

Fit for Work

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FIT FOR WORK



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FIT FOR WORK

OR

HEALTH IN CHRISTIAN SERVICE

BY

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Etc

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TO
MY FAITHFUL FRIEND
AND HELPER,
THIS BOOK IS
DEDICATED.

PREFACE

THIS book is written at the earnest request of some well-known Christian workers who are deeply impressed with the unnecessary waste of life and health and vital force that is seen everywhere in the field of Christian work.

There can be no doubt that this waste largely springs from ignorance, and it is hoped that some practical handbook on the subject, written expressly for all engaged in Christian service, may be helpful in pointing out that safe path that avoids all extremes and excesses, and leads to the greatest output of effective work. As an old student and teacher of personal and domestic hygiene, I am deeply impressed with the dangers and difficulties of writing such a book. On the one hand one knows well that too much attention devoted to health is sure to defeat its object ; while on the

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other, it is certainly true that most needless breakdowns are due to carelessness or ignorance.

Seeing as I do in my practice every week the most painful results in wrecked and stranded Christian workers whose ill-health might so easily have been avoided, I am impelled in spite of the difficulties to attempt the task of helping them.

Another objection raised against such a book is, that if the workman devotes himself to his work with his whole heart and strength, he can safely leave his health to God, who will care for him. From certain aspects no doubt such a confidence is evidence of a noble spirit, but practically, as I point out, I can bear witness, from cases which continually come before me, that as a rule God does not interfere to protect men against the fruits of their own ignorance or carelessness or neglect, however high and lofty the motives may be that have inspired them.

I feel convinced therefore for these and other reasons that some such book is needed ; and as a beginning must be made, I have said here what I

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can as the results of my own practical experience, in the earnest desire to help that noble band of men and women who, whatever their shortcomings, are undoubtedly the salt of the earth.

A. T. SCHOFIELD.

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PART I

THE SERVANT

CHAPTER I

THE PHYSICAL CONDITION

THE ignorance of people with regard to the laws of health, and their carelessness as to its preservation in the ordinary wear and tear of life, are incredible. The disastrous results that follow this state of things are often put down to thoughtlessness or wilful wrongdoing, whereas they are most frequently the natural fruit of absolute, though almost incredible, ignorance. There is hardly one single family in this country but has suffered in some of its members from this deplorable want of knowledge, and it has been the ceaseless effort of my life for twenty years and more to try and dispel this dark cloud, and to make plain the simple laws of hygiene.

The two letters that follow are eloquent in their cry for help and teaching on this subject. The first is from a poor young woman lying on a hospital bed: "For four years I have worked thirteen hours a day, and on Saturdays sixteen, till 11.30 at night, mostly standing. Now I am a wreck. Do you think a woman like me ought to get married? Shall I be a strong wife? Would my temper be good?"

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The other is from a wealthy and clever lady in Scotland : “ How sadly I could have added my testimony to what you say ! For the dear ones whom I have lost in my own family might have been saved—all were lost to me through preventable illness ; and how many a mother has gone through the same agony, which might have been spared had the knowledge been given her ! Would that we could open the eyes of those who are careless on these subjects to the mistake they are making, and to the importance and necessity of instruction in these matters ! Were people thoroughly aroused, and convinced that their ignorance on this subject is positively culpable, I believe they would flock anywhere and everywhere to learn all they could.”

It is clear that this ignorance pervades all classes, and includes that for which I now write. It is not found that when a man embraces the Christian faith, nor even when he goes a step further and becomes a servant of God, that his natural intelligence or wisdom is necessarily increased. With regard to spiritual matters, no doubt his eyes are opened and his knowledge augmented ; and the want of any corresponding increase of light and wisdom in temporal things makes his knowledge of them seem by comparison to be even less than it was before. There is a deep significance in our Lord’s words that somewhat bears this out : “ **The sons of this world are for their own generation wiser than the sons of the light** ”

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(*Luke xvi.* 8). It is evident that though the sons of light may know more about light, the sons of this world know more about material things.

The misuse, too, of certain texts, such as : **"Casting all your anxiety upon Him, because He careth for you"** (*1 Peter v.* 7), tends with some Christians to hinder any increase of self-knowledge or care ; and yet these servants of God are exposed to such strain of body and mind, both at home and in foreign lands, that such knowledge would be of peculiar value to them.

Great, then, as the need of the general public may be for instruction in the right care of body and mind, that of those who work for God is, of many reasons, still greater ; and seeing that, at any rate, these workers may be trusted to make good use of their health, if only they can keep it, there can be no doubt that any one possessing the necessary knowledge does well to instruct them.

For these reasons that I have stated, coupled with a deep sympathy with Christian work, I shall attempt, and trust I shall be able, to give some effectual words of counsel to all engaged in Christian service.

The words "health," "holiness," and "wholeness" come from the same root ; therefore all three should surely claim the attention of the Christian worker ; and I shall try in these papers so to treat health as referring to the condition of the entire man, and not to his body alone, as to be

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pecially of use to those for whom I write. To say that a man is in perfect health who has a distorted mind or a degraded soul is absurd, for illness in the body is parallel to sin in the soul ; and disease, though not necessarily the direct result of sin, may be called sin of the body, and error or sin a sickness of the soul. So that the man who suffers from either cannot be said to be in a state of health or wholeness.

Health itself is a word which is intelligible to every one, and yet wellnigh defies definition, for it does not mean the same thing to any two people. There are no two "healths" absolutely alike, any more than there are any two faces alike. Health, moreover, is no arbitrary standard of well-being ; it is entirely a relative term, and not a fixed abstraction. A cottage piano may be in perfect tune (i.e., in health), but it is not a grand, nor ever will be ; and it is for want of recognizing this limitation that some healths are destroyed, and lives wasted in attempting the impossible.

One great and little understood sign of health is physical unconsciousness. I do not wish to turn sacred words to secular uses, but I may, perhaps, allude to the wonderful words of St. Paul, **"Whether in the body or apart from the body, I know not"** (2 Cor. xii. 3), which express a state of physical unconsciousness such as ought in measure to be the experience of all in perfect health, though of course the passage means much more than this.

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Every bodily function should be performed with such entire ease, that one is wholly unconscious of any physical process, just as in a perfect motor one is borne along without any consciousness of the driving mechanism.

Many, however, never reach this standard, and yet deem themselves quite healthy, though some wheel may be always creaking or some vibration ever felt. The ideal is seldom realized, though when it is it is delightful. To move and think and live entirely without effort are rare experiences. Even natural fatigue at the end of an arduous day falls short of the highest health ideal, though it may be deemed a blissful ill-health ; inasmuch as refreshing sleep entirely dissipates it and converts each morning into a resurrection, with a fresh and untired body and mind. Health, therefore, is *ease*, and ill-health *dis-ease*.

The duration of life depends upon the life-force, and every one is born with a varying amount of this energy, and is thus constructed, like a clock, to 'go' for so many years and then to stop, death being the end steadily in view from the hour of birth.

The length of time that each person is constructed to live is very roughly estimated by some insurance offices by dividing the sum of the lives of his two parents and four grandparents by six, and then adding one year for every five years that the result is over 60, or subtracting one for every five that it is below. If, for instance, his six ancestors'

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lives sum up to 419 years, this divided by six is 69 years and two months. To this two years may be added for the 10 years it is over 60, showing the individual is constructed to live 71 years and two months, and then to die a natural death—not due to any disease, but to the failure of life-power.

Only about one in nine succeed in thus dying of old age; in the other eight the clock is stopped by disease or accident, before it runs down; generally the result of some preventable cause, as the second letter I have quoted shows.

It is computed that the full span of life is about five times that of growth, and, setting this at 21, should extend from 100 to 105 years. At present the average life of every person in this country is 43 years (men 42 and women 44), so that much remains to be done in the way of care and common sense and hygiene before we even average the Psalmist's three-score and ten! It is encouraging to see how the length of life has advanced. In the seventeenth century the average duration of life was 13 years, in the eighteenth 20, in the nineteenth 36, and now it is 43.

Hygiene is the science of prevention, as contrasted with medicine, which is that of cure, and is comparatively simple to learn, being really little more than applied common sense. It takes five years to learn to set a broken leg properly, but it does not take five minutes to learn to kick the orange-peel off the pavement that would cause it.

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The laws of health for the body are but five in number :—

Good food.

Pure air.

Healthy clothing.

Cleanliness.

Suited exercise and rest.

It must not be thought, however, that a close study of these laws preserves the health, for the constant thinking about health is nearly sure to defeat its object. “The pursuit of health,” says a cynical writer, “is good *if it be not our own.*”

If you would be healthy, never make health your object, and least of all if you are a Christian man. Egotism and introspection always defeats itself, and if health be the one end of life it is seldom attained.

It may seem strange that in giving counsels on health I should deem it needful thus early to utter such a strong caution against over-care of it. The reason is very simple. We are not really in charge of the machinery of the ship of life. We are not the engineers who have to care for the engines, but the captain who has to guide and direct the course. We have to use that life aright that the unconscious mind within (the so-called *vis medicatrix naturæ*) produces and maintains.

But if over-carefulness be bad it does not mean the carelessness is good. To know one's weak points, whether of heredity or habit, and to act accordingly, marks a strong man, not a weak one.

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Both health and length of life are to a great extent questions of heredity.

Sir B. Ward Richardson makes five classes in health :—(1) the perfectly healthy, (2) the healthy, (3) the healthy till old, (4) the frequently unhealthy, (5) the constantly unhealthy who seldom live beyond 40.

With regard to hereditary ill-health, however, I must make a most important remark, and that is, “We do not inherit diseases, but tendencies to disease—which may be successfully overcome.” It is a sorry fatalism that declares a drunkard’s child must be a drunkard. On the contrary, the glorious truth is this : that tendencies to drink, gout, consumption, and the like, can not only be successfully guarded against, but if overcome through three generations, the very tendency itself is stamped out in the fourth ; and no one can thus benefit himself without benefitting generations yet unborn.

Years ago hygiene was unknown, and fatality reigned over us, and most deaths and diseases were believed to be unavoidable, and often, with unconscious blasphemy, were deemed the will of God or ‘*Kismet.*’ Nowadays it is not so, and we have learned with increased humility that the eight of us out of nine who die prematurely die from either ignorance, carelessness, or wilful neglect in nearly every case ; in other words, from sins of omission or commission, for which we ourselves are to blame. The most fatal of the three sins, alas ! is

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that of wilful neglect ; and then comes carelessness.

It is unspeakably sad to think that over 200,000 die needlessly every year in this country from these preventable causes, and some seven millions are needlessly ill. And yet too often we still conceal our folly from our own eyes by bringing in the sacred name of God. To my mind nothing can be more impious than to say the fruits of our own folly are " the will of God."

Let us now try to understand this subject better and look at it for a moment from a banker's point of view and consider 'the finance of hygiene,' for wealth really consists of health rather than money.

No child plays with money more foolishly than many play with health, and while with the rich the result is bad enough, with the poor it means veritable bankruptcy, for their health is their only wealth. Indeed, the term " a poor creature " often means one who has lost his health.

Two extremes must be avoided in considering this subject. It is as objectionable to be ever thinking how to live within one's health income, careful of every penny one spends, as it is to recklessly squander all one's life-force in a few years ; and it is the mean between these extremes that I desire for my readers. I write of course for the majority, but there is a noble minority, who, obeying the call of God, deliberately lay down, not only talents and prospects, but health itself, at the foot of the Cross for the Divine glory. To such be all

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honour if in this they are doing God's will and not their own. These maxims are not for them.

But so many run without being sent, and so many receive "a call" from their own impulses or desire of change, that the greatest caution is needed in these matters, and one should be very sure before leaving the ordinary lines of life that the step is required by God, for *as a rule it is not*; and many a servant of God now wears soul and body out prematurely and unnecessarily under this same old plea that it is the will of God, which often is simply a cover for our own carelessness or restlessness.

What, then, is health capital? It is the reserve force that is required by sound hygiene. A man without health capital, dependent from hour to hour on the food he eats, is not in sound health. Childhood and youth are the real times when capital is most easily stored, for though much force is being spent in growth, it is produced so rapidly that much is stored up. During adult life it can be more slowly accumulated till 45 or 50, and from that time it is slowly diminished, and gradually in old age goes as income, until at death hardly a shilling should remain in the health bank. Those who die prematurely, die with a large stock of force unused and wasted.

Of course, the very fact of storing force in youth shows the colossal folly of leading a fast life then. Such a life generally ends in premature bankruptcy.

The bank of health is divided into seven

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or eight different sections—nervous, muscular, digestive, circulatory, respiratory, reproductive, etc., and each has its separate capital, and if one section be bankrupt it cannot draw on another ! Thus, if a man has spent all his digestive force, he cannot make it up from any other system. If his nerve capital has run out it is small consolation that his muscle account shows a large balance. The bankruptcy of one vital system, such as the nervous, respiratory, or circulatory, may mean the death of the man, though the other systems are not exhausted. Nerve reserves are the most important of all to maintain ; for nerve force, and not the blood, is the steam that drives the machinery. Of course, the time when reserves are of real use is when there is a sudden run on the bank as in some exhausting illness, such as typhoid or pneumonia ; at which time the issues of life and death will probably depend on the amount of life-force stored at the beginning of the attack.

It is of the first importance, after the drain of a severe illness on our resources, that the spent capital be replaced as soon as possible, and this is the reason of the great value of a long convalescence before returning to work.

With regard to income, an all-wise Creator gives us, *on an average*, 3,300 foot tons of force (i.e., the power to raise 3,300 tons one foot high or one ton 3,300 feet) each day. Of this amount about nine-tenths is controlled and spent by the

unconscious mind in carrying on the processes and maintenance of life, that is in respiration, circulation, digestion, secretion, reproduction, etc., and over this we have no control. About 300 foot tons are left at our own disposal for the living and using of this life in locomotion, in speaking, in thinking, in hearing, seeing, etc.; and this may be spent in God's or the devil's service, or wasted on ourselves. The way we spend it, wisely or foolishly, displays our character, and is that of which we shall have to give an account when our present life is over.

There are three classes of people: those who exceed their health income, those who spend it, and those who hoard it.

The first class is the *morituri*, those marked for death, because to exceed income means to spend capital, for in health finance no credit is given. This, of course, leads to bankruptcy and death. Those who live up to their income and spend their 300 foot tons rightly and well are the wise and happy,—those in good health; while those who try and save their income are the hypochondriacs; and these find that health cannot be hoarded, and that unspent income or a lazy life soon leads to ill-health, not through starvation, but plethora. We must then be neither misers nor spendthrifts if we would be healthy.

If, then, living so as to spend an average of 300 foot tons daily be so desirable, is it not of the first importance to know if we are exceeding our daily

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income or no ? Undoubtedly it is, but the estimation can only be approximate.

If we daily live without strain, so as to feel at the end of the day no more than a healthy fatigue of mind and body ; if this entirely disappears in sleep, so that we rise fresh and well ; if we are conscious of no running down in weight or energy, especially of nerve force ; if we have not to use any stimulants to keep us up—we may justly believe we are spending our income only, and not our capital. Stimulants are indeed but drafts upon the capital, or reserve fund.

Why, then, do any run into extravagance which can only bring disaster upon themselves ? Mainly, as in the financial world, for three causes.

There are first a large class who are so poor that all their income is spent in the labour of earning it, and nothing is left for the pleasures and recreations of life. Even then very often they earn somewhat less than they are forced to spend, and hence are perpetually overstepping the limits of sound health through sheer necessity. These form the large army of toilers for their daily bread, and such find great difficulty in providing 3,300 foot tons of force a day.

We can hardly call these people extravagant ; they demand our sympathy and help, which can be best given by showing them how force may be most easily generated and how to economize its expenditure.

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Thousands of people are ill, and many thousands die, because they are in such circumstances that good health cannot be maintained. It must be remembered, too, that those who have no force left for healthy pleasures too often have recourse to stimulants instead, and this further lessens their vital force.

But what about those with a good health income easily earned, or perhaps provided for them without any effort of their own at all? Why should such ever exceed it? The motive varies immensely; of this, however, nature takes no account, but exacts the same penalties from all spend-thrifts, whether their health income has been over-spent well or ill.

Some exceed their allowance through emulation and pride. They wish to appear stronger than they are, and to be credited with more income than they possess, for the 300 foot tons is merely an average; the actual amount may vary from almost nil to 500 foot tons or more.

You will see a girl, with perhaps but 100 foot tons of force left for her daily expenditure, emulating in all things her brothers, who have three times as much to spend. These are common sins of ignorance, and many live as if their capital were inexhaustible, simply because they know nothing about either capital or income. Such can no longer plead ignorance after reading this chapter.

Another class are extravagant because their

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tastes and wants are as far beyond their health income as they are beyond their money income. Where fashion is concerned all health considerations go to the winds, and only when bankruptcy is imminent do such people go through some fashionable cure to restore the balance.

Many live, as it were, with all their health goods in the shop window, and have no reserve whatever. Such go on for a time until some disease storm sweeps along, when their hollowness is laid bare, and death claims them as its foolish victims.

Another class altogether, and those more especially for whom I write, are extravagant from totally different reasons. Fired with enthusiasm for some great work, or inspired with what they believe to be a Divine call, they are quite prepared, as they embark on their career of health extravagance, necessitated by their arduous calling, to suffer in health, and even to become bankrupt and die, in fulfilment of their mission.

The majority of these are probably mistaken, and have no call from God for such sacrifice. Here and there are those who have ; and leaders of forlorn hopes must be prepared to suffer. It is indeed a grave question for God's servants whether a wise acquaintance with the laws of health finance, and a remembrance of the fact that we often forget, though God never does, that "**we are dust,**" might not lead many of us to a longer service at a less health expense, and bring greater glory to God.

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Of course, in this, as in much else, the individual must be the judge ; we can but counsel grave thought and earnest prayer before embarking on any cause that involves the loss of health.

When bankruptcy is threatened, and the individual is conscious that his stock of reserve force in any of the systems of the body is running low, he generally seeks every means of restoring force, rather than lessen his expenditure. He flies to stimulants and patent restoratives of various sorts according to the system that is threatened. If, for instance, the nervous system seems giving out he tries to recuperate it by nerve tonics ; if the heart, by strong cardiac remedies ; if the digestion, by all sorts of patent foods and extraordinary diets ; if the muscular system, he tries massage, electricity, etc. But he seldom sees that all these are futile unless the output of force be lessened ; and it is after all *in decreased expenditure* that his best remedy lies.

Bankruptcy of nerves, heart, or lungs means death. When it is only partial it results in illness of some sort, from which wise treatment may recover us.

Only let us remember that, while it is easy to draw on life's capital, it is difficult and expensive in adult life to replace it. To restore lost muscle at present costs at least four or five guineas a pound, while nerve and heart force are at least as costly.

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Such, then, is a brief sketch of the main principles of healthy living, which we shall develop as we proceed into the special directions needed by God's servant in his work and surroundings, ever remembering, as our final word for this chapter, that he who makes health his object is seldom healthy, and is always living far below his high calling and destiny.

CHAPTER II

THE SPIRITUAL CONDITION

ALTHOUGH for the sake of brevity this work in its title speaks only generally of health, which many limit to the hygiene of body and mind, it is quite impossible, even if desirable, to exclude the health of the spirit. It is, of course, the most important of the three. The spiritual life and its development form, indeed, the subject of innumerable religious books, and some might think it well in a work like this, which touches on health matters of the most purely physical nature, to exclude subjects deeply spiritual, as being more in the province of the theologian than in that of the physician.

But, believing as I do that health, wholeness, and holiness are words from a common stock, and are closely related, I cannot consent to write a book which shall not include all three. Knowing that all three are equally essential to "Fitness for Work," I have not hesitated to speak of the spirit in health with regard to holiness as freely as of the body in health with regard to digestion.

There is a convenience, too, in speaking of the

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man as a whole, which, of course, is impossible if the spirit be left out ; and being myself in fullest sympathy with Christian work of every sort, I have decided to write about the servant of God as an entire man, and not confine myself to the lower part of his being.

By doing this, also, I avoid another difficulty, which is this : To a Christian man his Christianity in his life, and spirit, mind, and body so act and interact on each other, and the spirit life so affects the physical, that any attempt at speaking of less than the whole does an injustice even to what is left.

In this chapter, then, I shall speak principally of the Christian spirit in full normal health, and in its connexion with body and mind, reserving the fuller consideration of the health of the latter to another chapter.

In the first place, then, let it be clearly understood that this book is addressed to every Christian man and woman, for every child of God is a servant of God. We are saved to serve, and St. Paul's dictum (2 *Thess. iii. 10*) : "**If any will not work, neither let him eat,**" applies to the spiritual life quite as truly as to the physical. The two requisites for the soul, as for the body, are food and exercise.

There is, however, of course a distinction between living and working, and it is interesting, too, to mention here that just as in the natural life the processes of life are conducted more or less un-

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consciously to ourselves, so it is with the beautiful normal growth of the spiritual life, which may be more visible to others than to oneself. “ **Moses wist not that the skin of his face shone** ” (*Exod. xxxiv. 29*). On the other hand, the expenditure of spiritual life-force, as of physical, in work and service is in full consciousness, and is directed by the will of the individual.

When, however, we consider the physical and spiritual lives more closely, we notice a strong contrast between the two. The physical life is such a common phenomenon, such a familiar spectacle, that it is only of value as a means to an end, and mere existence in itself excites no remark, and produces no great effect on our minds. Far different is the spiritual life. This when seen on earth in vigour is such a rare phenomenon, such an inspiring sight, that it influences every one who sees it; and it becomes often a question whether a Christian man's life or his work effects the greater good.

There is, of course, a broad distinction between two classes of God's servants. The one is employed in some so-called secular calling, and not regularly engaged in any stated religious work, while the other is set apart for God's service, and has no secular calling at all. Were it not that the terms have not a very pleasant sound, we would call the former “ amateurs ” and the latter “ professionals.” Laity and clergy again have rather too ecclesiastical a sound, and, indeed, many of the

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hardest-worked servants, such as missionaries, are not in the rank of the clergy. Servants and workmen are no better, for these words do not refer to two different classes of workers, but to all, the distinction being that a "servant" is the individual in relation to his master, and the workman expresses the relation to the work. The only plan is to determine the class spoken of at the time by the context.

In this chapter, then, I propose to consider the spiritual life of a Christian man, and his body in so far as it is in relation to it, leaving the fuller consideration of him as God's workman for the second part of this book.

The first fact that strikes us when we come to think upon the relations of the spiritual life to the body is the altered type of physical temperament that prevails to-day, and the changed treatment consequent upon this from a spiritual point of view.

Of course, the whole conditions of life are altered beyond recognition, and the slow-living, slow-thinking men of one or two hundred or more years ago, with their open-air lives and quiet surroundings, have absolutely disappeared ; and the changed and unhygienic, and crowded and hurried conditions of life to-day, seem to have given rise to an asthenic or weaker type of body, which demands very different treatment from that called for by the boisterous animal type of the past. The temperament is now far more nervous, and less vitalized. Look at the riotous animality of early man, the amazing record

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of kings such as Solomon, and the still more amazing lives of other Eastern potentates, remembering, also, that they do but reflect the prevalent type of their times, and compare them with the average British householder of to-day.

The fact is the body now more often wants a spur than a bridle, and the physique which formerly ran away with the spirit into all sorts of excess, now often lies down and refuses to move at all. The two natures are still there, and R. L. Stevenson's Dr. Jekyll and Mr. Hyde both exist¹; but the body can no longer run to the same riotous excess, and the dangers to the spirit are largely of a changed order. Nature herself often mortifies the body now, and there is no doubt that it requires greatly increased care. There is special need to-day that the servant of God should take account of the changed condition of the body. I speak here only generally of types; no doubt specimens of all sorts exist, and we meet them every day. Different countries, and races too, vary greatly, and dwellers in town and country. My description applies most to the English town-dwellers.

It must be remembered, too, that while a strong body willingly obeys the spirit, a weak one tends to rule it, and is very hard to manage. The body, too, so affects the spirit that under certain physical conditions it is often hard to believe in or to realize any spiritual truth, and at times even advanced

¹ See *The Man and the Mule*, Schofield (Marshalls).

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believers may temporarily lose all interest in Divine things.

Amongst early Christians, when the body was of the sthenic (or strong) type, asceticism was carried to a great length, and there can be no doubt that the health is now very seriously injured in many cases by continuing these practices, with a view to restoring a spiritual state that has been really lost rather through physical weakness than excess. An Archbishop, wise beyond his days, wrote to one of his clergy that the cure for his evil thoughts was not flagellation, but a course of Vichy and Carlsbad.

Some of the greatest spiritual torments have arisen from a disordered liver, and for want of realizing this close dependence of mind on matter, much needless distress has been endured and much uncalled-for self-reproach has been inflicted. St. Francis of Assisi confessed he had often been too hard on brother Ass (his body). But if this asthenic condition of the body be general, we must remember that in the spirit the tendency is in the opposite direction. There can be no doubt that the mind of man has greatly developed with advancing knowledge and improved education, so that this weakened body is dominated by a much stronger spirit, and many of the fleshly sins now committed are not so much the result of bodily passions as of an evil mind and thoughts.

This development of mind and spirit does not necessarily make for increased health, because

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the more highly strung and strained the mental faculties are, the more do nerves preponderate over physical troubles. So that, as a whole, the weakened body and the more highly developed spirit do not make for the increased health of either. On the other hand, in a good man, at any rate theoretically, they should make the control of the body by the spirit an easier task.

Another point that I must emphasize is, that the loftiness or purity of the motive does not save us from the natural results of misusing the body. This cannot be too strongly insisted upon. I have said that health, wholeness, and holiness are all from the same root, and there can be no doubt that holiness depends more on health than health on holiness. I do not for a moment say that one may not be holy in sickness, for we know the contrary is the case, and that God is often far more glorified in weakness than in strength. I speak merely of the general relations of the two, and the responsibility of the servant of God to recognize that the normal condition is that health of body and spirit should co-exist.

With regard to the treatment of the body in the present day, in the interests of the spirit, St. Paul's stick ["**I beat it black and blue**" (lit. *1 Cor. ix. 27*)] and St. James's curb (*James iii. 2*) are still needed, and especially when the body is identified with the lower nature; but, speaking from a more completely physical standpoint, what

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the body needs now is not so much to be mortified in the old style, but to be constrained to take up and carry its load bravely. The paradox is that the body must be kept strong in order to overcome its own weaknesses ; to mortify it and neglect it would only increase them. I see many whose nervous condition has been much aggravated by ascetic practices instead of increased rest and food.

We must understand that the iniquitous potencies of the body are not to be removed by the final destruction of all potency. This is Buddhism rather than Christianity. "It is a poor thing," as a late Bishop remarked, "to put off the old man merely to put on the old woman." The contrary of this is the truth ; and, far from the weakened and less vigorous type of body implying a debilitated and sluggish spirit, the fact is that the gradual ascendancy and increased vigour of the spirit goes with the decline of the animal body. **Though our outward man is decaying, yet our inward man is renewed day by day** (2 Cor. iv. 16).

The new life energizes the body. Holiness is never a source of weakness, but quickens the physical energies, which at the same time it sanctifies. The renewed soul is really a quickening power, and a source of health to the body.

There is another interesting point about holiness, and that is that it makes us God's children, or, rather, the two go together. The position of a child, together with the spirit of one, tends to

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prolong life and to preserve freshness, and gets from the body the very last drop of energy. The flame of the spirit burns till the candle is utterly consumed. **"He that loses his life for My sake shall find it"** (*Matt. x. 39*) is thus proved true ; for health is holiness, and holiness is health, and faith is one of the strongest therapeutic forces known.

And now what shall I say respecting the spirit life itself, its forces, and its right condition ? That these should be strong and abundant is essential for one who would be a good servant of God ; and for this it is needed that "the good servant" be first of all "the good child."

A child of God ! How lightly we say the words. How we fritter away its deep and holy meaning by reducing its teaching to the level of the poetry of Cleanthes, **"For we are also His offspring"** (*Acts xvii. 28*). The Apostle John gives us a deeper meaning. **"As many as received Him, to them gave He the right to become the children of God, even to them that believe in His name : which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God"** (*John i. 12, 13*).

The word "Christian," a mere nick-name, almost on a par with "Jesuit," means little, but "Child of God" means everything. It is, in the words of the Bishop of Durham, "To believe and to belong," and it is this sense of belonging that gives such power to the life and spirit. I have spoken of the asthenic type of body so common

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now, but what of the wretched, asthenic Christianity that everywhere abounds? **“O satisfy us early (or in the morning) with Thy mercy, that we may rejoice and be glad all our days”** (*Ps. xc. 14*), was the prayer of Moses, the man of God. That word “satisfy” is somewhat akin to the chemists’ word, “saturate.” Most of us know what a “saturated solution” means. It means the fluid is just as full of the substance as it will hold. That is the idea of the Psalmist, and such is the sthenic (or strong) type of believer, so rarely found.

Most Christians are represented rather by a pinch of the drug to a pint of water, a solution so weak and nauseous that it neither does themselves nor any one else any good. Such Christians injure the cause of Christ far more than sceptics. And the perfect satisfaction for which the Psalmist prays is to be “in the morning” of the new life, while it is yet un-lived, “that we may rejoice and be glad all our days”—which is clearly impossible if half our days be already spent. I consider, then, that this point that I here raise is a capital one, in spiritual hygiene and of the first importance. It is no use writing about work, for exhausted, asthenic servants of God, who have hardly enough vitality to live, and certainly none left over to serve, for it is always the amount of *surplus* vitality that is the measure of a man’s force. The need of such men is a deep wave of spiritual blessing.

God wants men who are satisfied early. Moses

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was one. Do you think he would ever have accounted. **"the reproach of Christ greater riches than the treasures of Egypt"** (*Heb. xi. 26*) if his soul had not been satisfied (saturated) with Jehovah *early*? And it was the immortal choice springing from this early satisfaction that made Moses one of the greatest servants God ever had. No wonder he writes, **"O satisfy us early"** (in the morning), for he knew what it meant. St. Paul expresses the same idea in terms familiar to his own experience:—**"For this cause I bow my knees unto the Father . . . that ye may be filled with all the fullness of God"** (*Eph. iii. 19*).

Now, a satisfied or saturated man in this sense is a strong man, a healthy man, a delightful man, a useful man, a workman that **"needs not to be ashamed"** (*2 Tim. ii. 15*).

He rejoices and is glad all his days. It is a pleasure to know him.

We still find some people of ancient puritanical spirit who almost regard Christianity as a scheme for making us miserable now that we may be happy hereafter. Do we, then, suppose that Moses and St. Paul, after they had made their great choice, became miserable men? No, because they were satisfied (saturated) men. What can be a more inspiring ideal to look forward to than to **"Rejoice and be glad all our days"**? **"These things we write that your joy may be fulfilled"** (or filled full), says the beloved disciple (*1 John i. 4*).

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There can be no doubt whatever that starved Christians, doubting Christians, empty Christians, wretched Christians, do the devil's work, wherever they go ; for it is quite clear, to look at them, that their Father does not satisfy them ; and one would suppose that they must have a hard Master, for so far from " rejoicing and being glad all their days," they do nothing but groan and complain. Such are not only no power for good, but all unwittingly are positive powers for evil. They are spiritually unhealthy. The sight of one really satisfied (not self-satisfied) Christian does more good, and wins more converts to Christianity, than fifty sermons.

How, then, is this happy, healthy strong state of spirit reached ? Consider for a moment *Psalm xcii.*, and let us begin with the latter part first : **" The righteous shall flourish like the palm tree : he shall grow like a cedar in Lebanon "** (v. 12). Here, then, we begin to unravel the secret.

At Biskra, in the lovely garden there, on the borders of the great Sahara desert, when the simoon blows every green thing is parched and withered, with one exception, and that is the date-palm, which is the palm referred to here. The secret of its vitality lies in its tap root, one of the longest and strongest of any plant, that goes straight through the sand to the good soil beneath.

The parallel is here carried out in the Christian's history, but in a very remarkable way. The

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Psalm proceeds : "They that are planted (rooted) in the house of the Lord, shall flourish in the courts of our God" (v. 13).

Of course, we used to think that springing from good seed we were as plants now on earth, and if we grew well we should flourish in heaven by and by ; and all our ideas were expressed by the phrase, " We shall be happy when we get to heaven " ; in other words, the " flourishing " is there, with more or less preceding misery here.

But this psalm presents to us a totally different conception ; for there can be no possible doubt that the "**house of the Lord**" is " the holy place " or the temple itself, where was the presence of God—and means heaven ; whereas the "**courts of my God**" were those outer and lower parts of the temple which were open to all, and which represent the world down here.

With the Christian, then, the palm tree is turned upside down, and it is because he is firmly rooted away up in heaven with God, that he can flourish down here on earth. He is " satisfied " in heaven, and " rejoices and is glad all his days " on earth. In short, he comes from heaven to earth instead of proceeding from earth to heaven ; and the green verdure that adorns the earthly courts derives all its beauty and freshness from the house—the holy place above.

Lest it should be thought I am straining the passage to present this novel thought, let me

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point out that exactly the same idea runs through the first verse of *Psalms xci.* : “**He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.**” We thought that if we lived under the shadow of the Almighty here, we should by and by dwell in the courts above. Indeed, there is a popular hymn which, referring to this very psalm, reverses its order in this way :—
Would you like to know the sweetness of the secret of the Lord ?
Go and hide beneath His shadow, this shall then be your reward.

In the hymn, we are told that the reward of abiding under the shadow of the Lord is to dwell with the Almighty ; the psalm says the reward of dwelling with the Almighty is abiding under His shadow ; and there can be no doubt that our current ideas agree with the hymn rather than with the psalm. And yet the Divine order is the real basis of spiritual health ; for *position is power*, and this the Christian’s position here, that gives him his spiritual strength. So here, the order is of all importance, for it is the man who dwells in heaven with God (according to *Eph. ii. 6*, seated “**in the heavenly places in Christ Jesus**”), who never knows heat or weariness here, who is the “sthenic,” the “strong,” the “saturated” the healthy Christian. So that in both psalms the secret of satisfaction is in heaven, the sphere of enjoyment is on earth. To be “satisfied early,” therefore, means to have that personal knowledge of the Heavenly Father that is equivalent to being rooted

in Him ; or, as the apostle expresses it, to be seated **"in the heavenly places in Christ Jesus,"** and to be **"rooted and grounded in love"** (*Eph. iii. 17*). Such Christians are ever and always satisfied, and it is in this condition of spirit that we are to begin our Christian life. If so begun, we can confidently proceed with our psalm : **"They shall still bring forth fruit in old age, they shall be full of sap and green"** (v. 14). Surely this is a strong and healthy and satisfactory condition of soul for advanced years, and it is one that belongs to every one who is **"planted (rooted) in the house of the Lord."**

The earlier life is sketched in the opening verses of the psalm : **"It is a good thing (i.e., for me) to give thanks unto the Lord, and to sing praises unto Thy name, O Most High"** (v. 1). This is 'rejoicing and being glad all our days.' "A soul redeemed," says Cowper, "demands a life of praise"—a demand, however, that is seldom if ever met, unless the soul that is redeemed knows with a personal knowledge the Redeemer as well as the redemption ; in short, "dwells in the secret place of the Most High." With this for the home of the spirit the praises must follow.

The next verse gives the daily life : **"To show forth Thy lovingkindness in the morning, and Thy faithfulness every night."** We cannot *show* what we have not got. We can talk about it, and describe it ; in short, do everything but "show it" ; and it is the "showing" that is wanted here,

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If you want to rejoice and be glad through the day, it is not safe to leave your room in any other condition than that of being satisfied or saturated. We must be full of love if we would show love.

Let me emphasize once again that the condition described is "satisfaction," not "self-satisfaction." The former is true health of the spirits but the latter is a most serious disease. It is not so much that the two words are likely to be confounded as that the latter condition is so exceedingly common, while Divine satisfaction, or satisfaction with the Divine, is so exceedingly rare as to be unknown to most. The one condition is so nauseous and repulsive, while the other is so rare and beautiful, that it is well not to confound them, but to mark the contrast.

Returning to our psalm, I may say that I have a great deal to do with nervous people, and I find one of the safest ways to get them through the day comfortably is never to let them leave their rooms in an empty and half-starved condition, but to see that they always have a good breakfast first, so as to face the world in a (physically) satisfied state.

It is exactly so with the Christian. Let him go out of his room starved in spirit, and he will be hungry all the day, and of little good to anybody. Spiritual hygiene, of which I am writing, requires him to be satisfied at the outset with the love of God, and then he will show it forth every morning.

And in the evening, when he retires and shuts all out but God, how delightful to recall "His

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faithfulness every night ” ; and thus he goes to sleep “ In tune with the Infinite.”

Of course, as verse 6 points out, “ Neither doth a fool understand this,” but I do not speak to fools, but to wise men, who seek to do the will of God, and to such in this spiritually weak, anæmic age I would say again and again, “ The joy of the Lord is your strength ” (*Neh. viii. 10*).

And now having compared body and spirit life, I come to a great and important contrast between the two.

In physical life the spending of force exhausts us, and after all we are limited to some 300 foot tons of force *per diem*.

In the spiritual life the reverse obtains. One is strengthened by giving out, and the life is increased by living. Spiritual life is eternal ; there is no old age, but perpetual youth, as our psalm (*xcii.*) points out. My spending power in the spiritual life has no limit of 300 foot tons, but is inexhaustible, and the more I give the more I have to give. The secret of this is, that while in the physical world the mortal body is ever dying, and is only kept alive by the food it takes, the surplus energy of which it spends ; the immortal spirit “ planted in the house of the Lord ” has its home with Christ in God, and being thus in direct connexion with the Infinite, Who is both Love and Light, it naturally becomes itself a source of spiritual force wherever it is found, and the life

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overflows in blessing to all around. What is more, the spirit itself is always the better and stronger by what it gives.

And, indeed, so abundant is the life-force that flows from God that the spiritual life is never exhausted by living, the soul of the servant by serving, the spiritual force of the workman by working ; for “ **Though our outward man is decaying, yet our inward man is renewed day by day** ” (2 Cor. iv. 16).

We must remember the four words which Bishop Wilberforce said comprised the law of the spiritual life—*admit*, that is accept the truth of God ; *submit*, that is obey it ; *commit*, that is live in entire dependence on God ; *transmit*, that is let the life flow forth to all around.

The way to weaken the spirit is to keep it inactive, to cut it off from its source, to shut it up within oneself. It is the stagnant pond that freezes, not the rapid river. “ **The liberal soul shall be made fat, and he that watereth shall be watered also himself** ” (Prov. xi. 25). Life must not stagnate, but flow out of the soul as well as into it. The miser and the recluse alike lead selfish lives ; both are trying to lay up riches for themselves, though the one be material, and the other spiritual. The difference between the sparkling waters of the sea of Galilee and the stagnation of the Dead Sea is simply that the former gives out what it receives, while the latter has no outlet.

So much, then, for the spiritual life, which I

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have dwelt on first of all, as it is evidently by far the most important part of the life of the servant of God. This life, as we have already seen, may really be divided into three at least, all interwoven with each other, and yet severally distinguishable. There is the physical or animal life, of which I have spoken in the first chapter. Then there is the mental life, which all have, whether they be servants of God or not ; and lastly, there is this higher spiritual life, which those have who are "born again," and on which I have dwelt. I shall have a good deal to say about the mental life in Chapter IV., and must not, therefore, say more about it now.

I will only point out that, fascinating and delightful and elevating as the higher spiritual life is, it can never be allowed to monopolize all our powers ; and the more it is enjoyed, the more care is needed as to this. A healthy man is a well-balanced man, and woe be to the servant who thinks himself wiser than his Master, and deliberately neglects the due care of body and mind, as well as of the spirit. Most, we know, neglect the latter for the sake of the two former, and we are loud in their condemnation ; but we are little better, though our aims may be higher, if we starve mind and body for the sake of the spirit. All three must have food and exercise suited to them ; and if in this chapter I have dwelt rather on the spirit, the mind and body will occupy us chiefly later on.

CHAPTER III

THE GENERAL CARE OF THE BODY

IN the first chapter I briefly outlined the general physique, and how to treat it aright. Here

I would propose to speak very shortly of the different systems of the body, and their proper care. Later on, in the second part of the book, which concerns directly the man's work and his fitness for it, I speak still more specially on how to manage aright those parts of the body on which the strain mainly falls—here, the outlook is more general.

I may begin by saying that, on the whole, in considering the systems of the body, a good circulatory system is the most conducive to a long life.

With regard to the heart itself, few know that it is curiously insensitive to pain, and that "pain in the heart" nearly always means in the stomach proper, on which it partly rests.

Another interesting point is that, even if there should be what is called valvular disease of the heart in a person otherwise healthy, it is generally of small account ; as in such cases the *vis medicatrix*

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naturæ at once sets to work to restore the balance, by making the heart correspondingly stronger and bigger, so that in spite of the disease it turns out just the same amount of work ; this is called "compensation." On the whole, the health of the heart is more easily maintained than that of any other great organ.

A word now about the blood. It may be too poor, producing anæmia and other troubles ; or poisoned from gout and rheumatism produced by excess of food and want of exercise ; or there may be self-poisoning and bilious attacks through the inaction of the liver ; or living poisons of different sorts may enter the blood and produce various fevers and infectious diseases. The best way to keep the blood in order is to eat good, plain food, to live largely in the open air, and to take plenty of vigorous exercise.

When the circulation is wrong we feel chilly or congested, and there is either pallor or flushing. When it is right it gives us that delightful feeling of *bien aise* that is indescribable. Exercise is the chief factor in keeping the circulation in order.

Turning to the question of respiration, the first thing to remember is that, *under all circumstances*, indoor air is more injurious than outdoor air. Even when a room is perfectly ventilated, and the air as pure as it can be made, it contains one-third more of the poisonous carbonic acid gas than outdoor air.

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Theoretically, no one can be as healthy sleeping indoors as they can in sleeping out of doors, with due protection against chills and damp. But this, alas ! is almost impossible in this climate, even an open window being often objected to. For here we have to reckon with an extraordinary prejudice against what is called " night air," when, as a matter of fact, all air at night is " night air " ; only, that which is in the room is impure, and that out of doors is pure. As much, therefore, as possible of the latter should be admitted, to the great refreshment and recuperation of the weary worker, who often has to spend hours of the day in crowded mission halls, full of poisonous gases. It must also be remembered that the greater part of the oxygen required for life-force is stored in the body at night ; hence it is even more important to breathe pure air by night than by day.

Many who lead sedentary lives never fully expand the lungs. For such, a good plan after the morning's bath is, with the hands on the hips, slowly to take the deepest possible inspiration, hold it for a while, and then slowly expel it ; and repeat this some dozen times, so as to expand the lungs fully in every part.

The air itself, it must be remembered, is always laden more or less with dust and germs, varying from some hundreds to many thousands per cubic yard. If this air be breathed through the mouth, the raw, dirty, germ-laden air first passes through

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the lips, drying the tongue and injuring the teeth, and then goes straight down into the lungs, and thus is often the cause of various lung diseases. If, however, it be inspired through the nose, it is heated in its passage and so carefully filtered that when it reaches the throat there is no dust or germs left, and it descends into the lungs pure and warm.

It is therefore a matter of the first importance to inspire (not necessarily to expire) through the nose, and not through the mouth. One may add incidentally that no one really snores who breathes through the nose.

The skin aids in respiration, and for this and other reasons should be kept quite clean, not on the face only, but all over the body.

With regard to food, very few are aware at what a rate "**our outward man is decaying,**" and that we waste away actually faster when alive than after death, about one twenty-fourth part being used or burnt up every day. Food is, therefore, a most important question, as regards both quantity and quality ; and yet it is also true the less a healthy man thinks of what he eats the better. In youth a man should eat as much wholesome food as he can ; from 25 to 55 as much as will keep the body at the same weight during these years ; and afterwards a gradually decreasing amount of simple food, so that weight is slowly and gradually reduced.

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In early life we seldom eat too much, in old age {
we constantly do.

When the digestive system is in order the whole work is done so smoothly and unconsciously that, though the stomach in the process of digestion may be moving violently in the body for hours, so perfect is the mechanism that the motion is absolutely unfelt. But once any disorder begins we are only too painfully aware that the digestion is in trouble. Nothing more unfits a man for work than dyspepsia of any sort, and it is impossible to do good work with any comfort when so suffering.

In nearly every case the evil is of our own inflicting, and there is no organ of the body that we can interfere directly with so much as the stomach, for we can put what we like directly into it. I think the way we misuse it makes one thankful that more bodily organs are not so exposed to our folly.

Sir H. Holland's three rules for eating are good :—

1. Never fill the stomach to repletion.
2. Eat slowly.
3. Allow no mind strain at meals.

The first and most important question in adult life is, How am I to know if I am eating too much or too little? It must be confessed that "appetite" is a most unsafe guide, and the opinion of others is still worse.

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I think the best and simplest guide is to test oneself on the weighing machine. If a man starts, say, about 25, with his right weight for that age (allowing for individual build and height), he should then eat such an amount of food as will keep him month by month within a few pounds of the same weight—more or less.

The peace of mind that this plan brings when one is surrounded with anxious friends, all bent on making one overeat oneself, must be experienced to be appreciated.

The amount of food required to keep a man the same weight varies so enormously that it is impossible to lay down any general rule as to quantities. I know one brain worker whose mind is always seething with new thoughts, and who is always writing the most amazing long intellectual letters. She consumes an appalling amount of food, and yet never increases her weight. And I know another, about the same age, but who economizes his output and appears to eat sparingly, and yet never loses weight.

Christian workers must specially heed rules 2 and 3. They are apt not to give enough time to their meals, and the consequences are disastrous. Engaged as they are with issues and questions of great importance and perplexity, they often bring these with them to their meals, and bad dyspepsia is the result. Better to starve a little when tackling such problems than eat a heavy meal. When,

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therefore, engaged in active mission work it is best to take the heaviest meal at leisure at that time of day when the work is over; or, if this be not feasible, to insist on an hour's rest after it.

Another great point for those who have any digestion troubles is to eat at fixed times only, and not between meals. We are such creatures of habit that food is digested much more easily if taken regularly than at different hours each day.

Personally I am in favour in England of a good solid breakfast to begin the day with. It seems to me that the digestive powers are fairly strong in the morning, and much more work can be done on a good breakfast than on mere rolls and butter. One should not, however, begin heavy work sooner even on the simplest fare than an hour after the meal.

A great many early diners take too light a meal in the evening, and also take it too early; these suffer from sleeplessness largely because they are needing food. The dinner or evening meal should always be warm and sufficient, and if ended before seven may be followed by a light supper at ten.

Avoid "diets" of all sorts, as far as possible. If in doubt eat less of any food rather than cut it off altogether. Eat all sorts of food, and have plenty of variety. Prolonged sameness leads to indigestion. Give all faddists a wide berth. Fads are excellent for faddists, but not for you.

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Never argue with them, for true faddists are not amenable to reason.

Every effort should be made to eat anything in moderation, and we should be very slow to cease to use any food that is wholesome in itself. We must remember, too, that cooking can make the same food either digestible or indigestible.

The questions to ask with regard to any article of diet are : " Do you like it ? " and " Does it like you ? " If both questions can be answered satisfactorily there is no doubt in the matter. If only the first, try it in moderation and well cooked, before you finally decide to give it up.

No doubt in certain diseases a special diet is essential, but this should be ordered by the physician, and a man should diet himself as little as possible.

Eating too much does not strengthen the body, but exhausts it with the excessive labour of digestion, and the golden rule of living by one's weight or the scale, rather than by the appetite, is an invaluable one.

But while I speak against overeating I could say much more against starvation amongst Christian workers. Only as I write these words have I just come from seeing a living skeleton, between three and four stones under weight, still trying to do Christian work. Of course, he has broken down, and will be long before he is built up.

Nothing can be more wrong and dangerous than

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to work the brain and nervous system hard when the blood is deficient or poor in quality. I shall have more to say on this by and by, and so do not dwell on it now.

With regard to alcohol, and speaking purely medically, and apart entirely from the moral aspect of its use or abuse, one may truly say that alcohol is never really needed by a healthy body ; but that in weak and diseased bodies it is often of great value in wise hands.

One word about tea, which is a beverage little understood. Bad tea, bitter tea, dyspeptic tea is not caused by tea standing, but by it *standing on the leaves*. One of the most curious survivals of old customs is that the tea leaves are brought up in the teapot, so that any one late at breakfast, or who wants a tardy second cup, gets half poisoned with tannin. This practice might have some reason when tea was 6s, a pound ; but now the tea should be well infused for five minutes, and then poured out into a hot teapot and sent up. The length of time it then stands is absolutely immaterial. How many, I wonder, even amongst ladies, know and practise this simple plan ?

Coffee is really easier to make than tea, but is seldom drinkable, because people here will not put enough coffee in, or have it freshly ground.

For the digestion to be in order the teeth must be effective, and this is often a point that is overlooked.

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Finally, if in health, think as little as possible about what you eat and drink beyond seeing that the food is plain, fresh, well cooked, and varied from day to day ; for variety as well as quality is essential to health. Avoid excess in meat. Do not drink much of anything, and be careful about water in doubtful localities. Do not be afraid of somewhat indigestible foods, such as cheese, if you are in health. Always decide on what is digestible for yourself, for one man's food is another man's poison. One man thrives on new bread, lobsters, pork, and boiled tea. To others these are poisons. Remember that slow digestion is not dyspepsia.

Turning to exercise, I have been asked over and over again to write against over-athleticism ; but always, on closely examining the subject, I found this evil did not exist. It is a delusion to imagine that the 30,000 spectators of a football match are indulging in athletics ! I found there were far too many spectators, far too much betting, and far too little real athletics in this country. Out of 2,375 members at Lord's I found only 118 played cricket in one year, and I learned that in London only 1 per cent. of middle-aged men played any athletic games.

There can be no doubt that amongst men, and especially I may say Christian workers, there is too great a tendency to despise and neglect physical exercise and to look down upon it often as an

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unworthy and foolish waste of time. All I need say on it here, for I shall recur to it by and by, is that a wise and judicious perseverance in physical exercise has added many years to the effectual working life of thousands of breadwinners and of Christian workers.

At least two hours a day should be spent, when possible, in really active exercise. It is quite astonishing what a revolution has been going on, and is still progressing, in the medical profession with regard to recommending exercise and physical remedies in place of drugs. The time was when the subject of natural remedies and aids to health was deemed beneath the physician's notice. It is not so now, and exercise is regarded as essential for town dwellers and sedentary workers.

The voice is naturally of the first importance to speakers, and without it being in good order those for whom I write cannot do their work. There is no doubt this is a subject that requires most careful attention, and public speakers are still as a rule singularly careless and ignorant on the subject. I am connected with a voice-training society,¹ and the number of young clergymen that pass through the course is amazing. There can be no doubt that what is known as "clergyman's sore throat" is nearly always an avoidable

¹ The Physical Voice Training Society. Secretary, Miss D'Orsay, 23, Henrietta Street, Cavendish Square, London.

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complaint, and if the use of the voice is properly understood can be almost wholly avoided. I will go into details on this subject further on. Just here I can only point out again the fact that, while the mouth is specially constructed for speech and vocalization, as well as for expiration, it is not meant for inspiration.

It may be worth while to show this in the following table :—

THE MOUTH :—

Can be readily closed against air.

The teeth are injured, and tongue dried by the constant inrush of air.

Gives direct access to the delicate larynx.

Thus admits currents of cold air direct to the lungs.

Freely admits all the filth of the streets, etc., in the form of dust.

Allows all germs (consumption, etc.) to enter the throat and lungs.

Allows dry, irritating air to enter the lungs.

Is never used for inspiration amongst savage tribes or animals.

THE NOSE :—

Cannot be closed.

Contains nothing that can be injured.

Has a tortuous and narrow course to the larynx.

Warms the air almost to blood heat before reaching the lungs.

By its projecting hairs, filters the air as through a sieve, retaining all the dirt.

Acts as a germicide, and filters out the germs so perfectly that none are found in air that has passed through the nose.

Moistens as well as warms all air that reaches the lungs.

Is always used for inspiration by all animals, excepting about 50 per cent. of civilized men.

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THE MOUTH:—

If used for inspiration, allows cold, dirty, germ-laden air direct access to the lungs, is the cause of the greater part of throat affections, helps the decay of the teeth, and dries the tongue.

Used for breathing is the chief cause of snoring.

The teeth should be kept in good order, and in these days of skilled dentistry there is no valid excuse for not so keeping them. This is of importance, not only for personal appearance, which, after all, is not a matter to be neglected by those whose work is in public, but for proper digestion, and for clear speech.

I will consider the general care of the nervous system, with that of the mind in the next chapter, and will conclude this one with a few remarks upon the man himself, the sum of all the different parts we have been considering.

What, then, is a human being in this twentieth century in this country?

Man is essentially a unity composed of three parts—spirit, soul, and body—each of them dependent on the other two, so that if any one part be neglected the whole man suffers. A typical man is an individual six feet in height¹ and weighs

¹ In certain manufacturing districts this man averages about 5 ft. 1½ in. and weighs 7½ st.

THE NOSE:—

If used for inspiration, warms the air and strains off germs and dirt through its tortuous passages, prevents many diseases of the throat and lungs, acting as a natural respirator specially provided for inspiration.

Used for breathing, renders true snoring impossible.

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thirteen stone. A woman is five feet four inches in height, and weighs nine and a-half stone. At birth a man may be expected to live for 42 years, a woman for 44. But after five years of age this expectation is immensely increased. The full span of perfect life is believed to be about 105 years.

If he survives the first few years a man will probably live to 75, and his life may be conveniently divided into three stages of 25 years each.

The first is the period of growth, a time of unlimited food for body and limited food for mind.

The next 25 years is that of maturity, of self-control and temperance in all things.

The last 25 is that of slow decline of the bodily powers, though those of the mind may show little deterioration ; and the requirements are comfort, warmth, lessened work and food.

It is curious what a relation occupation has to longevity, and that all those who are what I may venture to term professional Christian workers—i.e., the clergy and ministers of all denominations—head the whole long list, and live nearly twice as long as the average length of life, which happens to be the exact span of the life of clerks of all sorts (save those in holy orders). Those at the bottom of the list are all victims of alcohol. Indeed, the long table ranges from the clergy, with a mortality of only 55 per 100 (the average, of course, being 100 per 100 years) down to pit boys and barmaids, with a death-rate of 220 per 100.

At first sight this might almost seem to render

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such a book on hygiene as this unnecessary, if Christian workers indeed live so long. That there is, however, the saddest need for it in individual cases will, I think, be abundantly shown before we proceed much further.

A healthy man, in the full sense of the word, then, is one free from disease, functional or organic, whose weight bears a certain fixed proportion to his height and general physique, who leads an active and healthy life, who is temperate in all things, avoiding intoxication, and undue excess—physical, mental, or spiritual. One who gives an equal share of work to the physical and spiritual natures; to whom every morning is in a sense a resurrection, and whose life is one of perfect ease in the action of mind and body.

To maintain such a condition not only must the man be healthy, but his surroundings must suit him, and be hygienic in themselves.

Health, finally, is most easily maintained, and the nerves best kept in order, by those who are perfectly adapted to their environment; and who with a wise indifference refuse to be over-solicitous about health matters, or to be bound too tightly even by the wisest counsels or hygienic laws. Such are they whose vision is keen enough easily to observe any grave departure from the right path, and careful to avoid it, and who are also wise enough to take the simple measures, when they are needed to restore the lost balance, that I hope to indicate shortly in another chapter.

CHAPTER IV

GENERAL CARE OF MIND AND SPIRIT

FOR this chapter to be really intelligible to all, it will be necessary to recall a few facts that are commonly, but not universally, known, relating to the physical substratum of the brain upon which mind and spirit rest.

It must be remembered that there can be no real understanding of what the mind is, without considering also the brain and the nervous system, and it is to this I now turn in the first place, for we must have some idea of what the nervous system consists of, and what part it really plays in the body.

The nervous system in the brain is primarily the organ of mind, and the mind can only be in order while the organ on which it plays is in tune—i.e., in health. The best of men may have wrong and foolish, and even evil thoughts, when the nervous system is out of order, though, of course, it is absurdly untrue to say that all such thoughts are due to this cause.¹

¹ There is, indeed, a growing tendency to excuse sins of temper and other failures on the plea of illness and nervous

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There are three great centres of the nervous system, from which in every direction the nerves extend like cords or threads. They are the *brain*, which is the first and greatest ; the *spinal cord*, which is the second ; and the *solar plexus*, which is the third, and is a mass of nervous matter behind the stomach.

The first is the centre of all mental and intellectual action, the second is a great centre for physical movements of all sorts, and the third seems closely connected with the emotions and affections—in fact, to a great extent it appears to fulfil those functions of this nature with which the heart is generally credited, but of which it is obviously quite incapable, being singularly deficient in nerves of any sort.

Then, again, from another point of view we can divide nerves into those set in activity by the conscious mind and will, and called the *voluntary nerves*, and those that cannot be acted on consciously, but are subject to the unconscious mind and called *involuntary nerves*. The former are white in appearance, and carry on the mental and physical activities of life ; the latter are red,

weakness. But when one remembers that it was after fasting forty days and nights, with temptations all the time, and no companions but devils and wild beasts, that our Lord had to meet the three great final temptations, we can see that no state of bodily weakness should be pleaded as an excuse for actual sin.

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and are concerned rather with the nourishment and maintenance of life.

The relation of consciousness to the nervous system is of interest. Consciousness has a power over that part of the nervous system which controls voluntary movements of all sorts, including speech, over that part of the nervous system that is the organ of mind and thought, and over the nerves of sensation by which every variety of feeling is transmitted. The seat of consciousness is the upper part of the *cerebrum*, called the *cortex*, or surface of the brain, whence all these actions flow, and to which all sensory messages are brought. All the lower parts of the brain, the whole of the spinal cord and solar plexus, as well as the smaller centres scattered about the body, are ever at work purely unconsciously for the good of the man.

It may be worth while, and for the servant of God will be found of special interest, to consider the nervous system of the brain a little more closely, and distinguish the different regions found in it.

St. Paul's most remarkable utterance on Mars Hill, in *Acts xvii.* 28, will be remembered by all :
“**For in Him we live, and move, and have our being.**”

In this verse we have the tripartite being of man—spirit, soul, and body accurately distinguished. The spirit *lives*, the soul *moves*, the body *has its being*, or exists.

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That is, to live in its fullest sense is the prerogative of *spirit*.¹ Animal life or movement is the property of *soul*; while mere existence, or somatic life, is the passive life of the *body*, of the lowest order. This threefold division is still accepted, and spirit, soul, and body, or spiritual or intellectual life, soul or animal life, and physical life or existence, are very fairly represented in the cerebrum by the upper, middle, and lower brain regions.

The *upper brain* is the whole surface or cortex immediately beneath the skull. It is the seat of consciousness, of intelligent life, of all voluntary actions, as well as of all conscious sensation of pain or pleasure.

Then at the base of the skull, just above the spinal cord, we get the *lower brain*, or *medulla*; the seat of the unconscious physical life that constitutes existence ("have our being"), the

¹ It will be noted here and elsewhere throughout the book that the word "spirit" is used in more than one sense. It is used (1) to signify the centre of the spiritual life of the Christian, consequent on the new birth; it is used (2) to signify the mind generally; it is used (3) to signify the conscious as distinguished from the unconscious mind; and it may also be used (4) generally, as in distinguishing the spiritual from the material. The context must determine in which sense the word is used, ever remembering that even in the first sense the spirit is never a faculty distinct from the mind, but that it signifies that part of the mind occupied with the Divine; the mind alone thus referring rather to the merely intellectual. The word with a capital 'S' signifies, of course, the third person in the Trinity.

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sphere of such actions as the beating of the heart, respiration, digestion, etc.—all necessary for the maintenance of life.

The *middle brain*, comprising the region between the upper and lower brains, is the centre of what may be called animal life ; and as far as we know all the processes that go on in it are below the level of consciousness. This middle brain is also the seat of all habits. We thus see how these three divisions correspond with that remarkable sentence of St. Paul's, for with the upper brain we "live," with the middle one we "move," and with the lower, or medulla, we "have our being."

Experiments that have been made with pigeons and other animals have demonstrated the characteristic differences of these three regions of the brain.¹

If the upper brain, or cortex, be removed, a pigeon can still fly and pick up seeds, but his actions, complicated as they are, cease to be intelligent, and appear unconscious. He flies against a wall or walks aimlessly about, and seems unable to direct the elaborate movements he can still carry on.

If, now, the middle brain be carefully removed, all these animal powers cease, and the pigeon cannot fly or move at all, but it can breathe and

¹ It must be remembered that animals psychologically possess the rudiments, in varying degree, of intellectual or intelligent life.

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still lives. Intelligence and animal life have gone, but it still has its being.

A very instructive though painful illustration of the three divisions is also afforded incidentally in progressive poisoning by alcohol, commonly called drunkenness.

Alcohol paralyses nerve action in proportion to the size of the dose ; and, as is the case in most instances of poisoning, the highest centres succumb first. If, therefore, a person takes several glasses of wine or spirits, he soon paralyses the *upper brain*, the seat of the conscious mind or spirit. The result is that all the direct control which it generally exercises over the lower or middle brain or animal life disappears ; and the man talks, laughs, and staggers or falls about, without very much reason or consciousness left to guide him.

If, now, he continues to drink, the *middle brain*, the centre of animal life and action, gets paralysed. All motion and talking cease ; he cannot maintain the erect position at all, and falls upon the floor, where he lies like a log—dead drunk. He is not dead, for only two-thirds of his brain is as yet affected, and the *lower brain*, by which he exists, which controls the respiration and the beating of the heart, still acts. Otherwise he is paralysed—and, indeed, it is to this paralysis that he owes his life. For such, indeed, is the drunkard's love of the poison that kills him, that but one thing prevents a man from dying in his first debauch,

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and that is that his arm is always paralysed before his lower brain is affected, and thus he is rendered physically incapable of taking enough alcohol to kill himself. It is this humiliating physical reason alone that prevents numbers of men from poisoning themselves every night. Could human nature sink much lower?

Having then briefly glanced at the arrangement of the brain, we may consider now the general care of the nervous system, and of the mind and spirit. Of the enormous importance of this to us all, and most of all to any who desire to serve God, the slightest consideration makes us aware.

If most of the systems of the body be wrong or overtaxed, that particular part alone suffers; but the man himself, in a sense, may not. But if the central nervous system, or the mind or spirit, be affected, the man himself is sick, and all is out of joint.

Nerve power is the very force of life, and if it fails then life begins to fail.

Nerve force is not only the basis of thought and of all spirit action, but, like steam, drives all the machinery of the body, and without it the strongest muscles are powerless.

Professor O. Wendell Holmes used to say: "It is better to lose a pint of blood than to have one of the nerves tapped, for no one can measure your nerve force as it runs away."

The nerves are, of course, responsible for all the

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functional diseases which have so rapidly increased of late years, and for many organic diseases as well.

In view of all this, we see how important it is to know how best to preserve nerve force ; and when we remember the multitude of needless breakdowns of nerves, and the sudden closure of the life-work of so many valued servants of God, mainly from a want of knowledge on this subject, the matter becomes a sacred duty.

In considering the maintenance of nerve force we must guard against the slow predisposing causes that may secretly undermine it, as well as avoid the exciting causes that produce the positive breakdown.

Among predisposing causes I may name temperament and slow poisons of mind and body.

A nervous temperament is certainly a strong predisposing cause to disease, but, on the other hand, it is the best temperament to have, for it is almost the only temperament that is found in servants of God or in arduous workers anywhere. The nervous temperament rules the world ; only, it should not rule the individual.

Nervous people are often a well-marked class ; for just as the sanguine type have fresh complexions, the bilious type dark skins, the lymphatic type pallor and thick skins, so the nervous type is pale and thin-skinned, with small hands and long fingers, mobile face, large head and eyes. The movements of body and mind are naturally

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quick and often capricious. Sleep is often difficult, and the temper uncertain. This class has often deficient control over its great powers, and certainly has a tendency, which should always be overcome, to all sorts of nervous disease.

Another predisposing cause is slow injury to the mind. In highly-strung people, all monotonous and mechanical occupations, or working the highest brain centres always in the same mental ideas tends to produce nervous exhaustion, just as much as over-excitement, tension and strain.

Long routine seems in time to wear out the brain paths of the lines of thought, and eventually may start nerve disturbances.

Even without definite over-work, a very grey and dull life leads to disaster in nervous people. There must be an outlet, there must be distraction, there must be variety. A very sad case comes to my mind here of a fine young girl, whose distressing condition and piteous ending were solely due to the ceaseless repression of her activities of mind and thought in all directions, from mistaken ideas of religion.

When the mind becomes a little overstrained, morbid introspection is sure soon to follow, and once this begins all sorts of sensations are felt, and various minor disorders arise. The bringing of the unconscious into consciousness is ever an unhealthy process.

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There is no doubt that the way to make symptoms multiply is to think about them.

Malnutrition is another predisposing cause of bad nerves.

I am perfectly amazed at the number of nervous sufferers who would never have had any trouble with their nerves had they only been taught the importance of nutrition. How numerous, too, are the Christian workers whose health is irretrievably ruined by acting on the belief that the soul is all and the body nothing!

Hundreds and thousands of pounds are spent needlessly on "cures" that would never have been required had people understood the relation between sound nerves and body weight.

One reason that is constantly brought to my notice why people are so careless in this respect is because they see numbers of people, almost skeletons, walking about and doing their work and apparently in good health, and yet who are all the time practically physical bankrupts. But though with these people all their goods are in the shop window, and though they have no reserves and no resources, they have not yet "broken down," simply because the extra strain that is sure to come has not yet happened, and so they are able to keep up a fallacious appearance of health. These do infinite harm by their bad example.

Another cause of nervous disease is indoor life

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and sedentary occupation; and the last two predisposing causes which I shall merely name are dyspepsia, and the special seasons of life between 15 and 20, and 45 and 50.

But I must pass on briefly to consider the actual or exciting causes of nervous collapse.

First and foremost I will place "shock," a well-known condition difficult to describe, but readily understood. It consists of a jar or jolt of the nerves, produced by some sudden, unexpected event or thought.

Those subjects that most deeply affect the emotional nature produce the severest nerve shocks, and the two chief causes are probably love and religion. When we consider how both are connected with the deepest springs of our nature, we cannot be surprised at this.

Love acts in very many ways prejudicially to the nervous system, as in disappointments, prolonged engagements, troubles after marriage, misunderstandings between parents and children, or bosom friends, in the death of loved ones, in unrequited love, and in many other ways which produce all the greater ravages as they are so difficult to discover or to speak about. Indeed, the sufferer is often unconscious of the cause of the disorder.

Religion also is a powerful cause of nerve trouble, but I think one will find on examination that it is always when it is more or less artificial,

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and never when it is natural, or I should rather say, truly spiritual. True Christianity, learned with God and not with men, is health-giving in every sense of the word, but I have noticed that the religion of which I speak is prejudicial to health in three special ways, among others.

First, by over-excitement at religious meetings, mission services, retreats, Lenten services, etc. These are a common cause of nerve disorder.

Secondly, by forced introspection, or undue absorption in some groove of religious thought, which brings on nerve troubles in morbid persons.

Thirdly, by the depressing, gloomy ultra-puritanical atmosphere curiously enough found in some highly religious families, where the very Christianity that should fill the houses with light and song seems so strangely perverted as to shut out both. In such families nothing seems natural, and certainly nothing is truly spiritual, for there is bondage everywhere; but "**Where the Spirit of the Lord is there is liberty**" (2 Cor. iii. 20).

No doubt in such cases there is often a tendency to nerve trouble as well, so that the breakdown should never be put wholly on the love or the religion.

Perhaps, dropping from the spiritual to the material, the next most common cause of a nervous breakdown is an attack of influenza. Signs are not wanting in this last outbreak (1909) that the

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virulent onslaught on the brain centres is less violent ; but this must not be relied upon too much, and influenza still remains essentially a disease of nerve prostration. It even induces not infrequently some aberration, more or less prolonged, of the mind, producing often wrong and foolish actions even on the part of most staid Christian men.

Worry, perhaps, comes next, which is to work what discord is to music, and has a most disastrous effect on the brain centres. It is not, of course, a cause of disease amongst such servants of God as know the true power of Christianity, for the two cannot, or, at any rate, should not, co-exist.

In a minor degree its physical equivalent, hurry, may be mentioned as a great evil. Overdriving beasts or men never gets the best work out of either, and though God never overdrives us, we often overdrive ourselves, and say it is God's will.

The man who keeps his health in work is the one who can best strike the golden mean between the sluggard and the hustler.

How, then, practically can we best avoid these various pitfalls ? To be forewarned is to be forearmed, and the one who has carefully read this chapter so far will already have suggested to himself many ways in which he may safeguard his health ; for it will have been noted that nearly all the ills I have enumerated are preventable.

For prevention, then, the plain course is to

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avoid as far as possible all that we have seen tends to weaken the nervous system. For its relief when it actually has been overstrained, we must consult another chapter further on.

So far I have spoken principally of the predisposing and exciting causes of nervous disease and weakness, but before closing this chapter I should like to say a word or two about causes that affect the mind.

I consider extreme monotony of mental occupation or outlook is bad for the mind, such as seen in the rigid, narrow grooves in which the lives of some of the best Christian workers seem fixed. Of course, if they are placed there by the Master they must obey ; but it is seldom indeed that the path is so fixed that no relief is possible for the tired mind, when it is carefully and prayerfully sought for.

Work is, of course, health for the mind, but we should have variety. Mutton is an excellent food, but if we eat nothing else we get ill.

For health, of course, we must work ;¹ besides, all servants must serve. The point to remember is that it is not as a rule the amount of work but the manner in which it is done that produces mental breakdown. Only last week I met a strenuous Christian worker looking so abnormally fresh and well that I spoke to him about it. He said, though he had never worked so much as now, he had never felt so fresh, for he was never

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so little of a worker and never so much a " pipe " or channel of connexion between Divine fullness and human need as now. His efforts had got less as his work increased, and hence he was fresher now than when doing half as much merely by his own exertions.

Sudden cessation of prolonged arduous work is often dangerous to the mental balance. After a certain age the mind cannot be roughly transplanted out of a groove, any more than a tree ; and a hard worker may sometimes die more readily from rest than from too hard work. Warning signs of mental trouble are seen in changes of disposition and temper, the onset of depression and melancholy, slight delusions, or fixed ideas of various sorts, forgetfulness or misuse of words, the entire loss of the sense of humour (one of the sanest senses), and the occurrence of constant mistakes in the work done. Each and all of these symptoms, however, may be due to other causes. In Christian workers a mental breakdown is nearly always ushered in with some variety of morbid conscience. As I have said in *Christian Sanity*,¹ I have had hundreds of publicans and sinners in my consulting-room, but I never see a Pharisee. Only in one very rare disease of an incurable nature are Pharisees produced ; but publicans bewailing

¹ *Christian Sanity*. Marshall Bros., Limited. Second Edition.

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their more or less imaginary shortcomings are the common product of overstrain in Christian men and women. It would be perhaps intolerable if it were otherwise, but it is bad enough as it is.

No doubt much may be done in these early stages by sound thinking, for the brain is still healthy as a whole ! Auto-suggestion, if good, is a most potent help if the brain be strong enough to carry it out. The best and most impressionable time for this is just on going to sleep, or on early waking in the morning. At these times a calm and quiet review of the facts of life and conduct, and if possible a realization of the presence and care and love of God, will do much to clear away the mists, and to restore the balance. The general exhortation of the Apostle : **“ Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things ”** (*Phil. iv. 8*), is the best auto-suggestion ; for as an old proverb says : **“ As a man thinks, so is he.”**

It is wise to stay in harness as long as possible, providing the harness fits and the work is not too heavy. They who are wise enough to follow out the instructions of *Matthew xi. 28-30* do not soon get worn out. Writing as I am here to Christian workers generally, and upon the care of the mind and spirit, I would urge upon them

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the great importance of the cultivation of some hobbies and recreations as a change from their daily work. These should be as different as they can be from their regular calling, and as far as possible of a healthful and out-of-doors nature.

One might suggest some objects of interest or occupations, such as art or literature, or the study of Nature in some form or other—insects, birds, beasts, fishes, plants ; or some points in history ; geography, geology, zoology, botany, gardening, agriculture ; or one might find relief in travel, archæology, antiquity, sociology ; or in some form of philanthropy. One might also practise some game or sport or athletic pursuit, such as boating, cycling, motoring, walking, climbing, skating ; or games such as cricket, football, hockey, golf, bowls, or even indoor games such as chess, draughts, etc. All these, under various conditions, may prove of the greatest value to the tired worker.

Of course, none can relax but those who work ; and it is those who are worn out that want recreating ; and recreation, properly speaking, is for them and not for idlers.

It is a great matter for Christian workers especially to keep up variety in mental occupation, and to keep alive their interest in many other than spiritual matters. To some this is exceedingly difficult, and to a few it may even seem positively wrong ; but it is not so, but of the greatest value

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in maintaining freshness for their work—not that this is the only or best resource they have. Mental torpor is akin to ossification in the joints, and leads to premature stiffness of mind, and old age.

Nothing can overrate the healthful influences of the peace and joy in his work of the true Christian worker, and the reason I don't say much about it now is because I shall have to say so much later on. I am now considering rather natural aids to health. Every physician, however, knows that **“A merry heart doeth good like a medicine, but a broken spirit drieth the bones.”**

A great point also is the restraint of our passions ; not only that we must not allow ourselves to become furious if anything displeases us, but we must also conquer ambition, avarice, jealousy, pride, and all fleshly excesses.

Sir Hermann Weber, in a very remarkable paper on the Prolongation of Life, sums up his counsels as follows :—

“ The main points of my advice may be comprised in a few sentences :

“ Moderation in eating, drinking, and physical indulgence.

“ Pure air out of the house and within (as far as possible).

“ The keeping of every organ of the body, as far as possible, in constant working order.

“ Regular exercise every day in all weathers,

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supplemented in many cases by breathing movements, and by walking and climbing tours.

“Going to bed early and rising early, and restricting the hours of sleep to six or seven hours.¹

“Daily baths or ablutions according to individual conditions, cold or warm, or warm followed by cold.

“Regular work and mental occupation.

“Cultivation of placidity, cheerfulness, and hopefulness of mind.

“Employment of the great power of the mind in controlling passions and nervous fear.

“Strengthening the will in carrying out whatever is useful, and in checking the craving for stimulants, anodynes, and other injurious agencies.

“And,” he concludes, “in laying down these precepts I wish not to create a life of privation, but to promote a long life, and a useful and happy one to the end, without suffering ; and I can assure you that it has been my good fortune to succeed in a good many cases.”

¹ With this counsel I do not agree. The hours of sleep are far too few for hard workers in the present day, and early rising is by no means always a virtue.

CHAPTER V

GENERAL HYGIENE

IN this chapter we have to consider a little the science of prevention, which is not only better than cure, but is also much easier to learn. I have pointed out in the first chapter that it takes a man five years to learn to set a broken thigh-bone properly, caused by slipping on a piece of orange-peel, while to kick the peel off the pavement is learnt in no time. The former is cure, the latter is prevention, or hygiene. Prevention is "prophylactic," which means "guarding beforehand"—or locking the door *before* the steed is stolen.

Now, rightly or wrongly, I consider that those for whom I specially write as a class care little for and think less on the subject of hygiene than even people in general; and for this there is a natural but not a sufficient reason. Their calling brings them face to face so continuously with matters of such great and lasting importance that it seems trivial to think of ventilation and drains; and the mind actually suffers a wrench when it is recalled from contemplating the mysteries of eternity to consider mundane details.

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Now, everywhere in the New Testament it is insisted on that, whatever else God's servants may be, the first essential is that they should be sane.¹

This means well-balanced, with a large allowance of that sweet reasonableness (ἐπιείκεια) that can consider the question of diet with the same carefulness and attention as the affairs of a large mission. May I then ask my readers to believe that the apparently small points of hygiene I may touch on here, and of disease in the next chapter, play a large, if a humble, part in the efficiency of the servant. It is humiliating to some minds to find how absolutely mental power may depend on physical conditions. Few can give a good address in tight boots, or think of spiritual matters when suffering from *mal-de-mer*.

One other word of caution is needed. There is a well-known passage: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body more than the raiment? Behold the birds of the heaven . . . and your heavenly Father feedeth them. Are not ye of much more value than they? And why are ye anxious concerning raiment? . . . Shall He not much more clothe you, O ye of little faith?" (*Matt. vi. 25-30.*)

¹ See *Christian Sanity*. Marshall Bros., Limited.

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This beautiful encouragement and warning against over-anxious care for the necessities of life is often so misconstrued as to be brought forward as a justification for entire neglect of physical needs, and even sufficient and suitable clothing. As has often been said, isolated texts can be made to mean almost anything. Here one has only to consider the tenor of the passage to see its true meaning. It is bad enough to neglect the right care of one's health, but to justify it by appealing to such a text is far worse.

And yet, as I have already said, there is a wise carelessness even in hygiene that makes for health, as well as an over-anxious carefulness that leads to ill-health.

The great thing is thoroughly to understand the general principles on which health rests, and, once these are obeyed, to think as little about one's health as possible.

Health really depends upon two factors: the one—the exposure to injury, and the other—the power of resistance to it.

As an illustration of this, take a worker in the slums, who is daily exposed in an exceptional manner to all sorts of injury to his health. The whole point as to whether he will be successfully attacked by disease or not, lies in the state of physical fitness in which he keeps himself—the amount of reserve health capital he has in his body. Two or three factors that are not gener-

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ally much taken into account increase the resisting power in a marked manner. It is quite clear that when a man is engaged in fixed work, such as are most of those whom I address, that however it may expose them to injury, and however unhygienic it may be in character, it often cannot be materially altered. Our whole hope, then, of maintaining health may lie in increasing the resisting force of the individual. I have already discussed how to do this on the broad lines of finance in the first chapter, and shown that the great point is undoubtedly to keep the physique stored with as much reserve force as possible for all emergencies.

But there are also other factors that work in the same direction ; and one undoubtedly is largely, though mostly unconsciously, used by doctors, who go in and out infectious centres with remarkable impunity. Some, indeed, have supposed there is a special protective Providence that watches over them on account of their good work ; but I fail to trace that the reason *why* we act influences the natural results of that act, and this I have shown throughout this book. I rather think the cause of the partial immunity of doctors is that familiarity so breeds contempt that they are wholly devoid of fear ; for it is certain that in some way fear greatly lessens our resisting power.

Again, there can be no doubt that the Christian

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worker has many advantages in leading naturally a healthy life, free from excesses and exhausting passions, so that it is not so hard for him to keep up his reserves. But, most of all, I think a perfectly healthy spirit, full of faith and love and hope, and the facts of being in bright and happy communion with God, and using His strength in the work rather than his own, so vitalizes the body and the whole man that his resisting force to morbid influences, physical or mental, is largely increased ; and I can only think it is because of such reasons that one sees frail men and women fighting successfully for years, in the van of God's great army, in conducting some arduous Christian work.

For our purpose of surveying the general facts of hygiene the best way will be to take the five laws of health one by one, and consider how they are best observed and how most generally broken. The first then we will consider is the necessity of good air and ventilation.

1. *Pure air.* Air is a mixture something like spirits and water. It is compounded of one part of a fiery gas—oxygen—with four parts of a very quiet gas—nitrogen, to dilute it. This nitrogen is a curious substance, for in its pure state it can support no life, and does little more than dilute oxygen and render it fit to breathe ; and the extraordinary part is that, though we are breathing it in air all day long, we have never yet succeeded in retaining a particle of it in our bodies.

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What makes this so puzzling is that after it is combined in food it is the essential nutriment of life, and no life can exist without it, though in the air it is of little value.

Another point is that we only retain a small fraction of even the oxygen we breathe, the greater part being breathed out again ; so that the unpleasant fact remains that in any crowded rooms the air has already been down many people's lungs before we breathe it in our turn—heavily laden with impurities.

If one only considered the disgusting impurities with which town air is laden every one would be seriously interested in ventilation if only for the sake of cleanliness !

But pure air consisting of these two gases alone is hardly fit to breathe, and is most irritating. It always requires a certain amount of watery vapour to make it pleasant to breathe, hence very dry air, as in the desert, or in halls heated with cast iron stoves, is often very unpleasant indeed.

Air is very heavy, and the air ocean is 40 or 50 miles deep, and yet men walk about at the bottom of this ocean on the surface of the earth with a pressure of about 16 tons on them, of which they are wholly unconscious.

The air also contains a little carbonic acid gas, which becomes greatly increased indoors, and dangerously in excess in all crowded assemblies, as it is produced by expiration.

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Besides this, air contains organic particles of all sorts, dead and alive, including germs of all sorts of disease often amounting to thousands in a cubic yard, all more or less injurious.

It must ever be remembered that impurities in indoor air always increase according to the number of people collected together, and that while we can select our food from the ends of the earth and eat it pure, even in the most crowded company, we are obliged to absorb the air food that happens to be within a foot of our noses, however foul and deadly if be. Ventilation thus becomes a vital question, for we have no possibility of selecting our air as we do our other food. Our object should be to make indoor air sufficiently pure not to be injurious.

The following simple method is a sufficient test. Fill a half-pint bottle full of water and empty it out in the place where the air is to be tested, which air will at once fill the empty bottle. Then pour in one tablespoonful of clear lime water, cork it up and shake the bottle. If the air be pure and fit to breathe the lime water will remain clear; if it be not it will become cloudy in proportion to the amount of impurity in the air.

Air condenses on cold walls, and in some crowded assemblies the moisture that so condenses is so poisonous that one drop will kill a rabbit.

It seems a pity that in feeding our souls we are almost compelled at times to poison our bodies.

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The drowsiness of the audience in church and chapel and mission-hall is more frequently the result of poisoning with that deadly narcotic, carbonic acid gas, than due to the dullness of the sermon. But my subject here is rather the hygiene of the worker than that of his congregation, and he certainly should breathe as much pure air as possible.

To make up for the forced breathing of bad air for so long, which he cannot escape, he should (1) live in a healthy, airy situation.

(2) Get good walks or exercise in the open air for some hours daily.

(3) Accustom himself to sleeping with the window open in winter, and *all* the windows wide open in summer. No one who has not tried it can form any idea of the increased vital force a man possesses who sleeps as nearly as he can in the open air at night. Nothing can exceed the importance of an airy bedroom to an active worker. No doubt, with some, a close, hermetically sealed room conduces to sleep by the stupefying effects of re-breathing the same air laden with carbonic acid gas, and for a time fresh air may lead to more wakeful nights; but, and I state it deliberately, it is better far to get less sleep in fresh air than to sleep for a longer time in poisoned air.

If people who sleep in close, stuffy rooms want to get cured of it, let them rise once or twice at 5 a.m., and go right out and take a few breaths

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of the early morning air, and then return and try to breathe in their poisoned bedroom.

As our houses are constructed, the inlet for fresh air must be by the window, with some contrivances to prevent a direct draught ; while the outlet for foul air is *not* by the window, either top or bottom, but by the fireplace, the value of which as an efficient ventilator of the room is increased ten times by a fire in the grate. This important fact is not generally known.

To avoid overcrowding, each person should have *at least* 50 square feet of flooring in a room 10 feet high, and double this allowance is better. The room should not be ventilated from the house by the door, but from the open air by the window.

While speaking of air, I must include light and heat. Artificial light uses up the oxygen in the air, and most especially when in the form of naked gas jets ; less so in incandescent lights and lamps, and not at all with electric light. Candles do not require so much oxygen as lamps or gas. It must not be forgotten, however, that electric lights never aid in the ventilation of the room, whereas gas-burners properly arranged do. If, instead of being scattered about the room, they are clustered together near the ceiling, beneath an opening where the foul gases can escape, they help to ventilate the room, like a fire and a chimney, and thus do more good than harm.

Workers should be most particular in having a

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bright shaded light for their literary studies, so as to protect their eyes while well illuminating small print.

With regard to heating, our methods in England are the crudest, but, to our ideas, the most comfortable of any nation. There is nothing for companionship and comfort like an open coal fire, and the most modern forms of grates, without bars or ironwork, where the fire is practically on the hearth, give out a surprising heat for the amount of coal they burn.

But what is wanted to complete our comfort is a copious supply to our rooms of warm, fresh air, for there is no denying that our fresh air in this climate is generally a little too cold, and warm air with us nearly always means foul air. What is wanted is fresh air warmed, as they so commonly have it in the States and elsewhere.

In flats and mansions this would be a great boon. Indeed, in many large buildings warm water is now supplied from a central furnace ; why not then warm the air as well ?

2. *Good Food* is the second necessity of health. Most people eat too much ; but I don't think you do, for Christian workers generally think too much of the next world to run to excess in this. Nevertheless, some advice is needed, for pastors are to be found who are far too sleek ; and, on the other hand, starvation is worse for the nervous system than repletion. I will make a few general re-

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marks, and then note the values of some articles of diet.

The question as to how much to eat should be determined by the scales. The correct weight should be ascertained, and should be reached as quickly as possible by a copious diet of farinaceous foods ; and, when attained, should be steadily kept within a few pounds, more or less, and such amount of food should be eaten as will accomplish this. The bulk of the food should be taken before two in the day, and the subsequent meals should be lighter. It is bad, however, to go to bed on an empty stomach, which induces wakefulness, whereas a little warm food taken last thing will often ensure sleep.

With regard to beverages, alcohol is needed by none who are in health, and when we consider the ravages it has wrought in this nation and all over the world, it is almost one's duty to abstain from its use entirely.

If water can be obtained pure, it is a delicious and wholesome beverage. If not, some of the natural table waters are best. Tea, freshly made, is the best beverage for the tired worker, and, indeed, it is hard to say how Christian work would fare if Congou were abolished. No class drink more tea than Christian workers, and none does it benefit more on account of the mysterious feeling of sociability it induces and the cheering influence it diffuses. Tea parties and tea meetings

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are far more common among Christian workers than among any other class ; and curiously enough coffee seems to have no such effect.

Of course, one can run to excess even in this, but it is not easy to do so.

Coffee is more stimulating, but not so generally liked as a beverage, principally because it is so badly made, with too much water and too little milk.

Milk is not a mere beverage, but a very perfect liquid food. It contains all the nutriments of life, and alone can supply all that life needs. At the same time, being nine-tenths pure water, it is not suited as the sole food of adult life, neither does it always agree very well with the complicated mixed diet in which adults indulge.

Where it does, it is an admirable means of increasing weight, when it is below the required standard. It is more easily digested when hot, and it must be remembered that the fact of it curdling when swallowed is not a sign of disease, but always occurs in health, as the gastric juice is acid.

Sour milk is an admirable corrective for flatulence and some forms of dyspepsia, and can now be easily obtained ready made at some dairies; or small tabloids to sour it can be got from any chemist.

Skim milk (not separated milk) is a powerful flesh former, and is very cheap.

Butter is the most digestible form of fat ; but cold bacon, margarine, dripping, palmine, and other forms of vegetable fat are all cheaper and

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nutritious, and are quite easily digested by healthy people.

Cheese is three times as nutritious as beef or mutton, but, being so much harder to digest, is not in so much favour. Cheese such as Roquefort or Gruyère is easier to digest than the harder English cheeses.

Eggs are in themselves a complete diet, and when new laid eggs cost one penny they are a most economical food, and in some form or other can be digested by nearly everybody.

Meat is practically the best flesh former on account of its easy digestion when properly cooked. When it is indigestible it is nearly always on account of being badly cooked.

Beef is the most strengthening, while mutton and lamb are easier to digest. Pork is much more easy of digestion than is generally believed, and is highly nutritious.

Fish is an important and economical food.

Bread is really the staff of life ; it is a complete food, and holds the first place among vegetable products. Brown bread is rather less nutritious than white, but wholemeal bread is the most nutritious of any, and with this "Hovis" bread may be included.

Green vegetables and potatoes well cooked are valuable as auxiliary foods, and there can be no doubt that a well mixed and varied diet is the best for most people.

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Vegetarians are a kindly people, but do not live on vegetables. They only avoid such animal food as involves the sacrifice of animal life ; and hence eat eggs, cheese, butter, and milk freely. Their diet is based rather on sentiment than hygiene. At the same time, there can be no doubt that the average English person eats far too much animal food and their protest against this is therefore useful. The English nation consumes twice as much as any Continental nation, and hence gout flourishes as an English disease. A fair amount of beef or mutton in the middle of the day, with fish or bacon in the morning, and fish and fowl at night, is the best arrangement.

Food should be taken at regular times and with four to five hours' interval. The breakfast should be substantial, the lunch should be light, if heavy brain work has to be done afterwards, unless there be an interval of two hours allowed before it is begun ; but the midday meal may be heavy if the afternoon's work be light. The dinner or supper should vary similarly, and if there be heavy work in the evening, as is so frequently the case, a little light but nourishing food, solid or liquid, should be taken about 10 p.m., which will conduce to sleep.

3. *Cleanliness.* This, of course, includes personal and domestic cleanliness. We will briefly look at both.

The skin, speaking generally, is largely self-

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cleansing. Those three million openings upon its surface, which we call pores, and through which we perspire (visibly), or transpire (imperceptibly), are really constructed for sluicing the skin and keeping it in healthy activity. Hygienically speaking, therefore, the skin of a navvy or day labourer is cleaner than a clerk's though the latter looks clean and the former dirty: the fact being that the hard work of the one keeps the pores in constant activity, while the sedentary life of the other prevents their healthy action. The clerk, therefore, for health's sake, really needs baths and brisk skin friction more than the labourer.

To come to some sort of understanding upon this matter, I think one might say that it is well to wash the body all over every day with water; and if it is winter, or one is delicate, the best and most comfortable way of doing this, in the absence of a large bath, is to stand in a little hot water, and sponge all over with cold or tepid water for two or three minutes. The body should be then dried with a Turkey towel, and well rubbed till the skin glows. A few brisk exercises should then be done, with or without dumb-bells, and a few breathing exercises as well, if one be leading a sedentary life. Once a week at least it is a necessary practice to wash the body all over with a mild soap and hot water, in addition to the partial daily wash that is required.

Many for whom I write have to lodge, when

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on their Master's business, in poor and uncomfortable quarters. Such may bear in mind that a simple way of getting tepid water for a sponge, which is often unattainable in the early morning, is to have a hot-water bottle filled at night, which gives great comfort and promotes sleep, and is still hot enough in the morning for such use.

Domestic cleanliness is really the science of sanitation. Every one ought to know something about drains and traps and seals, but really most people know nothing, not even the meaning of the words. A drain should be a glazed pipe four inches in diameter, well jointed, and laid so as to convey all the house sewage into the main sewer. It should not run beneath the house, but outside, and sanitary arrangements should have as little as possible to do with the interior of the house. Traps are bends in a pipe, so arranged in the form of a U or a V as always to retain some water in them, which is called a seal, and which serves to cork up the drain so that any gases from the sewer or elsewhere cannot pass along it into the house.

Now, it is when these drains or traps are defective that disease enters, and people die.

The main points that the lay mind can grasp, and which are easily dealt with, are as follows :—

(1) See that there is always a good flush of water, so that the water seal may not dry up.

(2) See that all lavatories are kept scrupulously

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clean and in good working order, and free from all unpleasant odour.

(3) See that the house drain is disconnected from the sewer by a good syphon trap.

(4) See that all the other pipes discharge their contents in the open air over a gully trap. Cisterns must have no connexion with drain or lavatory pipes, and in any case it is best not to use them for drinking water, but to draw this as required direct from the main pipe.

Remember that sometimes the most deadly sewer gas has no smell at all, and that your only real safeguard is to see that your drains, traps, and seals are in good order by periodical inspection by a practical man.

4. *Proper clothing.* Much of one's efficiency depends on this, and although I write here mainly from a hygienic standpoint, I must be permitted one word on the disgrace that Christians bring upon their Master by carelessness in dress. For one who may incur the reproach of vanity and ostentation in dress there are a hundred who are more or less dirty and slovenly in attire and person; and such things ought not to be. The person, and especially hands and face, should be ever above reproach; and clean hands should have a physical as well as a spiritual significance. Only the other day a worldly person, commenting on the discontented expression of so many people, said they had often remarked it was only Christians' faces that

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looked contented and happy in repose, so that one could put up with their dirty hands and nails ! I contend that it ought not to be possible to connect any taint of dirt or slovenliness with Christians. Every servant of the Master should make a study of the question of dress, instead of putting it aside as utterly beneath his notice. Let each one remember that the eye can only see the outward appearance, and if we stand up in public, rightly or wrongly, the hearers will ever form an opinion of the speaker from his appearance, and also more or less from his clothes. It is all very well to have a noble mind, but that should be no excuse for mean clothing ; and there is no need to connect clean thoughts with dirty collars, a pure soul with a greasy coat, or great truths with shabby boots. I consider it of the first importance that the child of such a Father as we have should look clean, well cared for, tidy, and be dressed suitably to his station and calling ; so well dressed, indeed, as never, whether man or woman, to cause any attention to be drawn to the clothes worn, either on account of their shabbiness or finery. To a Christian this is the perfection of good dressing.

But, to speak briefly of the hygienic value of clothes. As a rule clothes are best made of wool. Wool underwear is important as a preventative against cold and chills, and when one has suddenly to go into different temperatures there is no safe-

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guard so good as wool, owing to its being such a bad conductor of heat.

Three points should be considered in healthy clothing—there should be no compression, no oppression, no depression.

Clothes such as corsets, belts, or waistbands should never unduly *compress* the figure. Garments should never *oppress* by reason of their multitude or weight. Nor should they *depress* by dragging the body down by tight braces or heavy skirts suspended from the waist.

There can be no doubt that of late years, and especially amongst women, all clothing is much more sanitary owing to the introduction of wool everywhere, in place of cotton or linen, for the underclothing.

A great point in hygiene is to avoid muffling up the neck. By leaving it as exposed as possible it soon gets as hardy as the face. Furs, comforters, and boas are more responsible for sore throats than anything else.

5. *Exercise and Rest.* I now come to the last of the five laws of health ; and it is perhaps the most important of all for those to whom I write.

Fifty years ago the modern craze for athletics had hardly arisen. The newspapers chronicled the horse races and occasionally gave an account of a cricket match. But the modern inane rage for daily breaking of records, for the constant reporting of the details of all sports, for entering athletic

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contests of all kinds, to the neglect of all ordinary duties, the craze for betting on anything and everything, all make one a little careful here in speaking of exercise, and trying to give it its due place. Many a Christian worker, in disgust, turns his back on every form of exercise or sport owing to the way in which everything is overdone and abused. And yet, when we come to look at them closely, there are few things that cannot be rightly used without any abuse by those who wish to do so. A good game of cricket, or of football, or bowls, or golf will relax the mind and refresh the body often far better than a dull walk. And such a game may be as far removed as the poles from the professional contests that are so widely advertised. Let no one despise exercise and hope to preserve his health. For those who are not inclined for games there are quieter occupations, such as fishing, boating, riding, cycling, motoring, walking, climbing, skating, etc.

A man in health is supposed to walk daily one mile for every stone he weighs—this, of course, includes all his movements throughout the day. In youth and before the full stature is gained all that I have said is of double force ; for while the adult exercises to keep his house—the body—in repair, the youth exercises to build it of the right proportions, and whatever time be allotted to exercise by the adult, it is right that the youth should allow himself double.

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One mistake must be avoided, and that is to think that brisk physical exercise is the best restorative for a tired brain. It is not so, and sad results have ensued from the mistake. Where the nervous system is really exhausted, the best and quickest recuperation is found in rest, not in exercise. There is often a great disinclination for exercise, and it becomes a question as to how far it should be listened to. Where the man is strong, and there has been no exercise taken, it should be disregarded, and the body well exercised till it is tired, whether it likes it or not. But when the disinclination arises from undue fatigue, or any sufficient cause, it should be attended to, and exercise not insisted on till there has been a good rest first.

With regard to rest, the worker is often just as likely to go wrong.

Rest is, of course, the corollary of work, and it is really only toilers who can rest. The general division of the 24 hours is 8 hours apiece to work, sleep, and exercise. It is probable, however, that 8 hours of strenuous religious work a day would require 10 hours' rest and 6 hours for food and exercise.

I will consider the daily rest, the weekly rest, and the annual rest as being three well-known varieties.

The daily rest for a real worker should consist of 7 to 9 hours, or even more, of sound sleep at

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nights and 1 hour quiet rest at least in the day—preferably after lunch. Of course, those who know how to work aright, and do not go on warfare at their own charges, know how to rest in their work ; but even with all this the daily rest should never be neglected. Or if from some strain or stress it has to be curtailed, it should be made up again as soon as convenient.

Rest can also be found in quiet distraction and complete change from the ordinary life. Thus for minds ever in one groove a game at chess or draughts, a little music or singing, or a little general sociability, are often real rests. In other words, in certain conditions rest is best found in sleep, in others in recreation and nature ; the unconscious mind within will generally suggest which is the better.

The weekly rest of the Christian worker is very seldom on Sunday. At first sight one might think that he of all others would keep the Holy Day as a day of rest. But, as a matter of fact, it must be confessed that he very rarely does. It is often, on the contrary, pre-eminently his work day, and with professional Christian workers it is always so. The professional worker, however, is generally far wiser than the amateur, as well as more obedient to God's command, in that he generally sets apart some other special day of the week as his Sabbath, whereas the amateur worker seldom does. Now, I hold it is a fundamental

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law of hygiene as old as creation that every living organism on earth requires periodical rest, and with humanity this is best fulfilled, quite apart from all religious ideas on observances, by God's command of one day's rest in every seven. Man has more than once tried to set this aside, but has failed, for its foundations are too deep, and I for one consider that a man sets a very bad example as a Christian who works seven days in a week, even if the work be varied. Many Christian doctors and lawyers, amongst others, have tried, working hard six days a week amongst their clients, and all Sunday at religious work. How they reconciled this with the Scriptural law I do not know, but in any case the results have been most disastrous ; for **"God is not mocked, and what a man sows that shall he reap,"** and the breaking of any divine law, which includes also natural law, leads to its sure penalty. It is no justification to plead that work is different on the Sunday, and is, therefore, a rest. It is different, but it is *not* therefore a rest, as the worker very well knows, for it is still work, and change of real work is *not* rest, and any such teaching is most fallacious, and should be exposed.

No ; one day's rest in seven will give the most work in the long run as well as the best health in the meanwhile ; for God is wiser than man. The servant, therefore, who has to serve his master most on Sunday, should definitely set aside one

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weekday for quiet rest and recreation, and he should not allow other matters to trench upon it.

The annual rest or holiday is a really necessary addition to the other two in these days of strenuous work. As a rule it lasts one month. That is to say, if the proportion of the daily rest is one in three ; of the weekly one it is one in seven ; while the annual proportion of rest is one in twelve. For real hard workers the greatest good is got by taking this all at once. That is to say, a solid month does more real good than two fortnights. It should be taken with a good conscience, as a real necessity. The best time is in the late summer or early autumn, but a good deal necessarily depends upon the work, which is often of such a nature that just as one has to take one's weekly holiday on a different day from other people, so the annual holiday may have to be taken at a time when every one else is working. Never mind, if there are drawbacks there are also compensations. If the weather is not so good, hotels are not so crowded, prices are cheaper and you are everywhere more welcome.

A good deal depends for the success of your holiday upon whom you take with you. Don't take fellow-workers if you can help it. Take those with whom you are in touch in other ways, and if always with your family in your work, take your holiday without them. Many are away from

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their families in their work, and to such the real holiday often is to go home. As to locality the seaside is good for ordinary restoration, low mountain and woods and inland waters for overwrought nerves, high mountains for vigorous physique requiring mostly change, ocean voyages for slight breakdowns, travelling and touring for recreation rather than rest when the strain is but slight.

Such, then, are the brief counsels I give in the application of these five laws to servants in their ordinary daily life ; and now, one word in conclusion as to the care of old age.

It is difficult to say when this sets in. With some it may begin as early as 50, with others not till 70, while Caleb was only 40 when he was 85 (*see Joshua xiv. 11*). Still, when it does begin, the bodily powers are nearly always the first to show it. The mind often continues vigorous long after the body. After 60 the organs as a rule get weaker, the joints stiffen, the whole body is less instinct with life. This lessened vitality requires less food, and all these points should be recognized. As old age creeps on, the food should not only be less in quantity, but the diet simpler and more approximated to the food of the nursery. The air should be warm and fresh, and kept at an even temperature as far as possible. No cold baths should be taken, nor very hot ones at an advanced age. The clothing should be warm, and fur is of great value. The weight should be slowly

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decreased, for a lean old age is healthiest and best. The rest should be increased, the exercise lessened, but never abolished. Mentally the spirit can be kept surprisingly young; indeed, though its expression through the ageing brain must become more imperfect, the spirit in itself knows no age, and never in itself gets old. The best way is to cultivate the attitude and position of a child. I often think that in old age one most often sees "**men wise as serpents, harmless as doves**" (*Matt. x. 16*).

There is a great value now in good spirits and a happy disposition, and young life around the aged is health to them. Many a man has an Indian summer in his closing years, when his arduous work is over and the morning without clouds is before him, when his Pilot is waiting to take him across the bar, and when the value of Browning's well-known lines is felt in the heart—

Grow old along with me,

The best is yet to be—

The last for which the first was made.

Our times are in His hand

Who said "A whole I planned."

Youth shows but half; trust God, see all, be not afraid.

CHAPTER VI

HOME TREATMENT OF COMMON DISEASES

THE few remarks I shall make in this chapter will not take the place of a doctor nor dispense with his medicine. They will not even do away with any of the excellent manuals of domestic medicine which are now published and on which one may be permitted, without naming any, to bestow a word of commendation for their accuracy and excellence. The old combinations of grandmotherly folklore and "simples" are quite displaced now by concise alphabetically arranged directions for self-treatment in slight ailments or in diseases until the doctor comes, and for first aid in common accidents; so that I think my praise is justified, though it does seem rather strange for a medical man to praise what may take guineas out of his pocket. The few drugs I name are those already popularly known, and the doses are those that can domestically be used with safety.

The first thing of course is to understand a little what is meant by disease, which as a rule we do not comprehend in the least, though we all know

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what we mean when we say "we feel ill." Disease is primarily a want of ease, which is what we experience when we say "we feel ill."

Health, of course, is not a fixed standard for the race, neither does it mean the same thing for any two people. But that really and practically matters but little when it is a very fixed standard for each individual; and he knows very well when he is in health and when he is not; and after all he cannot be conscious of any one's health but his own.

Disease is primarily of two species; afterwards at our leisure we can subdivide these into 1,100 varieties. These two primary species are a change in the *action* of any part or organ, which we call "functional disease," and a change in the *structure* of any part or organ, which we call "organic disease." As a rule the former are more easily curable than the latter, though on the other hand they often cause more distress and pain and temporarily unfit one more for one's work.

The causes of disease are also primarily two in number, though afterwards they can be subdivided into as many as we like.

The first of the two is the often unknown and little suspected predisposing cause which leads up to the disease, and forms the soil in which the seed of disease can be sown; and the second is that from which the illness actually originates, or the exciting cause, which may be compared to the seed itself.

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Heredity is a great predisposing cause, but the tendencies to which it gives rise may mostly be successfully resisted, if only known and combated in time. Thus, for instance, a drunkard's children, even if Christian workers, will necessarily and wisely become teetotallers as well ; a consumptive's children will undertake open air work in preference to slumming. A lunatic's children will avoid all exciting work leading to mental overstrain. Children from a gouty stock will live with scrupulous simplicity, and so on. To be forewarned is to be forearmed. But how many carry this out ?

Age is another predisposing cause. One is liable to different classes of disease at different ages, which of course can be equally guarded against. Thus the danger in manhood is excess, in old age cold. Sex is obviously another : functional diseases being more common in the female. Climate and locality are others : certain places predisposing to certain diseases.

Occupation is another, and there can be no doubt it is a strong one. When we look at occupations in reference to health, we find that professional Christian workers (clergymen and ministers), as I have pointed out in a previous chapter, live nearly twice as long as the average length of life in England. All professional men, except doctors, live longer than the average—these live shorter. The labourer in the country lives on the average more

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than twenty years longer than the labourer in the town.

The exciting causes of disease, both in general life and with Christian work, usually consist of breaking one of the five laws of health.

But all other causes dwindle before that of strong drink. It is vain to repeat that one-tenth of all deaths arise from it ; that 120,000 die annually from this cause ; that its direct victims exceed 1,000 a week ; that half our hospital beds are occupied with its victims. What one observes about all these causes, both predisposing and exciting, is that they are nearly all preventable, showing that most diseases might be avoided with proper care.

One word on the symptoms of disease. The principal one is pain, which so far from being regarded as an enemy must be regarded as a valued friend. He is indeed the faithful sentry that keeps watch and ward around the citadel of our life by day and night, and but for pain many of us might die of some disease before we knew we had it ; and we should be ignorant of many accidents that might threaten our lives. The fact of the function of almost any organ becoming a matter of consciousness when out of order, is another safeguard ; as when the breath is laboured, the heart palpitates, the head throbs, the stomach is felt to move, etc. There are of course many other instances.

Respecting symptoms generally we must clearly

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understand that they represent as a rule nature's efforts to get rid of the disease, and inasmuch as by disease we generally mean the whole of the symptoms together, in this sense "disease" itself may be regarded as nature's effort to expel and overcome the invading poison—generally a microbe of some sort or other. One of the worst things as a rule is to stop the symptoms of a disease.

Finally let us glance at the remedies at our disposal for the cure of disease.

There is first the environment of the patient, which should always be specially adapted to the circumstances of the case in every way. To do this perfectly is half the cure.

Then one has to discover and if possible remove the exciting cause. If this be bad air, food or habits it is easy, but often it is difficult and sometimes impossible. Then we have to treat the symptoms by remedies—drugs and other agencies, such as water, heat, electricity, etc. Of course in this the doctor acts with wisdom and discretion. In fact one might almost say that the greater part of the doctor's skill consists in knowing how to treat the various symptoms.

Lastly convalescence, or in other words restoring the strength as well as the health of the patient, is of the highest importance, though flagrantly neglected by those for whom I write, so anxious are they to get back to their work. For I think I may truly say that those who work for love of

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souls are far keener to get back to their duties than the vast majority of people who work for money.

I will now pass in review with necessary brevity a few¹ of the more common ailments, giving such directions as I deem helpful in a work like this.

EXTERNAL AILMENTS

RASHES.—It is a safe rule that any rash with a temperature of over 100° is probably infectious, and should at any rate be isolated till the doctor comes. Rashes without fever are not as a rule infectious, and are most commonly caused by indigestion.

BOILS AND CARBUNCLES should be poulticed, though this is neither very modern treatment nor even strictly scientific. Carbuncles, or large boils with many openings, are dangerous, and should be seen by a doctor.

ECZEMA is a name for a red patchy scaly eruption that is very persistent if not properly treated. The domestic treatment of it consists in simple diet and a good aperient, the removal of all scabs or crusts by warm oil or poultices, and lastly the complete covering of the raw surface with any mild and simple ointment such as boracic till a new skin grows underneath. The point is to exclude the air, which is full of germs, from the raw surface. If it has access a fresh crust forms, and all has to be done over again.

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PRURIGO, or intolerable irritation is best cured by great cleanliness, an aperient, and sponging the surface with diluted lead lotion, and avoidance of scratching.

ACNE, or disfiguring pimples on the face, called blackheads, are either due to imperfect washing of the face from a fear of using soap, or to errors of diet. Even ladies need have no fear of using pure soap providing it is with warm *soft* water. Soap and a good rubbing with a {flesh brush will soon cure the spots on the face.

THE TEETH require a good deal of attention, and no sources of infection in the shape of decayed teeth should be allowed to remain in the mouth : much indigestion is caused by neglect of the teeth.

THE FEET are of great importance to the hard worker. Corns are prevented from forming by properly made boots, and are cured by Russian paint (corn solvent) applied as directed till the corn disappears.

BUNIONS are generally caused by ill-fitting boots which bend the big toe outwards towards the others and injure the joint. Rest and cold will cure them with a properly made boot.

Some Christian workers may perhaps dispense with good gloves, but none can do without good boots.

SORE THROATS should never be neglected ; they may be trivial or they may go on to quinsy or diphtheria. In any case if any ulcer or white-

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ness have been visible, or if there be great swelling or pain, a doctor must be summoned as it is most important to take these diseases in their early stages. A little soreness merely can be treated by dissolving "foramint" tablets in the mouth, and gargling with a little chlorate of potash and water. A wet compress round the neck, covered with waterproof tissue and worn all night will often take it away.

INFECTIOUS FEVERS, as I have said, must always be isolated at once in a room at the top of the house with little furniture, and the doctor sent for.

DISEASES OF DIGESTION

DYSPEPSIA.—This simply means indigestion, which may arise from many causes, and to cure it the true one must be discovered. There are four that are very common. 1. *Too much food*. This is rare under twenty, common at forty, common and more harmful after. 2. *Improper food*. Food indigestible in itself or badly cooked. 3. *Eating too quickly*. This is common with workers. Time at meals is one great secret of good digestion. 4. *Weakness of stomach*. This is due to some poison, or poor blood, or to nervous causes.

All that can be done domestically is to regulate the diet, leaving off whatever causes pain, eating slowly and leisurely and seeing to the daily func-

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tions. An early medical consultation will often save much needless trouble.

BILIOUSNESS.—This is due to inaction of the liver, and this again is caused by excess of rich food or some congestion from cold. The headache and vomiting are quite characteristic. The remedies are starvation, strong tea, and a brisk purgative.

PAIN IN THE STOMACH.—Here I mean the stomach proper, just below the breastbone, not the whole of the abdomen. If this pain be better on pressure and relieved by food it is not of great importance and is probably neuralgic; if, however, it is worse on pressure fixed in one spot, and worse on eating, it should be attended to at once medically, for it may be serious.

VOMITING.—This is very distressing, but as a rule not dangerous. If it persists a teaspoonful of chloroform-water every ten minutes for a few doses will probably stop it. If there is much nausea, and solid food cannot be retained, it is well to remember that fluid can be retained if taken a teaspoonful at a time when it cannot be drunk in ordinary quantities.

INTERNAL CHILL leads to colic or inflammation. As this is a common affection amongst those who have to travel about irrespective of wind and weather it is worth while pointing out one or two simple facts that every one should know. One is that the pain which is common to both is

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different in its character in each, that in colic being sharp and moveable and better on pressure, while that in inflammation is dull and fixed and worse on pressure. The latter is serious, the former is not. Medical advice must at once be sought for the latter, while the patient meanwhile goes to bed. Colic will often pass off with a dose of hot ginger brandy or cordial or strong peppermint or a dose of chlorodyne. If it does not, a doctor should be sent for.

TYPHOID FEVER.—This disease is most difficult to recognize, and yet it is most important it should be recognized, for two reasons. So many have died because they did not know they had typhoid and continued eating, and even walking about, and great epidemics have occurred by such people unconsciously spreading infection.

If a person feels unaccountably ill and there is more or less constant diarrhœa and one or two bright spots come on the stomach a doctor should be sent for at once to see if it be typhoid.

DISEASES OF HEART AND VESSELS

ATHEROMA.—This is a thickening and hardening of arteries that is dangerous and generally occurs in the aged. A doctor should be consulted if the circulation be found irregular, and if there is atheroma the life must be quiet and regular and free from excitement, as it is this condition when neglected that causes apoplexy.

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VARICOSE VEINS.—This is a weakening and bulging of the veins, generally of the leg, and if noticed and the person is engaged in active work the leg should be always kept bandaged up with Martin's elastic bandage (not a stocking) to prevent the vein bursting and to cure the complaint.

HEART DISEASE.—Of course a doctor should at once be seen if the legs and feet persistently swell, or if there are sudden attacks of faintness or palpitation, and his directions carefully followed. At the same time it is a great comfort to know that valvular disease of the heart as a rule practically cures itself, and seldom gives trouble in a healthy person.

ANÆMIA.—This is poverty of blood, and no one can do good work while they have it. Next to keeping the spirit and soul in order perhaps the most important thing for efficient service is to keep the blood in order.

It is almost impossible to think good, or strong, or helpful thoughts with bad blood. The brain is the instrument and the spirit the player on it, and the instrument is never in trim and can never discourse sweet music unless supplied with good blood of the standard quality. In anæmia the blood is often less than half its proper strength and a doctor should certainly be consulted. The cure is open air life, plenty of meat and iron in some form or other.

GOUT.—This is quite a preventable disease,

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as, indeed, are nearly all I have enumerated hitherto. It is sometimes produced by indiscretions in food in one who has a tendency to it. The poison that is thus found is called uric acid, and it circulates in the blood all over the body, causing pain, heat, swelling, and redness wherever it lodges. It is most important that those who are aware from their family history of a predisposition to it should live on plain, wholesome food, and carefully avoid every form of dyspepsia. Beer and wine bring it on quickly, and if many attacks are allowed to occur the patient soon gets disabled and laid aside from work altogether.

RHEUMATIC FEVER.—This is a most painful disease, and used to be much more dangerous than it is now. The older a person is when they have it the less it affects the heart, which is the principal source of danger. This disease requires great medical skill, and a long time afterwards for convalescence.

RHEUMATIC GOUT.—While rheumatic fever is intensely painful for a time it gets well, and leaves the joints sound. This disease, however, is a chronic disease which persists and gradually distorts and destroys the joints it attacks. It is also a painful disease and requires careful medical treatment.

DISEASES OF RESPIRATION

CATARRH.—This is the most common disease

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of the respiratory organs, which organs include the mouth, nose, and throat. It is an inflammation of the lining mucous membrane. If neglected it steals down the windpipe and produces hoarseness or loss of voice. If still neglected it travels down into the lungs and sets up bronchitis. The signs of it are only too well known. It prevails everywhere, and there is only one comfort about it, it soon goes and always tends to get well. While it is going on, however, practically all active work must cease, and if the sufferer is in a hurry to get well his best plan is to shut himself off in one room till it is gone, taking a good dose of tincture of camphor, commonly known as "paregoric elixir."

INFLUENZA.—I mention this here as it is generally so exceedingly like a common cold, though it is really different. It is an infectious feverish catarrh, characterized by the extreme depression of the nervous system and all the bodily powers that it leaves behind it, often for weeks afterwards. This one disease has upset more workers than any other, and has often made wrecks of strong men for months, and even years. The great danger connected with it is getting about too soon after an attack. The patient's lungs are then extremely susceptible, and it is more than likely that if he be neglected an attack of pneumonia will ensue, which may quickly carry him off. If after an attack any strange feelings are felt in the mind,

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or if the nerves are unsteady, a nerve specialist should be consulted.

BRONCHITIS.—This, of course, requires a doctor, and if acute, generally lasts about a fortnight. The chronic variety, however, once it is established, recurs year after year, and often keeps the patient indoors for months in the winter, seriously crippling his capacity for work. One should therefore, guard against neglected colds and coughs, and if delicate on the chest should take due precautions against getting chills. The chest can of course be much strengthened by avoiding hot rooms, and keeping the neck as bare as possible.

Remember that in our climate diseases of the chest are the great scourge of the country, and the greatest murderers of English life ; and that anything connected with the lungs should be treated promptly and energetically.

PNEUMONIA is inflammation of the lungs, one of the most dangerous affections. If a person gets feverish and tight on the chest, with difficulty of breathing, he should at once go to bed, and send for the doctor.

PHTHISIS, or consumption.—We are at last learning how to meet this dread foe more successfully, though still some 60,000 of our brightest and best die from it every year.

It is now known to be infectious to a certain extent, and it is important that any one who is ill with it should not sleep in a room with others.

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The expectoration, too, is most infectious when it dries, and becomes dusty. The cause of the disease is a small bacillus, 600,000,000 of which can lie in a square inch, and which multiply at the rate of 1,000,000 an hour.

Here again is a disease that is largely preventable, and any one who has sprung from consumptive parents should be most particular to avoid all chest diseases and strengthen himself in every possible way.

The cure is to take the disease in its earliest stage and live day and night in the open air until every trace be gone.

PLEURISY is an inflammation of the covering of the lung and is characterized by a sharp pain or stitch. A doctor is necessary, but till he comes great relief can be obtained by pinning a broad bandage or thin towel round the chest as tightly as possible, so that it moves very little when one breathes or coughs.

DISEASES OF THE NERVOUS SYSTEM

HEADACHES.—These are a great foe to the active worker and are of many varieties. All may be placed in one of two classes—those inside and those outside the head. The latter are neuralgic and very painful, but not dangerous. Of course one cannot work while thus suffering. The cause is often due to cold winds, to pressure on the head, and sometimes to general poverty of

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blood or nerve exhaustion. They are cured by some of the numerous remedies in vogue ; amongst the best is a teaspoonful of effervescent antipyrin, or bromo soda, five grains of phenacetin or anti-kamnia, a teaspoonful of sal volatile in water, and also extreme heat, as in hot fomentations, changed every minute. Headaches inside the head, are duller in pain, persistent and more serious. They show that there is too little or too much brain pressure, brain-fag or some marked disturbance of the brain circulation. If there be too little blood in the brain the headache is at the top and the face is pale, and there is dizziness and faintness. The cure is hot soup or hot negus and warmth and good food, and the head kept low. If there be too much blood, the head is throbbing, the face is flushed and the cure is to put the feet in strong mustard and water, and to keep the head high.

INSOMNIA.—This affliction is, alas, very common amongst brain workers of all sorts. It is often true that those who work with their heads can't sleep, while those who work with their hands can't wake. Nothing perhaps incapacitates a servant more in his work for his Master than sleepless nights, and here I must speak very decidedly. The great way of lessening the evil of lying awake is not to mind it. To have happy, restful thoughts, and to enjoy the rest and quiet even if one cannot sleep. As a rule, I find that

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people who try to go to sleep by effort, and lying still in the dark, generally fail. The better way for most is, when one is really awake, to light up, get a little food, and take some light amusing book, not anything that rouses thought or great interest, and read till the eyes wish to close ; and then to put out the light and go to sleep. If all ordinary methods fail, one should, I think, adhere to the following rules if in active work : “ Never to have three bad nights (with less than four hours’ sleep) consecutively, but after two always to take one of the many safe hypnotics.” There is no need whatever now to take such poisons as chloral or opium, for which the taste often grows, and which may become habits. Many refuse all aids because they are afraid of forming such habits. This is foolish. Let the hypnotic be selected and the dose be clearly settled by some competent medical man ; let the times when it should be taken be clearly understood, and then take it with thankfulness and a good conscience ; and do not refuse to keep yourself fit for your work because of a problematic evil that will not arise.

FUNCTIONAL NERVOUS DISEASES.—These are very distressing and unfit one for work ; and whether neurasthenic or hysterical may get so bad as closely to simulate a mental disease. Very many people come to me with these troubles and fear they are losing their reason, and it is a great

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pleasure to me to be able to reassure them, and show that their ridiculous fears and ideas are the offspring of tired nerves and not of a disordered brain. Perhaps there are no diseases which are so slowly recognized, and which the sufferer is so slow to acknowledge, as these nervous ailments. It must be remembered that it is most important that these diseases be treated early. With Christian workers they are often accompanied with the most distressing religious delusions. Strong, vigorous treatment by a competent doctor is absolutely necessary, for it is rarely indeed that a sufferer succeeds in curing himself.

Nervous breakdowns are increasing, largely due to the spread of influenza ; and all servants for whom I write should take advice as early as they notice they are below par in this respect.

NEURALGIAS.—These are very painful and may occur all over the body, as well as in the head, and have been described as “the prayer of the body for healthy blood.” They generally indicate the person is below par, and needs rest and restoration. Most of the remedies prescribed for neuralgic headaches will be equally useful here.

PARALYSIS.—This is of many kinds and is far from being always hopeless. The best doctor’s advice should be sought.

THE EYE.—The sight means so much to the servants I write for, that great care should be taken of the vision. If it fails at all, an oculist

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should be consulted, and proper glasses procured and used as soon as possible. So many have to regret neglect as to this.

THE EAR.—Deafness is most commonly the result of neglected colds in the throat. In other cases it is often constitutional. Noises in the ears are often a sign of overwrought nerves. Sometimes they cannot be cured, and then they must be endured; and it is surprising to see to what an extent this can be done, and the mind trained to ignore the constant sounds that are heard.

THE VOICE will be spoken of in the next chapter, and I will conclude this with a few remarks on

COMMON ACCIDENTS

When any ACCIDENT occurs, let the patient sit or lie down.

If he be insensible, or even faint, keep him lying down flat, loosen the things round his neck and do not let him be crowded.

Do not move him till the amount of the injury has been ascertained.

Until the patient is removed to some house let your aim be only to stop any bleeding for the time, and to avoid injury in moving him.

In removing the clothes take them off the injured part last, and cut them if necessary.

If he appears very weak, give a little brandy in sips, or a little sal volatile in water.

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In HÆMORRHAGE apply firm pressure on the spot where the blood comes from. Never stand and look at it flowing, or hold a basin to catch the blood, but stop it by pressure, not by the bare finger, but by pressing on the place with some folded pad. The blood will probably cease to flow in a minute or two and begin to clot. The pressure must not be then taken off, but another pad must be placed on the first, and the whole tightly bound up to wait till the doctor comes.

If the blood, however, will not stop but continues to flow in jerks, additional pressure must be made higher up the limb, on the artery, if it can be found, or with an elastic cord round the part. Always also raise any bleeding limb, and expose it freely to the air, as by this means the blood clots quicker.

BLEEDING FROM THE NOSE must be stopped by keeping the head well up (never stooping), and holding the nose tightly with the hand. If it still bleeds at the back, pour common turpentine on a handkerchief and sniff it up. Nose bleeding is seldom serious.

In a BAD FALL or injury with insensibility, send at once for the doctor, loosen all tight clothing, place the person in a comfortable position, with the head low. If you find he can swallow a few drops of water, and he appears very weak and faint, you can give a little brandy.

WOUNDS should be cleansed, and the sides

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brought as far as possible together and secured with little strips of plaster ; and a pad and bandage placed over all, and not moved unless there is pain, heat, swelling, or discharge.

BROKEN BONES soon heal ; the great thing in first aid is not to let the ends come through the skin by careless handling. To avoid this, no patient with broken bones should be moved till the part is fixed by some sort of splints forming a rigid support, which should be tied above and below the fracture.

Even if you only think the bone is broken it is best to do this, and make a mistake on the right side.

STRAINS AND SPRAINS are often more serious than they look, and inasmuch as there is little to see, they are often treated too lightly. The one thing people will not do is to rest the part absolutely for a sufficient time. A bad sprain of the ankle will take at least a fortnight to heal, and should be treated with constant cold applications.

In BURNS the great point is to cover the injured part all over from the air by oils or ointments of a simple sort ; carron oil, a mixture of equal parts of limewater and linseed oil, is the best. The blisters should not be broken but just pricked at the lowest part, so that the fluid can drain away.

In FITS, see that no injury occurs, and let the patient remain lying flat till he comes to, making him as comfortable as you can.

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IF SOMETHING GETS INTO THE EYE do not rub the eyeball round and round, but keep the eye quietly shut, and in a short time a gush of tears will generally wash the particle away.

Rubbing the sound eye sometimes helps the injured one by producing more tears.

FAINTING, though so common, is seldom treated rightly. The great point is to keep the head low and full of blood ; and this is best done by making the person sit, pressing the head down between the knees, when the faintness always passes off.

It is well to keep a few simple remedies handy, together with bandages and cotton wool ; and also a simple first aid manual.

It is in sudden accidents that ready knowledge means so much, as the first few minutes are of such importance.

Never forget in all serious cases the first aid you can render is to send for the nearest doctor, the next is to carry out some of the simple counsels I have given.

PART II

THE WORK

CHAPTER VII

SPECIAL CARE OF THE BODY IN WORK

ENLIGHTENED Christian thought has greatly changed of late years with regard to the relation of soul and body, and some think it has gone from one extreme to the other. Yet to the truly spiritual man the aim has not varied, though exactly opposite means are used to reach it.

Earnest Christians in all ages, whether monks or ministers, papists or puritans, have all agreed that a man is essentially spirit, and that its health and growth were the true aim of life, as a means, of course, to the greater glory of God.

The difference was in the methods by which this end was reached. In other days the idea was that the more the body was emaciated, starved, neglected, and beaten, the higher, the loftier, the purer and stronger grew the spirit; and the semi-delirious or maniacal visions and ideas that so often resulted from the starvation of the brain were regarded as revelations of God, and signs of undoubted sanctity. St. Paul's practice of buffeting his body, as described in the last verse of *1 Corin-*

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thians ix., was applied repeatedly, and much added to it as well, with the most deplorable results, which culminated in the Flagellants of the middle ages, when thousands of people, many of noble birth, of both sexes and all ages, walked naked through the streets with scourges of leather thongs, and lashed themselves till the blood ran down. This idea still prevailed, more or less, though greatly modified in practice, even in Protestantism, right through the Puritan times to some fifty years ago, or less.

The researches of physiology then began to prove beyond doubt the absolute dependence of the spirit for its right expression upon the healthy condition of the body, and more especially of that part called the brain. It was proved, for instance, that in most cases of mania it was the physical brain itself that was diseased, and thus perverted the spirit; and in a lesser degree it was shown that the gloom consequent on starvation or dyspepsia, and the rise of spirits after food, were due not to changes in the spirit, but in the blood supply of the brain; in short, that mental and even spiritual states were constantly dependent upon physical causes.

The result is that now, though the high Christian aim remains the same in the cultivation of spiritual life and work, it is no longer believed for a moment amongst any thoughtful and enlightened workers that this is best attained by neglect of the body, but by its proper care, and by reverencing it, and

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using it as the handmaid to the spirit of man, and, indeed, as “**a temple of the Holy Ghost**” (1 Cor. vi. 19).

This conclusion leads us to the further view, that after all it is perhaps only a partial truth that the spirit *is* the man, for we have no evidence of what the spirit can do or be apart from its servant, the body. Indeed, so inseparable are they in this life, and apparently also in Eternity (where new bodies will be provided), that it would be truer to say that the spirit and body together are the man.

It is indeed this new view of the way in which the spirit may be rendered most efficient that has led to this book being written.

At the same time, I know that each busy servant of God, even while he reads, and cannot deny the truth of all this, keeps saying to himself: “Yes, it may be all true, but the body *is* a constant burden, for all day long it wants something—exercise, sleep, food, dressing, washing, and repairing generally”; and there can be no doubt that this is so.

The true wisdom in dealing with the body is the middle path, that is, half-way between pampering and neglecting it. Few, indeed, of those who have been touched by the Divine spark are in great danger of the former. It is the latter, as I have pointed out all through, that is their besetting sin, and I will therefore try in this chapter to give a few counsels respecting the physical needs of the body in work.

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I may say that I feel convinced that this is one of the last of these books that will be needed, for I am sure that as we see increasingly how easy it is to prevent premature age, and so many of our bodily ailments, we shall get more and more ashamed of unhealthy bodies, and shall regard their proper care as a sacred duty.

In giving these hints with reference to health in active service, it will be most convenient to use again as heads the five laws of hygiene.

1. *Good air.* In spite of what I have said in the first part of this book respecting the changed and asthenic type of physique now prevailing, there can be no doubt that there is still no organism on earth that can so accommodate itself to adverse and unhygienic conditions as the human body. Take the question of air and temperature, and ask where (save in those animals, like the dog, that man has made most like himself) can an animal be found that can maintain a healthy life on Spitzbergen and on the equator in the heart of Africa, and keep the blood at the same temperature to the tenth of a degree? The Chinese maintain perfect health in some of the foulest air and dens in the world, equally with the hunter who lives out of doors. And it is so also in religious work, which is so often, alas! associated with most unsanitary conditions in the way of foul air and bad ventilation; and a strong worker may go on for years in such surroundings with perfect impunity

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and immunity. Such facts as these often 'make both Christian workers and others very impatient of health counsels. They say, and in a measure rightly, that the less they think about their health the better.

I agree, in a general way ; but, still, it cannot be denied that good air is better than bad, that our Maker intended us to have the former, and it is only because of our artificial civilization we have the latter. It cannot be denied, also, that we do at times suffer, and suffer severely, because of it ; that close air is one of the usual means through which we catch infectious diseases, and that the nervous system, on which the worker so much depends, specially suffers from a vitiated atmosphere.

Such being the case, I trust my few counsels on this head will be read with patience, and accepted with gratitude. Some of these counsels have been given before, but I find constant repetition is absolutely needed to impress facts that seem contrary to our general habits. Therefore, I repeat, whatever bad air you may be forced to live and work in, do sleep in good air at night. This you can always do. And remember for your comfort that all air is purer by night than day ; and also, as I have said before, that it is at night you have to store your body with air-food for the next day's work.

There can be no doubt that once you have acquired a taste for " out-of-doors " air, you will

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find all rooms more or less stuffy. Moreover, no room, however big, contains enough air for breathing even for an hour; it wants changing just as much as the water in a glass globe where there are fish.

Still, in spite of all this, it remains true that most people do not really like fresh air, and the constant sight of hermetically-sealed windows is a proof of this. A terrible proof of the great danger of this practice may be recalled. It is not generally known that Grace Darling herself, the heroine of the North Sea lighthouse, died of consumption, engendered through sleeping in a tiny sealed-up bedroom, though in her case she had the glorious air of the Farne Islands off the Northumbrian coast to breathe if she wished; but it was carefully excluded. In like manner hundreds of more obscure souls die from breathing a poisoned atmosphere in the midst of the glorious air of the Scottish Highlands!

The bugbear of "catching cold" from fresh air is now nearly exploded, so we have less excuse for folly; "colds" being mostly caught in close rooms.

Going out into cold air, too, when warmly clad can never have any terrors to those who know that their noses are perfect respirators, and don't forget to breathe through them.

With regard to religious services, don't forget to see to the ventilation and heating of the building before they begin, so as to ensure that the minimum of physical evil is inflicted on those who

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come for spiritual good. Remember, too, the danger of red-hot dry iron stoves in close buildings in giving off carbonic oxide, and that numbers have died from this ; and never forget to moisten the air by an open vessel of water on the stove, that can evaporate slowly.

2. *Food and drink.* I think we may save a lot of unnecessary trouble by saying plainly that in a healthy person the instincts of appetite are a fair guide as to diet and quantity ; and, after all, there is no organ in the body so tolerant of our folly as the stomach. Nevertheless, we may go too far. My general advice to Christian workers regarding food would be : Very good, plain, substantial, mixed and varied diet, taken at leisure, at regular intervals, but not when worried or worn out ; and as for quantity, eating enough to keep up your right body weight for your age and height and build. It may be convenient here to state very briefly what this is, for so much depends upon it.

For women in indoor clothes :—

Height in ft. and ins. . . .	4-10	5-0	5-2	5-4	5-6	5-8
Weight in stones and lbs. . .	7-0	7-7	8-0	9-0	10-0	11-0

For men in indoor clothes :—

Height in ft. and ins. . . .	5-0	5-2	5-4	5-6	5-8	5-10	6-0
Weight in stones and lbs. .	8-0	9-0	10-0	10-7	11-0	12-0	13-0

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An individual of average build should not be more than half a stone below or half a stone above these weights between 25 and 65. After that he should get gradually lighter. A heavily-built man will run half a stone more as his average, and a lightly-built one half a stone less and all weights should be actually verified on reliable scales. Beware once again of taking any notice of people who tell you they are in perfect health, and weigh one, two, or three stones less than the above. Don't interfere with them, nor copy them. They may look well, but their health rests on a most insecure basis, for they can have little or no reserve force. Besides, if some can balance themselves on a tight-rope without falling off, that's no reason why you should risk your life in trying to do the same.

Drink preferably at the end of meals, but don't be "faddy" about it. If the water is doubtful or bad, and no home-made reliable drink is available, stone ginger beer is better than aerated waters. Avoid home-made wines, which, if kept, are far more intoxicating than ordinary wine, for the sugar, of which they contain a great quantity, is changed by fermentation into the strongest spirit. Milk, well diluted with soda, is a good drink. Remember the value of strong nourishing soup when you come in exhausted and unfit to sit down to a meal.

3. *Cleanliness.* Although this is said to be next to godliness, in practice godliness is often a long

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way from it. Let me urge the worker to be a Pharisee at least in frequent "washings," and let him always cultivate a perfectly clean and well-kept appearance. No one can see his beautiful soul, but everyone will turn away from a dirty body. Let the condition of the exterior then be ever an earthly figure of the spiritual state of cleanliness within, or, as the divines put it, "An outward sign of a spiritual grace."

4. *Clothing.* Here again I must be allowed to point out once more that men judge by what they see, and that the perfection of clothing for a Christian man or woman is so to dress that every thing is in such taste and so adapted for his work that no one can remember what he has on. At the same time, his appearance should leave the pleasing impression of a clean, tidy, and well-dressed person. I must say some very earnest workers are great sinners in this respect and it is a great mistake to think that their slovenly and dishevelled appearance is to the praise of their Christianity or the glory of their heavenly Father.

Let no one resent this being so strongly urged ; for I know well that great and unnecessary damage is often done to the Christian cause by the untidy appearance of its workmen, and women.

Now, about the clothes themselves. Remember there is no heat in any clothing. You warm clothes, clothes don't warm you. If the material is a good conductor of heat the clothes cool as

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fast as you warm them, and so you are always cold. Wool is therefore the best material, being the worst conductor of heat. Remember that warm clothes save money, because you require less food to keep you the right weight.

Again, remember that a loose texture and a loose fit are as important for retaining heat as the material, and that a tight, closely woven flannel garment feels anything but warm. What you want is a loose fluffy texture. All clothing, indeed, and especially for workers of both sexes, should be so loose as to require no loosening if the person faints.

Keep the region round the liver warm; a woollen belt is a capital thing for this. Have good boots, and never let your feet get wet; wear "rubbers" if necessary to prevent this, but do not keep them on indoors.

5. *Exercise and rest.* Remember that exercise is not taken by you for mere cultivation of muscle, but for the health of the mind.

I have already enumerated in the first part of this book various games and exercises that are of special value, and need not therefore say much here. Travel is very good for tired workers, but avoid over exercise on your holiday. For want of this precaution many return more tired than they went. Do not take exercise merely for the sake of exercise. Always have some object other than your own good in view. Remember also you want recreation as well as exercise, and the two are not

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synonymous. Drilling in a back yard may be exercise, but it is not recreation. The great thing is to choose that sport or game that prevents you thinking—golf, cycling, motoring (if you drive yourself) all do this, and so do other occupations ; but many others do not.

When you travel, travel in such comfort as you can afford. Never tire yourself unnecessarily—there is no virtue in doing so, and if you carry self-denial so far as to make you less fit for your work, you are doing wrong. Have a really restful chair and bed. Get complete quiet after lunch.

With regard to sleep, I have previously almost said enough ; only remember that sleep differs in quality and depth, and these two points are quite as important as mere duration ; so that you can never really measure the rest you get by the clock.

In conclusion, I must speak at rather more length on the management and care of the voice.

The Voice. There is no doubt this is a subject that demands careful attention, and is of interest to a large and increasing number of people, for at the present time public speaking, properly so called, has largely extended. All ranks of the community, and both sexes, are increasingly interested in the right use of the voice ; for it is only now that a woman's tongue is publicly heard to any appreciable extent. To-day, indeed, some of the most persuasive speakers in the

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mission field, in home work, on social or temperance platforms—in short, wherever good work has to be done, are women. It is obvious, therefore, how large is that class to which a few plain words on the right management and use of the voice may be of advantage.

In no part of the body is the difference between prevention and cure more obvious or important than in the throat. Once a person understands how to breathe, to vocalize, and to enunciate, by the lungs, the larynx, and the mouth respectively, he is helped not only to speak distinctly and easily, but so to husband the voice and lessen the strain on the throat as to avoid those chronic troubles one of which is commonly known as clergyman's sore throat, and thus greatly increase his efficiency as a workman.

The whole process culminating in speech may be clearly divided into three parts—first, the production of the needed current and volume of air ; next, the production of sound ; and thirdly, the moulding of this sound into words. For the first the lungs are needed, for the second the larynx, and for the third the mouth—i.e., the tongue, teeth and lips.

The two former may be roughly compared to the common harmonium, where sound is produced by the wind being forced up from the air-chest below through the vibrating reeds above. There is, however, in the harmonium no further

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apparatus to form these sounds into words, and thus to correspond to the mouth.

The larynx or voice-box is situated in the neck, and leads from the back of the mouth to the top of the pipe which brings the air from the two lungs below. It is an open tube with a lid, and is about three inches long. The walls and lid are composed of cartilages. The largest is that forming the centre part of the tube, and is the least movable, the lid and other cartilages, to which are attached numerous muscles, being freely movable in various directions.

Across the middle of this tube, from the front to the back, are stretched two flat bands, fixed together at the front, but capable of being separated behind.

The voice is produced by the rushing of the air through the narrow chink between the bands or "cords," which can be plainly seen by anyone who can use the laryngoscope; on the other hand, these bands can be seen widely open and far apart during quiet respiration.

The narrower the chink the greater the pressure of the air as it passes through, and the higher the note produced. By the varying tension and approximation of these cords a range of sounds extending on an average to three octaves can be formed.

In the adult male the vocal cords are nearly one-third longer than in the adult female.

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An imitation of this voice apparatus can be made by stretching across the top of a glass tube two bands of india-rubber close together. If these are blown through with a certain force, a sound will be emitted, higher or lower according to the tension.

The tension of the cords, as well as their movements closure in the larynx, being regulated unconsciously, it would appear at first sight that we cannot voluntarily do much in arranging the production of the voice. Such, however, is far from being the case. We can, in the first place, see that the delicate structures are not in any way injured by our carelessness, and secondly we can, by practice, control largely the amount of air that passes through, as well as, also by practice, regulate to a nicety the action of the cords so as to produce instantaneously the exact sound required.

Sudden changes of temperature are extremely injurious to the vocal cords, especially after prolonged use. Great care should, therefore, be taken by speakers and singers against chills or draughts of cold air after using the voice, and also after leaving close or heated rooms. A loose muffler over the mouth and nose when first going out is a wise precaution, and breathing through the nose is most important.

Air too dry or too damp is also injurious in public speaking, but the danger of this is largely reduced by breathing through the nose. Air,

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again, overladen with dust, or smoke, or fog, is most injurious to the vocal organs, which must suffer if the voice be much used under such circumstances.

No loud speaking or singing should be persevered in if the throat be at all sore or relaxed, or if there is a severe cold in the head. Neglect of this is one of the common causes of clergyman's sore throat. Of course, as I have already said, any definite chest affection, such as bronchitis, precludes all public speaking.

There should be no strain in singing or speech. Effort is not necessary for force or beauty, but a good volume of air is.

The pitch in speaking is of great importance not only to speakers, but to the hearers. With regard to the latter it is not too much to say that the conveyance of thought by speech depends not only on the words, but on the tone and pitch. It is wonderful what a power to sway thought a well-pitched and modulated voice possesses. Of course, in singing, the pitch is always considered, but in speaking this is rarely done, though its importance to the speaker is as great as to his audience. For workers especially who have to plead with men, and try to bring them to repentance and faith, a tender voice should be cultivated.

A wrong pitch strains the voice and the vocal cords.

We all have for speaking what may be termed

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a natural pitch of voice, just as we have a natural pace for walking, and that is the pace or pitch which we can use with the greatest ease and without strain.

There can be no doubt that absolute ignorance of the simple laws of voice production still prevails even amongst our most constant speakers, and it is not much to the credit of the twentieth century that amongst large bodies of men, such as clergy, barristers, etc., whose living depends very largely on their voice, many should fall out of the ranks altogether, or, at any rate, suffer needless pain and misery, for want of a few lessons on this most useful art. The culture of the human voice has retrograded, and in this, as in so much else connected with the higher arts, Greece was immeasurably our superior. At Athens every student was taught how to speak properly and to use the voice with ease and effect, as being essential to health, quite apart from its special value to speakers.

It is beyond dispute that such a course should form an integral part of the education of every Christian worker. They are the class whose vocal organs are most severely tried. The buildings in which they speak are often far more trying than concert halls or lecture rooms, which are built to carry sound. The vaulted roof, the long aisles, the cold vault-like air at the early morning service, the close stuffiness of the crowded even-

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ing church, chapel, mission hall, or tent, the incurable and ever-present draughts, are all bad. Worse still is that "pulpit voice," artificial and strained; it is bad for the larynx and throat, and wears them out, while a natural voice would continue in full vigour and tone.

Before leaving the larynx, we must point out how the whole production of the voice is necessarily governed by the nerves, so that mischief often arises from forced speaking when in a condition of nervous exhaustion. Nervous debility is a frequent cause of failure or loss of voice; indeed, we know well how emotion alters the tones in speaking.

It is all-important to enunciate and articulate clearly; all the vowel and consonant sounds should, therefore, be carefully practised with the greatest accuracy: such practice, like all other vocal exercises, is best done before a mirror so as to observe the shape of the mouth with the different sounds.

The letter "h" is often an insuperable difficulty. It is perhaps best overcome by expiring forcibly against a windowpane, and adding some syllable such as "at" or "ot" to the expiration. The expiration is then gradually shortened till it becomes "hat" or "hot."

Another difficulty is stammering or stuttering. In minor cases this is cured by the slow deliberate formation of each word until the habit is broken.

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More severe cases require special treatment, which is now admirably conducted. Nearly all cases are curable. "Take care of the consonants, and the vowels will take care of themselves."

Two great practical defects in speaking and singing may be noticed. One is that the mouth is often not sufficiently opened, and the other is that the voice is often dropped two or three or more tones in pitch towards the end of a sentence, so that the closing words are quite lost at a little distance. This is a most important consideration for preachers. As their business is to make men the offer of God's love in Christ Jesus, and proclaim to them the great truths of the Gospel, their words ought to be specially clear and distinct.

It remains for me to touch on some of the more common maladies to which the vocal organs are liable.

First there is hoarseness. This arises from a roughening consequent upon a drying of the vocal cords, resulting generally from simple over-use, accelerated, of course, by any of the adverse conditions of air and surroundings that we have touched upon. The little recesses between the false and true vocal cords on each side supply constant moisture to these latter. But, of course, if they are kept in continued use, eventually the supply is exhausted; and then the hoarseness begins. If speaking is still continued with straining efforts, total loss of voice is the probable result;

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and then the sufferer has to desist, whether he likes it or not.

The wise way is, as soon as the voice gets harsh and rough, to give it a rest at once ; and this, combined with some soothing inhalation, and perhaps a bit of borax the size of a pea slowly dissolved in the mouth, soon restores the part.

Clergyman's sore throat is a sore throat that is too frequently brought on by an ignorant or careless abuse of the voice.

The following are among the chief causes that produce it : Indigestion, breathing through the mouth in raw, cold air ; over-use of the voice in unfavourable circumstances ; bad voice production causing strain ; catarrh ; speaking loudly in the open air or in close rooms, or amidst dust or smoke ; pungent food ; a common sore throat neglected ; and exhausted nerves.

It consists of a superficial ulceration and granulation of the back of the throat, which destroys the beautiful waving hair cells of the lining membrane. The mucous membrane is congested and thickened, and altered in character. In most cases it is principally situated at the top of the food passage ; being frequently due to indigestion. It is almost as much a pharyngeal as a laryngeal trouble.

The symptoms are well known. There is a constant irritation in the back of the throat, which feels sore and dried, accompanied by an irritating cough like a dog's bark, with heat and dryness.

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The throat is constantly being cleared, and the voice gradually fails. There is a nasal twang, and generally some pain in swallowing. It is apt to become chronic, and to be accompanied by great mental depression, which, of course, only aggravates the condition.

All these symptoms come on very gradually, so that there is plenty of warning before the condition grows serious ; this is fortunate, as there is no disease where it pays better to take it in time.

The cure includes tonics, fresh air, plain, digestible food, no stimulants, and little, if any, tobacco, total rest to the voice for a prolonged period, and sometimes the local cauterization of the granulations in the throat, with emollient and soothing and tonic remedies.

But we are rather concerned with the prevention of the disease, and this includes a general attention to the various hints I have already given—the understanding of respiration, the management of expiration so as to retard it at will, the use of the right pitch, modulated tone, and the natural voice, avoiding a forced or artificial voice, monotonous, and all strain. Speak in an erect position ; partake of suitable food ; retain as far as possible good general health and sound nerves.

The *British Medical Journal* memorial on the subject in 1893 enumerates four special points on the right use of the voice :

1. Thorough control of the motive power of the voice and breath.

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2. A proper attack of tone.

3. The education of the resonant cavities of speech.

4. The right pitch.

I may sum up my counsels under seven heads

1. Inhale through nose ; exhale through mouth.

2. Breathe from the stomach, and not by raising upper ribs.

3. Exhale slowly when speaking, and practise in private how much you can say with one breath ; but never do so in public speaking.

4. Speak easily, distinctly, not clipping words, and in varied, natural tones, not in a monotone or artificial (pulpit) voice.

5. Practise seeing how far off in a room you can be distinctly heard, and in public speaking always address yourself to the person sitting furthest away. Do not drop the voice at the close of a sentence, and never speak with a dry mouth and throat. It is like driving a car without oil, and wears the membrane away.

7. Stop at once all colds and sore throats, and don't speak in public until they have gone. Sudden changes of temperature and the habitual wearing of mufflers and boas all tend to produce these.

I need not point out to my readers that after all the voice and speech are merely tools for the servant's work and not the work itself ; nevertheless it still remains necessary to keep them in perfect order for the Master's use.

CHAPTER VIII

SPECIAL CARE OF THE MIND IN WORK

“ Beloved, I pray that in all things thou mayest prosper and be in health (or be sound) even as thy soul prospereth ” (3 *John* II.).

I THINK this is a fitting prayer wherewith to begin this chapter. It is evident the beloved Apostle was quite happy about his friend's spiritual state, but was in doubt as to his health. I think many of us feel the same now about some of our hard-working friends.

I have spoken generally on this subject at length in the first part, and in this second part I have considered the special care of the body in work. I now have to look at the health of the worker's mind, leaving the spiritual state for consideration later on.

In this chapter I speak specially on what comes before me week by week with unfailing regularity. I see good, earnest, useful Christian men and women sitting in my consulting room useless wrecks, helpless invalids, wretched beings, depressed with delusions, their faith often utterly obscured, all their hope, perhaps, gone ; grovelling

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in supposed sins, and for the time health, home, friends, and even God all lost. Oh ! the pity of it ! The pathos that such things can be !

The real misery I feel is because one is bound to recognize that every single case was preventable. These people were not intended by nature for invalids. They were not born with crippled bodies or minds, nor afflicted with incurable maladies. Nay, more, their piteous condition is not the result of riot and debauch, and so-called pleasure, but of saintliness and service of the highest order. And yet here they are—wrecks, and difficult enough to cure, and all is due to one of the three great preventable causes—ignorance, carelessness, or deliberate neglect.

Can anything on earth be more lamentable than to see earnest, good, well-meaning, God-fearing people reduced to such a condition, through such needless causes ? There must be something after all wrong with their Christianity, which, I think, often partakes too much of that type so unsparingly condemned by the Apostle.

“ If ye died with Christ from the rudiments of the world, why, as though living in the world do ye subject yourself to ordinances, (Handle not, nor taste, nor touch) after the precepts and doctrines of men ? Which things have indeed a show of wisdom in will-worship, and humility and severity to the body ; but are not of any value against the indulgence of the flesh ” (*Col. ii. 20-23*).

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There is, I suppose, some show of wisdom in working oneself to death, and in a course that reduces men to such a piteous state ; but there cannot be much even of that !

It is certainly against the sobriety and sanity and moderation in all things which is characteristic of real Christianity and the highest spirituality.

Of course, all I see are not suffering from the results of their own misguided zeal. I only say it is these I am most distressed about. I see numbers of other invalids, wrecks from chafing against adverse fate, uncongenial ties, unkindness, and misunderstanding and neglect, want of love and sympathy ; or perhaps the shipwreck may be due to active persecution, misrepresentation and slander, loss of money or friends, want of occupation, or other causes besides that of too hard work.

Even here a great deal is preventable. The true Christian has a practical and available refuge from chafing and irritation, from wear and tear of spirit, and from nerve exhaustion, that makes for health, if he only knows how to use it, as shown in *Psalms xxxi.* 19, 20 ; *xc.* 1 ; *Isaiah xl.* 28-31, and *Philippians iv.* 6, 7. Indeed, this last picture presented to us in *Philippians iv.*—that of a heart actually kept and garrisoned by God, in such a way that it cannot be reached save through Him, contains such a store of mental health and nerve strength as would save many a breakdown. I may also mention in this connection the true

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bearing of the closing verses of *Matt. xi.*, for no small amount of nerve exhaustion comes also from disappointed pride and unsatisfied ambition, and let none dare to say that these vices are not found amongst Christian workers. Alas ! they are, and to be set on "**The pinnacle of the Temple**" (*Matt. iv. 5*) is often a terrible snare ; while to be overlooked and passed by, wrecks the nerves in ambitious people.

Ill-health and nervous breakdowns, moreover, we must remember are not good advertisement of Christianity, to put the matter on its lowest level.

I think *1 Corinthians xiv. 23* plainly shows that the judgment of the unbeliever, when he is watching Christian conduct, is to be regarded, although he may be wrong on some points ; and *2 Corinthians v. 13* shows that our transports of joy are to be with God, but with men sane conduct is to be our rule. *ἐγκράτεια* or self-control, or health, or soundness was not only an indispensable quality for striving in the Grecian games (*1 Corinthians ix. 25*), but is equally essential in true Christianity and in the approved Christian workman.

The way in which the mental and nervous breakdown takes place can generally be traced in detail to some distinct violation of the laws of health we have already so often spoken of in relation to the body. There is probably either continual poisoning with bad air or there is constant neglect of food, or both.

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We all know the important position that fasting occupies, both in the Bible and in the Church, and do not for a moment say that the practice shall be abolished ; for, conducted with due moderation, it is of service at special seasons and on suitable occasions. But what I protest against is the overworking of ill-nourished brains when there is plenty of good food provided, and the folly of courting the mental breakdown that arises through such a pernicious practice.

Carelessness as to sufficient clothing does not lead to nervous breakdown like want of food, neither does neglect of cleanliness, objectionable as it is ; for in these two breaches of the laws of health it is the body that suffers most.

It is in breaking the last great law of health as to exercise and rest that the real damage is mostly done to the mind, and inasmuch as this is generally accompanied by breaking some of the others as well ; the disastrous result is pretty well assured.

Take want of sleep, for instance. Many evangelists boast of their power to set all laws of nature aside in their own case, and for a time they defy them, and apparently nothing disastrous happens ; but sooner or later nature exacts a most terrible retribution, and the labourer is either laid aside with illness, or broken down for a long period. In some such cases, indeed, where there is latent weakness or any hereditary predisposition to train weakness, the reason itself may be lost.

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The same results follow working seven days a week, and are by no means averted by mere change of work on one day in seven. What the Bible insists on is not change of work, but rest ; and, whatever doctrinaires may say, change of work is not the equivalent of rest, and especially if it be the change from secular business to arduous spiritual service.

What, you ask, can such disasters happen in the service of God ? Yes, in serving God with zeal, but not according to knowledge. "**He knoweth our frame, He remembereth that we are dust**" (*Psalms ciii.* 14). It is we, I repeat, who forget it at our peril.

I do not see that we have any warrant to believe that if we persistently set the laws of nature at defiance God will miraculously interpose, and guard us against our own folly. I quite grant that there are exceptional times, when God may call His servants to do without their natural rest, or to deny themselves in some other way ; but these are very special occasions, and one should carefully see, as in fasting, that after the strain is over extra rest or food should be taken to make good the deficit. In short, a sound mind and common sense should ever accompany the hardest work of the servant of God.

But there are times, on the other hand, when one may, with deliberate purpose, lay down one's very life in God's service, if called upon to do so, as my brother did in China. But this is far different

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from the reckless and careless and sinful neglect of the natural needs of the body so often found amongst earnest and true servants of God.

Another cause of trouble is the absence of any rest for the mind by running it always in the same groove, and ignoring all the faculties and gifts with which God may have endowed us—save one. Specialists always tend to be one-sided, and are often ill-balanced, and certainly not the less so when the specialism is religion.

I know the study of Christianity is so lovely, so absorbing, so vast, as to demand all one's powers, and it requires a strong sense of what is right to oneself and what, after all, is to the greater glory of God, resolutely to turn away from it and heartily to take up something that develops another of our faculties. He is, indeed, a wise man who knows the true value of recreation, and who, in his intervals of saving souls and edifying Christians, follows actively some healthy hobby that has power to occupy his mind and that suits his tastes and age.

The best are, of course, those that keep him in the open air, give him moderate but sufficient and really active exercise, and contain enough interest for him to enable the overworked parts of his brain to lie fallow, while the unused parts are busily employed.

The great point is that the recreation should be as different as possible in its nature and surroundings from the ordinary work of his life.

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And now consider the results of all such short-sighted policy as I see it. One of the first signs of overwork is *one begins to get stale*. The work becomes wearisome, and however delightful in itself it is no longer done with pleasure. Little worries upset, the temper suffers, continual weariness is felt, a little depression ensues, many things seem to go wrong—in short, one is stale.

If now the worker be wise, he may be saved. He should go away at once for a week or fortnight ; for a tired mind is not to be trifled with. If it is only a very slight case perhaps one complete day's rest in bed may tide him over ; indeed, I have known a long night, from 7 at night to 10 next morning, do wonders. Of course, all depends upon how bad he is.

He will probably be off his food and off his sleep, and so may have run down physically as well. All this requires time to put right, and that is often the one thing a servant will not give to his own affairs, though ready enough to do so for his Master. After all, how wonderfully in this and other respects do the Master's servants differ from all others.

If this staleness be neglected, he may go on another step into nervous irritability or the first stages of neurasthenia. In this condition he is most restless, and makes every one wretched. There is no repose, but an abnormal mobility. He cannot sit still long, and in many ways shows that his nerves are on edge.

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When he has let himself run down as far as this, there is nothing for it but physiological rest, which means more time and much more expense—all of which is preventable.

Let me say that unless this so-called “rest cure” be properly conducted under the personal supervision of a trained physician it is often a lamentable failure: on the other hand there is no treatment so successful if every detail is under the eye and direction of a competent doctor.

But often the man perseveres in his work, though so manifestly unfit. With dogged tenacity, or rather mulish obstinacy, he refuses to give in, and the nervous irritability takes on another phase, and proceeds to nervous debility, a more advanced condition of neurasthenia. The man is still curable; but look at the expense and time required, and how distressing the whole affair is. For even when the man is cured he requires an equal time afterwards for convalescence, the whole taking from three to twelve months or more.

Of course, so far I have looked on our worker as being naturally a strong healthy man; but suppose he is not—and so many come under this category, for how many, alas! of God’s best servants are handicapped by some hereditary or acquired weakness!

Let me beg of all workers to take heed as to this question of normal health, and to know every physical weakness that besets them as well as their

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besetting sins. If any such worker should be well aware that he has some weak points mentally or physically, let him act with wisdom and prudence with regard to his work, and at any sign of giving way in these points, let him at once take steps to relax the pressure, and recuperate. Such a one may run no such risks with impunity as the thoroughly sound worker can, and he must be content often to go at half speed if he would go at all. But why worry? He has not a slave-driver for his Master. The conversion of the world does not hang on his efforts, and, after all, the most successful work is that which fulfils the will of God, rather than that which carries out the fiery and unreasoning energy of the worker.

We must remember, therefore, that the delicate worker who thoroughly breaks down may not be always curable, but may have to be laid aside for the rest of his life, when by more temperate and reasonable procedure he might have worked on quietly for years. On the other hand, I have great encouragement to offer. Some diseases are not only benefitted but practically cured by a steady continuance of hard work especially in the open air; and I have known more than one strong open-air preacher who had been at one time dying of consumption. The most recent case is a young man who on being told he had but a few months to live determined to spend them in preaching to others, and got so much better that he is now one of our hardest worked

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evangelists. It is remarkable, too, to notice the great Christian undertakings there are with some weak woman at their head, who but for her work would certainly be an invalid.

Certain phenomena, apparently mental, often accompany and characterize these nervous breakdowns!

There are obsessions or fixed ideas such as have characterized fanatics in all ages. This is when one idea obtains command of the whole mental horizon to such an extent as to render the mind unbalanced and the conduct unreasonable. Pushed to an extreme, this becomes a monomania. It is connected with a fixed mental background, that is to say, an impossibility of looking at anything, however different the object, save from one fixed standpoint. Obsessed people are impervious to arguments, however reasonable, and are entrenched in their own ideas. There is an entire absence in them of that *ἐπιείκεια*, or sweet reasonableness which is one of the best signs of a healthy mind. The greatest care should be taken never to let one single aspect of divine truth, or even religious truth generally, entirely dominate the soul. God should do that, but then His Spirit leads into all truth, which is many-sided and as wide as its Author.

In connexion with this, I may say one should always remain master of oneself though servant of God, and, indeed, the very fact of surrendering

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one's life and powers to the will and work of God implies such a mastership, for a man cannot give what he does not own. Christianity never implies the loss of will power or of manhood, but is the assertion of both, though both may be laid in adoration at the foot of the Cross.

Another sign, and a very distressing one, of nerve breakdown is *fears*, or *phobias* as they are called. These are unreasonable dreads of all sorts—of crowds, open spaces, confined areas ; of people, of things, of death, and of nothing at all. Yet, though the mind clearly perceives these fears are baseless, it cannot get rid of them, and they destroy the comfort and effectual value of the life. There are about a hundred varieties of these fears, a large proportion of which have come before me ; and most are easy to acquire if one allows oneself to “run down” far enough. They are sometimes very hard to eradicate if they have taken a really firm hold of the mind. Still, as a rule, they are curable.

Lastly, I must speak of depressions and melancholias.

In these cases there is generally some dreadful sin lying on the conscience, often quite imaginary, and as often as not it is the supposed “unpardonable sin,” the meaning of which I find but few understand. All peace of mind is lost, the person has deceived himself and others, sometimes any assurance of salvation entirely disappears for the time, even in

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advanced Christian workers. The sufferer will tell you endless stories of his wickedness in thought, word, and deed. Of course, I suppose it is better a man should be too humble rather than too proud. Still, in practice I find it easier, on the whole, to push a man off a pedestal than to pull him up out of his morbid depths!

My experience is that when Christian workers are plunged into religious depression or melancholia, arguments and exhortation are absolutely useless, and to restore such a patient many months, and sometimes years, must be spent by him in some active secular employment under the supervision of some wise Christian people who sympathize with and understand the case, but never argue and never pander to his fancies.

I have seen many cases of this kind recover, even in the most hopeless and deplorable instances (where, indeed, the sufferer had to be protected against himself), and, therefore, despair of none.

At the same time I must once more solemnly warn every servant of God who has any tendency to morbidity to be most careful never to overstrain his mental faculties; and to avoid all dangerous excesses of spiritual excitement. It is so easy to lose the balance and so hard to regain it. Indeed, many are never the same again, and when I see servants of God thus wrecked in mind or body, I often wonder if this be the will of God concerning them.

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With regard to the morbid conscience which some have even in health, let me utter a word of warning against the manufacture of artificial ones.

The Pharisees were pastmasters of this art, and a pious Jew daren't eat a new-laid egg on Sunday, for he knows the hen must have performed work on the Sabbath in laying it! But modern self-constituted law-givers are almost as ingenious in decrees; for instance, I have known feathers in the hat however small condemned as "worldly," whereas ribbon fringed so as to imitate them as nearly as possible is not so regarded! To wear evening dress of any 'sort by men or women is another artificial sin, unsparingly condemned by these people. But I must not dwell on these absurd human laws, whose name is legion, that are often pressed with almost divine authority on tender consciences; so that in certain circles the consequences are so terrible that I know inmates of asylums who are there as the direct result of such artificial over-pressure on a sensitive conscience.' Love and not asceticism is the spirit of health and holiness, and the essence of true Christianity.

But you say: Why does God not protect His children against all these breakdowns? I cannot tell you *why*; all I know is that an all-wise Father for some good and sufficient reason does not always protect His children against their own foolishness.

Knowing this, does it not behove us to see that we use the reason God has given us, and carefully

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avoid trifling with or overtaxing those powers with which He has endowed us? I feel quite sure that none of my readers who are really guided by God will be led into these excesses and follies that cause such dreadful and lamentable results.

CHAPTER IX

THE FIRST WORK

AT first sight it may seem that a book on the health of the servant of God should stop short either at physical health, or if carried to the furthest, at mental health, and should not touch upon the spiritual health in relation to work, or in other words on the right conduct of the work itself. I cannot, however, limit my subject in this way, and for two reasons. The first is that I am writing to servants of God, and these are tripartite beings—body, soul and spirit; and if I only address myself to two-thirds of them I leave the most important parts untouched. Nay more, I do not really even touch the two-thirds aright if I leave the spirit out, for all are, as I have often said, so mutually and entirely interdependent, that when speaking of one you must have all in view. I have indeed already spoken in Chapter II on the healthy and sound condition of the spirit in general, and I now have to consider it specially in reference to work, and the work in reference to it. My other reason is that if I am

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qualified in any measure by long practice and by study to speak of the care of the body or mind, I am in the same way, however, imperfectly, qualified to speak of the health of the spirit; for of the two I have spent longer in the study of the latter than of the former. At the same time I arrogate to myself no special knowledge, and desire to speak with all humility, and as I trust to wise men, who will judge all I say; and many indeed of whom are, I doubt not, far more deeply taught in spiritual matters than myself. My point of view throughout in this book is not a doctrinal or controversial or an ecclesiastical one, but a medical and therapeutic view, though carried here, I confess, far beyond the usual bounds of medicine into the spirit world.

I desire then in this chapter first of all to review very shortly the workman and his work generally, and his equipment for it; and then to dwell a little upon what I have called for a special reason "His first work."

It would appear then that in the first instance Christians had not at first much idea of "work" as we now understand it. In the lifetime of Christ the Apostles and the seventy had to be sent forth directly by Christ; and one may say indeed that he is to be pitied who goes forth now in any other Name, or for any other reason than because he is sent.

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But other agents are used of God to send His servants forth, besides the direct Word of Christ. The last occasion, I may remark, on which this was used was just before the final ascension, when the Master gave to His servants in all ages and in all countries their standing evangelistic commission ; a command so authoritative and imperative that even now as I write this in the year 1909 the words ring as clearly in the ear as a command on the field of battle : “ **All authority hath been given unto me in Heaven and in earth. Go ye therefore and make disciples of all nations . . . and lo I am with you alway, even unto the end of the world** ” (*St. Matt. xxviii. 18-20*).

In the possibly doubtful passages at the close of St. Mark we find the disciples obedient to the command. “ **And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed** ” (*St. Mark xvi. 20*). Since that day the field of the world has never lacked labourers for God.

But we find some disposition in the early days of the Church to live quietly at Jerusalem ; and it was necessary that a great wave of persecution should arise in *Acts viii. 1-4* and thus scatter all the labourers save the Apostles to their fields of work, as we see further in *Acts xi. 19, 20*.

Two things strike us about these early workers. The first is that they were not a special class, but included the whole mass of believers. We

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hear much about the classes and the masses, and there is even a tendency to limit the service of God to official classes of Christians ; whereas it has been from the first the unalienable prerogative of the mass. No doubt then as now certain men gave themselves wholly to the work of the ministry, and many were specially ordained to it ; but while there is undoubtedly a class of God's special servants or clergy, who are wholly addicted to the work of the ministry, none may deny that the whole mass should be in one way or another regarded as servants of God. Were it not so indeed this book would be useless ; for while addressing all servants, I write more especially to those lay-helpers in the work who mostly have other callings and occupations to attend to, and are not wholly set apart for Divine service.

It has been said that these early Christians had no special training ; but herein lies, I think, a great error ; for I take it they had a training more special than any college or school has been able to give since ; and that is, a first-hand knowledge of, and acquaintance with the Master Himself, and His twelve Apostles. Who would not feel they were the gainers if they could substitute an education like this for all the theological training that is now possible !

No doubt there was little formalism or ecclesiastical procedure at that time, but there was the Holy Ghost in mighty power.

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It is worthy of note that while "to preach" occurs some 112 times in the New Testament, only twice does it refer to set discourses. It meant literally, with these early workers, talking about those things which they had seen and heard.

In the second place there was no sharp distinction between grades of workers. A sight of these early bishops, and even of the Apostles, would have contravened all our modern ideas of ecclesiastical fitness or propriety. For while all was done "**decently and in order**," there was no great difference of rank. The chief of the Apostles said: "**Timothy worketh the work of the Lord, even as I do**" (1 *Cor.* xvi. 10).

One thing I think we should all remember as servants of God, and this may perhaps tend to check undue haste and hurry over our work, and that is we have all to work for a very long time. "**His servants shall do Him service**" (*Rev.* xxii. 3) takes us a long way on, certainly over 1,000 years from to-day; and I think we may say deliberately that there is nothing in the Bible to show that once a man enters God's service that he ever leaves it again, or ceases to serve for all eternity.¹ Eternity means what we regard as a very long time, and all those who look upon the earth as

¹ I do not think that *Rev.* xiv. 13 contradicts this when speaking of a special class who had to pass through the great coming tribulation. Their sorrows on earth were over at last, but I do not think that they then ceased to serve God.

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the sphere of their service, and "sweet rest" their portion in heaven, are going to be greatly disillusioned when the Master assigns each faithful servant his place and work in the busy and world-wide millennial Kingdom of Christ. The truth is that earthly service from the point of view of the servant is but a brief training, an apprenticeship for the long busy service hereafter; and there can be no doubt whatever, for it is stated repeatedly in the plainest language, that the selection and character of our work hereafter entirely turns upon the way we pass through the school of service here. In all things our minds tend to be too earthbound and narrow; we need broader vistas and a larger outlook.

It will be seen therefore from this point of view that the value of his work is as great to the workman as to those amongst whom he labours.

Let us then clearly understand that every Christian without exception is a servant, and that if any one is not a servant of God he is not a Christian; for we are, as has been said, "saved to serve."

Let me give some proof of this. "Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works" (*Titus ii. 14*). A "peculiar people" (as the A.V. has it here) are not they who refuse all medical aid, but those who are "zealous of good works."

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Titus himself is exhorted to this: "In all things showing thyself an ensample of good work" (*Titus ii. 7*).

And for this end we are enjoined to be "furnished completely unto every good work" (*2 Tim. iii. 17*), and to be "prepared unto every good work" (*2 Tim. ii. 21*).

Ephesians ii. 10, is still more emphatic. "We are His workmanship, created in Christ Jesus for good works, which God afore prepared, that we should walk in them. Of course we must recognize that service may be both public and private, for "there are good works that are evident, and such as are otherwise cannot be hid" (*1 Tim. v. 25*). Even the modest violet that is born to blush unseen cannot be hid, for its odour fills the garden.

But we are not only ordained but equipped so that we do not war at our own charges. *Ephesians iii. 20* speaks of "the power that worketh in us," and in *Colossians i. 29* Paul declares the source of his power: "Whereunto I labour also, striving according to His working, which worketh in us mightily."

And we do not work alone. Just as we read of the Lord working with the early disciples, so we read: "Ye are God's fellow-workers" (*1 Cor. iii. 9*, and in *2 Cor. vi. 1*), and "working together with Him."

The character of the work is also as clearly defined for us as the spirit that should always animate

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it. 2 *Thessalonians i.* 11 speaks of the "**work of faith with power**"; 1 *Thessalonians i.* 3 speaks of the "**work of faith and labour of love,**" and *Galatians v.* 6 of "**faith working through love.**" Faith and love is a good equipment and is never found save in a healthy spirit. With these two there will at any rate be no spiritual breakdown in the service, and the workman need not be ashamed.

The servant's attitude is strikingly set forth as a warrior in 1 *Corinthians xvi.* 13 in terse, strong words like a trumpet call. "**Watch ye, stand fast in the faith, quit ye like men, be strong.**" But then, lest there should be too much fierceness, the Apostle proceeds with the softer sweeter note: "**Let all that ye do be done in love.**"

And now let us look a little more closely at the requisites of a healthy spiritually Christian worker. I will enumerate twelve qualifications or experiences all more or less essential and connected with true service.

1 LOVE. The word is *ἀγάπη*, a word utterly unknown to all the wisdom of the world and found only in the New Testament. This one word is in itself the revelation of the very heart of Christianity. The highest word known to man was "philanthropy," which was really giving a man his rights: but love is indefinable. It is devotion with self-denial, adoration and compassion. It extends from love to God to love to the lowest beggar in his rags or the vilest sinner in his sins.

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It finds all its inspiration in God, not in any other object.

The servant equipped with love is armed with an Almighty power that nothing can resist, for our power is not measured by the amount of our knowledge, eloquence, skill, zeal, or fidelity, but by the amount we love.

Every servant should be steeped in 1 *Corinthians* *xiii.*, and then he is irresistible. The power of love is the only power that is invincible. *Amor omnia vincit.*

2. FAITH. This is a quality and a virtue that removes all the burden and weight of the work from the shoulders of the workman to Almighty God. This is the victory that overcomes the world and that calls things that "are not as though they were." This is the power that "removes mountains" and can work all wonders. It is the secret of all spiritual energy, and it goes hand in hand with love. There is no fear of a sick spirit or a faint heart when faith is strong and active. It is the health of the soul.

3. HOPE. Without this grace no work could go on, for it is one of the three great celestial forces that inspire and energize the worker. Hope, too, in the Bible has a different meaning from what it has elsewhere. In common parlance hope always implies a measure, and sometimes a very large measure, of uncertainty. When it is an overwhelming measure, we speak of "hoping

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against hope." In *Romans xiii. 25* we get the Scriptural definition of hope, from which every element of doubt is excluded: "**But if we hope for that we see not, then do we with patience wait for it**"; and *1 Thessalonians i. 3* speaks of the "**patience of hope.**" So that we may say that Christian hope is certainty, only not present but future. Of what this bright hope really consists we shall see in the closing chapter. Suffice it to say it gives to the sowers of seed everywhere infinite patience, knowing the reaping will surely come "**in due season,**" possibly by the same hands that sowed the seed; and even if not, then that ere long "**he that soweth and he that reapeth may (surely) rejoice together.**"

4. THE KNOWLEDGE OF GOD. By this I mean that real first-hand, personal, conscious knowledge of God, by which "I believe in God" may be changed into the deeper "I know God," as in *St. John xvii. 3*, "**To know Thee.**" This means much and has far-reaching effects. Amongst others it puts the servant in his place and the Master in His; it means the deepest humility and the highest adoration, for it is those that are nearest the Presence that veil their faces most and bend the lowest; it means the unutterable bliss and happiness of heaven enjoyed *now*; it means the practice of the presence of God as known to poor brother Lawrence; it means power; it means peace; it means blessing to all

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around ; indeed time would fail me to say what it means, for it means everything. For the finite to touch the Infinite, the human the Divine, the sinner the Saviour, the child his Father, and the servant his Master, is an experience for eternity.

5. PRAYER. I have understood much better what real prayer means since I was at the telephone the other day, and called for my number and waited, not trying to speak until along the wire came the word " You are through " ; and then I knew my friend was at one end of the wire and I at the other, and that there was a connecting link all the way. There can be no real communion in prayer till you are " through," and you can know when you are, just as surely as on a telephone. And then when the connexion is made, Oh ! the delight of speaking from earth to heaven, from needy man to the All-sufficient God. When once we know what prayer really means, mere ' talking to the telephone ' ceases, and vain repetitions are heard no more. By these I specially mean those public prayers that are often such a snare when the people around are, alas, more before the mind than the living God. Such a vain repetition was commended not long since in an American paper as the " finest prayer ever offered to a Boston audience," which doubtless was true. This is what I call talking to the telephone.

But real prayer is the servant's never-failing resource. Here he can leave all his burdens,

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here he can get all his strength ; here his spirit receives fresh life and vigour. I speak now, of course, of prayer in its highest level. Let none, however, scruple to call on God in every time of need : there may be little intelligence, and still less sense of the Divine presence ; but God will ever hear the cry of His children.

6. THE BIBLE. This is the arsenal from which the servant selects his weapons. A servant cannot only get "stale," as I pointed out in the last chapter, from overwork, but he can get very stale indeed in his matter and discourses, if he is not constantly gathering fresh thoughts from the evergreen pastures of the Word of God. No text is so old, so well studied, that its full meaning has ever been exhausted. For instance, I may give just one example from personal experience. In *Exodus xii. 13* it says : "**I will pass over you,**" and I always thought that meant "pass by you" not to destroy you. But a comparison with *Isaiah xxxi. 5* (as has been pointed out to me), when the participle of the same word is used, shows a far deeper meaning : "**As birds flying (or hovering), so will the Lord of Hosts protect Jerusalem ; He will protect and deliver it ; He will pass over (or hover over) and preserve it.**"

This gives the idea of the protecting care of Jehovah against the destroying angel, and the word is quite different from the "pass through" of *Exodus xii. 12*. This meaning of "passing

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over" is best brought out in v. 23, where the Lord passes over (or hovers over) the door, "**and will not suffer the destroyer to come in**" to the home. Now here is a fresh breath through an old verse, and a deeper meaning found after fifty years' study of it.

7. A BRIGHT COURAGEOUS SPIRIT. This I think really depends on the Spirit within which bears witness with our spirit ; for if we have "**not the spirit of Christ**" we are "**none of His**" (*Rom. viii. 9*). When the secret of the springing well of *St. John iv. 14* is known, the spirit is ever fresh and bright instead of being a dull stagnant pool of stale truths. It is just the difference between living and dead waters ; between spring and pond water : and it is this spiritual vitality that is the sign of health with regard to work. The courage too needs to be of a dauntless order if one is to keep one's place in the van, in the firing line. Only inspired men remain here, who are in constant touch with an all-sufficient base of supply. Courage also is needed not only to stand, but when all is done in the field to withstand the relaxation of camp life. In the battle courage is perhaps easier than in the dull intervals between the conflicts. Again, it requires courage to sow for forty years as some have done and leave all the reaping to others ; to have to say in measure in the language of the prophet Isaiah speaking of Israel, or as many read it, of Christ Himself : "**I have**

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laboured in vain, I have spent My strength for nought" (*Isa. xlix. 4*). This requires a courage beyond human power.

One comfort is, the Master knows all about it, and rewards are not given to success but to purpose. In *2 Chronicles vi. 8, 9* we read: "Thou didst well in that it was in thine heart: notwithstanding thou shalt not build the house." Yes, the blessing was in the purpose, though it was not to be fulfilled. I think this thought makes failure easier to bear, when through all the disappointment of apparently barren work, one knows the aim has been ever kept at its high level.

That low man seeks a little thing to do,
Sees it and does it.
This high man with a great thing to pursue
Dies ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit.
This high man, aiming at a million,
Misses a unit.
That has the world here—should he need the next
Let the world mind him!
This throws himself on God, and unperplexed,
Seeking shall find Him.

R. Browning.

8. PRACTICAL KNOWLEDGE. Here we come to qualifications none the less necessary but of a lower order. A man to work amongst men must not only know God but humanity. He must be human, natural, practical, and with a true know-

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ledge of men and women, so that all feel he is one of themselves, the same flesh and blood, the same passions and failings. He must not only understand humanity, but he must know how to handle it, how to attract it and bring it to the feet of his Master. Moody had this quality in a pre-eminent degree. The pattern for the Christian workman is not Mary the divinity Christian nor Martha the humanitarian. It is the perfect blend of the two that produces the servant best fitted for the Master's use.

9. SYMPATHY. It is needless to say that the work that is perfunctory shows a spirit out of health. The servant must be burning with sympathy and human interest. He must be endued with patience to bear all the troubles, to soothe all the sorrows, to weep with them that weep, and rejoice with them that rejoice, often regardless of time ; and all with whom he comes in contact should be made to feel that the servant has a real personal interest in them. He should remember the children's names and the old folk's ailments, and his field of work should never consist of so many souls, but of human beings with homes and families, and sorrows and joys.

10. HARD WORK. There is plenty of this for God's servant, and endless self-denial. Indeed the latter becomes such a habitual attitude that it ceases to be noticed at all. But the work *is* hard, and especially when it leads uphill for

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years, when the ground is dry and parched, and no amount of tears or prayers seem to soften it.

Of course work differs, and some is harder than another, but it is seldom indeed that it is really easy; and this is why body, mind and spirit so tend to get worn out, and why such care and wisdom and self-restraint are needed to keep them in health and good working condition. But the reward is sure.

II. REAL SACRIFICE. The work costs a good deal in this respect. Class, caste, tastes, feelings, customs, habits, preferences, luxuries and even many necessities go by the board when the work calls for it. Many have an idea nowadays that missionaries and others go out to enjoy themselves. They hear perhaps of a tired worker enjoying a game of tennis in China, and they think it a scandal and say, "Fancy Paul doing such a thing." These easy-chair doctrinaires are among the greatest enemies the work of God has to face. As a matter of fact it is the worker who alone has a right to play; and many of the loafers at home richly deserve the scorn Kipling has heaped upon them. Let those who do not work be careful in criticizing those who do. For my part, whenever I read about or meet one of these fighters of the first rank, I feel deeply humbled to think how little one's own life is spent in such arduous toil for the Master; and I certainly am loath to criticize those holding such honourable posts.

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As a matter of fact, God's servants are a magnificent army ; and taking them as a whole, in no other service and in no other sphere can you find such a body of unselfish, devoted, and hard-working men. They are indeed the salt of the earth, and if we can still see they are human, and if there are black sheep and impostors here and there, the bulk are true and loyal, and genuine, and I feel it a great honour to be permitted to offer in this book any counsels to such people.

For I say again there is and must be real sacrifice in the work ; and I repudiate as in the main unworthy and untrue the suggestion one so often hears, that men enter the service to better themselves, and that young women go abroad to the mission field from selfish reasons. This is not the love that thinketh no evil ; and I know well that as a rule it is love to God and His work that inspires the worker.

12. PHYSICAL AND MENTAL HEALTH. I place this last though no one can say it is least ; but as it is the whole subject of this book, it is clear I consider it of the first importance. As I write these very lines I am wondering how I can restore to health a most valued worker who has neglected every warning, and set aside this twelfth requisite, and now seems to have gone almost too far.

It is almost time now, having made these few general remarks on the servant's work as a whole,

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to turn directly to the subject of this chapter and inquire what, in every case, is the first work every servant has to do ?

And this "first work" has this special peculiarity about it. All other special works require a "call" : otherwise one is in danger of running without being sent, but this one does not.

Curiously enough this "first work" is at times ignored by the Christian worker, for it is not an uncommon occurrence for us to overlook the duty that is nearest to us. This then is every worker's first work: "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (1 *Tim.* v. 8).

A workman who attends to this "first work" is truly "**a workman that needeth not to be ashamed**" (2 *Tim.* ii. 15); but one that does not, will not only be ashamed, but, incredible as it may appear, ranks before God as worse than an unbeliever. Can it be possible that there are any amongst God's true servants who so rank ? We must note especially that the verb "to provide for" is here in the middle voice, which signifies "to provide for *as for oneself*", for this provision is here regarded quite as much a duty one owes to oneself as to others. Indeed we may say that "his own household" here is looked upon as the man's self.

Isaiah lvi. 7: "That thou hide not thyself from

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thine own flesh." *Luke xi.* 13 points out that even "the evil know how to give good gifts to their children," and *2 Corinthians xii.* 14 insists that "the children ought not to lay up for the parents, but the parents for the children," a principle that looks uncommonly like life assurance—so much condemned by many Christians as a want of trust in God. It is not said that "the Lord will provide," but the "**parents ought to lay up for the children.**" We cannot set one truth against another, and nowhere and in nothing does God's sovereignty absolve us from our responsibility or His care from our duty.

Here in *1 Timothy v.* 8 it is well to notice that language could not possibly be stronger; and the Apostle must have seen some necessity for such forcible words; and it is quite possible that this necessity still exists. It is curious what a tendency is found in many of us to neglect the duty we should do in order to undertake work we need not do. "**He hath denied the faith**" is very severe, and for its full meaning *2 Timothy iii.* 5 and *Titus i.* 16 should be looked at. Of course such an one must be worse than an unbeliever who has never had any faith to deny. *2 Corinthians vi.* 15 gives light on the word "**unbeliever.**"

This provision here spoken of may well absorb a man's whole energies in these hard times, and indeed very often does; and no doubt the practical question before a servant can undertake

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other work is, "How many are justly dependent upon him?" This is one reason why "**he that is unmarried is careful for the things of the Lord**" (1 Cor. vii. 32) in a way he that is married cannot rightly be. The provision is for wife, children, and possibly other relatives, and means, I suppose, providing all needed for comfort, education and well-being in the sphere of life in which they are found, and certainly may not be interpreted in any niggardly spirit as implying a bare subsistence.

The passage appears here to insist on this in order that those dependent ones may not be cast upon the charities of the Church. Of course provision of a right and sufficient nature may not always require the personal work of the provider. It does not say *how* he is to provide, and he is left perfectly free as to detail, once he accepts the responsibilities. Now I am aware that this is indeed a subject of great delicacy, and this is not perhaps the place to press it, and yet I feel that that spiritual work can hardly be described as healthy when this first work is neglected.

I can only leave the matter with the consciences of my readers, who may rest assured that great scandal is caused and great reproach is brought upon the name of Christ and Christianity by the neglect of such provision.

And remember provision is akin to prevision and to laying up; and I do hope we shall hear less of Christians getting into such an advanced

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spiritual state that they calmly drop their life insurance, and spend their capital with a fatuous disregard of these plain injunctions, and often leave wife and children utterly unprovided for in any way.

If friends, recognizing a servant's work for his Master and his capacity for it, like to help him in any provision for which he is responsible, well and good. They are honoured in so doing, and he is not humbled. But it must ever remain perfectly clear that the responsibility is his from first to last, and cannot be transferred, and that according as he does this his first work so will his other work be judged. Better far remain an obscure clerk in an office, honestly caring for his wife and family, than be an evangelist who neglects them, though his name and fame spread to the ends of the earth.

It will be noted here that I confine myself strictly to the Scripture limits of "providing for." I say nothing of the general care, nor of the society and help and practical love one should give and show to one's own. These are matters that can only be left with those concerned for mutual arrangement in the spirit of love and sometimes sacrifice.

CHAPTER X

WORK IN GENERAL

CHRISTIAN work has now been going on for a considerable time—nearly 2,000 years. Of course it has had to make headway against tremendous difficulties, for it had no virgin field to work in, nor simple heathen to evangelize. Nearly all the people of the earth, and especially all around Palestine, were already steeped in religions even though the God-idea might be embodied in stocks and stones, or in vague altars to an unknown Being; and against these ancient cults a crucified Redeemer had to prevail, whose soldiers were mostly poor and ignorant. In the East, especially, Christianity has had to meet the hoary and philosophic cults of Buddhism, Confucianism and the like, to say nothing of Mahomedanism.

But soon further difficulties arose, and even the Christian Church itself became so divided, and one section considered the other so heretical, that missions were organized of an inter-Christian nature, where one section sought to reform the other.

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The net result to-day of all Christian work may be roughly summarized as follows :—

1. That there were never so many “unsaved” human beings on the earth as to-day. By “unsaved” is meant those who have not truly embraced the Christian faith.

2. That the population of the world increases more rapidly in proportion than the number of Christians, so that in numbers Christians are relatively losing ground.

3. Taking the world population as 1,500,000,000 not half have ever heard the Gospel yet, and each worker to-day has, on an average, some 25,000 souls to reach ! But this is only the worst and most gloomy side of the story.

On the other hand, it might be pointed out—

1. The Bible, the textbook of Christianity, not only circulates over 5,000,000 copies yearly in over 400 languages, but is practically the only book in any religion that has any general circulation at all. Not only so, but wherever it circulates knowledge, civilization, intelligence, prosperity, peace and progress are found.

2. That although numerically few, Christian nations practically rule the world ; and in importance, intelligence, civilization, refinement, and moral worth far exceed any other communities.

3. That there never were actually so many Christians, such highly-trained Christians, such

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devoted Christians, or so many Christian workers, as are found on the earth to-day.

4. That Christianity was never so practical or so universal in its charity and good works as to-day.

These eulogiums may seem too glowing to those who take a pessimistic view of the age, and whose vision is filled with the various weird creeds and heresies that abound ; but I think on strict and impartial examination each statement will be found true.

Then with regard to evangelization, I am told (such is the virtue of arithmetical progression) that if even now the total number of believers were reduced to the original 500, and that each brought but one convert each year, the whole race would become Christian in about 25 years !

Of course, these "nail in the horse's shoe" calculations are not very convincing, or of much value, but they emphasize the enormous power of the Church, were there more workers, and fewer drones in the hive.

So many Christians, to change the simile, are like stalled cattle, "eating their heads off," and are simply diseased from too much rich food and no exercise. There are hundreds who seem to be like the Dead Sea, of which I have already spoken, ever receiving, and never giving out.

Turning again to the work itself we find the order in *St. Matthew xxviii.* 19, 20, is firstly to disciple or evangelize, and then to teach. There

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is the outward work on which the extension of the Church depends ; and the inward work on which the real growth of the Church depends. The first increases the quantity and the latter the quality of the Church of God.

I will suppose, then, that the reader is one who has discharged his first work, or made satisfactory arrangement for doing so, and who, if unmarried, is free, and if married is acting in harmony with "his own" in taking up some definite work for God in addition to his secular work.

One or two points must be understood.

He must not on any account, as I have already pointed out, work hard even at varied work, seven days a week, for it is contrary to God, and to all common sense, and is fraught with disaster.

He must not for one moment fall into the wretched mistake that the work he does is the measure of his testimony or usefulness. It is probably, and certainly, if his spirit be in health, really the least part of it. His life is more than his work, his personality than his efforts, and his shadow (*Acts v. 15*) probably does more good than his doctrines. "**As a man is, so is his strength**" (*Judges viii. 21*), and often so is his value and usefulness. You see the difference is, that life is unconscious and work is conscious ; and the former cannot and never is "put on," and must be genuine, whereas the latter is conscious effort and may possibly proceed from unworthy sources.

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Scamps, afterwards put in prison, have been known to conduct large Missions, but scamps are not a blessing in themselves, neither do they do good unconsciously wherever they go.

While, therefore, I exalt and extol the workman and his work, I would remind him that his life is even of more value, and if in the former he often is greatly discouraged, he may find he has still been a blessing when he least expected it.

Now, how is he to know what work to do? I think in all matters God's will should be sought and done; and that in consecrating the entire life to His service, great thought and prayer and guidance are needed. When, however, it is a question of merely using up spare half hours or hours, one has evidently so much less choice, and it really often becomes a question, if anything is to be done at all, of doing "the next thing," and lending a hand to any good work one can.

Again, some have gifts for individual and some for collective work. Each is needed, and while one man cannot get up and say six words, but is a perfect angel in every house he enters, another can sway and move multitudes, but hardly knows how to speak to a solitary man. Many, of course, have both gifts; but it is clear the sphere of work must be to some extent in the direction in which one's gifts lie.

Again, some are born evangelists and are never really happy unless they are winning, or trying to

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win, souls ; others, again, are lost in an unsympathetic audience, but are of the greatest value in helping and building up believers in their most holy faith.

It is clear from Scripture that God's work is varied enough to call for a certain amount of specialism, and that a man should know and follow his particular line. It is often for want of care in this that so much work is barren of results and so much overlaps.

Again, some are solitary workers, whereas others always do best in combination.

Then there is the question of the home and foreign fields, and between the two but little comparison is possible, for it is nearly all contrast.

Now to turn to the real subject of this chapter.

How is the spirit to be kept in health in general work ?

The first point I would make is that the primary essential for spiritual health is that God should ever be nearer to the heart and soul than either the work or other Christians.

And I think, too, that when any servant is conducting any work himself his responsibility for it should ever be in the first place to God ; and that he should ever distinctly maintain and cause to be recognized that he is God's servant and not man's.

For the want of this so many servants have been severely crippled by the unwise interference of

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Christians who are not in sympathy with the work.

Much spiritual ill-health arises from fretting and worrying over these and other matters, and much also from the work itself ; and disappointments and failures connected with it. And that is why I insist upon it that it is only the man who has learnt to dwell with God in spirit by being able to fly like an eagle that never faints and is never weary (*Isaiah xl. 31*).

It is not for me to speak on the subject of how various religious works should be conducted. Various men, various methods ; and all may be wise and healthy in their places. What is wrong, what is unhealthy, is the copying or straining after effects produced by others, when one has not the power oneself. Imitation is in itself always to be condemned ; whereas to be open to suggestion is to be approved. Every man should be humble enough to learn from others, and at the same time wise enough never to be a mere copyist.

May I suggest that in healthy service love should never fail, and that after all it is the greatest power we possess in work ? What I mean is beautifully expressed in a letter I got the other day from a young girl : " I know all about the sick babies, the naughty children, the crabby mother-in-law, the tipsy husband and a score other things. I can only say to them all, ' Well, Missus, I am right sorry for you, but just keep on loving him hard enough, and maybe he will come all right, as

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God loves us till we get like Him at last." Now we are to be as the shadow of God (*Isaiah xxxii. 2* ; *Acts v. 15*), and what makes for success and marks a healthy spirit is that every one amongst whom we work should feel they are loved and will be loved, until the power of love draws them to the Source of love.

As I have said before, and repeat now, it is not doctrine, it is not truth, it is not eloquence, it is not method, it is not music, it is not sensation, *it is love*, that is the real power of the Christian worker, and the more he knows and believes this, the healthier and happier will he be.

There is another cause that brings ill-health to the spirit in Christian work, and that is too much attention to the many new-fangled doctrines, and one might almost say fads, in connexion with it. You are constantly being told, "This is wrong, that is wanting in faith, this is the new meaning of such and such a verse," and so on. I do not for a moment mean that one is to stand still, or that one should turn a deaf ear to new lights upon truth ; but I do say one should go slowly, and progress with caution, and avoid all doubtful practices and topics.

At the present day every country is pervaded with emissaries of new ideas, that greatly upset the earnest worker, and while it is impossible to speak generally of special practices, one can at least warn every worker for his spirit's health to

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proceed with great caution along any lines that are not clearly laid down in Scripture or recognized by Christian leaders.

One snare that very many workers fall into may be pointed out, as it undoubtedly leads to discouragement and perplexity.

They cannot understand why they should make so few converts, when they make all the truth they teach so plain and so easy to be understood. They have often felt how obscurely many truths are expressed in the Bible itself, and are conscious of how much more clearly they express them. They have even felt, though perhaps not said as much, that if they had had to write certain passages, they would have made much plainer statements and used much more direct arguments. They are all for the "two and two make four" style.

Not only this, but they have perhaps written or circulated tracts expressly designed to make the Divine mysteries very plain; so plain, indeed, that any one can understand them.

I wonder if it has ever struck any of these sensible, matter-of-fact workers that if God had wished to make matters plainer He could have done so; and that our Lord, had He thought fit, might have used fewer parables and spoken more directly? The best plan one would think, would be instead of striving to bring these sacred matters within the intellectual grasp of any one, to inquire *why* God has not done so in His Word.

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And the answer may not be without value, and it is thus according to St. Paul:—

“My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power ; that your faith should not stand in the wisdom of men, but in the power of God. Now the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned (1 Cor. ii. 4, 14).

From this it appears that the Word of God does not address itself primarily to the intellect or reason, but rather to the heart and spirit of man. And indeed, the clearest intellectual understanding of any spiritual truth counts for little or nothing, unless it be “spiritually discerned” in the power of God.

The reason then that the Bible is written as it is, is in order that men may not grasp with their mere intellect divine truths intended to reach and transform their souls ; and the reason why so much “plain speaking” has so little power is just because it does not follow this method. Better half a dozen broken words spoken from heart to heart in power, than the most polished intellectual discourse.

It is not the orator who does the most work : it is the man who is filled with the Spirit and with love. }

Truly healthy spiritual work then is addressed to the heart, rather than merely to the intellect.

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And now for a few miscellaneous counsels in conclusion.

Never act on impulse, but sleep on both your plans and troubles—counsel comes in the morning.

From time to time, even when well—Go apart and rest awhile—make a break.

Be content to make mistakes, but don't be content with your mistakes.

Again, in your work generally, always conduct it knowing that all depends on God's blessing, but work as if it all rested on your efforts. Take trouble in preparation and prayer.

Be not afraid of rebuffs.

Be not ashamed of a humble origin, knowing God can take the greatest worker off the dustheap ; at the same time never use your work to raise you socially.

Never be hurried ; always have time to listen, to be still, to be courteous. In these small matters the health of the spirit is seen.

Bear one another's burdens and remember in your work, if it be well balanced, that love and light, mercy and justice, God's goodness and severity, go together.

Be careful not to cry down other workers because they do not follow your methods or Church. Remember the word as to King Cyrus : " I have called thee by name, I have surnamed thee. . . . I girded thee ; though thou hast not known me" (*Isa. xlv. 4, 5*). God has servants who do not even

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know Him, and whom you probably do not know either, besides many “ who follow not with us ” ; therefore, speak evil of no man, and be very careful to refrain from adverse comment on any who are doing God’s work.

Finally, I would pass on to you the Apostle’s wish for his beloved Thessalonians :—

“ To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness, and every work of faith, with power ; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ (1 *Thess. i.* 11, 12).

CHAPTER XI

WEAKNESS IN WORK

I HAVE here very briefly to point out a few indications of ill health either in the workman or his work ; for there is never a breakdown in either without warnings which if heeded would probably have averted it. Some may think I have done this already, but as I take rather a different standpoint here, I shall not cover much old ground. I have noted seven signs in all, four being connected with the workman and three with his work, and I will proceed briefly to discuss these without further preamble.

I. CHANGE IN PERSONAL CHARACTER. All changes are not for the worse ; but those that are for the better and indicate spiritual growth and increased vitality and health are easy to recognize.

On the other hand changes that are for the worse, such as hardness, impatience, sharpness, bitterness, pride, self-confidence, unfairness and the like, may be due to deterioration of spirit, or they may be the result of ill health of body reacting on the spirit and thus changing the character. In any case all such changes when

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noticed should never be passed over or regarded as trivial ; for they are not only dishonouring to the workman and his Master, but probably indicate some serious condition of ill health.

2. CHANGE IN GENERAL CONDITION. Some such changes are for good ; these I need not dwell on. The change I have in my mind is when the happy steady worker becomes tired, absorbed, obsessed, depressed, or feverish and erratic.

These changes again in various ways call for immediate action. They are danger signals thrown out quite unconsciously by the man, showing that he wants help and succour. He is probably the last to be conscious of some of these changes, but others note them quickly.

Once again we must be slow to blame the workman, for they may arise from causes beyond his control. The one thing that is certain and admits of no delay is that they must be removed before they become habitual, even if this involve temporary cessation of work.

3. CHANGED ATTITUDE TOWARDS THE WORK. The workman, of course, as in other cases, may change his attitude for the better ; for we can all improve. But he may become ambitious, or "groovy," or he may lose faith in the work, or hope, or reverence, or interest. If too successful, pride may replace humility ; if unsuccessful, he may lose heart in it. If he has continued it a very long time in an isolated position, he may get so

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settled in one narrow groove that he cannot well move out of it. All these indicate spiritual ill health in varying degrees.

4. CHANGE WITH REGARD TO OTHERS. The kind, courteous worker may become rude, jealous, contemptuous, indifferent, isolated. It is a great pity when this change occurs ; for if a man thus cuts himself off from others, he is sure to deteriorate still further. The whole spirit, too, is absolutely un-Christlike ; and yet, strange to say, there is no change more common, and none in which the changed person is himself so slow to see the true condition. Frequently, indeed, the state is justified by the worker, and it is only when the love of Christ once more flows in power through the soul that the evil is seen, and improvement takes place.

The other three signs are connected more directly with the work itself.

5. THE WORK' BECOMES MECHANICAL. How often this is the case after a varying lapse of time ! The momentum may continue long after the force has gone. A top once set spinning will go on a long time by itself, but comes to the ground at last. The "first love" has been left. The work begun with God and in His power has been continued with more and more routine ; dry rot has set in, and the heart is gone out of the work. Outwardly the various agencies may continue in seeming vigour and still do good ; but the end must come unless there be a radical change with

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repentance and a remembrance of the "first work." This is a common danger and one to which the most spiritual workers are exposed, and from which no one is safe. The only way to keep in health in work is by daily dependence upon God, and by such constant intercourse with Him, that the soul is ever renewed, and the power is never wanting.

6. THE WORK IS DECREASING. This may be in quality or quantity. The former is of course much more serious than the latter. An aged worker, though brighter, and fresher and stronger in spirit, is often obliged greatly to curtail his output owing to bodily infirmities. But here is no real failure, no ill health. There may indeed, on the contrary, be spiritual growth with lessened work.

But when the quality is poorer, the conversions fewer, the zeal lessened, the converts unsatisfactory, the matter calls for careful search as to the cause, which is generally remediable.

7. WRONG METHODS. These cannot be right if they are wrong ; and yet on the other hand it is impossible for some to admit that anything can be wrong that ever was right. There is a curious confusion of ideas between the Word of God and the Gospel on the one hand, which are alike perfect and unchangeable, and the methods of presenting them and interpreting them, and carrying on work in connexion with them on the

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other. Work must ever be changing and advancing in character, for while the Bible remains the same, surely the Spirit of God is always revealing some of its meaning to our hearts. While the work of salvation is "finished" in such a deep sense that none may add anything to it, surely we learn more and more how little we know of its more profound truths of redemption, atonement, sanctification, and the like. As to methods of conducting work, we have here the fullest liberty, and they must widely be altered, and modified to meet the requirements of the day. All alters, all changes save what is Divine and Eternal; and it is quite certain that our knowledge and our methods are neither the one nor the other. Let none then defend antiquated methods of work or teaching on the ground of their antiquity; but let each one strive to bring their teaching more and more in accordance with the true meaning of the Word of God, and adapt the work, as it progresses in any way, to the needs of the time and place.

This is not as might be supposed a plea for New Theology. Much, alas! that is so called bears marks that are of hoar antiquity, and in no way justify the claim of novelty. Denial of the authority of God's Word, of the sinfulness of sin, and the promise "Ye shall be as gods" date from Eden, and come from the serpent's mouth, and are very old lies. Such dangerous doctrines are not in

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my mind when I urge earnestly that old views and methods should not be venerated and perpetuated on account of their age, but because of their truth and usefulness at the present time. The new wine must be put into new bottles, and though the gospel be an "old, old story" it is "ever new" in our presentation and appreciation of it.

CHAPTER XII

THE SERVANTS' REWARDS

THAT hope forms an integral part of a healthy Christian spirit needs no argument, and that rewards enter into the whole scheme of our life and service is abundantly evident from Scripture. No one need think they are labouring or should labour without hope of reward, for they are not.

And, indeed, one may go so far as to say that no prize ever set before the most ambitious man can be compared for one moment, if soberly considered, with that which may be obtained by the most humble faithful worker for God. It is indeed a Royal service, the service of the King, that a man enters when he begins to work for Christ.

The Scriptures speak emphatically and explicitly on the subject, and I think we may take as our Example in this and in all other attitudes of the servant's spirit, that of his Master, as set forth by the writer of *Heb. xii. 2* : "**Looking unto Jesus, the author and perfecter of our faith, WHO FOR THE JOY THAT WAS SET BEFORE HIM, en-**

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dured the cross, despising shame, and hath sat down at the right hand of the throne of God."

The servant's life work may best be looked at from the three points of view the Apostle places before us in *2 Tim. iv. 7* : " **I have fought the good fight, I have finished the course, I have kept the faith.**" Taking these in their reverse order we get the Christian worker as a witness, a walker, a warrior, and we get the *witness* of faith, the *walk* of faith, and the *war* of faith.

Heb. xi., which is a detailed cinematograph of the life of faith, first of all brings before us three examples of the foundation of faith as exemplified by Abel, and by Enoch privately, and Noah publicly. Then from ver. 8 to the end, we get exactly twenty-one examples passed as moving figures before our eyes in three groups of seven examples each. The first seven are the patriarchs as *witnesses of faith* in the strange country ; the second seven illustrated the *walk of faith* in the wilderness, from Egypt to Canaan ; and the third seven tell of the *war of faith* in the land of Canaan.

Connected with these three varieties of Christian work in faithfulness, progress and fighting are three distinct characters of reward.

Before indicating them I should like to establish the general principle of reward, and its certainty according to Scripture.

Matt. xvi. 27 : " **For the Son of Man shall come in the glory of his Father with his angels ;**

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and then shall he render unto every man according to his deeds." 1 *Cor. iii.* 8 : " Each shall receive his own reward according to his own labour." 1 *Cor. iii.* 14 : " If any man's work shall abide which he built thereon, he shall receive a reward." 2 *Cor. v.* 10 : " For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body " *Rev. xxii.* 12 : " Behold I come quickly, and my reward is with me, to render to each man according as his works."

Passages might be multiplied, but these samples of many others will suffice.

Of course, this reward may be forfeited : " Let no man rob you of your prize " (*Col. ii.* 18); " If also a man contend in the game, he is not crowned, except he have contended lawfully " (2 *Tim. ii.* 5).

Everywhere the workman is rewarded by Christ Himself. " Knowing that from the Lord ye shall receive the recompense of the inheritance ; ye serve the Lord Christ " (*Col. iii.* 24).

With regard to the special rewards, those connected with " keeping the faith," with our position and faithfulness as Christians, are principally spoken of in Ephesians in such passages as these : " Having foreordained us unto adoption as sons through Jesus Christ to himself . . . to the end that we should be unto the praise of his glory, we who had before hoped in Christ " (*Eph. i.* 5, 12). " Ye were sealed with the Holy Spirit

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of promise, which is an earnest of our inheritance, unto the redemption of God's own possession" (*Eph. i. 13, 14*). "That ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints" (*Eph. i. 18*). "That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus" (*Eph. ii. 7*). "Because of the hope which is laid up for you in the heavens" (*Col. i. 5*). "The Father who has made us meet to be partakers of the inheritance of the saints in light" (*Col. i. 12*). "To present you holy and without blemish and unreprieveable before him; if so be that ye continue in the faith grounded and steadfast, and not moved away from the hope of the Gospel which ye heard" (*Col. i. 22, 23*). "That we may present every man perfect in Christ Jesus" (*Col. i. 28*). "Ye shall also be manifested with him (Christ) in glory" (*Col. iii. 4*).

Many other passages might be given, but these are sufficient to show the dazzling future that rewards the true and faithful Christian who stands firm and steadfast in the truth, and is not "moved away from the hope of the Gospel." Let none say this is an easy work. There are the two paths now, as in patriarchal days as recorded for our instruction; there is the tent with Abraham, or Sodom with Lot, and it is the former that gets the reward, as it is written: "These all died in faith, not having received the promises, but having

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seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. . . . But now they desire a better country, that is a heavenly : wherefore God is not ashamed of them to be called their God ; for he hath prepared for them a city " (*Heb. xi. 13, 16*).

The next class of rewards which we will consider are those given to those who have " finished their course."

These are they who journey from Egypt to Canaan, as described in *Heb. xi. 23-31*, in seven examples. Moses knew of these rewards, " for he looked unto the recompense of reward " (*Heb. xi. 26*).

These are they who run in the race, and for them are prizes and crowns. There is the incorruptible crown of *1 Cor. ix. 25* ; the crown of rejoicing of *1 Thess. ii. 19* ; the crown of righteousness of *2 Tim. iv. 8* ; the crown of life of *James i. 12* and *Rev. ii. 10*, and the crown of glory of *1 Peter v. 4*.

There are the prizes of *1 Cor. ix. 24*, and *Phil. iii. 14*.

Surely these passages are abundant evidence of the rewards that await those who finish their course with joy, and to whom the gates are opened wide, and " thus shall be richly supplied unto you, the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ " (*2 Peter i. 11*).

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Lastly, there are the fighters who fight the good fight and gain the victory. They are faithful in little, they shall be rewarded with much. They are overcomers and **"shall eat of the tree of life, which is in the Paradise of God"** (*Rev. ii. 7*). They are overcomers and **"shall not be hurt of the second death"** (*Rev. ii. 11*). They are overcomers, and **"to him will I give of the hidden Manna, and I will give him a white stone, and upon the stone a new name written"** (*Rev. ii. 7*). They are overcomers, and **"to him will I give authority over the nations . . . and I will give him the morning star"** (*Rev. ii. 27*).

These are they who live and reign with Christ a thousand years. These are the rulers over ten and five cities, and the armies that follow the "Word of God" on **"white horses clothed in fine linen white and pure"** (*Rev. xix. 14*).

From this it appears that the great reward for the worker is to be introduced into yet greater and more glorious work, for these high positions in the millennial reign of Christ will be no sinecures, but imply the glorious service of glorified and triumphant souls. Therefore, let the lowly mission worker, Sunday School teacher, solitary missionary, hospital visitor, slum worker, and all who serve the Lord Christ look up, for their redemption draweth nigh and their reward is sure.

"Behold, I come quickly ; and my reward is

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with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end " (*Rev. xiii. 12, 13*).

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