an essential element of child training. The study of nature is divisible in two parts: first, human life in its physiology and its psychology; second, the natural world outside man.

Let the object of teaching the child the things of nature be to make him conversant with the power, the wisdom, and the love of God. This requires a building up of his powers of observation, an increase of his appreciation of beauty and fitness and service, and gradually the development of his ability to analyze and to reason. It involves also the cultivation of the reflective qualities of his mind, the power to absorb impressions, to meditate deeply, to dream wisely, to see the vision of God.

To attain these ends, the parent must indeed become a capital teacher. It is by no light excursion into the realm of nature that its mysteries and practicalities may be absorbed. There must be painstaking effort, first to learn the A B C of the lesson book—acquaintance with the forms and the names of natural objects, habits of flower and bird and tree and star. There must, after that, be deeper study of the purpose and use of plant and animal individuals, and of their relations to one another, wherein lies a world of marvellous complexity and wonderful system and plan. And highest of all, there must be growing ability to perceive the spiritual lessons inherent in nature.

In this spiritual teaching (*Turn to page 28*)

Nurse May Talks About—

Why Babies Cry

GOOD morning, Aunt May. Do come in. I am so glad to see you today. Baby has been crying so much I do not know what to do. You understand babies so well, surely you can tell me what is wrong."

"There are several reasons why a baby may cry. You must remember baby has no other way of talking. He is trying to tell you something. By listening and watching closely we can often find out what makes baby cry.

"If he is hungry his cry will be rather a coaxing cry. He will suck his hands and then cry again. Of course if he doesn't get any attention, soon he may become angry and scream, but it is a mistake to leave him to become angry. If you cannot take him up at once when he begins to cry, talk to him in a soothing tone of voice. It will interest him, and he will coo in answer until you can take him up. If older, give him a plaything.

"Sometimes he is just tired of his position, and his crying will be fretful. Then he needs to be turned over in his basket, or given something different to play with."

"But, Auntie May, what do you mean by turning him over? He always lies on his back."

"It is a mistake to keep him on his back all the time. He should be on his sides as well, so that his head and body will develop symmetrically. So turn him on to the other side when he is tired.

"And another thing that mothers do not know, or else forget, is that babies get thirsty for water. Even though all his food is milk, he likes a little drink of cool water once a day, or oftener. Water for the baby should always be boiled so that it bubbles for five minutes, and then cooled. It should be kept in a clean water pot. At first he may spit it out because he is not used to it, but put a cloth under his chin, and each time give him several tiny tastes with a spoon. Soon he will learn to enjoy it. Of course a baby one week old should have the water about as warm as the mother's milk, but you can soon begin to gradually give it cooler, until by the time baby is two months old he takes the water as cool as it is in an earthen jolla in the warm weather. If the weather is cold, he may need it warmed a little. Some people give baby his water from a bottle. If the bottle is kept properly clean it is all right, but a cup and spoon are much easier washed and scalded. A bottle is apt to break when you pour hot water into it.

"Very often babies cry on account of a stomach ache. This is usually a loud strong cry. He clenches his fists, and draws up his knees to his body, and kicks. He may become easy for a bit and cease for a little while, and then suddenly cry out again. One of the commonest causes of stomach ache is over-feeding, and next is irregular feeding. Of course an older baby may pick up

By

Mary G.
Denoyer



and eat trash that upsets his stomach, or kindly intentioned people may give him something unsuitable. So it is very important that you have regular times for feeding baby, and feed him only at these times. For a small baby, once in three hours is usually a good interval. Make your schedule, write it out, and follow it regularly. Note the length of time it takes him to feed if breast fed. If he cries soon after feeding, and especially if he does not spit out a little, he may be getting his stomach too full. Make him rest a moment a time or two during a feed. Give a teaspoonful of warm water just before his feed. Shorten his feeding time gradually until he gets just enough. Do not let him sleep while he is eating. A tiny baby usually needs to eat once during the night. Get up to feed the baby, and keep yourself and him awake for the length of time he usually feeds, then put him back into his own bed. Never let him get into the habit of sleeping at the breast all night. It is not good for the baby, nor for his mother.

"If his bowels are clogged they may be induced to move by inserting a piece of Sunlight soap the shape of the last joint of your little finger, but slightly smaller. It should be well smeared with vaseline. Or if you have an infant syringe you may inject very slowly and gently one or two ounces of warm water in which a little baking soda or salt has been dissolved (one level teaspoon of salt or soda to 16 ounces of water.) A little gripe water mixed with a little warm water often soothes a stomach ache. If none of these stop the stomach ache give a small teaspoon of castor oil with warm water or a little of the baby's food. If he still cries, it is time to call on the doctor for advice.

"One of the commonest causes of crying is bad habits. When a baby is tiny, he is so new and so nice that every one wants to hold him. He quickly gets the habit, and will cry if put down. The best thing to do about this is not to let anyone hold the new baby any more than is necessary in attending his needs, as food and bathing. He needs to sleep 20 or 22 hours out of the 24, so should be left in his bed as much as possible. Allow visitors to see him, but not to disturb him, then he will know nothing about being held, and will be a good baby."

"Thanks, so much, Aunt May. I shall try to remember this good advice, and practise it."



What Am I?

I AM a far too common sight in the neighbourhood of many a school.
 I am small and innocent in appearance, but contain immense possibilities for working mischief.
 I am responsible for innumerable failures at school and for still more in after life.
 I can destroy a boy's ambition and will power, and put his brain to sleep.
 At my best, I am a worthless thing to spend good money for. At my worst, I injure body, mind, and morals.
 The evil I do is incalculable. Still I flourish.
 I am the student's worst enemy—I am the CIGARETTE.

—Little Friend.

Sleepy-heads

and

Wide-awakes

By Alpha Nord



IT was very quiet in the little house in Green Street. Daddy was away at work and Mary was at school. Mother was sewing, and the "squeak, squeak" of her chair was the only sound that broke the stillness, except when the wind made the shutter rattle. But it would soon be time for Mary to come bouncing in, and then the house would not be so quiet. Not that Mary was rough and noisy! Oh, no! But somehow little girls, as well as little boys, can keep a house from being lonely.

Suddenly the door flew open, and, with a skip and a jump, Mary came bounding in. Mother put her sewing aside, and held out her arms.

"Well, Girlie, how was school today? Did you get a hundred in spelling?"

Mary snuggled down in her mother's arms, so glad to be home again. "Yes, Mother," she replied, "and in arithmetic, too! And, Mother, the funniest thing happened! You know Edward Peters.

He's always so slow and half asleep! Well, to-day when it was time for play, he had his head down on his desk; and when Miss Grey spoke to him he didn't answer, so she went down to him, and he was sound asleep! He even began to snore a little. My, he looked funny when she woke him up! Mother, why is he always so sleepy? And he's as cross as a bear, too, and never wants to play."

"Maybe he hasn't learned a little verse that my wide-awake girlie has," Mother answered quietly.

"A verse, Mother? I don't know any verse that keeps me awake."

"Don't you, dear? What about, 'Early to —?' Now you finish it!"

"'Early to bed and early to rise, makes a man healthy, wealthy, and wise.' But that doesn't say anything about keeping awake."

"No, not in just those words," Mother replied, "but if you didn't go to bed early each night, you might be sleepy and cross all day, too. You know, Edward's mother doesn't make him go to bed until late at night. He doesn't get enough sleep at night, so he is sleepy all day to make up for it. Edward isn't healthy, either, perhaps because he doesn't get enough sleep."

"Does it make people sick if they don't sleep enough, Mother?"

"Sometimes it does. You see, the body is very tired after working and playing all day, and it is at night that it gets rested and ready for the next day. That is what God made the night for. If the body does not have time to get rested, it feels tired all the time. Then disease germs can attack it more easily, too. Children should have more sleep than grown-ups, because they are growing each day, so their bodies have more to do. They should sleep at least ten hours a night, or even twelve. Very young children should sleep in the day time, too. It is while you are asleep, Mary, that your body does most of its growing."

"Edward won't grow big, then, will he, Mother?"

"Not until he gives his body more growing time."

"Mother, that verse says we'll be wealthy and wise if we go to bed early. What does that mean?"

"Well, daughter mine, as long as you are healthy and strong, aren't you as rich as the richest on earth? Then, too, how can one work to get wealth if his body is sick and tired? And do you think that Edward can learn as much as if he were not so sleepy all the time? One has to be wide-awake to be wise."

"Mother, I'm going to tell Edward that verse tomorrow, and tell him what it means."

"All right, but do it kindly, dear. And now run out to play, so you'll be ready to go to bed early."

Mary put a kiss on Mother's cheek, and ran out doors, singing as she went, "Early to bed and early to rise, makes you healthy, wealthy, and wise!"

MEATLESS RECIPES

Last month the method of making Protose, called for in these recipes, was given on this page

More of Those Meaty Meatless Dishes

By George E. Cornforth

NUT MEAT A LA KING

2 tablespoons butter substitute,	1 cup mushrooms, cut into small pieces,
$\frac{1}{2}$ sweet capsicum, chopped,	2 tablespoons flour,
$2\frac{1}{4}$ cups cream,	$\frac{1}{2}$ teaspoon salt.
2 egg yolks,	3 cups diced protose,
$\frac{1}{4}$ teaspoon paprika, (powdered dried sweet capsicum).	1 tablespoon lemon juice,

Melt the butter substitute, and cook in it the mushrooms and capsicum. After three or four minutes, add the flour and salt, and stir till frothy; then add 2 cups of the cream, and stir till it begins to boil. Add the diced protose, and put into a double boiler to become hot. Stir the egg yolks with the $\frac{1}{4}$ cup of cream, add the grated onion, lemon juice, and paprika, and stir into the hot mixture. Stir till the mixture begins to thicken, then serve on toast.

PROTOSE, COLONIAL STYLE

6 mushrooms,	2 pimientos (ripe sweet capsicum),
2 green sweet capsicums,	2 cups cream,
2 tablespoons butter substitute,	3 egg yolks,
$\frac{3}{4}$ teaspoon salt,	2 cups protose, diced.

Cook the mushrooms, and capsicums in the butter substitute, add the cream, and cook ten minutes. Beat the egg yolks and stir a little of the hot mixture into them, then stir them into the hot mixture, stirring till thickening begins, then add the protose. Serve as the principal dish at a meal at which potato and other vegetables are served.

PROTOSE CUTLETS

Dip slices of protose in beaten egg, then roll the slices in bread crumbs. Put the slices on an oiled pan, and brown in a hot oven. Serve with jelly or chili sauce.

CHILI SAUCE

$1\frac{1}{2}$ quarts tomatoes,	2 onions, chopped,
2 green sweet, chopped capsicums,	1 ripe sweet capsicum, or one pimiento, chopped,
$\frac{1}{3}$ cup brown sugar,	$2\frac{1}{2}$ teaspoons salt,
5 bay leaves	1 cup lemon juice,
	$\frac{1}{2}$ teaspoon thyme.

Put all the ingredients together in a saucepan, and stew slowly till reduced about one fourth. If

desired, this may be rubbed through a strainer to make it like catchup.

NUT FILLET

Lay quarter slices of protose on the bottom of a small pan. On each piece of protose lay a small piece of onion and a small piece of bay leaf. On top of this lay a quarter slice of protose. Stick tooth picks into the fillets to hold the slices together. Pour tomato juice, salted to taste, over the fillets, and bake till well heated through.

BROILED NUT MEAT

Oil a frying pan by rubbing it with a cloth that is saturated with oil, then brown in the frying pan slices of protose, first on one side then on the other. Serve with jelly, marmalade, gravy, or chili sauce.

CREAMED NUT MEAT ON TOAST

1 cup milk,	2 tablespoons flour,
$\frac{1}{2}$ teaspoon salt,	1 hard cooked egg, chopped,
	1 tablespoon butter substitute.

Heat the milk in double boiler. Thicken it with the flour stirred smooth with a little cold water. Add the butter substitute, salt, and chopped egg. Then stir into this gravy from two to three cups of diced protose, allowing the mixture to heat over the fire till the whole substance is heated thoroughly. Serve this on toast.

ROAST NUT MEAT WITH DRESSING

In a small pan arrange half slices of protose side by side, with a layer of bread dressing between them. Dissolve 2 teaspoons of vegex, savita, herbex, marmite, or similar vegetable extract in two cups of hot water. Add one tablespoon of butter substitute. Pour this over the protose and the dressing. Bake slowly for one-half hour, or longer, occasionally dipping the water up over the protose, so as to flavour the protose with the dressing and gravy, which this flavoured water eventually becomes.

BREAD DRESSING

Soak stale bread in cold water till just moistened through, but not very wet. Place in a colander to drain, then crumble or pick to pieces lightly. To one pint of these moist crumbs add:

2 tablespoons butter substitute, melted,	$\frac{1}{4}$ cup gravy,
$\frac{1}{2}$ teaspoon thyme,	1 teaspoon sage,
$\frac{1}{4}$ cup chopped parsley,	$\frac{1}{2}$ teaspoon marjoram,
1 teaspoon salt,	$\frac{1}{2}$ teaspoon summer savoury.

Lightly mix these ingredients, not mashing them together.



The

DOCTOR SAYS



This medical service by competent physicians is free to our subscribers. Please enclose a stamped, self-addressed envelope if a personal reply is desired.

Cracking of the Skin. *Ques.*—"I have heavy wrinkles on the backs of my fingers and palms of hands. The skin of my palms constantly peels off in little bits. I have applied glycerine for a long time and also fresh butter, but without effect. My skin is rough and has a tendency to "crack" during winter. Such a condition always excites questions and I am really puzzled. My age is 21. I shall be glad to know the causes and what their remedy."

Ans.—A condition such as described is usually the result of some basic disturbance and cannot be corrected by applications to the skin. Nor is it possible to attempt a satisfactory prescription on such meagre information. We suspect that your thyroid function is below normal and perhaps also other glandular disturbances. You need the aid and advice of a qualified medical practitioner who will have the opportunity of making a personal general examination and will then be able to prescribe intelligently.

Water Blisters. *Ques.*—"For some time I have been troubled with water blisters on the soles of my feet. They sometimes grow to the size of an eight anna piece and are extremely irritable, and of course painful when pressure is brought to bear on them. After bursting they generally continue to weep for four to five days, and there is a danger of fresh blisters cropping up wherever the water touches. I now find that by attending to my feet small blisters are breaking out on my hands. The complaint appears to be a common nuisance in Bengal, as I know and have heard of several people in this town who are troubled in the same way. Any suggested cure from you will be gratefully received."

Ans.—Make a 10-per-cent solution of "hypo," that is sodium hyposulphite, and dip the feet in it every night. If it is a bad case, you would better give the feet a one-minute soaking both night and morning. This solution can be kept in a basin, and used several times before renewing.

Renal Colic. *Ques.*—"I am suffering from renal colic trouble. I get such attacks in the kidneys once in 2 or 3 years. They are, however, unbearable. What food should I avoid? I am told certain vegetables are also not to be taken freely. Please, therefore, let me know what sort of fish, flesh, vegetables, etc., I should avoid altogether or occasionally."

Ans.—On general principles it is advisable to very greatly restrict the acid ash forming factors in the diet and to emphasize the alkaline ash forming foods. This would mean very largely eliminating fish, fowl and meats. Also eggs, cereal preparations including bread and chapati, and refined sugar together with preparations made from such sugar.

Any form of animal food (fish, fowl, meat) and bread stuffs are better not taken oftener than twice a week.

Your diet would therefore consist largely of milk, fruit and vegetables both raw and cooked. Tomatoes, rhubarb, prunes or plums are not to be used. Butter, cream and olive oil are the best forms of fat.

Thumb-Sucking. *Ques.*—"Is thumb-sucking injurious, and can anything be done to break the habit?"

Ans.—Thumb-sucking is a bad habit, and should be stopped as soon as possible. It is not a sign of subnormality in a child, but it may lead to deformities of the jaws and the

teeth; it certainly predisposes to post-nasal growths and throat troubles, and therefore the earlier the habit is stopped the better.

Thumb-sucking may be prevented by putting splints on the baby's arms to prevent him from putting his hands to his mouth. Or the arms may be pinned to the clothing, or there may be placed upon the thumb a device, that will prevent baby from sucking the thumb. The hands may be covered with woollen mitts—this is really the best cure of all.

Sometimes the putting of bitter material—such as quassia or quinine—on the thumb will break the habit of thumb-sucking, but often this method does not succeed.

Eye Trouble. *Ques.*—"I should appreciate your advice concerning the condition of my eyes. I have a bit of a haze in front of my sight. It is very pronounced in the dark, flickering all the time."

Ans.—We advise correspondent to see a medical man at once; the trouble may be digestion or it may be there is serious eye trouble. The cause must first be ascertained before any treatment can be recommended. Delay is dangerous.

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What Is a MAN?

Especially with Reference to His Soul and Spirit

By Robert Leo Odom

THE nature of man has been the enigma of the ages. It has puzzled philosophers since remotest times. The prevailing idea is that man is composed of a dual nature: an ethereal, immortal entity called the "soul" or "spirit," dwelling with the mortal body of flesh. The soul is supposed to be that part of man which constitutes his consciousness and personality.

Although this opinion is general, there are very many who are not satisfied with this explanation, especially that the soul is the rational part of man. This objection we will consider before bringing out from the Scripture its teaching on the point.

The falling of a brick on a man's head may knock him senseless for an hour, and he remembers nothing that happened until his consciousness is restored. The blow on the head must affect the soul, if that is the part of man that thinks. Consciousness seems to depend upon the proper function of certain parts of the body. To interfere with, or impair, these body functions will cause dizziness, unconsciousness, insanity or even death. If the soul is the consciousness or thinking part of the living person, is it the soul of the lunatic that goes crazy?

Sleeping, fainting, insanity, asphyxiation, intoxication, narcotics, and even sickness may produce a state of unconsciousness or mental derangement. Does alcoholic liquor befuddle an immortal soul? Does the surgeon put the soul to sleep before he operates upon the patient? These observations clearly convince many people that the soul cannot be the rational part of man, for reason depends upon the proper function of the body. Every case of unconsciousness or mental aberration may be traced to some disorder in the body or to some outside interference with it.

Thinking Without a Brain

The points we are considering now will help us to see why some of the world's most brilliant thinkers have become skeptics. They say they cannot conceive of man having reason outside of his body. For example: A thug may wallop his victim on the head with a blackjack and render him so ignorant of everything that he neither knows that his pockets are being rifled nor how the robber escapes. The victim is not dead, but unconscious. Therefore, his soul must still be with him. Now, if the thug had given the man a harder blow, of sufficient force to have killed him, he might have loosed the man's soul into eternal consciousness to watch the thief search the clothing of his dead body for money,

and to follow the robber to his rendezvous! A brick may fall on a man's head and knock his soul senseless for an hour or two. Yet if the head were crushed or severed from the body, the man would have gone immediately into everlasting cognizance of all that is going on, according to some people's belief! Thugs and careless workmen, beware and take care!

The disturbance of a few body cells makes a man ignorant of all that happens about him, but total decomposition of the body puts him into a state to the contrary! A dose of ether will render any one senseless and unaware of the surgeon's work; but let a man be consumed in a furnace and he will be able to flit about, topple tables, make queer noises, haunt houses, talk with the living, and work wonders! Do you suppose that an idiot's mind is his soul?

Does the Bible tell us what the soul is? Yes; but it does not always agree with some explanations our wise men give us. The supposition that the soul is that part of man which constitutes his reasoning powers, or that God *put* a soul into Adam when He made him, is based on a misreading of Genesis 2:7 "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Adam was not given a soul "Adam was *made* a living soul." 1 Cor. 15:45. He *became* a living soul when God put life into the body. It was the "breath of life," and not a soul, that God put into man. The soul is the living man.

The soul is not the body. The soul is not the life. The soul is the whole living being in entirety. We might use a simple illustration to make it clear. The glass bulb is not a light. The electric current is not a light. But the glass bulb energized by the electric current makes it a shining light. So the human body with all its organs and complicated mechanism, when quickened by life energy, becomes a living soul. In a sense we take the elements of the soil in the foods we eat and convert them every day into part of our living souls. You are a soul, I am a soul, and we are all souls who are alive.

Animals Have Breath of Life

If one were to insist that the breath of life is the soul, then he must on the Bible authority say that the animals have souls in them. With the whole family of Noah God includes the animals, fowls, and insects as having in them "the breath of life." (Gen. 7:13-15) And again: "All flesh died that moved upon the earth, both of

fowl and of cattle, and of beast and of every creeping thing that creepeth upon the earth, and every man: *all in whose nostrils was the breath of life* (the breath of the spirit of life, margin,) of all that was in the dry land died." Gen. 7:21, 22.

And concerning the creatures of the sea, on another occasion, we read: "And every living soul died in the sea." Rev. 16:3. See also Gen. 1:20, margin.

Solomon, who was a great authority on botany and zoology, says under inspiration of the Spirit, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, *they have all one breath* (margin, spirit); and man hath no pre-eminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." 1 Kings 4:32-34; Eccl. 3:19-21, A.R.V.

With God "is the fountain of life." (Ps. 36:9.) "For in Him we live, and move, and have our being." Acts. 17:25, 28. The "life" is not the soul, for God had that before He created the world. The elements of the soil were not the soul, for they were made before Adam was. Life is continually imparted to every soul of us by God himself. Life does not come from food we eat, water we drink, or air we breathe. How many bushels of corn can you raise from a can of hominy? Or apples from a peck of apple sauce? By the time food is assimilated by our bodies it has no life. Food, water, and air are very essential materials for the growth of body tissues, for replenishing the supply of fluids and chemicals needed for the body processes, but life alone can cause it to function. No amount of foods can make a dead man live, though they are essential for the continuation of life processes. "Man shall not live by bread alone." Matt. 4:4.

Sin is Suicide

Apart from God there is no life. To reject Him is to reject life, to choose death. "It is He that hath made us, and not we ourselves." Ps. 100:3. To be cut off from Him is to perish, to cease to exist. Sin in its very nature is suicide. Were it not for the love of Christ every human soul would go down into the grave into eternal oblivion and in time the whole human race would become extinct like the dodo. (Rom. 5:12; 1 Cor. 15:21, 22.)

The breath of life is often designated the "spirit" or "spirit of life" in the Scriptures, because God imparts life to all His creatures through His Spirit. Even the very devils and sinners who revile God and trample upon His precepts depend on Him for life and strength. Oh, the mercy and long suffering of God! His spirit was the mighty power that wrought in creation (Gen. 1:2; Job 26:13.) It is through the Holy Spirit that God is present everywhere. (Ps. 139:7-12.) "The Spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 33:4.) Again, "The Spirit of God is in my nostrils." Job 27:3.) It is the separation of the life from the body that

produces death. "The body without the spirit (breath, margin) is dead." James 2:26.

The soul is the living being. God imparts life to every living creature. When the life is withdrawn, death ensues. What happens at death? Where does the soul go? These questions will be answered in the next article.

The Approaching End

(Continued from page 7)

days did sit, whose garment was white as snow, and the hair of his head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him; ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened." Dan. 7:9, 10. "And I saw the dead, small and great, stand before God; and the books were open; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

In the above words the prophets Daniel and John relate what they saw in vision relative to the judgment.

It is the Lord Jesus Christ that is to be the judge. All men will recognize in Him an inherent fitness to sit in judgment, and in the final decision which He shall make, there will be no possibility of error. Paul in preaching to the Athenians called upon them to repent, and he did so on the ground that God had appointed a day, "in the which He will judge the world in righteousness by that man whom He hath ordained, wherefore He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. Not only is Jesus Christ, the perfect pattern of manhood, to be the instrument through whom divine judgment is to be administered, but He himself, in His character as man, is the standard to which all men must be compared.

But One Chance

The Scriptures teach that, "It is appointed unto men once to die, but after this the judgment." Heb. 9:27. Both reason and experience teach us the truthfulness of this statement. Nowhere in divine Scripture is there a suggestion that would give any support to that invention of the human mind, the Hindu theory of the re-incarnation of man. If this doctrine were true, it would mean that men had not only *once* to die, but times without number. This teaching is an invention of the evil one to lull to sleep the consciences of the millions who are held by this religion. They are taught that the human soul passes through a long series of births and re-births, extending over thousands of years. And as men are born and re-born again and again, they by their own efforts climb step by step higher and higher on the ladder leading to perfection and eventually approaching unto God. Thus the saving power and grace of Christ are dispensed with, and man is left to work out his own salvation.

All that we are quite certain of in this world is that we have one life, one supreme opportunity, and then death, unless Jesus should return and take us unto Himself without our seeing death. See 1 Thess. 4:16. At the great judgment bar of God our own use of this opportunity will be put to an infallible test. It will then be seen whether we have chosen the path of righteousness, or the ways of sin, and the judgment will be correct. It rests with us as to what the result of the judgment will be, for we have the right and the power of choice. By our own behaviour in this life, which is a school of character building, we shall ourselves determine the nature of our judgment. There will be nothing arbitrary about the decisions that will be made by the judge. For He, almighty and all wise as He is, will not judge as He may wish. Our characters will be discerned, and according to the nature of that discernment, the application must be made. The judge, "unto whom all hearts are open and from whom no secret is hid" will faithfully record what is found in each case and then pronounce judgment.

By a simple illustration Jesus described to the disciples the effect of the judgment. He pictured to them the shepherd when eventide had fallen. For his flock he had been caring all the day; now had come the time when he must separate them from the fold, according to what they are. He does not make the separation according to any whim of fancy of his own, or according to what he wishes them to be, but simply what they really are. That is the way that God will deal with men in the judgment.

Not only our actions and words, but even interior activities of our nature, our secret thoughts and imaginations will be minutely scrutinized. By the nature of these will it be known what our future is to be. Our character may not have fully developed, but at least we will have shown on which side we are to stand. Those who have chosen the right will continue to develop and grow in the earth made new. But the rest will be forever cut off. To one group He will say, "Come ye blessed of my Father;" to the other, "Depart ye cursed."

Then will go forth that terrible and dreadful fiat, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

"Baby's Bath"

(Continued from page 11)

of fine linen or cheese cloth, and expose the buttocks to the air.

Much trouble as regards soiled napkins may be avoided by placing diagonally a six-inch square of soft, well-washed butter muslin inside the napkin. This is very cheap so that the squares may be lifted away and burnt.

A New Idea about Food

(Continued from page 4)

the more foods we ate the stronger we would be. We know that quite the opposite is correct. If foods sustained life the more we ate the longer we should live. Just the opposite is correct. Men who are heavy eaters are always sluggish, heavy, slow, stupid. The ideal condition for the manifestation of energy beyond the ordinary lot of man is a little of the right kind of food taken in response to hunger. Not three or four or five meals per day whether hungry or not."

This idea of resistance may not appeal to you as a satisfactory explanation regarding the action of food within the body but it does help to visualize the detrimental effect of excessive food intake. More food than the body can utilize certainly acts like excessive resistance in an electrical circuit, there is an enormous waste of vital energy.

As the efficiency of service and the length of one's stay in India depend so largely upon the amount of vital energy made available, it is well worth while remembering that energy consumed in overcoming the resistance of excessive food intake represents a wastage of the very energy required for efficiency, length of residence, and a prolonged working period. Let this idea of resistance find a place in your practical thinking about foods. I have found it useful.

Were Mr. & Mrs. Spratt Good Dieticians?

(Continued from page 9)

The diet of Jack Spratt contained nine times the amount of protein which he should have eaten. It contained no lime, no energy food, and practically no vitamins. It contained a great excess of sulphur which was being formed into sulphuric acid in his body without the essential materials with which it might be countered.

How the Habits Were Formed

Doubtless the foundation for these habits were formed in childhood. We see children today who only want to eat certain foods of which they are especially fond, and must be repeatedly urged to eat a varied and balanced diet. It may be that Jack was forced into his wrong habits by Mrs. Spratt's determination to eat *all* of the fat. If so, it speaks well for his love for her. But no one can keep healthy on love and protein alone, and sooner or later, much sooner than it need be, Mrs. Spratt is bound to reap the result of this home mismanagement in being left a widow or having the care of an invalid husband.

What of the Children

If there are children, the results will be even worse. No doubt they will be born with a predisposition to dietetic freakishness; and some will undoubtedly follow the bad eating example of one or the other of the parents. The result is sure to be poor physical development of the teeth and bones for lack of food lime and other essential

building materials, failure at school, and altogether a poor preparation to meet the difficult battles of life.

Jack and his wife are long since dead. They lived in an age of ignorance and darkness. They were not wholly to blame for their mistakes. This is an age of light when all the modern Jack Spratts and Mrs. Spratts, and even many of the children can and should know considerable concerning food values. To change old established habits of eating may be difficult for the whole family, but are not the results worth the effort? What will you take for your health today? And if you have lost it what would you not give to have it back again?

The Astronomy of the Flood

(Continued from page 6)

At first sight there seems to be a direct contradiction of Isa. 66:23 in the statements contained in Isa. 60:19, 20, for there we read: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

According to a more detailed revelation given to John, this applies only to the New Jerusalem, the holy city, after it has descended from heaven to the earth at the close of the millennium. John said:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And 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. . . . And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." (Rev. 21:1, 2, 23, 24; 22:5.)

However, the combination of these expressions in the book of Isaiah must mean something more: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee;" and, "Thy sun shall no more go down; neither shall thy moon withdraw itself." This of itself is contradictory unless we understand it better. The last quotation would at first sight seem to indicate that the sun and moon will not set; but that both sun and moon will remain constantly in the sky without setting. In other words, that they will both shine only on one side of the earth all the time.

But this time and superficial impression is proved to be mistaken by the very explicit statement to Isaiah that "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." What, therefore, can the expression, "Thy sun shall no more go down; neither shall thy moon withdraw itself," mean?

In view of all these statements, it can mean only one thing: that the brilliancy of the sun shall never again be diminished, or turned down and that all the solar activities of the moon will never again be completely withdrawn, such as did actually occur at the time of the Flood. In other words, after the moon is again made to shine as brightly as the sun does today, and the sun is made to shine seven times brighter, they will never again be diminished in their brilliancies. This passage of Scripture, in Isa. 60:20, has reference to the brilliancies of the sun and moon, and not to their rising and setting in our skies—that is, not to the rotation of the earth on its axis (which makes the sun appear to rise and set) and not to the travel of the moon around the earth each lunar month.

The meaning of the expression "no more" is very significant. It is used 197 times in the King James Version. And the prophet Isaiah used it 25 times. As used by this outstanding prophet it means that whatever specified condition prevails now, or whatever specified deeds are being performed now or were performed in the past, shall not continue. For instance, the expression, "The earth . . . shall no more cover her slain" (Isa. 26:21), means that usually the earth does cover her slain, but a time is coming when she will not continue to do so. Likewise the expression "The voice of weeping shall be no more heard" (Isa. 65:19), means that now the voice of weeping is heard, but a time is coming when it will not be heard. So then, the expression, "Thy sun shall no more go down; neither shall thy moon withdraw itself" (Isa. 60:20), must mean that at one time the brilliancies of the sun and moon were diminished, but a time is coming when they will be restored to their former condition and never again be reduced to their present feeble brightness.

Next month we shall study the Genesis record of the sun, moon, and the Flood.

God's First Lesson Book

(Continued from page 20)

let the voice of Inspiration guide. Children should be encouraged, with the aid of their parents, to search out in the Bible references to all different objects in nature, to classify and list these, and to memorize many of them. This is a part of the religious training of the child, and may well occupy a portion of the Sabbath day as well as of other days. A little notebook, preferably of the loose-leaf type, should be started by the child and the parent, in which

each page may bear the name of a subject; for example, "snow," "bird," "flower," "mountain," "sea," etc., and under that caption there could be recorded the references to as many texts as are discovered. This book will serve as a handy reference in future study.

The value, however, depends upon thorough memorizing and ability to recall and apply such texts to objects seen and studied. For instance, the child who learns the first psalm will be very likely, whenever he sees a tree, especially one by the river, to recall and meditate upon the lesson of the righteous who "Shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." From the same psalm, a threshing scene, with its clouds of chaff, will make upon him an indelible impression that "The ungodly are not so: but are like the chaff which the wind driveth away."

The Child Life of Jesus

Without doubt it was by this combination of Scripture and nature that Jesus, when a boy, learned the lessons that in His manhood made Him the incomparable nature teacher. We may well and truthfully imagine the boy Jesus in His life in and about Nazareth, combining with His experiences and observations the hundreds of nature texts that He had learned from His study of the Scriptures.

When He helped the old shepherd search for and find the one missing sheep from the flock of a hundred, His mind would go to such texts as, "All we like sheep have gone astray," yet "the Lord is my shepherd; I shall not want." When on a holiday He strode the fields with a sower, teaching His young arm to scatter the seed, as He noted how the grain fell here on the trodden path, there in the thorny corners, again on the rocky hilltop, and yet for the most part in good ground, He connected with the experience many a text, such as, "In the morning sow thy seed, and in the evening withhold not thine hand," and "I will take the stony heart out of their flesh, and will give them an heart of flesh."

When bidden by His mother to light the lamp in the evening, He set it on the table and then in boyish meditation questioned why He should not put it on the floor or under a basket, He remembered the psalmist's lesson, "Thy word is a lamp unto my feet, and a light unto my path." And all these lessons remained to be pondered in His heart, until, when He became the Teacher, He brought forth such pregnant parables and illustrations as The Lost Sheep, The Sower, and The Light of the World. Every child may learn as Jesus learned.

The Songs of Nature's Poets

It is well, too, to bring to the child, in connection with the things of nature, the songs that the nature poets have sung, for in them often there is the very inspiration of God to deeper and higher thought.

A World Out of Balance

(Continued from page 29)

then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. So, fellow traveller, we are nearing the climax of human history, and soon the world's Redeemer and King will take this old storm-tossed, sin-cursed, dread-fearing world under His complete control for reconstruction and re-creation. The impotency of governments in dealing effectively with the serious problems of earth's being demonstrated, therefore a new order of things must take place. It certainly cannot arise from or upon the ruins of the old nor from this world anywhere; it must, therefore, come from heaven.

The sure word of prophecy is, "The kingdoms of this world" are to "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15. And from this old sinking, wicked world He is gathering His saints, those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12. And "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27.

Only those will stand who respond to the invitation of mercy, accept the gospel light, and become sanctified through obedience to the law of the divine Ruler. O that true faith may guide us through the wreck and ruin of this world and keep our feet in the pathway that leads to the city of God, where the Lord Jesus shall open "the gates, that the righteous nation which keepeth the truth may enter in."

The Wonder City

(Continued from page 17)

The one thing which defiles is sin. Only those who are washed from their sins in the Saviour's blood (Rev. 7:9) will enter this holy city.

Jesus has made the way so plain. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2.

O soul, are you walking in that path of obedience? Let us make sure that we are in the right path today.

You are invited to come to this city to live forever. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life." Rev. 22:17.

"If you desire to live in a realm where sickness, sorrow, pain, and death can never invade, Come. If you would gaze upon those gates of pearl, and those pellucid jasper walls, if you would

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gain an entrance into that city of glory. Come. If you would see the King in the beauty of His holiness, Come. If you would see the blood-washed throng, and join in the song of cherubim and seraphim, Come. If you would exchange sorrow for joy, poverty for riches, and death for life, COME.

"Why resist Heaven's tender appeal longer? Why not make a full surrender of self now, just now? The church and the city of God, the bride, are sending us loving invitations to enter those mansions which Christ has gone to prepare."

Fighting a Cold

Loving Our Neighbours as Ourselves

By Allen Francis Gage

THE writer confesses that he is afraid of colds and influenza and kindred ills. He has seen too many serious results follow the disregard of these seemingly trifling ailments. Many men and women are now sleeping in the grave who might have been alive and in the enjoyment of good health had they taken proper precautions in warding off the ordinary cold, or if they had properly cared for themselves after they had contracted the cold.

If every possessor of a cold had sufficient rudimentary knowledge of health to care for himself properly, and if added to this knowledge he possessed a love of his neighbour equal to the love he bears himself, he would earnestly seek to safeguard his neighbour's interests. But alas, both this knowledge and this love are strangely lacking in this world.

The incident which affords a test for this statement was a visit paid to me by a well-meaning neighbour some time ago. He was in the grip of a terrible cold. He was sneezing and coughing, and naturally infecting every one within the radius of the spray which he was continually ejecting from the nose and mouth. He wanted sympathy. He wanted to be commiserated. He came to my office with the express purpose, evidently, of telling me about his cold; and he felt that he must tell it in a very confidential manner, that he must draw very near to me and whisper it, as it were, in my ear. I drew my chair back from his. He hitched his chair up nearer. I arose to my feet, thinking I would rise above the poisonous atmosphere he was creating, but out of respect for me he arose as well. I retired across the room and he followed me. I opened the window and stuck my head out of it, and he joined me in viewing the landscape, meanwhile telling me how hard his head ached and how his nose smarted and how sore his throat was. Finally, in sheer desperation, I stepped into the corner and drew a table in front of me, shutting myself in and keeping my friendly adversary at bay. It was with a great sigh of relief that I heard him finally finish his tale and take his departure.

Now this good neighbour meant all right. He had no evil designs on my health or life. He would have felt aghast indeed if he had awakened to the fact that he was imperiling my peace or physical prosperity, but such was the case, nevertheless.

If we must walk abroad upon the streets and mingle with our fellow men in office and factory while we are suffering the affliction of a cold, let us do so with proper conservatism. If we must cough, let us cover our mouth with our handkerchief. If we must talk face to face, let us seek as far as possible not to breathe into the faces of those with whom we converse. And in our homes let us follow the same precaution. If we have our individual towels, a practice we should always follow; if we sleep apart from others, a most commendable practice when we are suffering in that way; if we are careful to ventilate our home; if we are guarded in fondling and kissing our children, the liability to impart to others our malady will be lessened in a very marked degree.

It goes without saying that when one has a severe cold, especially if attended with fever, he should consider himself sick, and sick of an infectious disease. The best place for him and for his fellow men is for him to be in bed until his symptoms have subsided.

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