

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



Indian State Railways

GENERAL VIEW OF THE CAVES AT ELLORA



Ex-Kaiser Wilhelm is still the wealthiest German in the world. His property is estimated at 500,000,000 gold marks—about £29,800,000.

Two centuries ago Antonius Stradivarius, master violin maker of Cremona, Italy, fashioned instruments that are now worth a king's ransom. There is an excellent reason for this, since the Stradivarius secret of preparing woods and varnish apparently died with him. But it is believed to have been rediscovered recently by a repairer of antiques in Bergamo, to whom an heirloom desk had been intrusted for restoration. A sheet of yellowed sheets was found in a hidden drawer, and contains what is hoped to be this much-sought-for information.

Out in Central Africa, according to George M. Bistany, big-game hunter, who has recently completed a trip around the world, giraffes are becoming quite a nuisance to the telegraph company. Mr. Bistany says that the animals with the big tall necks take a childish delight in resting their heads on telegraph wires while making a survey of the surrounding terrain. Unfortunately, while this may please the giraffes, it fails to meet with the approval of the telegraph company, inasmuch as it usually breaks down the wires, and keeps the repairing crew more than busy.

Serious consideration is being given to the plan to build a subway under the Sahara Desert in Africa. The French, who control the world's greatest desert, are determined to run a railway across it, but there are stretches where the sand is so continually shifting as to make it a hard engineering problem. Paul Bony, an engineer, has proposed a sort of sunken metal tube supported on crossies and piles. This would give the road shelter from the blazing heat of the sands. Trains would naturally be pulled by electricity, and in the tubes it would be easy to run cables, gas pipes, and even water pipes. The scheme is being thoroughly studied on the spot.

The official organ of the British Medical Association announces the discovery of the fact that coagulation of the blood of a new-born infant is not completed till the sixth or seventh day, operations before that time resulting in dangerous loss of blood. Will Bible critics kindly rise up and explain how Moses came to postpone circumcision till the eighth day, if the Pentateuch written before the scientific era was uninspired? How does it come that our evolutionist friends have just discovered with their great learning what Moses taught the kindergarten?

No book in the world has ever had such a circulation as the Bible. It was the first book to be set up in type, and it is still the "best seller." The British and Foreign Bible Society alone has issued over 397,000,000 volumes of the Holy Scripture. The wonderful development of the society's work since its establishment in 1804 is shown by the following figures: 1809, 9 volumes per hour; 1854, 56 volumes per hour; 1904, 650 volumes per hour; 1928, 1,301 volumes per hour. And all of a single book.

A movement to abolish cannons and guns as public monuments or war memorials was begun in England last year and is rapidly spreading. The local council in one town voted that the cannon displayed in its public square as a tribute to those who died in the World War should be

broken up and flung on the scrap heap. In its stead a simple memorial cross is to be erected.

One hundred years ago, James Smithson, an Englishman, founder of the Smithsonian Institution, died in Genoa, Italy, without ever having set foot in the United States. But although he had no first-hand knowledge of the country, Smithson bequeathed to it not only his personal fortune of about \$108,000, not alone an institution, but an idea then almost a century ahead of his time, the idea of scientific research which has become the basic idea of modern achievement. Although Smithson never was a truly great scientist, as a research worker, he was thorough and indefatigable, making numerous chemical analyses of minerals and writing hundreds of papers. His name lives in the mineral Smithsonite, carbonate of zinc. He never married, and when his health failed in his later years, it was probably with a sense of unfinished effort that he willed his estate "to the United States of America to found at Washington under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men." In the hands of Joseph Henry, first secretary of the institution and the foremost American scientist of his day, Smithson's bequest became the inspiration of American science, and even of world science, and this has been developed steadily, so that to-day the Smithsonian Institution stands out as probably the world's leading organization for scientific research.

About \$300,000 worth of waste paper was shipped from the United States during 1928, 50 per cent from Pacific Coast ports. Almost the entire exportation of waste paper is consumed in the Orient. Not more than 3 per cent of this waste stock is colored. The business of preparing old newspapers for shipment overseas is highly specialized. It is necessary to have baling equipment, usually in the form of hydraulic presses. The papers are compressed under a standard pressure of 3,000 pounds to the square inch. Then they are banded. The package is burlapped, after which the bundles are again bound with hoop steel having buckle seals. The weight of each bale varies according to country of import. A considerable quantity of old papers is consumed in Hongkong to make a cheap variety of pith sun helmets, the paper being used for pasting together the small bundles of pith under the cloth covering. Most of the newspapers not consumed locally are re-exported in bulk to Canton, where a part is shipped to various districts in the South China provinces. Most of the newspaper consumed in Canton are said to be used in the manufacture of fancy goods, such as paper toys and dolls, the newspaper being used on the inside or bottom parts. About one-third of the old newspapers are consumed locally for wrapping purposes, such as making wrappers for salt to be packed in small packages for Canton, and for articles on daily retail sale, such as sea delicacies, peanuts, fruit, and roasted pork. A considerable quantity goes into the production of flowers, firecrackers, and fireworks. Paper is also shipped to Yeungkong, where it is said to be used as lining in the manufacture of genuine and imitation leather trunks and boxes. Dealers also report that old papers are re-exported to the northern ports, such as Tsingtao, Chefoo, and Newchwang, where they are largely employed in the place of glass as a covering for window openings, being used simply to exclude cold winds. A remarkably steady business has been built up with the Far East from Pacific ports and indications point, say shippers, that the demand is likely to increase slowly as new *Oriental* uses for the product are found.

Tonsils—In and Out

By Emanuel Krimsky

QUINSY is an abscess immediately surrounding the tonsil but not in the tonsil itself. We can most easily understand it by reiterating our former example of the orange and its covering, the rind. Immediately around the tonsil itself, beneath its loose shell or capsule, the pus burrows itself. It can readily be seen that if the tonsil is shelled out or properly removed quinsy will never occur.

Quinsy is an extremely uncomfortable condition. It is incapacitating and will almost surely recur again and again unless the tonsils are removed. An attack of quinsy is more severe than an attack of acute tonsillitis. The patient feels his throat being choked up with a painful lump and usually requires relief by having this abscess incised and the pus let out.

17. *What is the relation between diphtheria and tonsils?*

Every mother or every doctor who sees white spots on the tonsils in case of a sore throat always thinks of the possibility of diphtheria.

Experience has taught us that the child with large tonsils is the most favourable subject for diphtheria infection, and while tonsil operation is not a positive preventive of diphtheria, it will considerably lower the incidence of diphtheria in these types of cases. Not only that, but a child possessing large tonsils when attacked with diphtheria is a much poorer risk than a child with small tonsils or with none at all.

18. *What is the relation between bad tonsils and stomach disorders?*

A normal tonsil has no ill effect on the normal activity of the stomach. A diseased tonsil, manufacturing or secreting pus, will by the act of swallowing continually send pus down to the stomach often with unfavourable results. In fact, physicians and surgeons always think of the tonsils and the teeth as possible sources of stomach disturbances. One must not assume, therefore, that if the stomach is diseased or disordered the tonsils are likewise abnormal. There are many patients with stomach disorders whose tonsils do not require removal.

19. *What is meant by a "focus of infection"?*

A focus is a source, a starting point. When a

focus of infection, such as diseased tonsils, is neglected, infection begins to spread to the joints, the heart and other organs. It is only before this spread to other organs has taken place that we can expect the greatest benefit from the removal of the focus. That is why a person with a rheumatic heart, for example, can not expect a cure of his heart disease by removal of his tonsil. He may expect an amelioration or check of his disease in the heart or in other affected organs, but he has procrastinated and allowed a spread of the disease to the heart and the heart itself has already become a secondary source of trouble. Had he wisely looked after these initial, or primary, sources at the proper time, he would have prevented trouble in other parts. The tonsil is not the only potential focus. A discharging nose is a potential focus. There are other foci of infection in the human body.

20. *What is the relation between bad tonsils and foul odour of the mouth?*

Bad tonsils, as a rule, do not produce foul odour in the mouth, in spite of the fact, that a foul fluid may be expressed from them. They may contribute to a bad odour in the mouth but are rarely the main cause. A foul odour in the mouth is most commonly due to bad stomach, certain diseases of the nose, certain poisons from occupations and bad blood.

21. *What is the relation between tonsils and rheumatism?*

Bad tonsils and bad teeth are definite sources or causes of rheumatism. In fact, a person afflicted with acute rheumatic fever often has a preceding or concomitant attack of acute tonsillitis.

22. *What is the relation between tonsils and heart disease?*

Most of the cases of heart disease in children are classified as rheumatic; and are usually attributed to diseased tonsils. Dental infection in childhood plays a comparatively small role in heart disease. The tonsils assume much of the responsibility for this disorder.

23. *What is the relation of tonsils to swollen glands of the neck?*

It must not necessarily follow that because a child or adult has swollen glands in the neck

the tonsils are diseased. Nor is the converse always true. A child or adult may have extremely bad tonsils with little or no trouble in the glands of the neck. There are, however, a certain proportion of cases in which the tonsils cause the glands of the neck to become swollen. A mother who brings her child to the doctor to have his tonsils removed just because the glands of the neck are large and without any tonsil trouble cannot usually hope for the disappearance of the swelling by this procedure.

24. *What is the relation between tonsils and St. Vitus' dance?*

St. Vitus' dance is not a nervousness, as was formerly supposed, but an infection commonly having its origin in bad tonsils. In fact, it is regarded as one of the common manifestations of rheumatism in children, and it is frequently found that the heart is affected before or after the onset of St. Vitus' dance.

25. *What are the methods employed in treating diseased tonsils?*

The five methods employed in the treatment of diseased tonsils are: (a) medicines; (b) x-rays; (c) radium; (d) electrodesiccation; and (e) operation.

26. *Why is medicinal treatment unreliable?*

A diseased tonsil is diseased throughout its length and breadth. Medicines do not penetrate. They reach the surface only. Medicines cannot shrink the tonsil without damaging the rest of the throat.

27. *What are the merits of x-ray treatment?*

When this method was originally advocated, its sponsors thought it would safely replace the tonsil operation in a large number of cases. But experience has shown that the effect of the x-rays cannot be confined to the tonsils alone; the rest of the throat tissue shrinks and dries up, so that the patient complains of annoying and constant dryness of the throat. Not only that, but x-rays do not cause the tonsils to disappear. They are reduced in size but are as diseased as ever.

28. *What are the merits of radium treatment?*

Radium treatment has the advantage over x-rays in that it can be applied to the tonsil without affecting the rest of the throat. Radium, like x-rays will cause shrinkage of the tonsils, but the disease still remains. However in cases in which the patient is too feeble for operation or is very old it may be tried.

29. *What are the merits of the electrodesiccation treatment?*

The method of electrical drying out of the tonsils is preferable to radium treatment. It is not as certain a method as operation and has another disadvantage—the patient must be treated eight or ten times. It is absolutely safe and there is little or no pain. It should be used only when an operation would be a serious risk for the patient.

30. *What is the best method of treating diseased tonsils?*

Operation, without question, is the best method of treatment. A complete removal and shelling out of the tonsil should be done.

31. *When should a tonsil operation be avoided?*

A tonsil operation should be avoided in the following instances:

(a) When the tonsils are normal. Doctors do not always agree on what constitutes a normal tonsil but mere presence of tonsils is no reason for removing them. They must either cause bad symptoms or must on examination look distinctly diseased.

(b) When the patient is a bleeder. This condition is comparatively rare and runs in families.

(c) During or acute attack of sore throat or shortly thereafter.

(d) Enfeebled constitution, resulting from weak heart, bad lungs or other dangerous conditions.

32. *Is the tonsil operation of modern origin?*

The importance of removing tonsils has been recognized for more than 2,000 years. At first crude methods were employed, such as trying to pull them out with the fingers, drawing them out with hooks, snipping them off with scissors and various other ways. These methods were helpful in some cases, but after they continued to be practiced more and more, the list of complications grew. Hemorrhages from the throat were recorded with increasing frequency, so that for several hundred years thereafter all attempts at treating the tonsils were abandoned.

About 200 years ago a tonsil instrument was devised to cut out part of the tonsil without removing it in toto. This method was called tonsillectomy and was employed with modifications and improvements until about fifteen years ago when physicians realized the short-coming of this incomplete operation; namely, that the tonsils would often grow again, since the roots were left in. This led to still further improvement, and at the present time the recognized operation is a complete removal of the tonsil with its roots and is known as tonsilectomy. When removed by this improved method the tonsil can not grow back.

33. *What barrier does age offer to a tonsil operation?*

Age is not an essential barrier to tonsil operation. The operation is employed with safety in children as young as 1 year, or in adults as old as 65 or 70 years. It is not the age but the constitutional make up of the individual and the nature of the condition that are the best guides to operation. Certain young persons of 10 or 15 or 20 years of age are more of a surgical risk than some persons past middle age.

34. *What are the dangers of the tonsil operation?*

A tonsil operation performed by a conscientious and experienced surgeon rarely offers us complications. In fact, the complications following tonsil operations are so few and so slight that the cautious surgeon never fears (*Turn to page 6*)



Noah's Flood as Recorded in the Rocks

Ben F. Allen, A.B., L.L.B.

IF you were with McClellan or Amundsen and other arctic explorers in the north-polar regions, what would you think if you found a huge animal, like an elephant, only much larger and with long, thin hair, called the mammoth, with its flesh still fresh in cold storage, with fresh tropical plants in its stomach, and sometimes even in its mouth, unchewed and undecayed? These creatures are as though they had been quietly feeding in a tropical or nearly tropical climate when sudden cold fell upon them "as of a single winter's night, never again relenting."—James G. Dana, "Manual of Geology," page 1007.

The bodies of these mighty animals are found throughout the frigid zone by the millions. There was a big trade in ivory tusks from the Far North as early as the 10th century, and as early as 1872 it was estimated that at least 1,630 tusks had been brought into Europe that year alone. China and Japan, however, have been the principal users of ivory from earliest history, and no figures are available for the immense quantities brought to them. But it is known that less than half the tusks found are fit for use, and all of them are uncovered by chance cave-ins of bluffs or banks of rivers or washouts along the seashores. They have been found in all parts of the world, but have been preserved only in very rare cases except in the perpetually frozen Far North.

Where their bodies are found fresh in the frozen soil or ice, the wolves and dogs greedily devour the flesh. It has even been cooked and eaten by explorers and scientists, some of whom scoff at the idea of a universal flood. The hair of the mammoth was long, but too thin to be any protection except in mild weather. The skin has been very carefully examined, and is found to contain neither sweat glands nor sebaceous glands. Sebaceous glands secrete oil for the outer skin. This lack is characteristic of many tropical animals,

and significantly true of the elephant to-day in the tropics of India.

One of the cold-storage mammoths was skinned, flesh eaten by dogs, and then the bones and the skin were carefully mounted and stuffed at the natural museum in Leningrad, Russia. It is there yet, if the Bolsheviks have not destroyed it. (M. H. Neuville, Report of Smithsonian Institution, 1919, page 332; Prof. Geo. M. Price, "The Fundamentals of Geology," page 132; and "The Phantom of Organic Evolution," pages 51, 52; the *Review and Herald*, August 13, 1925, page 3; H. H. Howorth, "The Mammoth and the Flood.") It must be remembered that the references I cite are only for the facts, and not, except in some cases, for the meaning of those facts or the conclusions.

Many of the authors whose facts I cite do not share my conclusions.

The body of the elephant killed in water, unlike all other known animals, floats from the first, and floats high, easily supporting two or more men. Other animals sink till the gases of their decaying bodies raise them to the surface. When these frozen mammoths are found, the veins of the



The Extinct, Long-Haired Mammoth

head are clotted with blood. In all animals drowned the blood rushes to the head.

These bodies are seldom found in clear ice, but in beds of gravel, clay, or other soft material in disturbed sheets or layers, in such a way as to show plainly that they were buried by the same water at the same time, like floating logs, and not trapped in fissures or crevices.

Their bones and bodies are found more in northeastern Siberia and in the island of New Siberia, away to the north of there, than elsewhere. So far as the cold is concerned, this is the real north pole, for it is the coldest spot north of the equator. Their preservation seems to have been in proportion to the coldness of the climate.

The soil of Bear Island and the Liakhov Island is said to consist as much of elephant bones as of sand and ice. Even in northern Alaska,

wherever the bones are dug up, when the soil thaws out it has the odour of a freshly disturbed grave. Bones of other animals are also sometimes found with them, but this is not general. They are those of tropical animals mainly.

Sudden Change to Frigid

Here we have four inseparable things: (1) drowned tropical animals that float high; (2) floods of waters to drown them, float their bodies till almost all other forms of life and vegetation were buried, and then bury them often deeply, in great masses of earthy materials; (3) the descendants of these animals still living in tropical climates; (4) overwhelming evidence that the change from tropical to frigid was sudden, and at the time of drowning or within a few hours thereafter, and has never let up since.

In many places in Europe and America, and especially in the Far North, many rhinoceroses, sabre-toothed tigers, and other animals are found among the mammoths. They met the same fate. (H. H. Howorth, "The Glacial Nightmare and the Flood;" Prof. Geo. M. Price, *Watchman*, February, 1924; Dr. Geo. G. MacCurdy, "Human Origins," Volume 1.)

Their bones are found in many parts of the world mingled with the bones of prehistoric men. Does anyone imagine that these millions of animals may have floated from the tropics by ocean currents the many thousands of miles to where they now are? This would have taken many months, or years, even if there had been ocean currents to carry them. Besides, flesh decays twenty-five times faster in ocean water than in fresh water, and they are found far inland, all over the mountains, and high above sea level.

Corals within the Arctic Circle

But reef corals are buried within the arctic circle also, now dead, of course, about as thickly as in any other part of the world. The average temperature in Arkansas is 42° F. in winter and 79° F. in summer. The reef-forming corals that once lived in the arctic seas and left great coral rocks and reefs there, almost as abundantly as anywhere else in the world, require that the water never go below 68° F. They thrive up to 78° F., and can live up to 88° F. Therefore the Arkansas winter, mild as it is, averages some 26° F. colder than the very coldest these corals could stand, and of course the extremes in our winters are occasionally much colder than the average. But even our summer average is only 1° F. warmer than the warmest temperature at which these corals thrive best. Therefore the climate within the arctic circle the year round must have averaged about as warm as our Arkansas summer climate, though without the extremes, in order to maintain the water at the proper temperature for reef corals, for the water must never have gotten below 68° F., nor much above 78° F., and never above 88° F.

Can not be Denied

It is a fact also that these corals grew much deeper in the oceans all over the world than they now grow, the deeper waters being now much too

cold, for the old dead reefs are found far below where they can live to-day. (Prof. Geo. M. Price, "New Geology," page 386.)

No one has ever been able to deny these facts, and many, many other equally thrilling facts, as I shall show in this series of articles on "The Flood Recorded in the Rocks." So far as the animals and plants left imprinted or petrified in the rock are able to show, the earth was beyond question once not only a veritable universal Garden of Eden (the Bible only barely hinting at its grandeur and fulness and beauty), but it was most suddenly and tragically destroyed by water.

I hope to convince every earnest reader and searcher for truth that the Flood story asked no better evidence, if given due thought and attention, than the actual, visible results it accomplished,—the work it did. Any flood, and especially the gigantic one described briefly in the Bible, is bound to have its marks on everything; and the marks of floods are always easy to read. To read them is our very pleasant task, for the evidences pointed out are mostly such as every person has seen or can see, and they are related and assembled in a way to test the reliability of the Flood story of the Bible.

Tonsils—In and Out

(Continued from page 4)

untoward results.

35. *What part does season play in favouring tonsil operation?*

Season plays the same part in tonsil operation as in any other operation. Mothers peculiarly fear tonsil operations on the children during cold weather, but are willing to subject their children to hernia or appendix operations without waiting for warm weather to ensue. The danger of cold weather is not from the operation as much as from the ether.

36. *What anaesthesia is employed for tonsil operation?*

For young children, ether is the anaesthetic employed. In older children, say over 15 or 16, but especially those who can cooperate with the surgeon, and in adults, local anaesthesia is the method of choice.

Local anaesthesia is always safe, because a synthetic chemical derived from coal is employed. It is absolutely effective in abolishing pain and the after effects of ether are not present. Formerly cocaine was employed, and this was often dangerous.

37. *Are tonsils indiscriminately removed?*

Sometimes tonsils are removed indiscriminately. The doctor who is not critical may remove tonsils because of the vogue, because he feels they might just as well come out any way, or for some other inadequate reason. The competent doctor removes tonsils when they are enlarged, when they are diseased or when there are other definite reasons for removal.

First Aid

Headache

HEADACHE may be due to any one of so many causes that it would be impossible to name them all here, even if all were known. If the pain occurs frequently and is severe, consult a physician; he may discover eyestrain, or infection of the bony cavities round the nose, or kidney trouble, or a thousand and one causes, some of which are obscure.

If the headache comes only now and then, attention to the bowels may easily remove the cause. Overwork or overeating, undersleeping, worry, poor ventilation by day or by night, an imminent cold—in fact, disturbance of any of the bodily functions—may show itself through a headache.

Darkness, quiet, and rest, a hot bath followed by bed, an ice bag to the head, and a brisk purge with salts or a seidlitz powder or one of the aperient waters will usually bring relief.

Most of the headache powders on the market will bring relief, not by removing the cause, but by dulling the pain with depressing drugs that often leave effects of their own much more serious than headache. The use of such powders, the effect of which is due to powerful coal-tar drugs, is unwise, even dangerous, except under the direction of a physician.

Earache

Pain is always nature's warning that something is wrong. Do not assume that earache is a thing of no account. Usually it is due to wax in the outer canal or to a cold or congestion in the throat or Eustachian tube. Some drops of warm sweet oil poured into the ear may remove wax that is not so hardened as to require medical aid. Instruments of any kind should not be introduced into the ear by anyone not familiar with anatomy; there is too great danger of injuring the drum. A hot water bag will often give relief.

For earache that accompanies sore throat, use a good gargle. One may be had at any drug store. Or use a teaspoon of table salt or bicarbonate of soda in a cupful of hot water every half-hour.

Remember that earache may be the forerunner of mastoiditis, that treacherous disease of the bone immediately behind the ear. That region of the head is close to the brain, and infection spreads easily to the membranes that enclose the brain, where it causes meningitis. Here again, if the pain does not ease after the application of simple things, consult a doctor.

Nosebleed

Usually complete quiet and cold applications will stop nosebleed. If they bring no relief, direct pressure on the bleeding point may be applied. That point is on the septum, or middle dividing wall of the nose, about as high up as the little finger will reach when pushed into the nostril. Cover the tip of the little finger with two or three layers of clean cotton cloth, insert it into the nostril as far as possible, and press it against the septum with a firm, steady pressure for at least five minutes; then withdraw the finger very slowly and gently, so as to leave the cloth in position and unmoved, for if the blood has clotted, removing the clot on the cloth will start the hemorrhage again.

If that plan fails, introduce the end of a strip of clean cotton cloth or gauze that is one inch by twelve into the nostril on the blunt end of a pencil. Push it gently far up the nose, withdraw the pencil so as to leave the cloth in place, and push another fold home against the first. In that way plug the nostril full of cloth, and use a considerable amount of pressure. Do not leave the plug in place more than from four to six hours: remove it, and if necessary replace it with a clean plug. If the bleeding is not soon controlled, it is better to see a nose-and-throat specialist at once.—*Youth's Companion*.



Suffering from Headache

There is a prevalent notion in the minds of many persons that the eating of some particular food will cause cancer, that abstention from some article of diet will prevent cancer or that the eating of some food will cure cancer.

A report of the Imperial Cancer Research Fund of England is quoted in the current issue of *Hygeia* as saying that research workers have been unable to show any connection between cancer and deficiencies in diet.

The impression that cancer is in some way related to diet is largely due to the promotional efforts of food fanatics, practically all of whom have centred on white bread as the object of attack, says *Hygeia*. As a matter of fact, man does not live by bread alone. Common sense in diet means moderation in all things. A well balanced diet contains fresh fruits and vegetables for vitamins and proteins, carbohydrates, fats and mineral salts, which are obtained from meat, eggs, milk, cereals, sugars, preserves, butter, oils and many other food substances.

The Quest for Peace Since the Armistice

Recent Peace Movements and Their Significance from a Prophetic Viewpoint

By George W. Rine

REPRESENTATIVES of the western powers of Europe met in conference at Locarno, Switzerland, October 5, 1925, mainly for the purpose of promoting security and peace among those powers. The Conference culminated October 16, in the signing of what was first known as the Locarno Pacts, but legally named the Treaty of Mutual Guaranty.

The Treaty stipulates that England shall aid France if attacked by Germany, and, conversely, she shall aid Germany if attacked by France. England and France pledge themselves to protect Belgium against German aggression. Germany pledges herself to respect the demilitarized zone between France and herself, as provided for in the Treaty of Versailles. In 1926 Germany was received into the League of Nations as stipulated in the Locarno Treaty. The Treaty embodies many minor provisions, which, for lack of space, we can not here recount.

In his book, "Peace or War?" Mr. Kenworthy, Member of the British Parliament, asserts that since the Locarno Conference the relations between France and Germany have become so strained that, as far as those powers are concerned, the Locarno agreements have been rendered virtually nugatory. The Locarno Pacts "are by no means warproof," declares the editor of the *Manchester Guardian* (British).

The Outlawry of War

The reader doubtless recalls how utterly futile the provisions of the Washington Naval Disarmament Conference Treaty, under the Harding Administration, proved to be. Well-informed persons are aware that the Geneva Disarmament Conference, called by President Coolidge, in 1927, was wrecked "by the insistence of the delegates concerned on talking in terms of war, instead of in terms of peace. Each one kept his mind firmly fixed on some future war, and thought of it in terms of the last war." Regarding the failure of

the Coolidge Conference, Lord Rothermere says: "The recent failure at Geneva to make further progress [in naval disarmament] was a profound disappointment to all who believe that the excessively large navies at present on the surface of the seas are ruinously costly, and would, if the test came, prove singularly ineffective."

In recent years we have witnessed a strenuous and far-reaching movement for declaring war a crime, of placing it outside of the pale of national and international law. The movement originated in America, where its friends and sponsors are surprisingly numerous. Dr. John Dewey, the

eminent educator and philosopher; Dr. Nicholas Murray Butler, president of Columbia University; Senator Borah, chairman of the Foreign Relations Committee of the United States Senate; and Dr. Charles Clayton Morrison, editor of the *Christian Century*, are among its lead-



Signing of the Treaty of Locarno

ing advocates. Dr. Morrison, in his recent book, "The Outlawry of War," gives the most comprehensive answer to the question, "What is the outlawry of war?" that has yet appeared.

The sponsors of "outlawry" insist that war as an institution must be supplanted by a system of international law, administered through a world court with affirmative jurisdiction. The outlawry method "confesses without apology that it intrusts its whole enterprise of peace to the good faith of the nations who share it." The method of procedure may be expressed in a nutshell, thus: (1) Renounce war as a crime by international agreement; (2) create and codify a body of international law; (3) establish an authoritative world court; (4) rely upon the good faith of the nations and the power of public opinion.

In his book, "Peace or War?" Mr. Kenworthy places chapter nineteen under the title, "The Only Road." He means, of course, the "road" to the final abolition of war. We see, then, that the proponents of "outlawry" regard that method as more than adequate to take the place of all other

proposed roads to world peace,—even to the extent of discarding the League of Nations and the Hague Court of International Justice. On the other hand, Mr. H. G. Wells says: "I am sorry I can not share Commander Kenworthy's faith in his magic word 'outlawry' and its stately solemnization. I accept all his premonitions of another great war; they are only too convincing; but I believe that the ending of war is a far more complex, laborious and difficult task than such mere gesticulations as this imply." Mr. Kirby Page, a most zealous worker in the world-wide peace propaganda, in his new book, "Dollars and World Peace," devotes many pages to an attempted refutation of the theory that the outlawry method is adequate to establish permanent peace independently of other methods. Again we note that the doctors do not agree.

The Kellogg Treaty

In the Foreign Office of the French government, on August 27, the plenipotentiaries of fifteen great powers signed for their respective governments the widely proclaimed Kellogg Treaty, aiming at nothing less than the annihilation of war. The Treaty, or "Pact," as it is popularly called, is almost entirely the creation of the American Secretary of State, the Hon. Frank B. Kellogg. Dr. Morrison was in Paris on that memorable day, and, mastered by the spell of his enthusiasm, he declared in an article cabled to the *Christian Century*, "*To-day international war was banished from civilization.*" (Italics his.) He said further respecting the historic event: "It must mean a new world, a world of permanent peace on the basis of justice." Again the good doctor exclaims: "Never has the outlook for the destruction of this age-long terror, the institution of war, been so bright as it is to-day." In the *Christian Science Monitor*, August 27, we find this asseveration: "Representatives of fifteen nations register will to banish war." "A memorable day in world history," Sir Herbert Samuel ejaculates anent August 27. Concerning the same unique event, the Archbishop of Canterbury said in the House of Lords: "I believe this proposal will stand out in history as one of the most remarkable that has been made in the story of civilization and the world." Thousands hail that historic ceremony as the dawn of the era of endless peace. The editor of the *Review of Reviews* declares that the Pact is a "piece of international law so vital that its terms may affect the lives not only of Americans and the people of the heavily armed states of Europe, but the coolies of the Chinese valleys, the Bedouins of the desert, and the Negroes of Africa."

Genesis of the Pact

The original impulsion to the formulating of the Pact came to Secretary Kellogg from M. Briand, Foreign Minister of France. On April 27, 1927, the tenth anniversary of America's entering the war, Briand announced to newspaper correspondents that France was ready to join the United States in signing a treaty renouncing war as an instrument of national policy toward each other. Many peace enthusiasts in America encouraged the

Briand suggestion, and, accordingly, on June 20, 1927, M. Briand formally incorporated his proposal in a draft treaty. The following December Mr. Kellogg sent a note to M. Briand approving the lofty sentiments pervading the latter's suggested treaty; and in the same note he declared his conviction that they "might make a more signal contribution to world peace by joining in an effort to obtain the adherence of *all* the principal powers of the world to a declaration renouncing war as an instrument of national policy." In short, Mr. Kellogg proposed making the projected treaty multilateral instead of bilateral.

M. Briand's reply, of January 5, of this year, informed Secretary Kellogg that France was disposed to join in the multilateral treaty on condition that she should be left free to restrict her renunciation to *aggressive* wars. Replying on January 11, Mr. Kellogg firmly insisted that all the powers which might become signatories to the treaty should renounce all wars outright. But owing to the fact that the nations comprising the League of Nations—including France—had during the previous ten years built up a system of peace under the auspices of the League; and since that system rested ultimately upon military force, Briand declared that *unqualified* renunciation could not be entertained. A note to this effect was dispatched to Secretary Kellogg. After a month's consideration, the American secretary accepted the reservations demanded by the French Government. Reservations of similar import were conceded to Great Britain and Italy as determinants of their formal acceptance of the Kellogg Pact. Even America reserves the right to resort to arms in self-defense, and in defense of the Monroe Doctrine.

Treaty's Teeth Drawn by Reservations

Edward M. Borchard, Professor of International Law at Yale, searchingly analysed the Kellogg Pact in an address at the Williamstown Institute, and concluded that "it constitutes no renunciation or outlawry of war, but in fact and in law . . . it is the most solemn sanction of specific wars that has ever been given to the world. . . . No such broad claim of the right to make war has ever before been recognized." The editor of the *World To-morrow* said recently that the interpretive notes which qualify the Treaty "nullify much of its value."

In the *Independent*, of August 25, Mr. Hiram Motherwell, a noted journalist, wrote: "The juridical upshot of these reservations is that any nation may go to war if only it declares that the war is in self-defense." It should be remembered that each signatory is the sole judge as to the validity of its claim to self-defense.

The editor of the *World's Work* laconically says, "No signatory nation has tied its hands." He added, in substance, that Great Britain, by her drastic reservations, has virtually "formulated a British Monroe Doctrine." The French daily, *Le Temps*, having reviewed the various interpretations, concludes with the consoling statement that the Treaty can now be signed "with full confidence that none of our rights has (*Turn to page 19*)

What's Wrong with the Cigarette

By Otho C. Godsmark, M.D.

LET US go to the chemical laboratory to see if we can there learn why it is that tobacco, in the form of cigarette smoking, is so much more harmful and so different in its effects upon the body than when used in other ways. To be wholly honest in this discussion, we want to say that the man who chews tobacco and the woman who dips snuff deal only with the poison known as nicotine, and that, so far as tobacco is concerned, they get none of the by-products, or chemical compounds, but nicotine only; while the smoker is dealing chiefly with chemical compounds that are produced as by-products in the burning, or combustion, of the tobacco.

There is little or no nicotine found in the smoke. That is not where the trouble lies. From the stem of the pipe and the stub of the cigar and cigarette there is a certain amount of nicotine derived, with its damaging effects; but, in this article, we are not dealing with nicotine, but with the three chemical by-products produced in the smoking of the cigarette.

In the pipe and the cigar, the nicotine is largely changed into two elements known as collidine and pyridine; while in the cigarette it is largely changed into furfurole, acrolein, and carbon monoxide.

To the tobacco user, nothing could seem more harmless than the innocent-looking cigarette. So often have I had it said to me, "What's wrong with my cigarette? I buy the very choicest of tobacco. No one's hands touch it but my own. I wrap it in the very purest, whitest paper that money can buy. Now, what's wrong with my cigarette?" That is the very question we are here to answer. Your tobacco may be as good as it is possible for tobacco to be. The paper, which we are informed is made principally from rice straw, is, probably, as clean as paper can ever be; but when tobacco is burned in connection with this very paper, the nicotine of the tobacco is, by the process of combustion, changed into three distinct chemical products; namely furfurole, acrolein, and carbon monoxide, entirely different products from the collidine and pyridine into which the nicotine is changed when tobacco is burned in the bowl of the pipe or in the cigar. This may be due to the burning of the rice straw itself or to the small amount of arsenic that is said to be used in bleaching the paper.

Having found this difference, let us study the

three chemical by-products in their order. First, the furfurole is chemically known as one of the aldehydes; that is, it is one of the alcohols derived from its hydrogen. It is found in newly made whiskies, but disappears during the long process of aging. It is claimed to be fifty times more poisonous than is whisky. It is this furfurole that makes the newly made, wildcat whisky so terrible in its effects. The man or boy who smokes a cigarette is taking into his system the very same chemical that makes the wildcat whisky what it is. He is drinking as well as smoking, and the drunkard is no more enchained by thirst for drink than is the cigarette smoker by the cigarette. The chemical in whisky and the chemical produced by smoking the cigarette are one and the same thing; only the one is claimed to be fifty times more destructive to the living tissues of the body than is the other.

The drunkard must take large draughts of liquor in order to get the stimulation desired; but so powerful is the narcotic from the cigarette that a few puffs will, for a time, supply all the stimulation needed. Whisky, after the stimulation has passed, leaves its devotees in what we call a drunken stupor, from which he must take time to sober up; the furfurole of the cigarette would do exactly the same thing were it not for the

presence of the other chemical by-product,—acrolein.

Acrolein, or acraldehyde as it is technically called, is a powerful nerve stimulant, having a most depressing after effect. The name means, "a sharp oil," which indeed it is; and our books tell us that "it attacks the mucous membranes in a most violent manner." It is the extraordinary stimulating effect that makes it such a diabolical companion of the debasing furfurole. The furfurole alone would so stupefy the smoker as to leave him in a semiconscious condition, just as whisky does, only for a shorter length of time. But the acrolein prolongs the stimulation and the good-feeling effect the smoker desires. Were it not for the acrolein, the cigarette smoker would simply be a whisky fiend; but the acrolein mitigates the effects of the furfurole in almost the same way as morphine smooths over and shortens the unpleasant effects of alcoholic excess.

When a chemical fifty times more poisonous than whisky is drawn directly into the air passages where the blood stream rushes (*Turn to page 23*)



Tobacco Stunts the Growth of Youth

"Out of Death into Life"

By G. F. Enoch



HAT we may understand the character of the work of our ascended Lord at God's right hand, it is necessary that we have a right conception of the nature of man as taught in the Bible. In the Bible we find the human family divided into two great classes, the unregenerate and the regenerate. The one is under the suspended sentence of death, because of Adam's transgression and of their own; the other has received eternal life through the "birth from above," under the "ministration of the Spirit."

Concerning this truth Jesus said, "Verily, Verily, I say unto you, he that heareth My words and believeth Him that sent Me, hath eternal life, and cometh not into judgment, *but hath passed from death unto life.*" John 5: 24.

The Holy Spirit laid upon the heart of the apostle John the burden of making this great truth plain. In his gospel and in his epistles we find more than fifty references to the purpose of the coming of Christ in order to give eternal life to dying men. John has but two themes, the incarnation of Deity, the Logos in the person of Jesus Christ our Lord, and man's only hope of eternal life is in redemptive union with this incarnate Son of God, and not in his own nature.

In his first epistle the apostle amplifies this saying of Jesus. "Marvel not, brethren, if the world hate you. We know that *we have passed out of death into life*, because we love the brethren. He that loveth not *abideth in death*. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." 1 John 3: 13-15.

So clearly did Jesus teach the "dead" state of the unregenerate world, that on one occasion He said, "Follow Me and leave the dead bury their dead." Matt. 8: 22. The apostle Paul said, "She that giveth herself to pleasure is dead while she liveth." 1 Tim. 5: 6. "Dead while alive" is true of the entire unregenerate world.

And this means then "spiritually dead." It is a figure of speech whose meaning is made plain in other Scriptures. It was said of Abimelech, "Behold, thou art but a dead man." Gen. 20: 3. The Egyptians

after the slaying of the first born said, "We are all dead men." Ex. 12: 33. See also 2 Sam. 19: 28. Even so all who have not been "born from above" are "dead while alive." That is they have mere existence only which will terminate in the lake of fire. They do not have eternal life.

This is the apostle Paul's theme in the second chapter of Ephesians. Even those who "have been made alive," through the Holy Spirit are reminded that before that supernatural experience they were identified with the lost world about them, "dead through your trespasses and sins." The unregenerate world is spoken of as "sons of disobedience," "children of wrath," under the dominion and control of "the prince and power of the air." These are "darkened in their understanding, alienated from the life of God." "At that time ye were separate from Christ, alienated from the commonwealth of Israel, having no hope and without God in the world." Jesus denied that the unregenerate were "sons of God." "If God were your Father, ye would love Me for I came forth and am come from God . . . Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning and standeth not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father thereof." John 8: 42-44.

The mortal, perishable nature of the unregenerate is thus clearly set forth. They have existence only, a temporary reprieve, purchased for them by the incarnation, death and resurrection of Jesus Christ. But eternal existence is denied them if they allow the little span of life to close without accepting the proffered gift of eternal life in Christ Jesus. "Take heed, therefore, how ye hear;" for



Christ and Nicodemus. "Except a man be born again, he cannot see the kingdom of God."

whosoever hath to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath." (Seemeth to have) Luke 8:18.

The new birth is the door through which we pass "out of death unto life." "We know that whosoever is begotten of God, sinneth not; but He that was begotten of God keepeth Himself, and the evil one toucheth Him not. We know that we are of God and the whole world lieth in the evil one. And we know that the Son of God is come and hath given us an understanding that we know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God and eternal life." 1 John 5: 18-20. See also John 17: 1-3.

Jesus emphasized the paramount importance of this new birth. "Verily, verily, I say unto you, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit." John 3: 5, 6. The apostle Paul emphasized this same thought. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. 15: 50. It is manifestly impossible "for the perishing to inherit the imperishable." For this reason the "new birth" is of paramount importance. And this new birth cannot come through any works of our own, but only through receiving Him who is the life of the world. "But as many as received Him, to them gave He the right (privilege, power) to become children of God, even to them that believe on His name, who were born, not of blood, nor of the will of the flesh, but of God." "Come out from among them (the unregenerate world) and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you, and will be to you a Father, and ye shall be My sons and daughters, saith the Lord Almighty." John 1: 12, 13; 2 Cor. 6: 17, 18. This is the adoption of sons "through which we cry Abba Father." Rom. 8: 14-17; Gal. 4: 5-7.

And this is no imaginary transaction. Just as the Deity, the Logos, was incarnate in the person of Jesus of Nazareth, even so must the Holy Spirit be incarnate in our individual human nature. The germ of eternal life impregnates our heart and we are made partakers of the divine nature. To all external appearances there may be no apparent difference between the regenerate and the unregenerate, but the "inner man" which is beyond the human sight, has been changed. A noted scientist once said, "The germs of a Newton and of his dog, Diamond, are, in their incipient stages absolutely identical." That may be true in so far as the finite scientist is able to detect. Yet there is something placed there by the infinite God that develops the one into a Newton and the other into a dog. It is in the growth and development of the principle of life placed there by the Creator that the difference appears.

This is true of the physical body. It is also true of the "inner man." The beginnings of spiri-

tual life are mysterious and invisible. It is only in the later developments that the great difference appears. The "new creature in Christ" who was "born of the Spirit" grows and develops gradually through the gifts of that same spirit, "unto a full grown man, unto the measure of the stature of the fulness of Christ." 2 Cor. 5: 17; Eph. 4: 13. So, although at first the human eye may not discern any external difference, yet there are spiritual differences wide enough to warrant the eternal differences in their ultimate destiny—eternal life in glory for one, "eternal destruction from the presence of the Lord" for the other.

The immediate author of this new birth is the Holy Spirit. The medium through which He accomplishes this supernatural change is the Word of God. The apostle Peter tells us, we are "begotten again, not of corruptible seed but of incorruptible, through the word of God, which liveth and abideth forever. For all flesh is grass, and all the glory thereof as the flower of the grass. The grass withereth and the flower thereof falleth, but the word of the Lord abideth forever. And this was the word of Good Tidings which was preached unto you." "Whereby He hath granted unto us His precious and exceeding great promises that through these ye may become partakers of the divine nature having escaped the corruption that is in the world through lust." 1 Peter 1: 23-25; 2 Pet. 1: 4. "Every Scripture inspired of God is profitable." 1 Tim. 3: 16. "Inspired of God" means "God-breathed." As God breathed the "breath of life" into the inert lifeless clay in the beginning, and man became a "living soul," even so He hath breathed the "breath of life" into the human language which we find in our Bible. Thus the Word becomes, "living and active and sharper than any two edged sword." Heb. 4: 12. "It is the Spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you, they are spirit and they are life." John 6: 63. Thus through the personal indwelling of the Spirit in our hearts by the Word, the "old nature" is changed and the believer is created a "new man" in Christ Jesus, and thus receives eternal life.

"The life of Christ, that gives life to the world is in His Word. It was by His Word that Jesus healed disease, and cast out demons, by His Word He stilled the sea and raised the dead. He spoke the word of God as He had spoken through the prophets of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the Word. When His visible presence should be withdrawn the Word must be their source of power. Like their Master, they were to live "by every word that proceedeth out of the mouth of God." *Desire of Ages*, p. 390.

One of the most striking expositions of this thought is found in the sixth chapter of John. "Work not for the food that perisheth, but the food which abideth unto eternal life, which the Son of man shall give unto you, for Him the Father even God hath sealed." The important points in this long discussion, Jesus (Turn to page 20)

Skin Disease, Cause and Treatment

By D. A. R. Aufrance

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



THE best method of cleansing the skin is by frequent washing, a little soap being used to remove the oily deposits. A good bath twice a week,—or, better still, daily,—accompanied with a little friction, is all that is required to keep the skin supple, clean, healthy and vigorous. If the skin is properly attended to skin diseases will be far less likely to develop; and a person with a healthy skin is very likely to be healthy in other respects.

Causes of Disease

The causes of skin diseases are frequently somewhat obscure. There is no reason to believe that the skin is more affected by morbid conditions of the blood than are other organs of the body. Another popular fallacy is that skin eruptions may "strike in," causing serious internal maladies.

Modern microscopic research has made it possible to explain much that was formerly obscure. While some general bodily condition may be present in some skin diseases as in measles and scarlet fever, the vast majority of skin diseases are parasitic in origin, although in many cases the actual parasite has not yet been discovered.

It must also be borne in mind that the skin is a sensitive structure, very liable to irritation and injury. Hence, persons following certain occupations,—for instance, bakers, gardeners, bricklayers, washerwomen, and workers in certain factories, suffer from disorders of the skin brought on by the action of irritants with which they are daily in contact.

Diet in Skin Disease

Chronic indigestion is present in so many forms of skin disorders that we must consider it a very important predisposing factor, if not the actual causative agent. The chief offending articles of diet in this connection are alcohol, coffee, tea, spices and condiments, meat, pastry, and all rich foods. Some diseases, such as urticaria, are due to eating certain particular articles of food, as shellfish and mushrooms. In some persons such fruits as strawberries and pineapples, may produce the same result. It must not be forgotten that diseases of the skin may be secondary to diseases or inactivity of such organs as the liver, kidneys, and bowels.

General Principles of Treatment

In treating diseases of the skin it is important to search for the cause. It is useless to apply a little of this or that lotion and to expect a cure unless the underlying cause of the trouble be found and removed. Each disease must be considered separately according to whether general or local remedies are required. No one form of treatment

will cure all kinds of skin disorders; hence, "cure-alls" are not only worthless, but very frequently do harm.

There are a few points, however, which will be found useful in most skin troubles. First, the diet must be strictly regulated in conformity with hygienic rules. Alcohol, coffee, and tea must be scrupulously avoided, as also must pickles, pepper, and all condiments. Coffee and pepper are especially harmful. In fact a patient, suffering from any form of skin complaint, should aim to live as much as possible on a fruit and grain diet, abstaining from all forms of rich and clogging foods. Milk and eggs may be taken in moderation. The chief points to be aimed at are that the diet shall be light, unstimulating, moderate, and simple.

Worry, overwork, and anything that tends to undermine the general health must be avoided.

Local measures consist chiefly in cleansing the parts, then applying an appropriate antiseptic lotion or ointment. These vary according to the particular nature of the disease, and will be considered as we deal with them in turn.

Excessive Perspiration

This condition, properly termed "hyperidrosis," is one in which the sweat glands are excessively active. The parts most commonly affected are the feet, armpits, and palms. The perspiration may have an offensive odour primarily, or this may arise secondarily by decomposition of the organic matter deposited on the surface or in the clothing.

The best treatment for excessive perspiration is the alternate hot and cold bath. Taking the most common form, perspiring feet, the treatment is best carried out by having two bowls, one containing hot and the other cold water. The feet are dipped first in the hot and then in the cold bath, alternating every half minute for twenty minutes. The feet are then dried, and one of the following lotions is applied: Tannic acid, one ounce, water four ounces; or boric acid, one teaspoonful; liquid extract of witch-hazel, five ounces. The parts should be exposed to the air as much as possible, and the hose or clothing should be frequently changed. When this trouble occurs in the armpits, it is best treated by frequent washing with soap and water, or an antiseptic lotion, such as a weak solution of permanganate of potash, followed by one of the above lotions.

Freckles

This disorder is due to an increase in the amount of pigment present in the skin. The colouring matter is arranged in the form of small spots, or "freckles." People who have delicate skins and are exposed to sun and wind, are especially liable to this complaint. There is some reason

for thinking that the presence of freckles indicates a predisposition to tuberculosis.

Freckles on the face may be prevented by the wearing of a brown or red veil, as they are produced by the actinic, and not by the heat, rays of light. When once they appear, they are rather difficult to remove, especially if the patient is much exposed to the weather. The following simple homemade lotion may be tried: One and a half teaspoonfuls of borax, a tablespoonful of glycerine; and two tablespoonfuls of lemon juice. Place in a three-ounce bottle, and fill up with water. Apply the lotion for about fifteen minutes three times a day, and dry off with a fluffy towel. Or rub the parts with a slice of lemon.

Pruritus

Pruritus, or itching, is a very common accompaniment of many skin diseases. In some cases, however, there is no eruption, itching being the only symptom. When this is the case, it may be due to parasites, the irritation of unsuitable under-clothing, or to some disorder of the blood or nerves. Itching in the fork of the thigh or the bend of the limbs, which is worse at night, is suggestive of parasites, especially the itch. Some people suffer from a form of pruritus which is caused by changes in the weather, or by dietary indiscretions.

In treating pruritus, the cause must be carefully sought for and removed. Frequent baths should be taken and the general hygiene carefully attended to. The liver and bowels must be kept active by fomentations over these organs, and by copious water drinking. The diet should be regulated carefully, all fatty and rich foods being eliminated.

Weak antiseptic lotions should be applied locally, and the parts should be kept scrupulously clean. Borax or carbonate of soda, a teaspoonful to the pint of water, are good lotions to use; or a weak carbohc acid ointment may be used.

Heat Rash

Heat rash, as its name implies, is a condition which occurs only during the hot days of summer. Some individuals, especially women, are very susceptible to heat, and suffer very readily from sun-burn. Heat rash is due to the direct actions of the sun's rays, and is especially liable to occur after bathing in salt water. It may take the form of a diffuse redness of the parts exposed, or it may occur as an eruption of small red papules. In whichever form it occurs, it is usually accompanied by irritation and itching, and if very severe the epidermis may peel off.

This condition, except when unusually severe, is not serious, and usually disappears in the course of a few days, or even hours. The irritation may be relieved by cool sponging tepid compresses, or bathing with soda water, a teaspoonful of baking soda to the pint. The part should be dried by mopping with a fluffy towel, without rubbing.

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.

—FRANKLIN.

The Acid-Alkali Balance of Our Diet

By George E. Cornforth

IT has been mentioned that our blood is very slightly alkaline and that for health and vigour this alkalinity must be kept up. The activities of the body produce acids in the tissues, and these acids must be neutralized by alkaline foods.

If the tissues of the body become acid in the slightest degree, death occurs, and severe illness results long before the alkalinity of the blood is reduced to neutral.

The symptoms of the alkalinity of the body by the eating of too little alkaline food or too much acid food are lack of energy, general discomfort or feeling, loss of appetite, headache, sleeplessness, pains in the muscles, acid mouth, acid urine, sour stomach, acid perspiration, high blood pressure. It is believed that excessively acid stomach is sometimes, perhaps often, diagnosed as ulcer of the stomach, when no ulcer is present, but the condition is due to too acid diet.

Some foods are acid, some are alkaline, that is, in their influence on the blood and tissues. But the acid or alkaline foods are not those that we should judge are acid or alkaline. For instance, we call fruits acid foods, but they increase the alkalinity of the blood and tissues, while bread and cereals which we should surely say are not acid, are acid in their effect upon the reaction of the tissues.

Whether a food is acid or alkaline, that is, whether its tendency is to increase or decrease the acidity of the tissues, depends upon the nature of the ash that is left when the food is burned. Food undergoes a change in the body similar, chemically, to the change which occurs when the food burns outside of the body. When any substance burns, it unites with oxygen, and food unites with oxygen in the body. When a substance burns outside the body, it leaves ashes. When food is oxidized in the body, the nature of the ash or mineral matter in the food determines whether the food is acid or alkaline.

Limewater is another example of an alkali. Lime is contained in the ash of food. Bicarbonate of soda or baking soda is an alkali. A similar substance is contained in the ash of food. There are other minerals in food that are acid, and whether a food is acid or alkaline in the blood depends upon which class of minerals predominates in the food. The alkaline foods should predominate in the diet.

I should like to call attention to the foods that are most alkaline. They are greens and beans, dried double beans being highest. It will be noticed that the high protein foods are acid, and flesh foods are most acid of all. One of the most valuable protein foods, milk, is alkaline. Beans also are alkaline. Cereals are acid. Therefore bread and cereals should not be used too largely in the diet. More vegetables should not be used. It

would be better for the health of many people if they ate more potatoes instead of so much bread and cereals. The thought occurs to me, which may seem ridiculous, that beans and cream for breakfast instead of cereals and cream would considerably increase the alkalinity of the diet.

It is said that the drinking of four glasses of orange juice a day will keep up the alkalinity of the blood to such a degree that it is not likely that influenza germs could live in the body, therefore colds and influenza would be prevented. The same results can be obtained by using less oranges, but more of other alkaline foods. The drinking of lemonade unsweetened if one can drink it that way, at least only slightly sweetened, helps greatly in alkalizing the tissues. This is specially valuable in preventing or curing a cold.

From what has been presented it seems evident that the best diet is composed of fruits, vegetables, nuts, and milk with some bread and cereals.

The Greatest Thing

By G. G. Lowry

AFTER the death of that famous statesman, Cecil Rhodes, it is said that this striking and significant statement was found among his documents.

"If there is a God, and if He cares for men, then the most important thing in the world for me is to find out what He wants me to do, and then go and do it."

From the first word in this striking statement it might appear that there was somewhat of a doubt in this great man's mind, as to whether there was a God or not; and again, even if there were a God, whether He cares for men or not.

There is a God. There is nothing in the universe more certain than this. True He has not been seen, nor will He be seen by men, in mortal flesh. But He exists just the same. We see evidences of His existence, of His creative power, His keeping and preserving power, all about us.

A story is told of a man who was ship wrecked and thrown out on a lonely island. He did not suppose there was a human being any where within thousands of miles of him. A day or two after his landing on this island, one early morning he went out near the sea, and was walking on the sandy beach. As he walked he saw clearly outlined in the sand the track of a human being. His heart rejoiced greatly because he had found this track in the sand. What was there in the track to cause him to rejoice? The track he saw was unmistakable evidence to him that there had been a man there on that spot just before his arrival. Had he seen the man? No, but he had seen his track.

Even so, as we look into nature, as we watch the opening flowers, and the growing vines, we see the display of a power greater and more wonderful by far than that seen in the greatest of men. The beauty of the rose, the fragrance of the jasmine,

tell us of the unseen hand that formed and cares for them all. Aside from all this there are times when we can even feel His nearness to us. His voice, though not audible to the human ear, speaks comfort and cheer to the heart of those who know Him best.

And does He care for men? Does He see when our hearts are pained, and burdens and cares press down our souls? Is He such as to be touched when He sees men and women struggle with the burdens and perplexities which surround them? When sickness, poverty, and heart aches come, do they really cause Him any concern? These are the questions that often come to the minds of people when they are in trouble.

"Oh, yes, He cares, I know He cares," for he says that the very hairs of our heads are numbered, and that not even a sparrow falls to the ground without His notice. Surely then, man who is made in His own image, and for whom He gave His only Son as a ransom, will not pass by unnoticed by Him. His heart of love is touched by our grief, and our very helplessness, and weakness appeals to Him.

In view of the fact that God does exist, and cares for mankind, what then is our duty toward Him? Mr. Rhodes has aptly said that the most important thing in the world for us is to find out what He wants us to do, and then go and do it. This is more important than the getting of wealth, for riches are temporary and may be lost at any time. A man is rich to-day, but to-morrow is a pauper. It is more important than fame, or any other earthly pleasure or joy, for these all fade away. It is even more important than life itself, for life is uncertain, and at the best, can last for only a short time. And aside from its shortness, it is very unsatisfactory, for it is filled with perplexities and disappointments from the cradle to the grave.

But he that knows his master's will, and does it, has peace in his heart, a peace that passeth all understanding. He has a hope of something better in the future. He has the promise of the same God that loves him, and has done so much for him, that in the world to come he shall have life and have it more abundantly. A life free from sorrow, suffering, disappointment, and death,—a life that will measure with the life of God.

WE know not what will make us truly happy. We know not what will help us best in our struggle against temptations. And if we were to try to make a distinction between our mere passing wishes and that which our souls really needed, we should utterly fail. But we need not try. Let us take all our wishes, all our longings, all the promptings of our consciences, to the feet of our Father. He will hear and He will do. He will hear all we say. He will know what parts of our prayer are best for us to have, and what are not. And He will give us what His fatherly love will choose. And therefore to all our prayers we will add, "Thy will be done in earth, as it is in heaven."—*Archbishop Temple.*



HE stern, grim, terrible realities of blood await the world. The war of the great day rolls in upon mankind. And the fear of the future poisons all earth's banquets, stalks as a spectre at every feast, and causes men's hearts to fail for fear.

Perilous times have come. Volcanic forces are seething and surging beneath our feet. The deep foundations of the world are being convulsed. But serious as these things are, men of clear-eyed vision and wide information see in them portents of still more perilous times to come. These are only the mutterings of the coming tempest, the tremblings of the coming earthquake, the eddies of the approaching whirlwind, the grating of the thunder of the rushing avalanche of ruin that overhangs the world. And thinking men are afraid.

This distress of nations, resulting in perplexity and fear, constitutes one more of the great signs of the times. Jesus said:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

Above all other times, there is distress of nations to-day. Everywhere in the world, among all ranks and classes of men, there is distress. And there is increasing distress in the relations of nations to one another. Torn by doubt and unbelief, its old established faiths shaken to their foundations, the world, grown old and cold and weary, is distressed and utterly distraught, war-stricken and disillusioned, and is now wandering blindly in darkness, crying for light and leadership, but finding neither. A great part of this distress is the aftermath of the World War. Another considerable part is due to feverish preparations being made for the next world war.

The peace which was signed at Versailles has not been a real peace. It did not remove the seeds of strife. It did not blot out national animosities and jealousies. It did not quench the smouldering fires of hatred and bitterness. It left many questions unsettled and undecided. It takes more than a treaty of peace, more than a League of Nations, more than a Dawes' plan to remove hatred from the human heart. The war wrought horrors on an unprecedented scale; it covered wide fields with corpses; it soaked long trenches and broad acres with blood; it brought pitiless exposure to merciless winter to millions; it caused terrible suffering; it imposed unspeakable wretchedness and misery upon women and children; it mangled thousands upon thousands of human bodies; it rent great ships asunder; it rained explosives from the clouds; it ruined cities; it laid waste great areas of fruitful fields; it destroyed fair fruit trees and happy homes; it blasted the productiveness of the soil; and it sowed the earth with the graves of the dead. It will take more than a peace treaty to blot the memory of these things from human minds and hearts. And out of this memory grow bitterness, hostility, malice, hatred—and fear; all the elements to provide the fuel for another world conflagration.

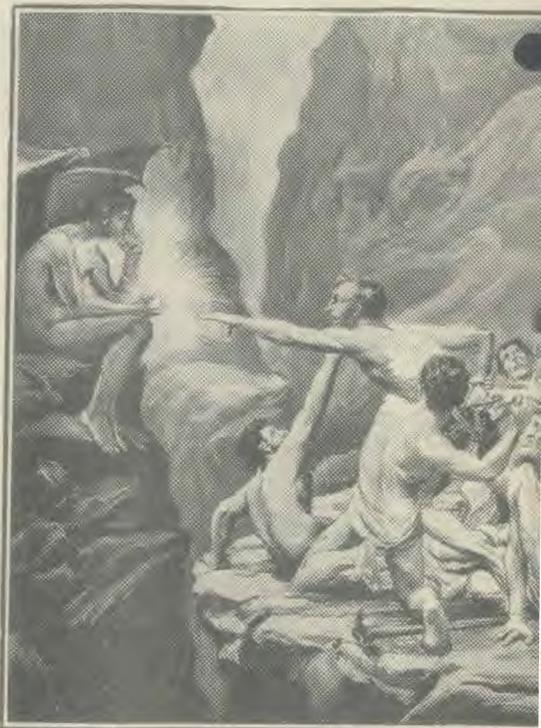
Hundreds of billions of the world's wealth were consumed in the World War, resulting in the greatest national debts ever known. Millions of men were thrown out of work, and unemployment has become one of the serious problems of the world, and is the source of acute distress. The statesmen of the world look with apprehension upon this growing unemployment problem and are able to provide only temporary relief. Want and suffering stalk about among the poor, and sow the seeds of revolt and lawlessness.

High prices bring additional perplexity and distress. Everywhere in the world, prices on all commodities have mounted, especially on the necessities of life, until the cost of living is far higher than ever before. The poor are confronted with a gigantic problem to know how to provide enough food to maintain life. The elements of food which are essential to life and health are getting beyond the reach of many. One by one the more nourishing foods are relinquished, and an effort is made to maintain health and strength on an impoverished diet. Multitudes are under-nourished.

And as pestilences and epidemics follow closely in the wake of hunger and want, so sickness due to under-nourishment is carrying off great numbers of people. This condition is not limited to any one country, but seems to be world-wide. In many places there is a scarcity of foodstuffs, and in other places where there is more food, prices are so high as to place a proper supply of food within the reach of comparative few. Such

THE NINTH SIGN NATIONS WAR

By C. S. Lewis



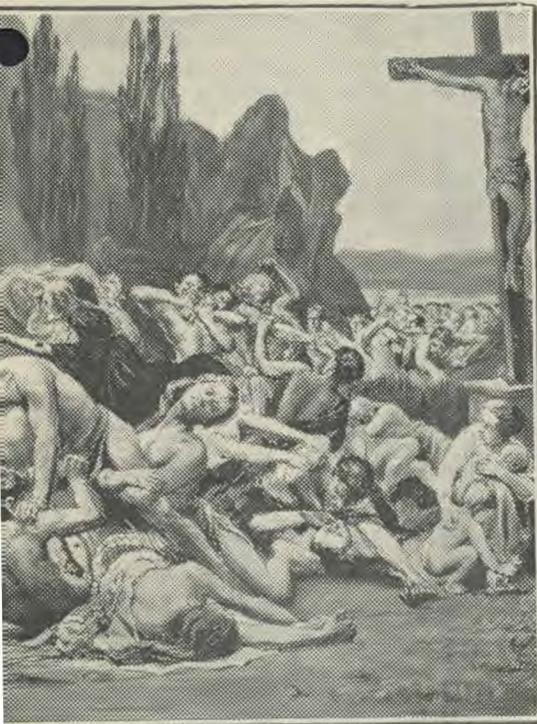
Satan Offers Gold, and...

-DISTRESS OF PERPLEXITY

Haynes

The effect of the World War has been felt everywhere in the depreciation of money values. Some countries have suffered more than others, having the value of their currency wiped out, but all countries have been affected—and distressed. And there seems very little prospect that prices will be materially lowered, that taxes will be greatly diminished, or that currency values will ever be fully restored. The world has received a grievous hurt, from which it is unlikely ever entirely to recover.

Growing out of these conditions which make the maintenance of life increasingly difficult, is what has been termed, "The Revolt Against Civilization." Everywhere, in all nations, there is a movement on among the lower classes, seeking to change the existing order of things, to discard all governmental forms, to abolish established customs, to cast off the restraints that civilization has imposed. There is an upheaval in the lower strata of society which may result in a change of position and a shifting of places, the lower strata becoming the upper, and the upper becoming submerged—or worse.



impedes to its Destruction

the heritage of our human, and even our prehuman, past. This Under-Man may be buried deep in the recesses of our being; but he is there, and psychoanalysis informs us of his latent power. This primitive animality, potentially present even in the noblest natures, continuously dominates the lower social strata, especially the pauper, criminal, and degenerate elements—civilization's 'barbarians.' Now, when society's drugs boil to the top, a similar process takes place in individuals, to whatever social level they may belong. In virtually every member of the community there is a distinct resurgence of the brute and the savage, and the atavistic trend thus becomes practically universal.

"This explains most of the seemingly mysterious phenomena of revolution. It accounts for the mental contagion which infects all classes; the wild elation with which the revolution is first hailed; the way in which even well-poised men throw themselves into the stream, let it carry them whither it lists, and commit acts which they afterward not only cannot explain but cannot even remember. General atavistic resurgence also accounts for the ferocious temper displayed, not merely by the revolutionists, but by their counter-revolutionary opponents as well. However much they may differ in their principles, 'Reds' and 'Whites' display the same savage spirit and commit similar cruelties. This is because society and the individual have been alike rebarbarized."—Page 27,28.

Changing "atavism" here to "fallen nature," we would let this description stand as an accurate picture of the possibilities inhering in the conditions now existing in the world. Certainly men, because of the "distress of nations with perplexity," have cause for fear when "looking after those things which are coming on the earth."

This upheaval manifests itself particularly in the political ferment among and in the nations. There is a clash of parties, groups, classes, races, and creeds. Everywhere there is social discontent, and the formation of parties and party machinery to change the existing order of things. Governments are insecure to-day—all

conditions breed distress and perplexity. Making this condition still more acute are two other factors,—taxation and the depreciation of currency. Taxes have mounted to unprecedented heights. There is a load of taxation on the populations of the world to-day such as has never before been known. And to pay these taxes, and at the same time sustain life, there is an inflated currency, the value of which is greatly diminished.

Lothrop Stoddard, A. M., Ph. D., has written a book, "The Revolt Against Civilization," in which he comments as follows on this possibility:

"These feelings (of the Under-Man of discontent and opposition to civilization), of course, vary all the way from dull, unreasoning dislike to flaming hatred and rebellion. But in the last analysis, they are directed not merely against imperfections in the social order, but against the social order itself.

"This is a point which is rarely mentioned, and still more rarely understood. Yet it is the meat of the whole matter. We must realize clearly that the basic attitude of the Under-Man is an instinctive and natural revolt against civilization.....Civilization automatically evolves strong social controls which keep down the antisocial elements.....Desperate individuals, of course, break forth into crime, but society hunts them down and eliminates them by prison and the scaffold.

"The Under-Man may thus be controlled. But he remains; he multiplies; he bides his time. And now and then his time comes. When a civilization falters beneath its own weight and by the decay of its human foundations; when its structure is shaken by the storms of war, dissension, or calamity; then the long-repressed forces of atavistic revolt gather themselves together for a spring."—page 24,25.

Mr. Stoddard describes the progress of such a revolution as if it were actually transpiring. From his evolutionary statements we must, of course, dissent. Thus he continues:

"The social revolution is now in full swing. Such upheavals are profoundly terrible.....Not only is society in the grip of its barbarians, but every individual falls more or less under the sway of his own lower instincts. For in this respect the individual is like society. Each of us has within him an 'Under-Man,' that primitive animality which

is the heritage of our human, and even our prehuman, past. This Under-Man may be buried deep in the recesses of our being; but he is there, and psychoanalysis informs us of his latent power. This primitive animality, potentially present even in the noblest natures, continuously dominates the lower social strata, especially the pauper, criminal, and degenerate elements—civilization's 'barbarians.'

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governments. There is nothing stable. Thrones and empires have crashed into the dust. Crowned heads are falling. Governmental structures are tottering. Socialism, anarchism, syndicalism, communism, are the vogue as never before. They strain their eyes to catch the first rays of the "red dawn." Revolt is in the very air. It penetrates everywhere, Young and old are carried away with a desire for a "freedom" which is only license. It manifests itself in the dress, in the speech, in the conduct, in all human contact. All the restraints imposed by law, religion, custom, or even ordinary politeness, are being cast aside as outworn, and free rein is being given to every impulse and passion. In the state, in the church, and in the home, this spirit of independence is manifesting itself, corrupting all the finer things of life, and calling for the storm of God's wrath to be visited upon an impenitent world.

"Distress of nations, with perplexity," is one of the outstanding signs of our Lord's soon return.

The Hall-Mark of Humility

By H. F. De'Ath

THAS been said that the crowning virtue of the Christian is humility. Yet this particular grace has been all too rare in the history of the church, so rare that those who reveal a truly humble spirit are subjects of special remark. Men of talent and learning there have been in abundance, but comparatively few stand out prominently by reason of their unaffected humility. Toward the close of the fourth century an outstanding example is recorded by Milner, the historian. One Valerius, Bishop of Hippo, being poorly acquainted with the Latin tongue, felt his difficulty keenly, and prayed earnestly to God that a godly and zealous preacher might be sent to his church who would supply his lack. In course of time the learned Augustine joined the saintly bishop, and was ordained by him as a presbyter. Crowds flocked to hear the earnest and eloquent preacher. Contrary to all established precedent, the newly ordained presbyter was permitted to preach in the presence of his bishop, who was so delighted that God had so signally answered his prayer, that in order to secure the services of his new helper he lost no time in getting Augustine ordained as his associate bishop. After recording the incident, Milner justly remarks that it is difficult to decide which merits the more admiration: the godly zeal of Augustine, or the unfeigned humility of Valerius.

Apart from our great Exemplar, perhaps a more conspicuous example of true lowliness of the mind is hardly to be found in sacred history than John the Baptist. Under God this sturdy, striking, and uncompromising preacher of righteousness drew immense congregations. Yet he never allowed the crowd to obscure the Christ whose herald he was. He left no stone unturned to correct highly favourable, but false and flattering impressions which, had they been fostered, must

have brought him much temporary fame. Each severe test of character he met nobly and victoriously. He would claim nothing for himself, not even if it meant his holding a little longer the multitudes that flocked to hear him. (Matt. 3:5.)

Approached definitely by the curious priests and Levites as to his rumoured identity with the promised Messiah, he "confessed, and denied not; but confessed, I am not the Christ." But his interrogators pressed for more positive information. "What sayest thou of thyself?" they persisted. They got their answer, but not one that satisfied their formal superstitious regard for notable names and historic figures. Above all things, John was careful in his reply to convey to them the message they most needed, but which, in their superficial anxiety over his ecclesiastical credentials, they were altogether missing. Still they urged him to state his claims to authority as a teacher of holy things. Seeing that he disclaimed all identity with recognized prophetic pillars of the past and with the Messiah to come, and he was unrecognized by the church, who had authorized his work? "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" Again the Baptist seized the opportunity of witnessing for the One who was the supreme subject of his message. He knew "he was not that Light, but was sent to bear witness of that Light," and he plainly told them so. "I baptize with water: but there standeth One among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." He was but a "voice," not a great personality. Nor had he power to make men righteous. The water with which he baptized had in itself no saving efficacy. As the common cleansing agent it was but the symbol of the higher cleansing of the soul, the work of the Holy One whose coming he announced.

His next test was a closer one. But it brought with it that needed increase of spiritual power and discernment, which is invariably granted to those who humbly and loyally "walk in the light as He [Christ] is in the light." The day following his encounter with the priestly delegation, John saw Jesus in the crowd. As the Baptist gazed into that irresistible face, which to those who had eyes to see, must have reflected the very majesty of Heaven, the spirit of prophecy descended upon him, so that with full and firm conviction, he was able definitely and publicly to identify in Jesus of Nazareth the One who was preferred before him. "The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. This is He of whom I said, After me cometh a man which is preferred before me: for He was before me." In support of this profound conviction, and to prove the correctness of his identification, John vividly recalls the circumstances of the baptism of Jesus, when the spirit descended upon Him, and the voice of divine confirmation was heard declaring, "This is My beloved Son, in whom I am well pleased." "And I saw," confidently concludes the Baptist, "and bare record that this is the Son of God."

The Quest for Peace Since the Armistice

(Continued from page 9)

It would seem that the disciples of John were reluctant to leave him. Naturally they clung to the one who was first instrumental in leading them towards the light. Here the human nature of John must have been most sorely tested. Consistency now demanded that he urge his disciples into a definite and personal acquaintance with the One whose supreme virtue he had all along extolled. He must demonstrate in a practical way the genuineness of his publicly proclaimed preference for Christ—the severest of all tests to the popular and successful preacher. "Again the next day after John stood, and two of his disciples. And looking on Jesus as He walked he saith, Behold the Lamb of God! And the two disciples heard him speak, and followed Jesus." This supreme act of self-suppressive loyalty and devotion to his message and his Master was the beginning of a general flocking of John's disciples to Jesus. (John 4:1.) The crowds whose attention he had so powerfully arrested were now being drawn from him by a much stronger force. As a preacher it was a new experience to John. To all appearance, his influence was waning. Was he piqued? Should he expostulate with his erstwhile disciples, and make frantic efforts to retain his personal hold upon them? Or should he meekly accept what was at once the fruit and discipline of his own message? Naturally jealous for his declining prestige, his own disciples approached him saying, "Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him." Humble and consistent to the last, he reminds them that the turn things had taken, about which they appeared to be so disturbed, was in perfect harmony with his own faithfully delivered message; the glorious climax and happy sequel of all his labours. "A man can receive nothing," he calmly assured them, "except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: *this my joy therefore is fulfilled. He must increase, but I must decrease.*"

In the light of his absolute self-abnegation, his downright consistency of conduct, it is not hard to understand the glowing testimony of Jesus concerning John. "Among those that are born of women there is not a greater prophet than John the Baptist." He was great because in his own eyes he was small; he claimed nothing for himself, but everything for his Master. And in these days, when so much that is ugly and inconsistent creeps into professedly Christian service, John's consistent and consecrated life may be pondered with much profit.

The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—Thackeray.

been sacrificed." Aware that the signatory nations are armed to the teeth, the Hon. Lloyd George says significantly: "Treaties signed by hands incased in steel gloves will never insure a permanent peace." The editor of the *New Republic* says, "The reservations made by France and Great Britain greatly reduce the significance of the proposal. . . . If put to the test of a real war, the Treaty would probably go to pieces." The editor of a leading Paris daily wrote on the day of the signing: "Legally the Treaty will effect the positions of the governments hardly an iota." He means the signatory governments. In the September issue of the *Living Age* the editor asserts: "That war as an institution has been destroyed or its strength much impaired by the Compact [Treaty], it would be silly to claim." The widely known San Francisco writer, John D. Barry, has this to say: "It is generally conceded that, practically, the Agreement will have no great value. It leaves the way open for any country to break its word with the excuse that it is fighting in self-defense." Pages and pages of testimony of like import might be set forth here from men of highest repute did space permit. The remaining space at our command is needed to indicate the tremendous significance of the facts given in this and the previous article.

The Prophetic Meaning of Our Paradox

No period of history antedating our own ever witnessed a movement for an establishment of universal peace on a scale so vast and aggressive as do these years in which we live. How remarkable it is, too, that in these same years we see the world preparing for war on a scale the magnitude of which was never dreamed of in any past age. But what is most remarkable about this most remarkable paradox is the fact that it was foreseen and preannounced, as identified with the last days, by both Old and New Testament prophets. And it is one of the many infallible signs that we are living in the *last days*, the days immediately preceding the "coming of the Son of man." As we shall see, it was Isaiah, and Joel, and John in the Revelation who most vividly and impressively identified this paradox with the closing days of time,—the paradox seen in the world-wide movement for the attainment of universal peace on the one hand, and the world-wide preparation for war on the other.

The colourful prophecies found in Isaiah 2 find their fulfilment "in the last days," these very days in which we live. We need not surmise, for the prophet prefaces his predictions with the words, "And it shall come to pass in the *last days*." Verse 2. In the next verse he testifies: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord." After setting forth other particulars of what the "people" would say, he adds that the people would further declare: "And He (the Lord) shall judge among the nations,

and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Let us not fail to see that all this is what the *people* say. And as we have seen, this is precisely what multitudes of people are saying to-day, —in these "last days."

Let us now briefly contrast what the people say regarding the peace movement with what God says regarding war and peace in "the last days." In verse 9 of Joel 3, we read: "Prepare war, . . . let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Yes, it is the people who say that swords are being converted into plowshares; but the Lord declares the absolute contrary,—"Beat your plowshares into swords." That means, *Prepare for war*. Now think of the stupendous scale on which the nations of the world *are* preparing for war. To prove that these contrary movements are identified with "the last days;" and are a *sign* of those days, let us observe what the Lord adds in verses 13 and on: "Put ye in the sickle, for the harvest is ripe." Our Lord declared that "the harvest is the end of the world." Matthew 13: 39. Reverting to Joel 3, we find in verse 14 the words, "For the day of the Lord is near." Read verses 15 to 17 as further evidence that the prophecy bears on the time when the coming of the Lord impends.

In verse 13 and on of Revelation 16, we are told that demonic powers, "unclean spirits," "spirits of devils," would go forth to the "kings of the earth and of the whole world, to gather them to the *battle of that great day of God Almighty*." In the words immediately following, Jesus testifies, "Behold, I come as a thief. Blessed is he that watcheth." Hence we see that the history of this age will end in war,—in the battle of the great day of God, identified in verse 16 as the battle of Armageddon.

It is because of this "*sure word of prophecy*" that we *know* that the mighty peace movement of these very days, "the last days," is doomed to failure. Let us all by the grace of God receive into our hearts and lives the peace of the Prince of peace, and then when He comes and establishes His timeless kingdom, we shall be given "an abundant entrance" into that endless, sinless, deathless, *warless* kingdom, with all the saints of the ages.

Out of Death into Life

Continued from page 12

summarized as follows, "I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever, yea, and the bread I will give is My flesh, for the life of the world." "Except ye eat the flesh of the Son of God, and drink His blood, ye have not life in

yourselves." "As the living Father sent Me, and I live because of the Father, so he that eateth Me shall live by Me." That Jesus had in mind the resurrection from the dead as an integral part of His plan is clear. "For this is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life, and I will raise Him up at the last day."

The conclusion of this whole matter is that this necessary supernatural experience comes not through rites and ceremonies administered by dying men, but through His Word. "It is the Spirit that giveth life; the flesh profiteth nothing; the words that I speak unto you they are Spirit and they are life."

Dear reader, there is no neutral ground. You and I belong to one class or the other. This little span of life, purchased for us by the Son of God, is granted us that we might have this supernatural experience and live forever. Of what serious import therefore are these days that are slipping so rapidly by. "I have set before thee life and good, and death and evil." Deut. 30: 15. It is for us to make the choice. Eternity will demonstrate what that choice has been.

Hope

There is hope in a place however dark,

There's hope in a prison cell,

'Twas hope that lighted up Noah's Ark

When the raging waters fell,

And there's never a breast so bleak and bare

But the spark of hope is glistening there.

There is hope whatever the place may be,

There is hope in the darkened room,

Hope on the storm-tossed, angry sea,

And hope at the loved one's tomb,

And there's never a heart so sorely torn

But can cherish the hope of a brighter morn,

Hope can shine through a gray stone wall

And barriers strong and stout,

And hope can answer the faintest call,

And no power can shut it out.

Though a man be shackled and locked away,

Hope sings to him of a better day.

For hope will follow the will to be,

And go with the will to do,

And there's none so low in this world but he

May fashion his life anew.

For hope shall shine through the darkened day

Till the last brave man shall have passed away,

—Edgar A. Guest.

OUR HOMES

How to Train a Boy Down

1. LET him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latchkey, and allow him to return home late in the evening.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morality.
6. Teach him to expect pay for every act of helpfulness to others.
7. Allow him to occupy a seat in church with the boys, rather than the pew with his parents.
8. Permit him to regard the Sabbath school unsuitable for a boy on the verge of young manhood.
9. Let him spend the Sabbath hours between services on the streets.
10. Tease him about his "girl" or "sweet-heart."
11. Scold or censure him before "company."
12. Make him regard that *fault* as his peculiarity, something against which it is vain to strive.
13. Never talk with him confidentially.
14. Never give him what was *promised*.
15. Let him go to moving-picture shows and see a "hold up," a "train robbery," and other things rude and vulgar.
16. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

How to Train a Boy Up

1. Make home the brightest and most attractive place on the earth to him.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger, or without just cause.
4. Do not ridicule his conceits, but rather talk frankly on the matters in which he is interested and toward which he has a "bent of mind."
5. Let him feel free to invite his friends to your home and table.
6. Encourage his confidence by ready sympathy and advice.
7. Do not discourage "collection manias" nor fondness for "pets." They help to give information and fix habits of investigation and perseverance.
8. Be careful to impress upon his mind that the making of character is more important than the making of money.
9. Teach him to regard his sister as his "best girl."
10. Make him feel that father and mother consider his education a good investment.
11. Teach him that "almost" is a dangerous

word; and that he must never be satisfied with "fairly good," "pretty good," or "good enough." It was said of Stradivarius that when asked why he took so much pains in the making of his violins, he replied, "O, I make them for eternity."

12. Teach him that the best fruit this earth can hold up to its Maker is a "Christian gentleman."
13. Live Christ before him all the time; then you will be able to talk Christ to him with power when the occasion offers.
14. Provide proper recreation, and go with him where he can see and hear that which is interesting and instructive.
15. Teach him that obedience is the highest form of worship.
16. Be much in prayer for his salvation and spiritual growth.



The Spirit of Christmas

BY DAPHNE LACEY

IT was Christmas morning, and the bells were ringing, and the robins, like little red-breasted warriors, hopped about cheerfully in the snow looking for crumbs. A bright sun shone down on the crisp white world below, until it sparkled like crystal and diamonds.

Children were playing happily in the snow and goodwill seemed to pervade the frosty air, or so it seemed, till Aunt Betty heard a thump.....bang.....bang.....thump, as she went running down the corridor toward the nursery door.

"I won't, I tell you?" exclaimed a small, shrill voice angrily. Very gently Aunt Betty turned the handle and peeped round the corner of the door. What a sight met her eyes! There was Tony standing in the centre of the room, very red and defiant, his sturdy legs planted well apart, and strewn about his feet were all his new toys. By the side of the toy-cupboard stood poor Nurse, looking hot and flushed, with her hair very dishevelled, and round about her lay a game in a box, a book of trains, and a big rubber ball.

"Now, now, Tony," she was remonstrating. "Take that, you nasty old thing," cried Tony, and seizing hold of a train, he threw it at her with careless aim. It hit the wall bang, and fell to the floor with a thud. All this time Tony had not noticed Aunt Betty, for I'm sorry to confess he was in such a very bad temper that he was far too busily engaged.

"Tony!" exclaimed a shocked voice, "whatever are you doing?" Tony turned round guiltily and dropped the blue policeman on to the floor.

"I want to go out, Aunt Betty, and Nurse wouldn't let me, so I threw all my toys at her," he answered looking rather ashamed of himself, because Tony adored his aunt, and consequently he wasn't very anxious for her to know how naughty he had been.

"Indeed, Miss Betty, he has been so troublesome, that I don't know what to do with him," said Nurse, as she gathered up the toys and put them all into the cupboard.

"Well, Tony, I came up to ask Nurse if I might take you out with me, but I must have a good boy, and you must apologize to Nurse first."

"I don't want to!" objected Tony, torn between the desire to go out with Aunt Betty and the disagreeable task of begging Nurse's pardon.

"Then you cannot come out with me," said Aunt Betty firmly, as she pulled on her gloves and backed toward the door.

"No, take me too. I'm sorry, Nurse," shouted Tony, "I want my hat and coat, please." The battle was fought and won. Ten minutes later Aunt Betty, carrying a big

basket on her arm went quickly down the snowy road with Tony at her side.

"Where are we going, Auntie?" inquired Tony, as they came at last into a narrow street with tall houses on either side. But Aunt Betty just smiled and said, "We are going to see a little boy, and this is where he lives."

They stopped at the door of one of the houses. In answer to their knock a clear voice called, "Come in." Aunt Betty opened the door and they were standing in a small, low room. Tony looked round with interest. There was a little wood fire in the tiny grate; the room was very bare and poorly furnished. At the table sat a woman peeling potatoes and in the corner on a couch lay a boy with a thin, white, pathetically eager face.

"Well, Mrs. Harris, here I am; a very merry Christmas to you both, and I've brought you a few things in my basket. And how is Billy?" she cried gaily. "You see I kept my promise, Billy; this is my little nephew, Tony," and she turned back to the woman at the table. Tony edged toward the couch.

"Why don't you get up and go out?" he demanded. A flush stole over the other's pale cheeks. "I can't walk. I've got a bad back."

"Can't walk?" gasped Tony. "What do you do all day?" "I can read," replied Billy proudly, "and the Kind Lady brings me books. She has given me a Bible, and I can imagine a lot, too. I lie with my eyes shut and try to think what the sea looks like on a stormy day and things like that."

"Haven't you ever seen the sea or the woods?" Billy shook his head. "I've never seen anything but this room," he responded quietly. "Sometimes when the pain is very bad, I hate it, but then I pray to Jesus that He won't let me be miserable and He doesn't."

"And didn't you have any presents to-day?" went on Tony. "No, Mother cannot afford them. But I know it is Christmas day, and I can sing a carol, too; the Kind Lady taught me how."

"I had lots of presents and I threw them at Nurse because I was angry with her. I'm very sorry now. I don't know what I'd do if I had to live here for always!" Tony looked about him thoughtfully and compared this bare, dingy room with his own big, comfortable nursery. And this little boy couldn't walk; Tony had never realized before that there was anyone in the world who hadn't all the same things he enjoyed, but now! Very sofly he crept up to Aunt Betty's side and whispered in her ear.

"May I—may I?" he asked eagerly, and she nodded with a sweet little smile. Tony ran back to the couch.

"We're going home now, and I'm going to bring you some presents, because it is Christmas, you know, and I had such a lot and you didn't have any!" he said breathlessly.

"I'm ever so sorry, Nurse, really I am, that I threw my toys at you. I will not do it ever again, because when I want to go out and you do not want me to, I shall remember that poor little boy who cannot walk or go anywhere. I am going to take him a train, and the blue policeman, and some books; will you please help me, Nurse?"

"Why that is the true spirit of Christmas, Tony," she exclaimed.

"What is that?" demanded Tony. "To be unselfish and make others happy," replied Nurse as she unfolded a piece of brown paper and began to pack the toys.

You're in Luck

If your parents taught you how to work;
If you know how to accept defeat cheerfully and success modestly;
If you have the courage to face the facts and go ahead;
If you have a talent for sticking to your task;
If you are without assistants when you start pitying yourself.

"DREAMS pass; work remains. They tell us that not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost upon the ocean. Much more it is true that not a true thought, nor a pure resolve, nor a living act has ever gone forth in vain.—Robertson.

MEATLESS RECIPES

CREAM OF TOMATO SOUP

Tomatoes, 2 cups Flour
Rich milk, 1 cup Salt

Heat the milk and tomatoes in separate double boilers, and thicken both with flour to consistency desired for soup; cook about five minutes; pour half of the thickened milk in a round-bottomed dish, and beat constantly while adding slowly the thickened tomato; then add, while still beating, the remainder of the milk; salt and serve. If skimmed milk is used, add butter before serving.

VEGETABLE BOUILLON

Vegetable soup stock, 2 quarts Bay leaves, 2
Tomatoes, cooked and strained, 2 cups Salt, 1 tablespoon
Onions, grated, medium size, 2

Mix all the ingredients together, and let simmer slowly two or three hours. There should be about one quart of soup when done. Strain, reheat, and serve.

EGG BALLS FOR SOUP

Egg yolks, hard boiled, 6 Flour, $\frac{1}{2}$ table-spoon
Salt, 1 teaspoonful Egg yolks, raw, 2

Rub the hard-boiled yolks and flour smooth, then add the raw yolks and the salt. Mix all well together, make into balls, and drop into the soup a few minutes before serving.

JULIENNE SOUP

Fresh peas, $\frac{1}{3}$ cup Carrots, cut in dice, $\frac{1}{2}$ cup
Potatoes, chopped, $\frac{3}{4}$ cup Turnips, chopped, $\frac{1}{3}$ cup
Tomato, $\frac{1}{4}$ cup Onion, minced, 1
Broth, 1 quart Parsley, chopped

Cook the turnips and carrots together in just enough water to prevent scorching, the potatoes and onions in the same manner, the peas by themselves. When all are done, mix together, and add the broth from beans, barley, or vegetable stock, salt, tomato, and parsley; reheat and serve; the water the vegetables are cooked in should be used in the soup.

RICE AND EGG SCRAMBLE

Rice, cooked, 2 cups Eggs, 4
Milk, 4 cups

Scramble the eggs in the milk, add salt when nearly done, mix with the rice, and serve hot.

CELERY AND CABBAGE SALAD

Celery, 3 cups Lemon juice, $\frac{1}{4}$ cup
Cabbage, 1 cup Salad dressing, $\frac{1}{2}$ cup
Salt

Mince the celery and cabbage very fine, and marinate with the lemon juice. Drain off the juice, add the salt and salad dressing, and serve.

BAKED BRINJALS A LA CREME

Brinjals, 6 slices Butter
Milk, 3 cups Breadcrumbs, toasted, $\frac{1}{2}$ cup
Salt, 2 teaspoons

Peel the eggplant, and cut in slices about three-fourths of an inch thick. Place slices in a pan, and cover with sifted toasted breadcrumbs. Pour over this the milk, add salt and small piece of butter, and bake. If it becomes too dry, add a little more milk.

POTATO CHOWDER, PLAIN

Potatoes, diced, 2 quarts Parsley, minced, 2 tablespoons
Onion, sliced, 1 Cream sauce, 1 pint
Celery, minced, $\frac{1}{2}$ cup Salt

Place all in layers in a granite pan, adding a little salt with each layer. Cover with hot water, and cook under cover, until tender; then add a pint of cream sauce, and serve.

HOLLANDAISE SAUCE

Butter, 1 tablespoon Flour, 1 tablespoon
Salt Lemon juice, 2 tablespoons
Egg yolks, 2 Nutmeg

Rub the butter, flour, nutmeg, and salt together until smooth, and add slowly one and one-half cups hot water, stirring constantly. Boil, remove from the fire, and add the lemon juice, and the yolks of the eggs, one at a time. Beat slowly and thoroughly together. Strain and serve.

CORNFLOWER BLANC-MANG

Milk, 1 quart Egg whites, 3
Cornflour, 4 heaped tablespoons Sugar, $\frac{1}{2}$ cup
Lemon flavouring

Put three cups of milk into a double boiler, and set over the fire. When scalding hot, add the remaining milk, in which have been dissolved the sugar and the cornflour. Stir till it is thick and there are no lumps. Flavour with lemon, take from the range, and add the stiffly beaten whites. Pour into moulds, and set in a cool place to get firm. A pleasing effect may be obtained by dividing the mixture after it is cooked, and colouring one-half pink, then filling each mould one-third full of one, and filling up with the other. When turned from the mould, they will look like small, white pyramids capped with pink, or pink with white.

A custard to be served with this blanc-mange is made with two cups of milk, the yolks of three eggs, and half of a cup of sugar. Flavour.

"Is it Right to Do That?"

THIS question is constantly put to every doctor; often about matters concerning which he cannot make a definite reply. People ask, "Do you think it is right to bathe in hot water?" "Do you think it is right to bathe in cold water?" "Do you think it is right to drink with meals?" "Do you think it is right to wear cotton next the skin?" as if all these things were "right" or "wrong," irrespective of the individual case.

If we dared to attempt an epigram we should say that suicide is the only thing a man must never commit. If this is found too general, the answer is that hygienic rules must be general in their statement, but individual in their application.

"Is it right to bathe in cold water?" Right for whom, when, where, how? A strong young man looks on the cold morning plunge as a life-giver, and could not be persuaded to miss it at any season. This view of it is perfectly correct for that person. It is a life-giver, and the fact is proved by the exquisite sensations of increased vitality that follow it. Yes, it is "right to bathe in cold water."

Then some anæmic person with a poor blood circulation goes and does likewise—with what result? An imperfect reaction, shown by chattering teeth, fatigue, chilliness, and all the signs of depressed vitality—no, it is wrong to bathe in cold water.

In matters of health, each person possesses a personal equilibrium, the maintenance of which means health for him; general maxims must be tested, modified, and applied to his particular case.

Perhaps the most pernicious of all foes to health is the "fad." The spirits of the expert in hygiene sink to zero when he reads that open-work silk stockings are to be worn by young women through the winter season, or that white skirts

remain so narrow, it will be out of the question to wear petticoats under them. He is perfectly aware that thousands of young women will follow the dangerous fashions and remain unscathed; but already he is, metaphorically speaking, in tears for the thousands of other young women who will follow suit rather than look queer—the helpless candidates for influenza, bronchitis, and pneumonia.—*Youth's Companion.*

What's Wrong with the Cigarette

(Continued from page 10)

it on to the delicate membranes of the brain, we must expect that damage will be done; and we must not be surprised if the microscopists tell us that they find that the terminal buds of the rootlets that go out into the brain in search of food do seem to be burned off, or in some way stunted in their activity. The blood stream going from the heart to the brain gathers up these poisons that "attack the mucous membrane in a most violent manner" in the throat and nasal passages, and carries them direct to where the nerve cells are located.

When the tender, terminal bud of the unfolding fern leaf becomes injured, the growth of that leaf is stopped right there. When the growing boy inhales the fearful furole gas in his nasal and bronchial passages, how can the tender, terminal buds of the rootlets of the cells of his brain escape?

All know carbon monoxide to be a deadly poison, the same as comes from the exhaust of the automobile. It is this poison that affects the lungs and the heart's action.

The sad part about the cigarette habit is that many smokers do not, can not, see the harm it is doing them. The whisky drinker will usually thank you for any effort you may try to make to help him to quit his habit. The smoker will usually lay aside his pipe or cigar long enough to argue the case with you pleasantly, and conclude by saying he knows you are right; but the cigarette smoker many times will accept no suggestions from even his nearest friends.

Quoting from the June number of *Physical Culture* for 1919, page 68, we offer the following: "Cigarette smoking is infinitely more pernicious than is drinking; for the drink habit in boys is readily curable, while the cigarette habit is but seldom eradicated."

HE has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, nor failed to express it; who has looked for the best in others, and has given the best he had; whose life was an inspiration, his memory a benediction.—*Bessie A. Stanley.*



The

DOCTOR SAYS



"I am 29 years old, weigh 264. Would you tell me some good exercises to take, also the food I should leave off?"

You probably eat more than you should and have a fine appetite for "good things,"—sweets, desserts, and the like—and perhaps you eat very freely of butter.

Now if you really want to be thinner, you have a real fight on your hands—one of the biggest jobs you ever tackled—to get the best of your appetite.

You may eat as much as you like if you eat, say, cabbage, string beans, turnips, lettuce, cauliflower, tomatoes, and the like, with the various fruits, but you should eat vegetables at one meal and fruits at another. Use little or no sugar, no sweets, no pastry. Limit your bread to one slice a meal, and your cereal in the morning to one very small serving. Drink a small glass of milk at each meal, but take no other animal food.

Be much in the open air. Play tennis, golf, and other games if you can. If you can get enough interest in such games to keep you on your feet for several hours a day, it will be good for you. But begin gradually. It should be a gradual hardening, and, as you harden, you will lose fat, and be in a much better condition.

Even better than these, if you can learn to love the work, is gardening—raising flowers, vegetables, and fruits. No set of exercises, no games, can do more for you than gardening will, once you acquire a real love of it.

"I am fifty-three years old, and for the past four years whenever I saw or read or do any close work, I have severe pain across my forehead and back of my eyes, and it continues all day. When I lie down and close my eyes, it is less severe. Doctors say it is my nerves, but the medicine they give does me no good. I have been wearing glasses for about a year. When I raise my head, I get so dizzy I feel better without them. Would you advise me to see an eye specialist?"

Your trouble is very largely due to wrongly fitted glasses, and the remedy would be to obtain glasses that properly fit your eyes.

Some persons spend a small fortune and get glasses that do them more harm than good, because they do not go to the right person. You should go to some competent oculist, and not to some jeweler who fits glasses, for such glasses are pretty sure to be cheap in more senses than one.

"What is meant by adolescent insanity?"

It is another name for dementia precox. Usually it comes on at or shortly after puberty, though sometimes not until in the twenties. Ordinarily there is some hereditary tendency, and other members of the family are found to have suffered from mental trouble; but occasionally it appears in a family having no such history.

A boy (or a girl) who previously has manifested no mental peculiarity, will all of a sudden develop a lack of interest in everything that formerly interested him, and will be unable to concentrate the mind on his work or to give attention to anything outside his own thoughts. There is a loss of memory of recent events and a general expression of apathy.

"If there is no permanent cure for pyorrhœa, is there any means by which its spread can be prevented?"

You should place yourself under the care of the best dentist in your neighbourhood. Find out what he believes regarding probable cure, and take his advice. Be sure you have a good dentist who is not working primarily for fees.

The dentist should know much more about dental troubles than the doctors. It might be well to have your

teeth X-rayed, and if there are any abscessed roots, they should be removed.

"Is it safe to live continuously on a meatless, eggless, nutless diet? 2. How low in protein can a diet be and yet be safe? 3. Are experiments made on rats and guinea pigs, fast growing animals, safe guides in the diet of man, a slow-growing animal? 4. Is it necessary to curtail the protein to the minimum when one kidney has been removed? 5. Is there a consensus of opinion as to the use of salt in certain diseases?"

1. We do not think it wise for one to live indefinitely on such a diet as is suggested, although one might sustain life without milk, eggs or nuts for a long time. The amount of protein material required in the diet depends very greatly on the mode of living.

2. It is the general impression that the majority of persons eat a very much larger amount of protein, as well as of other food substances, than is actually necessary.

3. The results of food experiments in the lower animals have naturally to be interpreted with judgment in reference to their application to human experience, but it is obvious that a large volume of knowledge has been obtained and must continue to be obtained through experiment on such animals because it can be had in no other way.

4. We do not believe that the removal of one kidney would necessitate any material alteration in the diet. The human body is endowed with a much larger provision for the elimination of urine than is necessary, being provided in this regard, as in that of other organs, with a very large margin of safety. One healthy kidney is ample to take care of the needs of the body on any reasonable diet.

5. As to the use of salt there is much difference of opinion. Some physicians believe a salt free diet to be of great value for persons with high blood pressure. Certainly for persons in ordinary health, even with one kidney, the use of salt in moderation is not harmful.

"I have a skin disease that the doctor says is a form of eczema. Could a badly abscessed tooth be in any way responsible for this? It started with an injury to the knee, which, when healing, formed yellow scales. Could scratching this spot spread the trouble to other parts of the body and limbs? Are there certain foods that a person who has this trouble should leave alone, and are fruits, such as strawberries or oranges, bad because of too much acid?"

At some time or other practically all forms of eczema "weep," i. e., exude a watery serum. All eczema is itchy. If the condition followed an injury and is dry and scaly and does not itch, it is some other skin disorder, possibly an infectious dermatitis. The abscessed tooth is probably not a factor.

However, if it is an eczema, the skin is hypersensitive to the normal external irritants, such as change in temperature, soap and water or pressure of clothing. Consequently all sources of irritation, including scratching should be avoided and soothing preparations appropriate to the condition present should be prescribed by a physician.

The inquirer should follow a diet appropriate for a normal girl of her age, which will include a moderate amount of fresh fruit. Occasionally normal persons and more often eczematous persons are sensitive to particular items of food, such as strawberries, which cause hives, or an increase in the severity of the skin condition. Any article that experience has proved disturbing certainly should be excluded from the diet.

Christian or Pagan?

By L. Ervin Wright

NEARLY every month in the year has been assigned as the probable month in which Jesus Christ was born; for, so far as the Bible is concerned, it is silent concerning the date of Christ's birth. That it was not on the twenty-fifth of December, or even in December, is generally agreed by the best authorities.

On the night of the nativity "there were in the same country shepherds *abiding in the field*, keeping watch over their flock by night." Luke 2:8.

Gill, in his commentary on Luke 2:8, says: "There are two sorts of cattle with the Jews..... there are the cattle of the house that lie in the city: the cattle of the wilderness are they that lie in the pastures. On which one of their commentators (Maimonides.....) observes, 'These lie in the pastures, which are in the villages, all the days of the cold and heat, and do not go into the cities until the rains descend.' The first rain falls in the month Marheshvan, which answers to the latter part of our October and the former part of November.....From whence it appears that Christ must be born before the middle of October, since the first rain was not yet come."

Since it was not the custom for the shepherds of Judea to watch their flocks in the open fields *later* than about the end of October, it is evident that there were no shepherds abiding in the fields in December.

Then how came the twenty-fifth of December to be thought of as the birthday of Jesus Christ?

In short, this particular day was the *birthday* of the pagan *sun god*, which day apostate Christianity adopted as the birthday of Christ. There are several interesting points of specious similitude between the pagan god and the Christian God, which made it very easy for this to be done.

The worship of the sun by the ancient pagans was not ancient. It did not come about by man's forgetting about the true God. It was begun in defiance to Jehovah under the high-sounding terms of superior intelligence and wisdom. In the early apostasy at Babel "the world by wisdom knew not God." 1 Corinthians 1:21. And to ancient Babylon, God said, "Thy wisdom and thy knowledge, it hath perverted thee." Isaiah 47:10.

In another place Paul says of this apostasy that "*when they knew God*, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be *wise*, they became fools.....who changed the truth of God into a lie, and worshipped and served the *creature* rather than the Creator." Romans 1:21-25, margin.

The ancients were all acquainted with the promise that a Saviour should be born into the world. (Genesis 3:15.) The hope of the antediluvian patriarchs was in the birth of the Seed; it was the hope of the postdiluvian patriarchs. From

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antiquity, man, groaning under sin, looked for the Desire of Ages.

Every patriarch was a priest-king and was a type of the coming Seed as priest-king. But some patriarchs were particular types of the Messiah. The patriarch Noah was one of the greatest types of Christ. In the events of the Flood, various particulars were enacted by Noah, which prefigured certain particulars in the life of Christ. Peculiarly did Noah shadow out the birth, death, and resurrection of Christ.

But paganism mistook the figure, or type, for the reality, and pronounced Noah to be an appearance of the Seed. In fact, paganism alleged that every extraordinary personage, whose office it was to reclaim or punish mankind, was an avatar, or descent, of the Seed. Buddha was an alleged avatar. The grand lama of Tibet claims to be an avatar in this age.

The good patriarch Noah was deified by the early apostates' thinking that in him had been fulfilled the promise of the coming of the Seed.

In one sense, the egress of Noah from the ark was symbolical of the birth of the Christ. The ark was the allegorical mother of Noah, and was also regarded as a virgin.

The ark was the great mother, or goddess, in the pagan theology. One of the names of the great mother in Egypt was Hathor, which, according to Bunsen, means "the habitation of god."—"Egypt," Vol. 1, page 401. And, according to Plutarch, the Egyptians esteemed Isis the mundane house, or habitation, of Horus, the seat of generation, the

nurse of the world, and the universal recipient. This idea sprang into being because the ark had housed Noah during the Flood.

The Egyptian sun god Ra, who was not engendered, according to James Bonwick, was born from the *side* of his mother. ("Egyptian Belief and Modern Thought," page 406.) The church father Jerome relates a belief current in his day that Buddha was born from a virgin's *side*. ("Contra Jovinianum," Book 1 sec. 22.) This peculiar circumstance instantly identifies the origin of these stories. The ark, according to Moses in Genesis 6: 16, was constructed with a door in its *side*. Out of that door in the *side* of the ark, so they taught, Noah experienced his mystical or allegorical birth.

The door always played a prominent part in the pagan theology. In fact, temple doors, opening as caves, cells, or passageways, were made symbols of the great mother. Janus, the famous two-faced god, was also called Patulcius and Clusius, or the *god of opening and shutting*. Macrobius observes that his altars were placed before the doors of his temples, to show that he presided over entrance and exit.

In the aboriginal chapel of the god Janus was an ancient ark, or ship, according to Septimius Serenus. On some of his coins may be seen on one side the impress of the double-faced Janus; on the reverse, a ship or the stern or prow of a vessel. On other of his medals may be seen not only his ship, or ark, but the imprint of a dove. Still other coins show on their reverse the same bird holding a branch in its beak, or surrounded with a chaplet of olive leaves. Needless to say, the ark, the dove, the olive, are all Deluge emblems.

The Twofold Hero Deity

This twofold character of the hero deity was assumed when the ancients looked on the patriarch as an aged man at the beginning of the Deluge, but as a babe or youth or boy after that event. Being born from the ark, he became a youth again, and was represented in Egypt, in India, in Cyprus, in Assyria, in China, and in Mexico as a babe at the breast or in the arms of the great pagan mother goddess.

The death of the Seed, or Christ, was also prefigured by Noah's stay in the ark during the term of the Deluge. Jonah, in the belly of the fish for three days and nights, was a type of the death, burial, and resurrection of the Christ. (Compare Jonah 1: 17 with Matthew 12: 39, 40.) In the case of Noah, who was in the ark, which was sometimes symbolized by the ancients as a great fish, it was three years according to the Oriental mode of computing similar periods. The entrance into the ark at the close of one year, the stay in the ark for a year, and the egress at the beginning of another year was counted as three years by the Oriental mind.

This is also seen in the computation of Christ's entombment, which is also counted as three days and three nights, although Christ was in the grave only one complete day and the beginning and ending of two other days. The three-year period of

Noah's confinement was a prophecy of the three-days period of Christ's entombment.

The Pagans and the Ark

The pagans not only regarded the ark as a symbol of the great mother, but the earth was her symbol also; hence the interior of the ark and a grave in the earth were interchangeably regarded as the *womb* of the great mother. This idea was borrowed from the patriarchal church. Job says: "Naked came I out of my mother's womb, and naked shall I return *thither*." Job 1: 21. George Stanley Faber says: "The womb, from which Job came at birth, was the womb of his literal mother: but did he return *thither*, when he died? Assuredly not: he then entered into the womb of a *figurative* mother; from which, in God's own good time, he hoped to experience a second *birth*, as he had already experienced one birth into a world of much trouble and affliction."—"The Origin of Pagan Idolatry," Vol. 3, page 624.

In the Scriptures a resurrection from the grave is spoken of as a *birth*. The great apostle Paul assures us that when God raised Jesus Christ from the grave, the prophecy in the second psalm, "Thou art My Son; this day have I begotten Thee," received its fulfilment. (Acts 13: 33; Psalm 2: 7.) It is evident that the two expressions, "This day have I begotten Thee" and, "*This day have I raised Thee from the dead*," are mystically of the same import. Paul also styles Christ "the *first born from the dead*." Colossians 1: 18. And he also states that Christ "constituted the Son of God with power by the *resurrection from the dead*." Romans 1: 4, Greek.

Just as the interior of the belly of the fish was a symbolical hell, or grave, to Jonah in prefiguring the death and burial of Christ, just so the interior of the ark was the tomb, or grave, of Noah, who similarly prefigured Christ. The egress of Jonah from the whale and the exit of Noah from the ark alike typified the resurrection of Jesus Christ.

The ancient pagans believed in the immortality of the soul; hence we find them believing that the hero gods and great men were translated to the celestial bodies or were emanations from them. Thus the idea prevailed that the sun, the moon, and the stars were not inert matter; but, on the contrary, were wise and intelligent beings. The Stoics supposed each star to be the body of a deity; and Augustine informs us that they maintained that the stars were parts of Jupiter or the sun, and that they were all living creatures and that they had rational souls. The sun being the brightest of the visible heavenly bodies, was the residence, or body, of the hero god Noah. The many remarkable opinions that the pagans entertained of the sun are by no means applicable to the *literal* sun; but rather to the career of Noah, as "the spirit of the sun."

Egyptian Sun God

For instance the Egyptian sun god Ra is said to have sprung forth from an egg. Again he is said to have been evolved from the primeval abyss of water. At other times, the sun god rises from the

lotus flower floating on the water. And the heaven above was said to be a great ocean or watery abyss upon which the sun god, embarked daily in his divine boat or ship. Now the egg and lotus flower were both hieroglyphics of the ark of Noah. The ship, or boat, of Ra is a literal figure of the ark given an astronomical setting. And Ra being evolved from the primeval abyss of water is plainly a reference to the great father's "birth" at the Deluge. And there was much even in the physical character of the sun, which led the pagans to adopt it as the astronomical representative of their hero deity.

The daily descent below the horizon and his daily rising above it exhibited to the devout pagans the disappearance and reappearance of their chief god, that is, the entrance and exit of Noah from the ark. And this was variously described as a death and a revival, or a deep sleep and an expurgation, or an entrance into the womb and a new birth. And, accordingly, we are told that while the sun was invisible beneath the horizon he shadowed out the great father in a state of temporary death within his coffin, the ark, and that while he was visible above the horizon he represented the same great father as emerging from Hades and restored to life and liberty. Each day, at his rising, and setting, the sun displayed or enacted the image of his human associate, Noah, by seeming to float on the surface of the heavenly ocean.

And each year, by his departure into the southern tropic and his return with new life and vigour into the northern, the sun again exhibited the allegorical death and revival of his mortal antitype.

The Significant December Twenty-five

The day of the winter solstice was the day regarded as the day of the periodic death of the sun and was followed by his resurrection, when the sun began his ascendant course.

"This explains," says Lenormant, "in the Dionysiac worship of Phocis, the simultaneous occurrence of the nocturnal ceremony performed by the Hosioi at the *tomb of the god* in the temple of Delphi, and the orgiastic festival when the women on the mountains awakened with their cries Licnites, or the *new born* Dionysos, asleep in the mystic winnowing fan, which serves him for cradle. The symbolical Acadian name of the month which immediately follows the winter solstice,.....'the month of the cave (or adyton) of the (sun) rising,' undoubtedly contained an allusion to this. To understand the meaning of it, it is enough for all intents and purposes to recall the rites of the festival in honour of the *new birth of the young sun*, as celebrated by the Sarraceni,.....when at midnight they entered the subterranean sanctuary, whence the priest presently came forth crying: 'The *virgin* hath brought forth; the *light* is about to grow again.' This ceremony took place each year on the 25th December, the day of the *Natalis Solis Inviati*, in the Oriental worship of the sun,.....The day likewise for celebrating the great Persian festival of Mithras, when he was *born* of a stone in the depths of a *dark grotto*.

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We know that it was felt to be expedient to uproot these essentially popular festivals by substituting for them a festival applicable to the new religion, and therefore the heads of the church in the west fixed upon the 25th day of December, in the beginning of the fourth century, for the celebration of the *birth of Christ*, the exact anniversary being unknown. The Christ was to them, in a spiritual sense, the new sun, *Sol novus*, whose material *birth* the pagans celebrated on the day when its orb recommenced its heavenly ascension.—"The *Beginnings of History*," footnotes on pages 263, 264.

The *tomb* of the pagan god, his *cradle*, the *mystic cave*, and the *dark grotto* are all alike hieroglyphics of the ark.

Santa Claus and the Evergreen

The idea of Santa Claus seems plainly to be derived from the fact that Noah was an old man at the beginning of the Deluge; and particularly in ancient Babylonia the sun god was pictured on the monuments as an old man with a long, flowing beard. The appearance of St. Nicholas at the winter solstice, when the sun is in the act of dying or is aged, seems more than a coincidence. And St. Nicholas is certainly none other than the pagan deity Nix or Niek revamped. And Lenormant says that the fundamental root in the name of Noah is to be found in the name Nix or Niek!

One of the most eminent emblems of the pagan sun god was a tree. In pagan Egypt it was the palm tree; in pagan Rome it was the fir. The pagans symbolized the sun god in his death as a

huge tree cut down almost to the ground. The birth or resurrection of the sun god was symbolized by a youthful tree springing up by the old stump. A young tree, a living tree, an evergreen, was an appropriate emblem of the sun god as he was about to begin his new life cycle. This explains the use of fir or evergreen trees at the winter solstice.

Although Christmas is of pagan origin, underneath it all is the heart longing of men, groaning under sin, for better things, for a Saviour who can save men from sin. And while the mind of the world is at this season centred on Christmas, would it not be profitable to make up an inventory for 1930, and bury all that is out of harmony with Jesus Christ, and start the new year right by living a new life, a resurrected life, the new birth life in Christ?

Why Good People do not go to Heaven at Death

By M. L. Andreasen



ORIGINALLY heaven was synonymous with joy and happiness; but when sin reared its ugly head, a note of discord was struck, and sorrow and pain made their entrance even into the courts above. Joy undisputed will not reign again until sin shall be no more.

There was little rejoicing in heaven when Christ hung upon the cross and in agony of soul cried out, "My God, My God, why hast Thou forsaken Me?" There was little joy in heaven when thousands upon thousands of God's martyrs gave their lives at the stake or suffered in unspeakable dungeons. There was little joy in heaven even in Old Testament times when the prophets were persecuted, when Israel went after strange gods, or when, in the days of Noah, God had to destroy the earth. And there will be little joy in heaven when God's people at last come face to face with "the beast and his image" and go through "the time of Jacob's trouble." Not until sin shall be eradicated and sinners be no more will entire happiness and joy reign supreme.

This must be so in the nature of the case. God is touched with the feelings of our infirmity. (Hebrews 4: 15.) He weeps with those that weep. (John 11:35.) "In all their affliction He was afflicted." Isaiah 63: 9. There is much of truth in the song we sing:

"There's no place where earthly sorrows
Are more felt than up in heaven."

If would indeed be a sad state of affairs if God were not sympathetic and considerate, if our sorrows and perplexities did not touch His heart. If God is a God of love, He cannot unfeelingly stand by and see His creatures suffer. He suffers with them. With unutterable love He cries out, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?..... *Mine heart is turned within Me.*" Hosea 11: 8. Stronger expression than this cannot be found. It connotes extreme grief

and sorrow on the part of God.

The world has gone through many sad experiences since sin entered, and trials and persecutions have been the lot of God's people. And there is no sorrow on earth that has not found a responsive chord in heaven. "His heart is touched with my grief." When we therefore speak of heaven as a place of joy and happiness, we must qualify that as having reference to the future state when sin shall be no more. At the present time the statement would not give a right conception of the real situation.

All heaven is interested in man's salvation. Angelic messengers are ever on the alert to be of assistance where needed. They are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrew 1:14. Heaven is a place of busy activity. Its interests centre on this earth. Prayers are continually ascending to God, and angels are dispatched hither and yon in answer to requests for help. An interesting example of this is found in Daniel 9: 20-23.

Suppose a soul from earth were suddenly transported to heaven, as is the common belief of those who think the soul immediately goes to glory at death. In what condition would such a soul find itself?

One of two things would be possible: The soul, or—as we would prefer to say—the person, could be shut off from all knowledge of the earth and the happenings therein. That, however, would not be ideal. For it is in things here in the earth that all heaven is interested. It is here that Christ lived and died. It is here that the great controversy is being decided. It is here that even right now the struggle between good and evil is being waged to a consummation. And the soul that has just arrived from earth would certainly be interested in how the others he left behind are getting along. To be shut off from any knowledge of the earth would be to live in a state of dreadful suspense. And all the more so when all heaven is intensely and directly interested in what is going on on earth, and messengers are continually going and coming.

And the soul, perchance, left father or mother or some near and dear relatives at a critical time in their career. And now he is in heaven, but shut off from any knowledge of things on earth. The angels bring messages continually, prayers are ascending daily, but the newly arrived soul is kept in complete ignorance of what it is all about. Everybody else is busily engaged in helping men still on the earth, but he can have no part therein.

It would seem that such a condition would not be very satisfactory. To be in heaven where every one is anxiously interested in men on earth, and yet to be shut out from any participation in the work and plan of salvation; to be kept in ignorance of the progress and fate of those in whom we are vitally interested—husband, wife, daughter, son; to find ourselves surrounded by angels who are busily engaged in helping those for whom we ourselves would gladly lay down our life, and yet be unable to get any word concerning our loved

ones or be permitted to join the busy workers—this would hardly be an ideal heaven. In fact, many would be tempted to think that they would be better off not to be there.

The other alternative would be to let the newly arrived soul have full access to all the knowledge of earth that heaven possesses. Let him have a part in the work the angels do for man's salvation. Permit him to follow the fortunes of those he left behind. Keep him acquainted with things on earth and how the battle is going. Let him assist in a special way those who by ties of nature are near and dear to him. That surely would seem satisfactory.

And yet, we wonder if this really would be satisfactory. Here is a wife and mother just arrived in heaven. She is intensely interested in her lonely husband and her three girls approaching womanhood. How will they get along? Will they remain faithful to God? Will her husband be able to rise above his grief? Will the daughters be able to escape all the pitfalls laid for young girls? There can be no worry in heaven, yet this mother is not far from this condition. She can see the snares laid for the young feet, but she may not speak a warning—that would be spiritism.

Her husband appears to bear his grief remarkably well. In fact, he begins to be his old self again just a little too soon. He doesn't grieve quite as long as she thought he would. She notices that certain women seem very much interested in him and sympathize deeply with him in his bereavement. It cannot be that he is interested in any of them. Certainly not, at least, not in the one who seems most interested in him. Would it not be a calamity, though, if he should marry *her*? What would become of the daughters? They wouldn't stay at home under those conditions. And then what? There can be no worry in heaven, but this good soul is almost worrying.

In the meantime matters are proceeding naturally on earth. The husband apparently is interested in the young lady. And the daughters apparently are getting ready for the eventuality. One of them decides that she may as well get married also, and selects a good-for-nothing, depraved young man as her choice. The other two daughters are without a home, and they decide to shift for themselves—one to work in a department store at wages that are almost impossible to subsist on, and the other to start in a factory at like wages. The girls are not aware of the temptations that come to girl in such positions. But the mother is. There should be no worry in heaven, but there is. Mother is frantic. She is in a much worse condition in heaven than she would be were she on earth. She is forbidden by God to communicate with her children, and yet she is fully aware of their plight. She decides that such is not heaven.

We need pursue this picture no further. The lesson is clear. There will be no such dilemma as is here portrayed. God knows what He is doing. He has decided that it is best for those who depart this life to rest in their graves until the resurrection morning. Then when all things are ready,

when sin is finally done away with, He will call His own. Then all tears will be wiped away, and sorrow and pain shall be no more.

How much better God's plan is than man's! It would not do for God to transport souls directly to heaven at death. Such souls would be in misery if they knew of conditions on earth, yet were unable to help, and they would be in misery if they were kept in ignorance. In either case heaven would cease to be heaven to them. God therefore gives His beloved sleep. Sweetly they rest until they hear God's voice calling them. And when they are called, the work is finished. It is better so.

There is a divine harmony in all that God does. It would seem awkward to have some kind of judgment at death and send people to heaven or hell immediately, and then afterwards have a resurrection and a judgment. Why a resurrection and a judgment when their cases are already decided and they are in the place assigned to them? Why should a soul who is already in heaven, who has "shuffled off this mortal coil" and is enjoying freedom from hampering bodily restrictions, be asked to come down to this earth and have a resurrection and be put in a body again? Can there be any possible reason for a resurrection under such conditions? Rather, a resurrection would seem not only superfluous but a positive detriment. Yet such absurdities are inherent in the doctrine of natural immortality.

It is better that all who die sleep until the day of God. Heaven is not the best place for departed souls, else God would send them there immediately. But He thinks they had better rest until the work is finished. It would be a terrific strain to be in heaven and be in ignorance of how our loved ones are faring. And it would be a greater strain to be there and be cognizant of their condition. God can do this part of the work just as well without us, and it is better for us to rest until it is done. And thus He has decreed that it shall be so.

It is not the intention to leave the impression that heaven is a place of anxiety and sorrow only. There is joy in heaven over one sinner that repents. And there are many that repent. But conversely there is also sorrow over those that do not repent. And there are more that do not repent than that do. The same Christ that wept over Jerusalem is now weeping over our small and large cities. There is sorrow in heaven. There is weeping. And as we come to the last great crisis, the intensity increases. It is just as well that those that are laid to rest really rest "until the indignation be overpast." That is God's plan, and it is best.

We hold, then, to the Biblical doctrine of immortality in Christ only; that those that are His will gain immortality and life through Christ, and that those that are to be lost will be punished according to the deeds done in the body; that all, whether good or wicked, sleep quietly until the resurrection, and that then the great and final separation takes place. It now behooves us to consider the judgment to come and how it will do its work. Who will be the judge or judges, and how will the work be carried on?

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Why Did God Make Fathers and Mothers ?

By Arthur W. Spalding



HERE is a proverb which says, "God could not be everywhere; so He made mothers." Of course, that is not meant literally. Look into the heart of it, and you see this thought: Mothers are representatives of God. Their devotion, their care, their teaching, their love, all are expressions of the nature of God and His attitude toward us. In the character of motherhood we see the character of Godhood. It is a very true proverb.

It is a very true proverb if we will enlarge it to include fathers. Mothers are wonderful, but they are not all-sufficient: they require the complement of fathers. Somehow, in our age and time, fathers have lost out in the consciousness of the race, which saves all its homage for mother, and dedicates to her poems and flowers and toasts and memorial days. Without doubt, father is to blame for this. All too much he has dallied along the primrose path or played in the puddles of commerce, while mother marched forward with the burden of the home. He may blame himself if he is forgotten.

But in the beginning God made two, father and mother, to stand side by side in the home, His vicegerents in that miniature kingdom of God. And He said to them: Be here to your children in My stead. Guard them, guide them, teach them, as I have guarded and guided and taught you. Show them in yourselves what the love of God is that they may come to know and to love Me.

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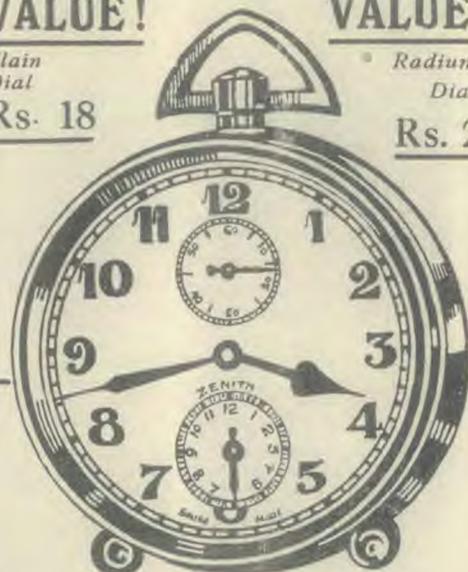
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human thought as the symbol of all that is most beautiful, most gracious, most pure, most holy. As the years are added to our lives, our memories ever go back with fond delight to the experiences of childhood in the home,—the love of mother and father, of brothers and sisters, the discipline of home duties and burdens, the joy of the family circle at fireside and board, the lessons of life there learned, the ambitions there formed and fostered. Why do such poems as "Snowbound" and "The Cotter's Saturday Night" appeal so deeply and persistently to us? Because they bring to mind the consciousness of what are, or are desired to be, the happiest, deepest, most sacred relations of life. The home, the family life, appeals to all that is truest and holiest in human experience.

Now the family and the home are built upon the fact and the functions of sex. In creating the human race in dual form, man and woman, and decreeing that by their union they should perpetuate the race, God had a great and high purpose. It was possible for the Creator to perpetuate life in this world without creating male and female. That is shown in the asexual propagation of the lowest forms of vegetable and animal life, though all the higher forms are bisexual. He also made the first of the human species by direct creation. God made Adam by speaking him into existence out of clay, and breathing into him the spirit of life. He made Eve by a similar process. Was it not possible for Him thereafter to bring into existence every human being by the same means, the direct word of creation? Certainly it was. But he did not do that. Instead thereof, He made these two individuals, identical in general form and characteristics, but each containing within itself something lacking in the other and complementary in the other; and God ordained that these two, by the union of the seed He gave them each, in which seed He placed the divine essence of life, should procreate—that is, create for Him—all succeeding life of their kind.

The Highest Natural Gift

Why did God do this? He did it in order that man and woman, God's offspring, might, through their own experience, share in the glory and delight of the divine Parent whose children they were. Evidently in no other way could God so effectively impart to man an understanding of His paternal love as by delegating His life-giving power to husband and wife, and letting them participate in the joy which was His in creation. The power of procreation is the highest natural gift God has given to man. In it, God shares with man, in a degree, His creative power. He takes us into His holy courts and makes us there His priests, the ministers of life. God might have worked upon some other plan; but had He done so, there would have been in human experience no mother nor father, no home, and, so far as we can see, no experience of the love which is wrapped up in all this system of society.

The devil, it is true, has seized upon this great gift of God, as he has seized upon every other good gift, and, in lives of thousands who yield to his

purpose, has debased that which is holy into that which is vile. The race has suffered its greatest degradation through debasing two normal human instincts; namely appetite and procreation. Following overindulgence and perversion of appetite, in gluttony, drunkenness, and addiction to poisons, there has come a great train of diseases and of mental and moral wretchedness. But even more deplorable have been the effects of the misuse of the procreative powers, resulting in some of the most virulent diseases, affecting not only the transgressor but his innocent companion and children, and in the debasement of all the finest qualities of mind and soul. Because of its shameful misuse, the very subject of sex has, to the average mind, become an obscene thing, not to be discussed nor even mentioned without attaching a suspicion of lascivious intent.

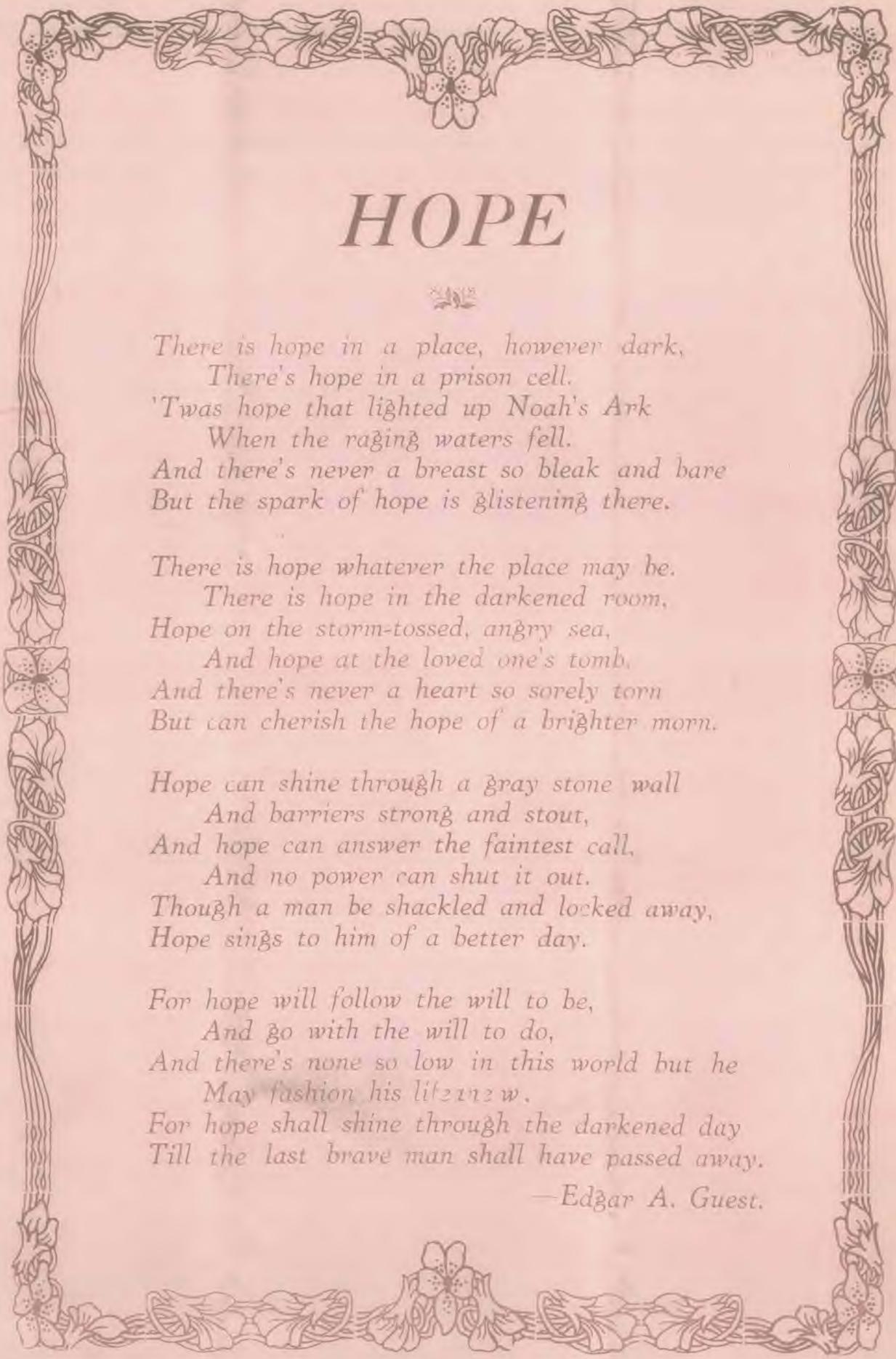
The Veil of Ignorance

Needless to say, such was not the purpose of the Creator in bestowing the gift. Neither was it His purpose that a veil of ignorance should be cast over the subject that men and women and children should stumble through it into perdition. God meant that the mystery of conception and birth, which never human mind can fathom but which holds within itself potentially, the deepest experiences of love and beauty, of truth and holiness, should be approached openly and with purity. While we can not ignore the conditions to which sexual sin has brought the race, nor flout the conventions which, in consequence, society has placed around the subject, we must, as Christians, be freed in our own minds from the false conceptions so generally held, and establish in our own lives an appreciation and a practice of the high and holy purpose of sex in all its relations.

The man or the woman who debases this precious gift to the gross gratification of passion, falls, like Lucifer, from the heights of heaven to the depths of hell. But the man and woman who regain the high and holy conception of the gift that God means us to have, and by the grace of God conform their lives to it, are lifted again, in that respect, into fellowship with their heavenly Father.

To-day

- "WITH every rising of the sun
Think of your life as just begun.
- "The Past has canceled and buried deep
All Yesterdays. There let them sleep.
- "Concern yourself with but to-day,
Grasp it, and teach it to obey.
- "Your will and plan. Since time began
To-day has been the friend of man.
- "You and To-day! A soul sublime
And the great heritage of time.
- "With God Himself to bind the twain
Go forth, brave heart! Attain! Attain!"

A decorative border of stylized flowers and leaves surrounds the text. The border is composed of repeating floral motifs, including what appear to be pansies and other blossoms, connected by a delicate vine-like structure. The flowers are rendered in a simple, line-art style.

HOPE

There is hope in a place, however dark,
There's hope in a prison cell.
'Twas hope that lighted up Noah's Ark
When the raging waters fell.
And there's never a breast so bleak and bare
But the spark of hope is glistening there.

There is hope whatever the place may be.
There is hope in the darkened room,
Hope on the storm-tossed, angry sea,
And hope at the loved one's tomb,
And there's never a heart so sorely torn
But can cherish the hope of a brighter morn.

Hope can shine through a gray stone wall
And barriers strong and stout,
And hope can answer the faintest call,
And no power can shut it out.
Though a man be shackled and locked away,
Hope sings to him of a better day.

For hope will follow the will to be,
And go with the will to do,
And there's none so low in this world but he
May fashion his life with
For hope shall shine through the darkened day
Till the last brave man shall have passed away.

—Edgar A. Guest.