

outward life is conformed to the doctrines of Christ"—a terse and comprehensive definition. Then to become a Christian it is essential, first, to ascertain the doctrines taught by the Divine Master; and second, to conform, or render obedience thereto.

To learn of the doctrines of the Lord it is natural to turn to the New Testament—the record of His ministry on earth. It is there recorded that the angel who heralded the birth of the infant Jesus announced that He should "save His people from their sins." This is the burden of the promise throughout the Scriptures to all Christians, whether they lived in the earlier centuries or the later times of the world's history. Through the atonement all men were to be raised from the dead; but the salvation accorded to individuals thus brought forth was a promise to "specially them that believe,"—to those that were numbered as "the people" of the Lord, the true Christians. Except men came within this rule they should "in no wise enter the kingdom of heaven."

The New Testament also relates how that John the Baptist was "sent from God," as "the messenger before his face." This forerunner of the Christ taught faith in the Divine Master, required the people to repent, and to those who received his message by heeding the same he administered the ordinance of the baptism of repentance for the remission of sins, and promised that the greater One who followed should baptize them with the Holy Ghost, thus giving them "the witness of the Holy Spirit," and confirming them as members of His Church, or "His people," and constituting them true Christians. To those who were faithful in maintaining the calling thus bestowed, the promise was available that they should be saved from their sins—having repented thereof and received the ordinance for their remission.

When Christ came in His ministry as the promised greater One, His labors and teachings confirmed all that John the Baptist had done as His messenger. There was no variance from and no change of doctrines or ordinances. John had led believers in Christ through the door of baptism to Him to receive the witness of the Spirit; and the Lord declared that those who rejected this baptism, and consequently those principles which led up to it, "rejected the counsel of God against themselves, being not baptized of him." John the Baptist possessed divine authority to make his acts efficacious to salvation; he was "sent from God," not man. After the crucifixion of the Lord the Apostles followed the rule in which He had instructed them; they dared not vary therefrom in their holy calling. Therefore Peter, the chief Apostle, required those who believed the testimony concerning Christ to repent and be baptized, by those having authority to officiate in that ordinance, for the remission of their sins; and after this baptism in the water they received the Holy Ghost—the witness of the Spirit—"through the laying on of the Apostles' hands." In doing this the Apostles and those who received

their testimony performed acts which constituted them true Christians—they conformed to the doctrines of Christ.

A Christian, therefore, is one who believes and obeys the doctrines and ordinances of the Gospel; he is one who not only admits in his mental judgment the correctness of Gospel principles, but by conforming therewith becomes a member of the Church of Christ—one of His people. The Lord says, "He that believeth on me the works that I do shall he do also;" and by the logical force of this rule those who do not the works of Christ are non-believers, notwithstanding any profession they may make. Certain it is that the believers are the workers in a given line.

Jesus did the will of His Father, observing His counsel in all things according to the strength which He possessed. Because He had more power than ordinary mortals He was able to keep the law more perfectly in the eyes of men. Those weaker ones who do their best in following Him are perfect in their sphere as He is in His, for the Lord requires of no man more than he is able by the divine blessing to perform. But efforts at doing must be in harmony with the doctrines of Christ to receive His blessing. The true Christian is the person who renders obedience to the divine law, in its principles, ordinances and authority, to the extent of his ability. It is not a fanciful condition, beyond the reach of men, but is within the scope of those who receive the Gospel message. "He that abideth in the doctrine of Christ, he hath both the Father and the Son," and therefore is a Christian and in the enjoyment of "the witness of the Holy Spirit;" while "whosoever transgresseth and abideth not the doctrine of Christ, hath not God," and is non-Christian because of his failure to obey the divine counsel.

RINSING THE STOMACH.

Since the detailed statement made in the NEWS some time ago of the case of a young man in this city who had a novel but effectual experience in being relieved of dyspepsia, there have been several residents of Salt Lake who have been similarly benefited. One lady in particular, the wife of a prominent citizen, had given up all hope of life. She was naturally delicate, and her health had been failing for years. Temporary relief had been afforded by physicians, but the malady persistently refused to succumb to the treatment applied, and the patient grew weaker and more distressed at each recurring attack, until family and friends prepared to meet the sad event which they regarded as inevitable.

The lady was in this situation when she read in the NEWS the article referred to. It aroused new hopes and she determined on having her stomach washed out in the manner described in the case spoken of. The treatment was pursued under the direction of her physician, and though it was attended with some difficulty at first, it was persisted in, until now the lady is wholly relieved from her stomach trouble. To use her own words: "I

am in splendid health. I haven't felt so well for twenty years." She is approaching the age of three score and ten, and though she shows the marks of her former illness, her step has become firm and elastic again as of a woman much younger, and her manner is blythe and cheerful.

In other cases beneficial results have followed the treatment, and in some instances where there have been a complication of troubles the process has enabled the physician to work a cure when without it his medicines have failed to produce the desired effect. Some of the leading physicians of the city now accord "laundering of the stomach," as it is termed in medical slang, the strongest endorsement, and express their firm belief that at last a remedy has been discovered for an exasperatingly progressive affection of the stomach. Not only in this city, but among the medical wisecracks throughout the country and Europe, the stomach siphon, which was used first in Paris, receives warm commendation. Not long since, Dr. Cyrus Edson, of New York, speaking of the new process, said: "If we had known of this two years ago Mr. Blaine would have been alive today. Here we are, puzzling our brains over medicine, when lying about almost at our feet, as it were, was the simplest of remedies, and the only remedy which would have cured him. There are many other prominent men now dead who might be still living had they enjoyed the opportunity of having their stomachs washed." It is also stated that if the stomach were "laundered" every two or three months, dyspepsia would have no chance of gaining a foothold.

The NEWS has been requested to make again a brief statement of the operation, in order that afflicted people may have renewed opportunity of considering it. The apparatus consists of a rubber tube from four to six feet long, a small section at one end being less flexible than the rest of the pipe, and containing two slots for the passage of the liquid; at the other end is a rubber funnel into which to pour water. The small end of the tube is thrust into the throat, or more properly speaking, the esophagus, and crowded or swallowed down to the stomach. At first there is an unpleasant choking sensation caused by the presence of an unusual article and by the nervousness of the individual, but this is said to pass away after a few trials. When the end of the tube reaches the bottom of the stomach, a quart or more of comfortably warm water is poured in at the funnel, until the stomach is full. The water is allowed to remain a few minutes, during which time nature conducts the rinsing process. Then the person leans forward until the funnel is brought below the level of the stomach, and the water, with the contents of the stomach which it has become mixed with, is siphoned out without any discomfort. The work of inserting the tube is not to be attempted by a novice, lest it be thrust into the windpipe, but at first it is safe to be done by the doctor; afterwards the individual can use it himself. The stomach is rinsed out about four times without removing the tube. When the treatment is over the person feels a