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# THE ORIENTAL

# WATCHMAN

AND HERALD OF HEALTH



*Indian State Railways*

BATHING IN THE CHANDRABHAGA, PANDHARPUR



A new cable, the fastest in the world, was laid not long ago from Newfoundland to the Azores by the Western Union Telegraph Company, bringing the total number of its cables in the North Atlantic to ten.

Rising to the majestic height of 205 feet, the Singing Tower of Lake Wales, Florida, when completed, will house the largest and finest carillon ever cast. It will be opened to the public in February, 1929, and will have for its carillonneur Anton Bress, of Antwerp, one of the most famous players of Europe. The tower and carillon are being given by Edward W. Bok, philanthropist. The bells are being cast in England. The tower weighs 5,500 tons, and is 51 feet wide at its base. It will be surrounded by a moat.

Already New York is wondering where it will dock the world's largest liner, the "Oceanic," whose keel has just been laid in Belfast, Ireland. The great ship's 1,000-foot length will require a longer pier than any yet in existence, and will be finished in 1932. If stood on end, the vessel, when completed, will far overtop the tallest skyscraper, reaching to the peak of Eiffel Tower in Paris. It will dwarf the "Leviathan" by 93 feet and the "Majestic," longest liner afloat, by 85 feet.

Spring house cleaning is a problem everywhere, but it is a real job at Buckingham Palace, residence of the king and queen of England. In all its 500 rooms no modern implement may be used—not even a vacuum cleaner is allowed indoors. For days an army of maids, officered by housekeepers and officials, labour with broom and brush and mop and dust cloth. Tons of China and bric-a-brac must be removed and cleaned and put back exactly where it was before. Everything is photographed at the start, so that there will be no mistake.

John Henry Mears and B. D. Collyer landed at The Battery on the lower tip of Manhattan Island at 8-21 P.M., July 22, thereby establishing a record of 23 days, 15 hours, 21 minutes, and 3 seconds for a trip around the world. The previous record, held by Linton Wells and Edward Evans, New York newspaper men, was 28 days, 14 hours, 36 minutes, and 5 seconds. The time for the trip is thus clipped approximately five days. The Hysers brought back with them their mascot dog, Tail Wind, faithful companion during all the journey, which was made by steamship and airplane.

After travelling 55,000 miles during the fifteen months since he last saw it, Efrem Zimbalist's favourite violin, valued at \$3,000, has been returned to him. It is a mellow-toned Guadagnini, and was stolen from the master's dressing room at the Philharmonic Auditorium in Los Angeles, California, early in April of last year, while he was using another violin on the stage. Several months later it was recovered by the Chicago police when the thief attempted to pawn it in that city. At that time Zimbalist and his wife, Alma Gluck, were in Australia, and the instrument was at once forwarded to that country, but he left before it arrived, and so it followed to Java, then to China, Manila, India, and back again to Australia, each time just missing Zimbalist, who was on tour. Finally it was sent to his Connecticut home, where he found it when he arrived there recently, to rest between seasons.

Science is slowly catching up with faith. The Bible has always contained records of the Hittite race and the power of the Hittite empire. Until recently reason and science have denied the existence of the Hittites. Now Professor Breasted, of the University of Chicago, returns from an extensive exploration tour in Asia Minor with thirty-one skeletons of Hittites, dating from the thirteenth or fourteenth century before Christ.

Two thousand books will be carried on the Byrd expedition soon to start for the Antarctic. Among the other provisions for the sixty men already ordered are: Three phonographs, 115 records, a small piano, ukulele, a banjo, a supply of chewing gum, sweets, etc., an artificial sunlight machine for sun baths and other purposes, 500 cases of eggs, two tons of tinned butter, a ton of powdered milk, a proportional supply of condensed, evaporated, and malted milk, fifteen tons of flour, a ton of kitchen utensils, 60,000 sheets of writing paper, 800 bed sheets and 400 pillowcases. The expedition, it is estimated, will cost not less than £171,000.

An invasion of Africa with the object of preserving life rather than destroying it is being undertaken by a young American scientist, Dr. W. K. Stratman-Thomas, who sailed recently to begin his work in the Belgian Congo. Dr. Thomas will try to find a cure for African sleeping sickness, which claims hundreds of thousands of victims a year, and rages unchecked over an area of more than 1,000,000 square miles in tropical Africa. In this region sleeping sickness kills as many persons as all other diseases combined, according to medical authorities. From 5 to 70 per cent of the inhabitants are stricken, and cattle, horses, and other domestic animals cannot be kept because of the disease. For these reasons, and the area is extremely fertile, it has been said that the conquering of this disease would be equivalent to the discovery of a continent.

The successful demonstration of a compact device for enabling men to breathe while struggling to the surface from a submerged submarine is encouraging evidence of progress. By means of a bag of oxygen attached to the mouth two men of the Navy demonstrated that they could rise to the surface from a depth of 110 feet. They were lowered to that depth in a diving lock, from which they stepped into the open water. A life line to which a cork buoy was attached was released, thus furnishing a means of climbing to the surface. The men made their way upward, hand over hand, and felt no ill effects from their experience, although it had been expected that the water pressure at the greatest depth reached would cause divers' "bends." The bag of oxygen and the accompanying mask can be made to weigh only two pounds. Equipped with this and with a life line properly buoyed, the crew of a submarine, if they could emerge from the vessel, could reach the surface from a depth of 110 feet. This much is a certainty. Experiments are now to be made to determine whether men can go deeper, say to 200 feet, and save themselves by using this device. The experiments are dangerous, but volunteers stand ready, as they always do in the Navy. Naturally, this oxygen mask would be useless to men trapped within a submarine. But the proved practicability of the apparatus may lead to structural changes in submarines, whereby in case of accident the crew can take to the water and individually work to the surface.

## Human Sanitation

By Sir W. Arbuthnot Lane, Bart., C.B.

**Y**OU, as householders, are all perfectly familiar with the sanitary arrangements in your houses, so that I need only call your attention briefly to them.

There is the pan of the water-closet whose effluent is controlled by a flap, the contents of which are discharged from the pan into a syphon trap, from which they are carried by a long pipe into the cesspool in the area.

The cesspool discharges its surplus into a drain in the street. When the contents of the pan of the closet are evacuated by pulling the plug, an amount of material corresponding in quantity is discharged automatically from the cesspool into the main drain.

Any block to the discharge of material from the cesspool to the drain in the street, if sufficient, is followed by a corresponding over-distension of the cesspool and an accumulation of material in the house drain and in the syphon trap. In consequence of this stagnation, material accumulates in the pan of the closet, and if it is allowed to remain for some time, the faecal matter ferments, decomposes and evolves offensive gases, dangerous to the health of the people in the house.

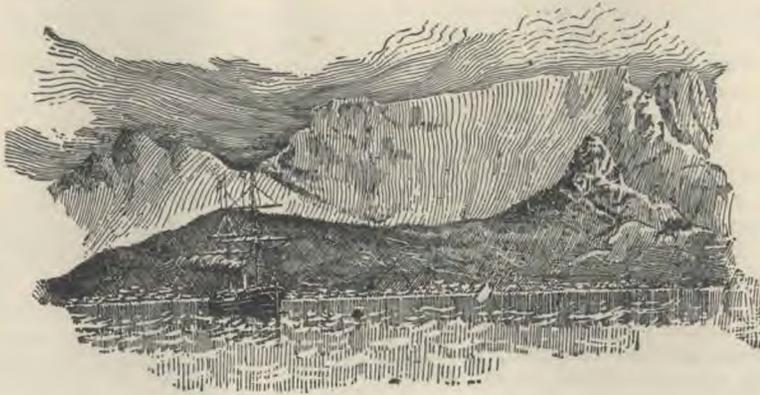
The human system of drainage is constructed on an almost identical pattern. The stomach, a muscular bag, practically a pump, corresponds to the pan of a closet. Its exit is controlled by a circular muscle called the pylorus. This, like the flap in the closet in normal conditions, permits of the passage of material from the stomach into the syphon trap, but prevents its regurgitation. The commencement of the small intestine, which corresponds to the house drain, is arranged in the form of a syphon trap precisely similar to that in the house, so that the passage of material through

it will be delayed to allow of the secretions of the liver and pancreas being diffused through it. This human syphon trap is called the duodenum. As the contents of the syphon trap escape, they enter a long coil of small intestine, which corresponds to the house drain. This discharges into a large bowel or colon, the effluent of the small intestine being controlled by a muscle and valvular arrangement which, while permitting of the discharge of

the matter in the small bowel at intervals in normal conditions, prevent any regurgitation of the content of the colon or human cesspool.

The material as it enters the colon is of a fluid consistence, and it is carried through its length till

it forms a puddle of porridge-like consistence above the circular muscle, called the sphincter, which controls the orifice. The presence of the fluid or pasty material in this situation sets up a reflex which results in its expulsion. If, however, this reflex has been controlled by habit and education, material is delayed for an excessive time in the colon, its fluid contents being absorbed into the circulation and leaving a firm mass or even a hard lump. In proportion, as this mass becomes deprived of its fluid contents, so its capacity to stimulate the muscle coat of the bowel to propel it along its length diminishes, and the tendency to set up the reflex action of evacuation becomes less and less marked. Just as in the case of the drain in the house, the stagnation and accumulation of material in the cesspool or large bowel is followed by a damming back of the fluid contents of the small bowel, whose weight is increased in proportion to its bulk. The strain exerted upon the end of the human syphon trap or duodenum by the overburdened heavy small intestine results in the kinking of the bowel at this point, since, unlike the solid drain in the



house it is of a soft consistence and is readily kinked, so that the effluent from the duodenum is controlled to a varying extent. This is, naturally, a more marked feature in the erect posture and this kinking may, if not excessive, be relieved by the assumption of the supine posture.

The effluent from the duodenum or syphon trap being controlled in this way, and material continuing to be pumped into it from the stomach, it becomes over-distended, and its mucous lining gorges with blood over the area of greatest strain. Later this surface bleeds, becomes abraded and then ulcerated. This ulcer may become so deep as to perforate the wall of the bowel, and may cause death.

These ulcers do not persist for a long time, since the pylorus, which prevents regurgitation, after a time becomes spasmodically contracted and ceases to permit of the forcible expulsion of the contents of the stomach into the duodenum. The contents of the stomach accumulating in it, and over-distending it, puts this organ out of commission in its function as a pump, and so automatically the tension on the wall of the duodenum or syphon trap is reduced so that this ulcer heals. Though ulcers of the duodenum are comparatively common, they do not remain for a sufficient time to permit of them being infected by the cancer germ. The over-distension of the stomach throws an excessive strain on the mucous membrane of its upper part and about the muscle controlling its effluent so that it, as in the duodenum, bleeds, becomes abraded and ulcerates. If nothing is done by surgical or medical treatment to meet the mechanical condition that exists, the ulcer remains, and, after a time, it serves as an excellent soil in which the cancer germ can live and thrive.

Besides merely the mechanical function exerted by the household sanitary system, the stomach and intestines perform another function, namely, that of the digestion of the food so as to obtain just such materials as are necessary for the nutrition of every tissue in the body.

In a normal state of health any deleterious organisms swallowed with the food are destroyed by the gastric juice, so that those contents of the stomach that are expelled from it into the duodenum or syphon trap are sterile. The food material is further digested by secretions formed by the liver, pancreas and mucous lining of the small intestine, and from this is absorbed into the circulation such constituents as are required for the nutrition of the body. Before being utilized for this purpose, they are treated by the cells in the liver and modified so that they can be carried safely through the circulation.

Any waste products that remain in the fluid material discharged into the colon or cesspool are acted on by innumerable organisms that break up the residues, and, being deprived to a varying extent of their fluid components, are carried along the length of the large bowel and are discharged.

While this represents the normal action of the gastro-intestinal tract as it exists in robust native races, living in their normal surroundings, and

eating the food to which they have always been accustomed, the process is greatly modified in the case of numbers of civilized communities, to their great detriment.

In the case of such vigorous races as the Zulus, the Punjabis, or the natives of Benin, the principles involved in eugenics are carried to a very high degree of perfection, in that the girls are all vigorous, robust and well-developed, and capable not only of producing healthy specimens of humanity, but also nourishing them till they are able to partake of the food of the community. A mother who was unable to nurse her child would be regarded as a curiosity, and with a certain amount of contempt. While the mother suckles her child, it evacuates from its bowel a motion automatically after each feed, the drainage scheme of the infant exhibiting the same mechanical sequence as the house drain. As the feeds become less frequent, the evacuations correspond in number. This habit is perpetuated through the lifetime of the individual by means of diet and exercise, and is regarded by the native as of most vital importance to the preservation of his strength and vigour, and his capacity to lead the strenuous life his condition requires of him. Therefore, the natives never suffer from any of the innumerable diseases that result mechanically from an acquired obstruction of the drainage scheme in civilization, the most terrible of which is cancer. Dr. Ernest H. Tipper, in a book entitled, "The Cradle of the World and Cancer, a Disease of Civilization," states, "While the average daily number of cases seen during my twenty years' service in West Africa was about sixty, I did not see one case of cancer among these two million people in the heart of Niger Delta."

If the vigorous, robust native is made to eat the food and acquire the habits of the white man, his immunity to our diseases gradually disappears and finally the incidence of cancer and other troubles equals ours. This is well illustrated by the deteriorating effect that American civilization creates upon the negro, who, when he becomes acclimatized in Chicago, dies of the same diseases as the white population. In a reverse manner, by assimilating the food and habits of the white people, it is readily feasible to improve their health, lengthen their lives, and to free them from disease. This was demonstrated in a most striking manner by Doctor Hindhede, who, when the whole population of Denmark was faced with imminent starvation and famine, destroyed most of the cattle and gave their food to the people. In this way he not only reduced the mortality from all diseases to the lowest recorded figure, but so improved the vitality and resisting power to disease that while influenza caused an average death rate of twenty-five per one thousand in other countries, the death rate from influenza in Denmark did not exceed the normal. How important it is for us that we should take advantage of the wonderful lesson afforded by Doctor Hindhede when he changed by law the diet of an entire population. Yet with all these self-evident facts we still find

some who say that diet exerts no influence on health or on the incidence of disease.

Now, we can reasonably ask how it comes about that, while the vigorous native living on the food that is obtained from the cultivation of the soil by the sweat of his brow suffers from none of the diseases that abound in increasing number in civilized countries, we who have access to food of all sorts in much greater abundance should deteriorate and pay such a penalty for the advantages that civilization affords.

The answer is a perfectly simple one. Just as the householder regards the efficient functioning of the drainage scheme of his house as being of the most vital importance to comfort and health, of infinitely greater importance to the comfort and health and efficiency of the individual is the perfect performance of the drainage scheme in his body.

Let us consider how such defects arise in the gastro-intestinal canal in civilization that are responsible for all our degeneration, disease, and the general state of discontent and unhappiness that permeates our race.

The explanation is that while the vigorous, robust native woman is so well-developed physically and especially sexually, she is able to provide her infant with the only food that is essential not only to its nourishment, but also to stimulate its drainage scheme to act automatically and efficiently.

The mother living in a state of civilization, owing to her bad food and habits, is of poor physique and correspondingly her sex organs are imperfectly developed; she is with rare exceptions unable to supply her offspring with a natural diet for a length of time sufficient to insure perfect development and has to fall back on inefficient substitutes. This not only does not provide the necessary nutrition, but, being wanting in those factors that are essential to the normal functioning of the intestines, it delays their contents, which decompose and bring about all the troubles of young life.

Even with this state of imperfect nutrition, while the child wears a napkin it expels at more or less irregular intervals some of the contents of its large bowel. Early in its life the mother "regulates its bowels." In other words, she educates it to exert a control upon the reflex, which material contained in the cesspool exerts normally for its automatic evacuation, and insists on the child being constipated for twenty-four hours. How such an utterly foolish and intensely detrimental habit should have been developed by the human female living in a state of what is called civilization, is very difficult to imagine. Yet it is by the general acquisition of this terribly deleterious habit that our progressive physical deterioration and existence of disease have arisen.

The material that stagnates in the cesspool becomes very irritating to its mucous lining, which consequently becomes inflamed, its condition being described as "colitis." Associated with this inflammation is a spasm of the muscle

coat that exaggerates still further the stagnation. The infection produced by the decomposing, stagnating contents of the cesspool extends into and involves the appendix which, from its worm-like shape, readily becomes obstructed and inflamed, when the condition with which we are so familiar, namely, appendicitis, imperils the life of the sufferer. Again I would incidentally refer to Doctor Tipper's book, where he states that he never saw one case of appendicitis among two million natives during the twenty years he spent in Benin.

Owing to the obstruction to the effluent of the sterile food contents of the small intestine, foul organisms ascend from the human cesspool and spread up through the length of that channel, thus fouling the food material, which is being digested in it and from which nutritious material is absorbed by blood vessels and lymphatics to nourish every one of the cells that constitute the human body. The liver was never evolved to be able to deal with an abnormal quantity of organisms and poisons picked up from the contents of the small intestine, so that many escape the cleansing action of that organ. In consequence, there is carried to every cell in the body by the blood stream material that is really of the nature of dilute sewage. The ductless glands endeavour to accelerate the processes by which this contamination may be met, but soon themselves suffer in consequence.

This supply to the tissues of poisonous products, instead of normal healthy material, results in degenerative changes that are called disease and that furnish to their lowered vitality suitable soil for the growth of various organisms. A prolonged supply of sewage products so affects the tissues of certain organs as to render them a suitable medium in which the cancer cell can secure a foothold and thrive. In the development of certain so-called diseases, *the soil is the important factor, since the germ has probably existed in abundance indefinitely.* It is well to remember that cancer never affects a healthy organ, and what is true of cancer is equally applicable to many other germs that produce chronic diseases. It is unnecessary to stress the rapid increase of cancer among the community, nor need one urge the importance of taking promptly such measures as will insure the health of every tissue in the body and so avoid the development of a soil suitable for the growth of certain deleterious organisms. That this is essentially a matter of correct diet is quite obvious, since upon the composition of our food depends the perfection of the manner in which human sanitation is effected.

Colonel McCarrison's pregnant words always sound in my ears: "For myself, I work on more and more amazed, day by day, by the extraordinary effect of faulty food on the human organism. I begin to think that faulty nutrition is the bed-rock cause of the vast majority of tissue ailments."

With that clear cut statement, I think all observers are in agreement.—*The New Health.*

# The Approach of the Everlasting Kingdom

By G. W. Wells

**F**OR centuries men have desired and worked for peace and prosperity, but only disappointment has followed; their desires have never been realized. The wisdom, education, genius, civilization, and human governments in this world have not, as yet, accomplished what man hoped, for we are still left with the whole head faint and the whole heart sick.

While the picture is a dark one and no man can see the way out or give any solution to the problem, it is all clear to the great and mighty God. He knows the end from the beginning. "He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2:22. In His love and mercy, He has given a pen-picture of the final outcome in the Scriptures of truth. He has outlined, through the ancient prophets, by the use of symbols, visions, and dreams, the entire course of the history of this world. The accuracy of the words of inspired prophecy have been corroborated by the historians in recording their fulfilment. Not only has the prophet Daniel covered a period of more than 2,500 years, giving us, in exact order, the great events, the rise and fall of world powers, but in the same connection he also informs us with absolute certainty what will take place at the very end of this world.

First, we have the record of a great king, ruler of the first universal empire, who was once much agitated over a dream he had in the night. The account of it, as given in the second chapter of Daniel, says: "Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." It is evident that God purposed that this king should know what part he was to act in the world's history and the relation that his kingdom should sustain to the kingdom of heaven; and not only that, but also "what shall be in the latter days."

This remarkable dream that made such a vivid impression upon the king's mind and led him to call in all the wise men of his realm to tell it and to give the interpretation thereof, is recorded in Dan. 2:29-35. The king was so determined to know the dream and its true meaning that he issued a decree that if his "magicians, and the

astrologers, and sorcerers, and Chaldeans" did not make known the dream and the interpretation, they should be killed.

When all the wise men, who worshipped strange gods, utterly failed in their attempt, a Hebrew captive, who loved and worshipped the true God and who also was counted among the king's counsellors, came forward with holy boldness, for he had been in touch with the living God who "revealeth the deep and secret things."

He then told the king the dream and the interpretation, and he said: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay."

And he added, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

In explaining the meaning, it will be observed that Daniel said to the king, "Thou

art this head of gold." Verse 38. That is, the great kingdom of Babylon, which then ruled the world was declared by Daniel, who spoke under inspiration of God, to be represented on this mighty image by the head of gold.

But the prophet stated: "After thee shall arise another kingdom inferior to thee," indicating clearly that Babylon was to be overthrown by another kingdom.

Who has not heard or read the thrilling story of the feast of Belshazzar with a thousand of his lords; how, in the midst of their night of revelling there appeared on the wall the mysterious hand, writing those awful words: "God hath numbered thy kingdom and finished it," "Thou art weighed in the balances, and art found wanting," and "Thy kingdom is divided, and given to the Medes and Persians?" Dan. 5:28. There-



The image of Nebuchadnezzar's dream

fore the breast and arms of silver in this image represent the empire of Medo-Persia, which succeeded Babylon.

The next division of the image was the third kingdom of brass, which was to "bear rule over all the earth." Verse 39. Greece, under Alexander the Great, succeeded Medo-Persia; and we read of the next: The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

Rome conquered Greece, and represents the fourth universal empire. She crushed and trampled underfoot the whole world. But she, too, was to fall and be divided never again to be reestablished. "Whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom [Rome] shall be divided. . . . And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Verses 41, 42.

But was Rome, the fourth universal empire represented in the image, to be succeeded by another worldly kingdom? No. She was to be divided into ten parts. Some of these divisions were to be strong kingdoms, while others were to be weak. History, in response to divine predictions, records the fact that the Roman Empire was broken up into ten divisions between the years 357 and 467 A.D. The major part of these kingdoms are still in existence in Europe—France, England, Spain, Portugal, etc.—and they still remain "partly strong, and partly broken."

One of the most striking fulfillments of the prophecy has been with reference to the 43rd verse: "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." For years, and time and time again, men have made attempts to unite these ten kingdoms into one great empire—through political intrigue, alliances, generalship in war, and cunning policy of intermarriage—but all to no avail; for the Scripture "cannot be broken" and it says: "They shall not cleave one to another."

The prophet Daniel told the king that the

fourth great empire, symbolized by the legs of iron, and feet and toes part of potters' clay and part of iron, was to be divided; and we should never forget that it is "in the days of these kings" that the God of heaven shall "set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

It is worthy of special note that the kingdom of God, symbolized by the stone, when it comes, smites the image (the kingdoms of this world) on the toes. "Then was the iron, the clay, the brass, the silver, the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them." Dan. 2:35. And it is in the days of "these kings," after Rome was divided and futile attempts were made over and over again to reassemble these divided, broken,



Daniel reading the writing on the wall

strong and weak parts into a united empire, that the kingdom of God is set up; and just as surely as Medo-Persia followed Babylon, and Greece succeeded her, and Rome followed Greece, each one filling their respective time and place in human history, just so we may, with absolute certainty, look for the kingdom of God to come.

In view of the true significance of this wonderful dream and the certainty of the divine interpretation, we conclude that we are now living in the supreme hour of human history, the most solemn and serious time in which mortals ever lived. The next great and important events are those connected with the setting up of God's everlasting kingdom; and the closing events will be rapid ones. It is in the day of "His appearing and kingdom" that the saints of God will rejoice and be glad. (2 Tim. 4:1.) "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations. . . . (Turn to page 15)

# Neuralgia

George H. Heald, M. D.

**N**EURALGIA, meaning literally, "pain in a nerve, or nerve pain," is a term used in reference to pain limited to the parts supplied by a certain nerve, as the trifacial (face), intercostal (between the ribs), sciatic (back of leg). So-called neuralgia is often neuritis; that is, an inflammation of the nerve. Sometimes it is apparently a functional trouble unaccompanied by inflammation, though it is usually associated with some disorder of a contiguous part. Thus facial neuralgia may accompany eye-strain, or nasal disease, or toothache; and relief of the accompanying trouble may relieve the neuralgia. In general, where there is a neuralgia, there is an underlying cause, and what relieves that will also relieve the neuralgia, unless the latter has become a habit pain.



Often a local application of heat, as a fomentation or a hot water bag or the heat from an incandescent electric lamp, will give relief to a neuralgic pain. In other cases, cold acts better than heat, and an icebag may give relief.

The following treatment has been used successfully in numerous cases of neuralgia in various parts of the body; as it is harmless, it is certainly worth trying:

With back bared, the patient lies face down on bed or couch. A towel wrung out of ice water and folded so as to be four inches wide and the length of the towel, is laid the length of the patient's spine, from the roots of the hair down, and is patted down so that every portion of the towel comes in contact with the skin. When it is comfortably warm, it is replaced by a second application. After this has warmed up, it is removed, and the patient's back is rubbed dry with a coarse towel. The treatment, which need not exceed ten or fifteen minutes, is often very effective in intercostal neuralgia, facial neuralgia, and other forms of this disagreeable and tormenting visitor.

Toothache may result from a decayed tooth, the decay exposing the sensitive pulp, or it may result from an abscess at the root of the tooth. In any case, toothache indicates neglect, and the remedy is a prompt visit to a good dentist. But in case one can not see a dentist at once, temporary relief may be had for an aching tooth where there is a cavity large enough to hold a pledget of cotton the size of the head of a pin or larger.

One will need a dram of a mixture of strong carbolic acid and oil of cloves, half and half; some absorbent cotton; and a few wood tooth-

picks. A tight pledget of cotton about half the size of the cavity should be rolled on the end of the toothpick in such a way that it can be worked off into the cavity. This is dipped into the mixture, and the surplus pressed out. The pledget must then be driven into the cavity, and left there, care being taken that none of the mixture,—which is destructive of tissue,—touches any of the soft tissues of the mouth. After securing the medicated pledget, tamp down upon it a similar pledget, but unmedicated, in order to hold it in place and to prevent any of the mixture from reaching the tongue, cheeks, or gums. This treatment usually affords almost instantaneous relief from pain; but the first opportunity

should be sought to see the dentist. In view of the very serious consequences that often occur as a result of root abscesses, it may be much safer to have the tooth pulled than to have it filled; for it is the filled teeth and the crowned teeth that afterwards cause dangerous disease in other parts of the body.

The subject is important enough to bear repetition. Pain may be relieved by the use of certain drugs, known as analgesics, which deaden pain; and anesthetics, which take away consciousness.

In operations, the use of the latter is justifiable, as the danger from their use is little as compared with the agony and nerve strain which accompany an operation without an anæsthetic.

And there are, besides, excruciating pains which can not be relieved without the use of some strong analgesic or narcotic drug.

But the ordinary pain may be completely relieved, or at least mitigated to the point of tolerance, by the use of harmless non-drug remedies; and for this reason, their use is, in most cases, much preferable to that of drugs.

It should be understood that in using an analgesic or anæsthetic drug, taken internally, the entire blood stream is poisoned enough to paralyze the sensation of the particular nerves that are in pain; and the whole body is thus rendered abnormal because of the trouble in one part of the body. It is something like the firemen drowning the house with water, and spoiling all the furniture and wall paper, to put out a small fire in the roof. It is better than to let the house burn down; but a less destructive way to put out the fire would be preferable.

The use of heat or cold for pain does not poison the system. It is merely a device for causing a part of the blood (*Turn to page 28*)

# Genesis and Modern Science

By Dudley J. Whitney, B. Sc.

This article, sent on to us for publication by Professor McCready Price, is of special interest as showing how men of science are endeavouring to demonstrate the accuracy of the Biblical record of Creation and the Flood. Some statements may arouse healthy controversy among Fundamentalists, but they certainly deserve careful study.—*Editor.*

**A** FEW days ago a Christian friend who had never given particular attention to the relation between the theory of evolution and Christian doctrine said to me, "To my mind, it is just as wonderful for God to have derived man from a single one-celled organism that lived ages ago, as to have created him directly."

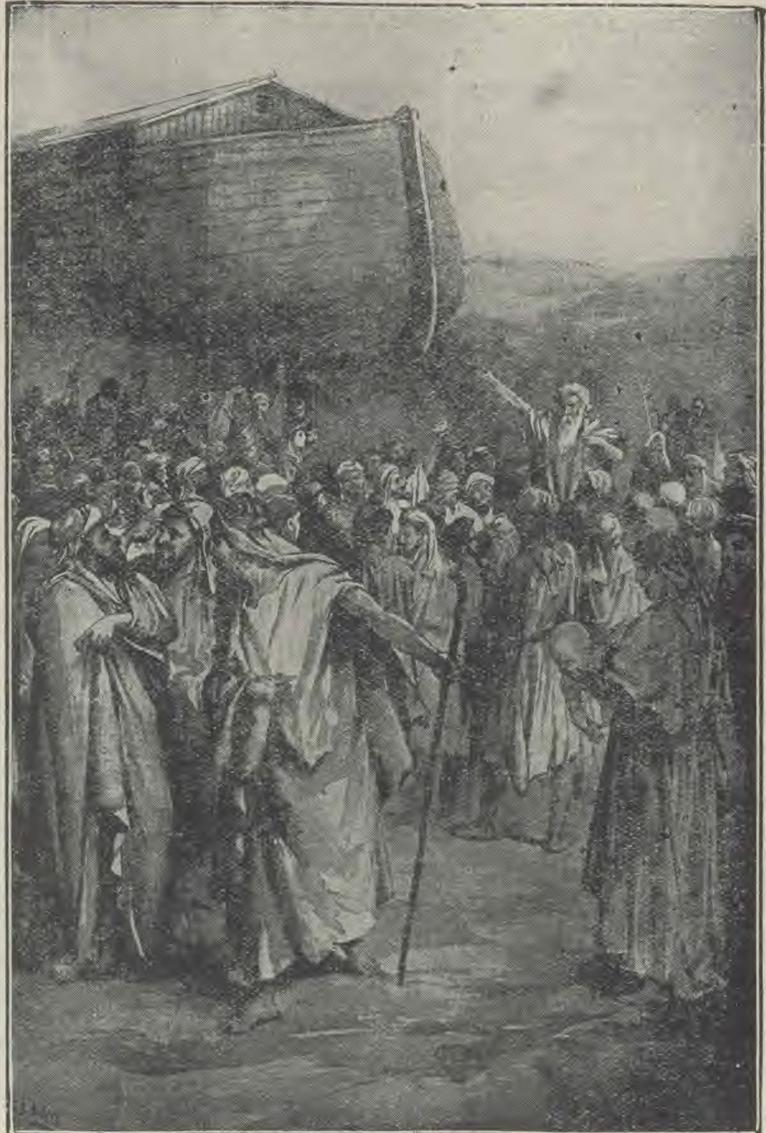
"Yes," I replied, "one method would be as wonderful as the other. But if you evolve man from a one-celled organism you have to reject Genesis, and when you reject Genesis you are compelled to reject most of the rest of the Bible along with it."

The attitude of this man is typical of that of thousands of other Christians who believe that this anti-evolution agitation is all a mistake and that there is no conflict between the assumptions of many scientists and the Christian religion. Yet, if the acceptance of the theory of evolution requires the failure of Genesis and then the discarding of most of the rest of the Bible, the problem before Christendom is indeed serious.

One thing or the other ought to be done. Either this evolution problem has to be straightened out properly so that science and Genesis will agree, or else we evangelicals had better hoist the white flag and salvage as much of the wreckage of Christian doctrine as science will allow—and judging by the results of Modernism, that is not much.

In undertaking a discussion of the problem I want to emphasize two things at the very beginning: First, the Modernists have settled the question of the Bible and evolution to their own satisfaction by deciding that evolution is right: but when they try to find how much Bible they can accept with evolution they are all at sea: they know where they stand in science, but they have very little Bible left and very little definite Christian doctrine.

The Fundamentalists are in the opposite case entirely. They accept the whole Bible and know just where they stand in religion, but when they come to science very few of them know what to think about the sciences of geology and biology: they can only emphasize the negative proposition that evolution is wrong. When they are confronted with the problem of the origin of the numerous plant and animal species which now exist and with the problem of their history from the beginning of earthly time, they are as much at sea as the Modernists are regarding their religious beliefs. An occasional individual knows what he believes about geologic history, but most of them know no more about it than the ordinary individual knows



*The building of the ark*

about calculus. The Modernist feels certain about science, but is confused about religion. The Fundamentalist is certain about his religion, but is lost in matters of science.

This situation must be remedied, and what follows is an attempt to remedy it by indicating approximately where the inspired Genesis of the Fundamentalist fits in with the actual facts of nature, which we may call science. It is my thesis in brief, that the earth-history recorded in Genesis is correct; there was an actual creation and a Garden of Eden, and in due time a universal deluge and a Noah's Ark, in which the ancestors of our present terrestrial animals were preserved. But I want to uphold strongly, and in decided conflict with the convictions of nearly all anti-evolutionists, the thesis that there has been an immense amount of change (or "evolution") since creation and since the Deluge. In fact, provided the evolutionists will let me start with fully organized created "species," I will concede to them all the evolution that they can reasonably ask after an unbiased study of genetics, comparative anatomy, and other branches of biology.

This will appear to be rank heresy to many other Fundamentalists. But wait a minute and see what there is to see.

With this for an introduction, we can begin to see what the facts of nature are regarding that kind of evolution which relates to species-change, and also what Genesis suggests in the problem.

There are, in round numbers, approximately two millions of different kinds of plants and animals that reproduce according to type in a state of nature, that is, about two million "species." Plant species did not have to be preserved in the Ark, so we can eliminate them in this discussion. Fishes and aquatic animals generally did not have to be preserved in the Ark, and we need not bother about them in the Ark account. But, roughly speaking, it seems certain that the ancestors of what are now a full million of distinct animal species must have been preserved with Noah during the Deluge. A thing like that is simply impossible unless we decide that there has been a great amount of change or "evolution" since the Deluge.

True many of the animals were small, like lice, ants, spiders, and so on. True, also, a creationist who stops to think about it will concede that many present "species," such as jackals, dogs, and wolves, have descended from the same parent stock. Even with this conceded the Fundamentalist has a tremendous problem in housing all the animals in the Ark for more than a year, if he is determined to fight any transmutation of species. But if the Fundamentalist saves his theory of creation by sacrificing the record of Noah and the Ark, Genesis suffers far more than if he would save the Ark story and sacrifice the theory of the fixity of species. That ought to be clear enough for anybody to see. In spite of these facts, merely a glance over ordinary anti-evolution writings will show that fixity of species is a fetish with them, for there is comparatively

little else in their arguments. There are, of course, laudable exceptions to this condition, but unfortunately the condition just described is all too common.

Common sense would show that the Fundamentalists ought to welcome eagerly all the "evolution" that scientists could possibly demonstrate. Darwin's theory of natural selection—if it would work, as it does not—should be welcomed with open arms; so should Lamarckism, Weismannism, and all the other "isms" designed to explain species-change. The more "evolution" that evolutionists can demonstrate, the better for Genesis history. If one will read Gen. 3:16, he will see that such "evolution" is in full accord with Genesis biology as well as with Genesis history. When we start with a due amount of real creation, Genesis has no quarrel whatever with such evolution.

The interesting situation therefore exists that the anti-evolutionists, in their eagerness to oppose evolution, have seriously discredited the Flood account of Genesis, chapters 6 to 9. It is not only bad science to fight the idea of change of species, but it is bad theology and exceedingly bad tactics.

It is perfectly plain that transmutation of species has occurred somehow and abundantly. There are oaks and pine trees of many kinds in nearly all parts of the earth. Either the various species of oaks were all created separately, or they were evolved from one parent oak species, even though each species does now reproduce according to its individual type. Clovers, sunflowers, buttercups, ferns and what not, closely resemble others of their several groups, and yet differ somewhat from them too, particularly in different parts of the earth. If the Fundamentalist refuses to admit evolution in the larger sense, he must admit that the scientist, as a scientist, is fully justified in believing in "evolution" of a certain kind at least.

On every continent the animals of any general type are mostly different from the animals of that type on a different continent. Where is "evolution" going to stop? It is a problem. The weasel, the mink, the marten, and the wolverine certainly are different "species," but they are all so similar in type too that, if one is going to admit any transmutation of species, one is compelled to believe that these all were derived from the same original parent species. When a man admits that, he is just about compelled to admit that a number of other animals which are a good deal like them also came from the same stock.

Now, I do not care whether you take up plants or animals, you always find them in groups like this, which seems to indicate that their remote ancestors were far fewer than the present species. Among animals you may take bears and cats, or you may take ants or butterflies. Among plants you may take pine trees or ferns; clovers or bacteria; and it all comes to the same thing.

See what this does for the record in Genesis. As a Fundamentalist I do not object to that kind

of "evolution" at all; it is good theology and good science; and it makes very simple the housing problem which Noah had to solve. As a matter of biology I would not disapprove if the evolutionists could get all mammals evolved from ten or twelve ancestral stocks, and reptiles and birds from an equal number of ancestral stocks. As a biologist I do not believe that they can reduce the original stocks so far as that, but I am glad to wish them all the success that Nature can grant them.

When I find the turkey acts like a chicken, looks like a chicken, and that the cock turkey has, for example, the nub of a spur which he does not use in fighting, while the rooster has a sharp spur which he does use, I will not object if a man insists that the turkey and the chicken had the same remote ancestor. Nature is full of facts like these which indicate that species have changed greatly. It is hard for a man who keeps his eyes open to refrain from seeing these proofs almost everywhere he looks. I need not give more illustrations. It is enough to say that the transmutation of species, which most Fundamentalists fight against so vigorously, shouts itself aloud through nearly all Nature. When Fundamentalists fight this idea they simply discredit their own case with the scientists and, by the same token, they discredit the account of the Ark. They have to do the one thing or the other; accept the theory of transmutation of species, or reject the story of the Ark. They cannot consistently maintain their present position. For myself, as a scientist in intent if not in achievement, I have to accept the fact of transmutation of species and I am glad that this is in full accord with Genesis, and makes the Deluge account so much simpler.

Much more might be said along this line. Barely the general principles on the situation have been mentioned. But some persons will naturally exclaim, "But, if you accept all this are you not accepting evolution? And if you accept evolution, are not the evolutionists right, and is not Genesis wrong?"

Do not be in so much of a hurry, my friend; and do not go any farther than the evidence leads you. As scientists we must accept just as much evolution as Nature displays to us, and that is all which we, as scientists, have any right to accept. Just because some evolution is indicated we must not become reckless and gulp down everything that can possibly be termed evolution. Nature has displayed some very prominent "Stop" signs in the evolution business: and as good scientists we must take full account of them. There can be no science of biology unless there is life. There is the problem of the origin of the first living thing. Nature fails utterly in getting something alive except by a Creator; and, as a matter of philosophy, it will be agreed that the Creator could just as well bring everything that lives into being in six literal days as to create a simple mineral-feeding bacterium on a lifeless earth 800,000,000 years ago.

When we examine the evidence which Na-

ture offers us about the origin of the various organs, "Stop!" signs against evolution spring up before us every where. We are helpless to explain the origin of any single organ, and cannot move an inch until a Creator says the word. Now, this is *science* I am giving. Biologists can give a reasonable explanation for the altering in size, or form, or possibly in the function of an organ, to a limited extent at least; but when they face the problem of the origin of any of these organs, the only explanation which can stand the test of reason is creation.

The eye may be taken as an example, since it is a thing with which everybody is familiar. How could it come by degrees? the evolutionists may be asked, or how could it start into being suddenly except by creation? He has no answer. How did milk glands start into being except by creation? Again he has no answer. He cannot reply in terms of any well-established biological theory, and nothing in the fossil record suggests an answer. An animal has milk for its offspring, or it has not. No explanation for its origin can be offered except an "Act of God," as the legal phrase goes.

Now I could go down the entire line picking up instances almost haphazard and find this need of a Creator everywhere I look, be it in the origin of sex, of lungs, of wings (both of birds and bats), of feathers, of song, or, in fact, of nearly everything in plants and animals.

I can with reason assume that the weasel and the wolverine are blood cousins, many steps removed; but when I compare the wolverine and the frog, or the wolverine and the tiger, it is time for me to halt and decide that they evidently have not been developed from a common ancestor.

I have to halt for another reason. I see that the weasel and the wolverine are evidently relatives. Is it a certain fact that they are truly relatives? Perhaps it is not absolutely certain even at that. Like produces like, weasels produce weasels, wolverines produce wolverines. The late William Bateson's saying is often quoted, and Bateson was a world authority on genetics, "variation of many kinds, often considerable, we daily witness, but no origin of species." Biologists try to find some agency by which a change of species can come about, and they utterly fail. The best that they can say in all honesty is that there appears to have been plenty of evolution, that is, plenty of change of species; but how it all came about is an unfathomable mystery. "Evolution in the germ," says Henry Fairfield Osborn, "is the most incomprehensible mystery in the universe."

The evidence shows this: GOD HAS HAD TO CREATE. The facts mentioned above show that. If species have changed greatly and Nature can offer no explanation whatever which will stand inspection, our only reasonable and honest conclusion is that the Creator was just as much responsible for the change of some parent species into weasel, otter, wolverine, and ring-tailed cat as He was for the creation of the (*Turn to page 25*)

# The Influence of the Mind in Healing

G. H. Heald, M. D.

**N**O one who has given the matter much thought can doubt that there is an exceedingly close relation between mental states and bodily conditions; that when either the mind or the body suffers, the other also suffers. In fact, many of the maladies which afflict man have their origin in some depressing emotional state, such as wounded self-love, disappointment, sorrow, grief, despair, jealousy, malice, anger, or an accusing conscience. It follows that so long as these destructive emotional states continue, no drug, or no treatment of a physical kind, can give any permanent relief. It is true that certain drugs, notably whisky, opium, tobacco, and other narcotics and stimulants, are often used for the temporary relief which they give in such cases. A man sometimes takes to drink "to drown his sorrows," but in the end he multiplies his sorrows and his bodily ills. The only permanent relief that can come for disease which originates in the mind must come by the removal of the mental disturbance that caused the trouble.

Not only are some diseases induced wholly by a depressed emotional state, but other diseases which have some physical cause, such as gluttony or excesses, are nearly always made worse by an accompanying mental or emotional depression. The patient worries because of his disease, because he is losing time, because he is going into debt, because his business is going to the bad, or merely because he is not used to a quiet life, and it "gets on his nerves," as he expresses it.

Losing a few hours' sleep, he begins to worry about it, and the next night he is so fearful that he will not sleep that he is more wakeful than during the day time; and soon he has a stubborn insomnia added to his other troubles. Or, having some trouble with his stomach, and having nothing else to engage his attention, he begins to worry about his digestion, and to watch the effect of each article of food; and his condition may get so bad that there is scarcely a food that he dares to eat. And so with his other functions: by his solicitude and fear, he brings about the very conditions which he dreads. This is not an overdrawn

picture, but a fair illustration of how one who is physically ill may make himself worse by his mental attitude, if this is not prevented by tactful nursing.

So in every case of illness there is need of the right kind of mental treatment. And this treatment to be successful must have reference to every one who comes in contact with the patient—doctor, nurse, and visiting friends. Any ill-considered or tactless word may increase the mental depression. The treatment, therefore, should include any necessary means to prevent the access of tactless visitors. Comparatively few are fitted to bring cheer and hopefulness to those who are ill. And in some cases even visits from members of the family would bring nothing but worries and distress to the patient.

Only those should see the patient whose influence will tend to cheer rather than to depress. A physician or a nurse who loves the work of ministering to the sick, and who has a tender, yearning sympathy for the suffering, radiates cheer and hopefulness even when no word is spoken, and every word spoken acts as a healing balm. Physicians and nurses who have not this influence on the sick, have missed their calling.

Through her long training, the nurse learns to avoid the little things which, while unnoticed by a well person, are unbearable to the patient with "nerves." A little squeak in a door may be enough

to drive some patients wild. By her neatness and order and cheery smile, and her care to provide flowers, and to have trays artistically arranged, and to provide for the patient's every comfort, she gradually transforms him from an irritable, fretful, crochety condition, into a state of restfulness and cheer and satisfaction and hope, that makes for recovery.

But in addition to the atmosphere of cheerfulness that must be made to pervade the sick-room, it is often necessary that something definite be done to change the patient's attitude toward life. Notwithstanding all the tender ministrations of the nurse, and the sympathetic attention of the physician, there are cases in which nothing seems to dispel the gloom that has (*Turn to page 20*)

## MIND-CURE

The condition of the mind affects the health to a far greater degree than many realize.

Many of the diseases from which men suffer are the result of mental depression.

Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death.

Disease is sometimes produced, and is often greatly aggravated, by the imagination.

Many are lifelong invalids who might be well if they only thought so.

Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected.

Many die from disease, the cause of which is wholly imaginary.

Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul.

"A merry [rejoicing] heart doeth good like a medicine."—*The Ministry of Healing.*

## Beside All Waters

By May Carr Hanley

*The first chapter of an entrancing and true story of the life of Lizzie Work-Granger. When you have finished reading the entire story, as it will run during the next few months you will agree that truth is stranger than fiction, and that God leads his children in a path that shines more and more unto the perfect day.*

MOTHER!" The tired little school-teacher dropped into a chair by the open window. The day had been hot and sultry. The breeze that gently fanned the simple muslin curtains refreshed the girl's sagging spirits, and presently she called again, this time enthusiastically, "Oh, mother, can you believe the good news? I have been asked to teach in Holden, Missouri! Isn't that wonderful? I'll get all of seven pounds a month!"

"Seven!" echoed her mother. She appeared in the doorway with a frying pan in her hand. "Just wait until I get supper on, Lizzie. The boys will soon be here as hungry as bears. Seems they are always that way though." She laughed the ripply, hearty laugh that you would expect from the capable mother of four growing boys.

Lizzie sighed. She wished that she were hungry too. The last few weeks had taxed her feeble strength to the utmost.

"I must learn to seek health as diligently as I have knowledge or I shall never be able to stand by mother to help her educate the boys," she murmured. "I imagine that is why I bought that magazine from the lady on the street. Let's see, what was it called?"

She reached for her bag of books and uncorrected school papers, and drew out a small magazine. "The *Health Reformer!*" A catchy title; but who wants to get health by the way of reform? Oh, well, perhaps mother will be interested in it. She is trying hard enough to bring us up in the way we should go. Poor, tired mother! I'd better be helping her now."

Quickly donning a work apron, Lizzie joined her mother in the kitchen.

"What is this, daughter, about another position?" asked Mrs. Work. "Do you want to leave us?"

"No, that's it. The rub comes in being away from home; the salary is what attracted me. Not many women in these hard times that we are passing through now at the close of the war [the Civil War] can earn seven whole pounds a month; now, can they, mother?"

"No, dear, that is true; but you must figure that you'll have to pay your board and room there," answered her mother, as she deftly forked the huge slices of fried mush from the smoking fat.

The noisy entrance of the boys was the signal to hurry the supper on the table.

Lizzie sat, pale and tired. "Can't you eat dear?" asked her mother solicitously.

"Not hungry." She smiled to satisfy the mother's anxiety. "Oh, I'll read to you." She sprang up and brought the purchase of the afternoon.

"Strange lady in town, selling these papers. Title attracted me. Boys, do you want to be reformed?"

"In what line?" spoke up John.

"Why, healthwise. This is a new paper—first issue, the lady said. Let's see what we find of interest." She turned the pages, and became so absorbed that silence reigned as the family waited.

"I'm not much interested in what you are reading, Lizzie," teased John.

"Well, I *am* surprised! If you've finished eating, I'll read; if not—"

"Why not?" chorused her brothers.

"You might lose your appetites," she answered mysteriously.

"We can stand anything that you can. Pray don't spare us," mocked John.

"Listen then: 'It is just as much sin to violate the laws of our being as to break one of the Ten Commandments; for we can not do either without breaking God's law. We can not love the Lord with all our heart, mind, soul, and strength, while we are loving our appetites, our tastes, a great deal better than we love the Lord.'"

"I believe that, every word of it," spoke Mrs. Work sincerely.

"Now, listen to this: 'The use of tea and coffee are also injurious to the system. To a certain extent, tea produces intoxication. It stimulates, excites and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea drinker the impression that it is doing him great service, imparting to him strength.' There is a lot more that I am going to skip; but look here: 'Tea is poisonous to the system. *Christians* should let it alone. The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse.'"

"My!" exclaimed the youngest boy, "bringing religion into our eating!"

"I guess you'll have to, Buddie, when you read this text, and it's quoted right from the Bible too—1 Corinthians 10:31. 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'"

Mrs. Work looked lovingly and anxiously from one face to the other of her fatherless children. The ruddy, glowing cheeks of the hard-working lads who laboured in the woods were in marked contrast to the pale face of her first-born,—her ambitious girl, who had so nobly shared the burden of caring for the family. "I like tea and coffee; but if this is true, Lizzie ought not to drink either. Could that be one reason for her sallow skin and her listless manner of late? She has been drinking more and more of both tea and coffee, I have noticed," she thought with a pang.

She longed with all her heart to rear her children for the Lord. A wave of the mother love that halts at no sacrifice prompted her to say, "What do you say, children? If we must eat and

## Diet

drink to the glory of God, and if tea and coffee are injurious to our bodies,—let's give them up," and she looked appealingly at John, her sturdy right-hand man. He read the glance, but didn't quite understand, although he could see that she was depending on him. He responded heartily. "Sure, we will! We'll swear off if you say so, won't we, boys? A strong mind in a strong body is my motto."

The younger boys usually fell into line with John, so they chorused, "'Course, we'll abstain! We'll reform or whatever else is needed to make us hale and hearty, and you happy, mother."

"I am not certain that I can keep up my strength without tea, mother," protested Lizzie.

"Better read some more in your new book, Sis," teased John. "Go on now and read it aloud to us, right where you left off."

"Well, it says: 'Tea and coffee do not nourish the system. All the stimulant is false strength that we are the worse for having. They do not give a particle of natural strength.'" Lizzie was forced to join in the general laugh at her expense.

"I still have an appetite, Lizzie. What startling disclosure did you find there that you feared would discourage us in our daily consumption of food?" queried John.

"Since you could turn the laugh upon me and make me see so clearly that I must learn to live without unnatural stimulants, which I have craved, now I am going to read something here that will hit you boys, and hit you hard too. There is a positive testimony against tobacco, snuff, tea, coffee, rich pies and cakes; and then it says that the hog is well qualified to act the part of a scavenger, for which it was evidently by nature designed. The use of its flesh for food would cause the blood to become impure, so that scrofula and other humours would corrupt the system. It says in the Bible that swine's flesh is classed with the unclean foods. The reference is Leviticus 11:7; suppose we look that up, mother."

"Aw, what can we eat, then? It looks like they want to take everything away," said John rather stubbornly.

"Why, grains and fruits and vegetables, well cooked; and—oh, mother, I am so thankful I bought this little paper! Perhaps the good Lord saw that I needed a reform in my living. I feel sure that I am going to be well and strong. I want to live as though I knew that my body belonged to Him. It says that the *Health Reformer* is going to be ready to answer questions and explain the first principles of the laws of healthful living and how to obey them, and thus preserve health."

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"PLUCK wins! It always wins! though days be slow  
And nights be dark 'twixt days that come and go.  
St'ill pluck will win, its average is sure;  
He gains the prize who will the most endure:  
Who faces issues; he who never shirks;  
Who waits and watches, and who always works."

"*Fearfully* and wonderfully made" is the way an inspired poet speaks of our bodies. And truly it is wonderful the way the food we eat will make brain and bone and muscle. Just how, we do not know. We know something of the digestive processes, but there we must stop.

Every movement of our muscles, every thought of our brains, every beat of our hearts, breaks down tissue; and this must be repaired by the food we eat. Hence we should give some sensible thought to our diet.

Another reason, as one authority states, is that "fifty per cent of all illness that affects mankind near life's middle milepost and farther on, among the middle and well to do classes of society, is due to unparadonable errors in diet."

Many of us give little or no thought to the care of the body, until the body strikes back. Then, perhaps, we are shocked, and say, "I can't understand it." You can if you will think just a little. Do you remember how many times you boasted, "I can eat what I please, and when I please; it doesn't hurt me." These statements may have seemed true, but now you are reaping the harvest then sowed.

Remember, diet goes beyond the stomach's demands and the appetite's whims. It must provide every element the body needs for flesh, for fat, for bone, and for nerves. It must build such varied organs as the skin, the heart, the liver, the kidneys, and the eye. This requires a simple fare of good, well cooked food, palatably prepared and neatly served. Have a variety, but make your variety at separate meals, not at the same meal.

Avoid stimulants.

Do not eat between meals.

Avoid an impoverished diet.

Do not worry about your food.

Use entire-wheat flour always.

Do not experiment with your stomach.

Do not be a food faddist; be a progressive.

Use milk and cream freely, eggs moderately.

Do your best in choosing food, eat it, and forget it.

Eat lettuce, spinach, fresh vegetables, and fruits daily.

If you can master your appetite, you can master yourself.

Do not think your life depends upon a diet of "vitamins."

Do not radically change your diet without competent advice.

Use the teeth that are in your mouth, your stomach has none.

Avoid overeating, hasty eating, late suppers, a large variety.

Who is your master, taste or reason? Inclination or good sense?

Do not abuse your stomach, it has an individuality as well as you.

Do not overeat to get fat; it may be only abnormal fat that you gain.

Give your stomach a chance, it may be doing wonders with your blunders.

Give your stomach what your mind knows is best, not what your palate dictates.

Select wholesome foods of a good quality and proper combinations, and you will get along well.

Do not starve yourself to get thin; you may eat plenty, but avoid foods that fatten, if you wish to get thin.

Don't blame the cook if your stomach is sour and your face shows it; blame yourself for not having learned proper food combinations.

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## The Approach of the Everlasting Kingdom

(Continued from page 7)

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

It is said of the fifth kingdom, the kingdom of God, "It shall stand for ever." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." It "is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 2:44; 7:27,14.

The first four kingdoms represented by the great image were but the governments of this world and were set up by earthly monarchs. The fifth kingdom, represented by the stone "cut out without hands," will be the government of heaven, set up by the infinite God. The four kingdoms were only temporary, whereas the fifth is everlasting. The subjects of the four kingdoms, for the most part, were ungodly, disobedient, and unthankful men and were ruled by force of arms. The subjects of the fifth kingdom will all be "saints," obedient and thankful; and the ruling and governing power of this kingdom will be the principle of divine love.

The first four great ruling empires of this world have long since passed away, and prophecies of the Scriptures indicate clearly that we are in the very closing days of time. Therefore, is it not most fitting that "this Gospel of the kingdom shall be preached in all the world?" Matt. 24:14. And is it not fitting that, with compelling force and power, this message should be proclaimed: "The time is fulfilled: . . . repent ye, and believe the Gospel?" Mark 1:15. Should we not say, with a sincere and glad heart and clear understanding, "Thy kingdom come, Thy will be done?" The time for the setting up of God's great kingdom is here! The period of waiting is almost over. The vital question that should now greatly concern every soul is, "Am I ready for the next supreme and crowning event?"

## Passengers—All Change

By C. A. Russell

1929—All change! I suppose that it is a good thing that there are stations along the railway of life. It gives one a chance to stretch his legs, look about, and get his bearings. One can travel a long way in 365 days. And on this particular line it makes a great deal of difference on which end of the train the engine is.

And now that you're changing cars, I would advise you to take the 1929 local. It is safer. Some of us want to travel too fast.

The "All Aboard" has sounded. The vestibule is closed, the bell rings, our iron horse begins to snort, and we are off. Will there be a wreck? We hope not. We expect to arrive safely at the next junction point, where we are to change for the 1930 special.

We shall talk a good deal on the way. Shall we maintain conversation on the higher level? Shall all our words be pure words? Shall we refuse to indulge in personal criticism? Shall we nag? Shall we grow impatient, and then try to excuse ourselves by saying, "Oh, I am just so nervous." You will not find in the Bible, even with the aid of Cruden's Complete Concordance, the text, "Nervousness covereth a multitude of sins." But you may find, "Here is the patience of the saints." And you may not be able to climb Peter's ladder, if the patience round is broken.

Who will choose your associates this year, you or they? You will not be the same when the 1930 special is called, that you are to-day. You may weigh about the same, and wear the same size collar, coat, and hat. But you will not look the same, nor talk the same, nor act the same. You will be a part of those whom you have met. And they, of you. Choose well your friends, and give of your best to them.

As the train stops at any of the 365 stations, and you feel like catching a breath of fresh air, where are you going to take it? At the cinema? The air is stale with the foul breath of many "fans." A man is known by what he does when he has nothing to do. You need to relax, but you do not need to be cheap about it. Choose well your recreations.

And what about your book friends? As a man "thinketh in his heart, so is he." But as a man readeth, so he thinketh. You cannot read half the good books on the journey. Then why not choose the supreme books? Resolve that you will do at least a little worth-while reading every day.

"He wakeneth morning by morning," Talk with God before you talk with man. Read a little from His Book before you; read the daily newspaper. Get your marching orders from your Captain early in the day.

Let some rays of sunshine fall into every life you touch each day, and be a star in some one's sky each night. Go fishing. Catch men.



THE warfare of man against God, which was broken off at the second coming of Christ, when all His enemies perished, will be resumed when the wicked are raised from the dead at the end of the millennium. Their thousand-year sleep in death has not changed their natures in the slightest degree. They went down to their graves in rebellion against God. Their first impulse on awakening from the sleep of death is to continue in the same evil course.

# The Contest Bet Resumed

By C

The warfare of the rebellious race begins again just where it was broken off. But now it may be seen in true light. It is not now confused by a medley of motives, international, interracial, interreligious, nor is it a war of race or religion. It is not the coloured race against the white, Protestant against Catholic, Christian against heathen.

It appears now in its true colours. It is a rebellion against God. It is sinners against their Maker. It is a revolt of the puny creatures of the earth against the Majesty of heaven. It is Satan against Christ, sin against righteousness, evil against goodness.

As Satan sees himself joined by the great host of the wicked, and beholds before him the New Jerusalem containing the righteous and the holy angels with their loved Commander, the Son of God, he determines that he will not yet abandon his struggle for the supremacy of the world. He points out to his angels and the mighty men of the earth that the city appears to be unprotected, and would doubtless be unable to resist attack. He leads them to believe that after all they may be able, with the assistance of the mighty hosts of the wicked, to surround the city and overthrow the government of God, and take possession of the New Jerusalem.

As Satan lays before them this great project, they agree to it, and plans are made to carry it out. The wicked are marshalled in companies and organized for labour and warfare. Armies are formed and drilled. Weapons of warfare are prepared for the great struggle which is to decide the long controversy between Christ and Satan for the control of the universe. Companies, battalions, regiments, and corps are formed and drilled by great leaders in war.

The hosts of evil are all marshalled at last under one banner, that of the prince of demons. This is to be the battle that closes the warfare which began in heaven before the days of Adam and Eve, and has been the cause of all warfare since. The long controversy between Christ and Satan is about to have an issue.

Satan leads the hosts of the wicked against the city, and they surround it on every side. They are led to hope for success, but instead they meet their eternal destiny in oblivion. What happens then we read:

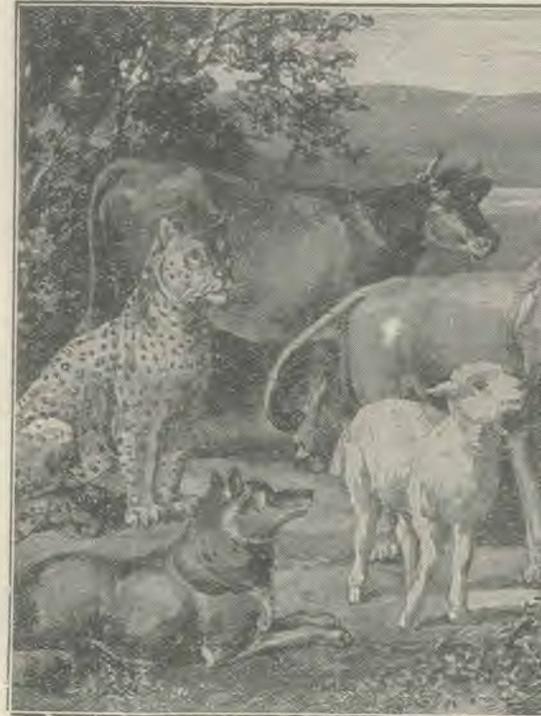
"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:7-9.

As the great host of the wicked surround the Holy City, God goes forth from His place to punish His adversaries. Their wickedness has been great, and the tempest of God's wrath spends its fury upon the godless and the vile. The sceptre of oppression is broken and the throne of iniquity is cast down. The empires of the earth have their power broken, and are given to the devouring flames. The fire of God falls from heaven, and the vast multitude of evil men and fallen angels are overwhelmed in its flames. Death is swallowed up in full and endless victory. The last enemy of God is destroyed by a power which is stronger than itself.

The fire which falls upon the wicked does not perpetuate them, but devours them. This is the second death, from which there shall never be any resurrection.

The fire will have the same effect upon Satan and his angels that it has upon the wicked. They also will be brought to nothing, and be as though they had never been. This is very plain from the words which God spoke to Satan:

"I will destroy thee, O covering cherub, from the midst of the stones of fire.....I will cast thee to the ground, I will lay thee before kings, that they may behold thee.....I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezek. 28:16-19



A scene in the new earth

# n God and Man Finished

Haynes

elves with him. The fires of the last day will consume them, and leave them neither root nor branch. Satan is the root, and the wicked are the branches. The universe is to be cleansed from every stain of sin.

Sin itself will be blotted out of the universe when the wicked are destroyed. None of the wicked will ever be raised from the second death. Their punishment will be eternal. They will never live again.

There will be no eternally burning hell into which the wicked will be cast, and in which they will continue to sin and suffer. God will have a clean universe.

Special attention is directed to the words used in the Bible to describe the fate of sinners :

They shall "die" (Ezek. 18:4); they shall suffer "death" (Rom. 6:23); they shall suffer the "second death" (Rev. 20:14,15); they shall be destroyed (Ps. 145:20); they shall suffer "destruction" (Job 21:30); they shall "perish" (Ps. 37:20); they shall be burned up (Matt. 3:12; Mal. 4:1); "they shall not be" (Ps. 37:10); they shall come to an "end" (Ps. 37:38); they shall be consumed (Ps. 37:20); they shall be devoured (Ps. 21:9); they shall be "slain" (Ps. 62:3); they shall be "cut off" (Ps. 37:9); "they shall be as though they had not been" (Obadiah 16); they shall be "silent in darkness" (1 Sam. 2:9); they shall be "no more" (Ps. 104:35); they shall be "blotted out" (69:28); they shall suffer "perdition" (2 Peter 3:7); they shall be ground to powder (Matt. 21:44); they shall be "hewn down" (Matt. 3:10); they shall see "corruption" (Gal. 6:8); they shall be torn in pieces (Ps. 50:22); they shall be "rooted out" (Prov. 2:22); they shall be as "nothing" (Jer. 10:24); and they shall be as "naught" (Isa. 41:12).



child shall lead them

These clear, striking expressions are surely sufficient to establish the truth that the Bible does not teach the God-dishonouring doctrine of eternal conscious torment. This doctrine was invented by Satan himself in the garden of Eden, when he told Eve that if she disobeyed God she should "not surely die," although God had plainly told her that she should "surely die." Gen. 2:17.

The doctrine of eternal torment for the wicked has no place in the Bible, and will have no place in reality when the wicked are punished. Their punishment will be eternal, but their punishment is death. The fire that falls upon them from heaven at the close of the millennium will consume them altogether. Each person will be punished "according to his deeds" (Rom. 2:6), but ultimately the fire will bring them all to utter death and destruction. "The wages of sin is death." Rom. 6:23.

The father of sin, together with sin and sinners and all their evil results,—sickness, disease, pain, sorrow, grief, and death,—are to be destroyed forever. Thank God, His mercy is seen even in the destruction of those who refuse salvation.

Peace is coming,—peace, lasting and world-wide. Through the ages of the ages it will endure.

We have already seen that peace will never come through man or woman or through any of his works. Man has failed to produce a government which can give permanent peace. All that man can do is to produce, in the end, an Armageddon.

When man has demonstrated his failure, God will take charge. He will destroy sin and sinners, and then He will establish His own kingdom of eternal peace on the earth.

It was a covenant of peace which God first made with man. It is to a fulfilment of this covenant of peace that the prophets confidently point. The messenger who brings good tidings of great joy is one who publishes peace. Jesus Himself is the Prince of Peace. There is to be no end of the increase of His government and of peace.

"In His days shall the righteous flourish; and abundance of peace so long as the moon endureth," Ps. 72:7.

Psalmist and prophet together look forward with eager eyes, and sing of the time when Jehovah shall bless His people with endless peace (Ps. 29:11); when "the meek shall inherit the earth, and shall delight themselves

The destiny of Satan is also referred to in the book of Malachi :

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Thus the great conflict of the ages between Christ and Satan, between good and evil, will find its issue in the utter destruction of Satan and his angels and all who ally them-

in the abundance of peace" (Ps. 37:11); when peace shall be within the walls of Jerusalem (Ps. 122:7); when men "shall go out with joy, and be led forth with peace" (Isa. 55:12); when the very officers shall be peace and the exactors righteousness (Isa. 60:17); when peace shall extend to Jerusalem like a river, and the glory of the nations like an overflowing stream (Isa. 66:12); when "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17); when God's people shall dwell in a peaceable habitation, in sure dwellings, and in quiet resting-places" (Isa. 32:18).

The earth will be purified by the same fire which consumes the wicked. The ruined works of men will be burned by great billows of flame that sweep over the earth. The last remnants of sin will be thus consumed.

"The elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10.

The long rebellion against God is ended. Man's last foe, death, has been destroyed. The sinful restless, warring world has at last been overthrown, and all creation is now at peace with God. The first heaven and the first earth, the great amphitheatre of sin, the scene of strife and rebellion, have passed away, and when they have been dissolved by the fires of the last day, then by the word of the Lord are brought into existence "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

Upon the billows of flame which have purified the earth, the Holy City, with the righteous nations of the saved within it, has ridden safely, even as the ark rode the angry waters of the deluge. When the purifying flames subside, having fully accomplished the work of cleansing the earth, the city settles into its place in fulfilment of the Scripture: "The tabernacle of God is with men, and He will dwell with them, ...and God Himself shall be with them, and be their God." Rev. 21:3.

Then the earth will blossom again, and become again the home of the redeemed people of the Lord.

"Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

Then shall be fulfilled the prophecy of Isaiah:

"The wilderness and the solitary place shall be glad for them (the redeemed); and the desert shall rejoice, and

blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency, of our God...For in the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35.

Then will be seen the fulfilment of many of the ancient promises.

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

"I saw a new heaven and a new earth." Rev. 21:1.

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

At that time also the promise found in Micah 4:8 will be fulfilled:

"Thou, O tower of the flock, the stronghold of the daughter of Zion, (the church) unto thee shall it come,

even the first dominion (the earth when first created); the kingdom shall come to the daughter of Jerusalem."

When the earth has been fully cleansed and sin and sinners are no more, the righteous will go forth from the Holy City, and "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65:21. The whole earth is to be filled with the redeemed of the Lord. They will build homes which will never be destroyed. They will have no fear of fire or earthquake. Sin has passed out of existence forever. There will be none to make afraid. Peace and contentment and unspeakable happiness will fill every heart.

Sabbath by Sabbath and month by month the people of the new earth will gather at Jerusalem to engage in the worship of the King of kings, Isa. 66:22,23. Here in the city of God the redeemed will partake of the fruit of the tree of life. Here also they will wander through the groves which border the "river of water of life," which proceeds "out of the throne of God and of the Lamb." Rev. 22:1,2.



And fire came down from God out of heaven

"There shall be no more curse." Rev. 22:3. Sin will have been eternally destroyed, and will never return. Every one of the created intelligences on the other worlds, all the angels, and every soul that has been redeemed at such an infinite cost, will have fully decided that God is righteous altogether. They have had enough of sin. We do well to rejoice in the certain promise of God that when He destroys sin, "He will make an utter end: affliction shall not rise up the second time." Nahum 1:9.

There in the glorious land of the new earth "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Isa. 32:18. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. 60:18. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55:13. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

The beautiful city of God, the New Jerusalem, shall "be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:3. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. 21:11. "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." Rev. 21:24. "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Rev. 22:5.

And in the new earth I shall "know even as also I am known." 1 Cor. 13:12. Companions and loved ones, long separated by death, will then be reunited. Their love and their sympathy for each other will be greatly deepened, and will continue throughout the ages of eternity, never again to be broken by death.

There all the faculties of the human mind will be developed, and the mind's capacity for knowledge will be constantly enlarged. No enterprise which is entered upon will be too great to be carried forward to completion. No aspiration will be formed which cannot be reached. No

ambition will be too high to be realized. There will be no end to the acquirement of knowledge. It will be possible to travel from planet to planet, and from system to system, in the study of the treasures of wisdom and knowledge of the universe of God. Our associates and companions will be the angels of God and the unfallen intelligences of the other worlds.

And to all this there will be no end. As the ages of eternity unfold, there never need be any fear that the years to come will bring a termination to the happiness of the redeemed. When myriads of ages have rolled by, still beyond stretches eternity.

And you, dear friend, to whom these pages have come, may I not press upon you the urgent need of being prepared for these things which are coming upon man? There is a way of escape from the appalling destruction of the last days. The close of human probation, followed by Armageddon, will fall swiftly upon a world all unprepared. It need not come thus to you.

Jesus is the way. In Him is safety. And in Him is eternal life, and an abundant entrance into His eternal kingdom of peace. Now, while you have opportunity, become acquainted with Him, make your peace with Him. Mercy's gates are still open, though they are soon to close. God's ear will yet hear the penitent's cry. The blood of Jesus will yet atone for sin, and cleanse whiter than snow. Make no longer delay. Now, now, go to God with all your sin, accept His

sacrifice, believe His word, and He will graciously receive and pardon all your guilt.

And may "the God of hope fill you with all joy and peace in believing, that ye may abound in hope." Rom. 15:13.



*The descent of the new Jerusalem*

THE Lord has said that He will make a quick work, and cut it short in righteousness. Therefore it behooves us to work diligently in the midst of the opposing forces of earth. For we are informed that Satan understands he has but a short time in which to accomplish his designs against the human race, and what he would like to do, in his antagonism to the heavenly hosts. How does he know he has only a short time in which to work? He knows that his time expires when Jesus comes to release from his grasp those whom he would retain as captives. The Lord has spoken and His word never fails.

## Rheumatism

ALL sorts of conditions affecting the joints, in fact, any group of symptoms which includes pain in bones, muscles or joints, is likely to be called rheumatism. When such conditions are carefully investigated by the physician, he may make a diagnosis of gout, lumbago, or inflammation brought about by the attacks of various bacteria, such as the streptococcus, gonococcus or the tubercle bacillus.

Conditions are so poorly defined that it has not been possible thus far to assemble any worth while statistics as to just how often rheumatic disease occurs. These facts caused the Ministry of Health of Great Britain to undertake a special investigation of the subject, in which they enlisted the cooperation of many leading practitioners throughout England and Wales. Records were assembled finally concerning 90,891 people, which included 64 per cent of men and 36 per cent of women, all of whom were workers under the Social Insurance Act. Of these persons, 66,000 lived in great industrial centres, and the remainder in smaller cities and in villages.

It was found that among the 90,891 persons, there occurred during the year 2,510 cases of rheumatic disease, or in percentage, 2.76 per cent of those concerned. If this be taken as it concerns the working population of the country, there would be included among 25,000,000 workers, about 700,000 to 800,000 cases of rheumatic disease.

Of the 2,510 cases of rheumatic disease, which were seen by the British physicians, 1,771 were men and 739 women. Scientifically, the cases were classified as acute rheumatism, sub-acute rheumatism, muscular rheumatism, lumbago, sciatica, inflammation of the joints, inflammation of the bones and joints, gout and unclassifiable chronic changes in the joints. It was found that men suffer more often than women with lumbago and with sciatic neuritis. Only three women were observed with gout, whereas 150 men were sufferers from this disorder.

Special studies were made of the relationship of the climate of the various towns to outbreaks of rheumatism, and also of the occupations of the patients. It was found that the largest number of men, nearly one-fourth, were machinists; next more frequently, general labourers; next, teamsters and traffic workers; then miners and quarriers, builders, wood workers, clerks and farmers. Of the 739 women, 156 were engaged in indoor domestic service, 133 in outdoor domestic service and 127 in dress occupations.

Special attention was also paid to the dampness of the houses in which those affected lived. In general, dampness of houses is a condition which should be condemned, as a result of experience, and in relationship to other diseases as well as rheumatism. It has been accepted that dampness of the living quarters bears a relationship to outbreaks of acute rheumatism.

For some time it has been believed, following

demonstrations by scientists in various parts of the world, that the condition of the teeth is very definitely related to the causation of rheumatism. In classifying the condition in the mouths of the patients studied, they were described as:—

1. Good teeth and clean mouths.
2. Mouths without teeth.
3. Slight pyorrhœa with bad teeth or stumps.
4. Bad teeth or stumps without pyorrhœa.
5. Pyorrhœa alone.
6. Badly infected mouths, with pyorrhœa, faulty teeth and many stumps.

The women were found to have on the whole cleaner mouths and better teeth than the men. Among the women, those with lumbago particularly had a high incidence of severe dental infection. While the statistical findings were not conclusive, impressions resulted that dental infection is frequently associated with all rheumatic diseases.

A large percentage of the patients with rheumatic disease had infected tonsils. Most physicians agree with the statement of Professor Bulloch that 80 per cent of patients with acute rheumatism had affections of the throat, preceding or during the attack of the disease.

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## The Influence of the Mind in Healing

(Continued from page 12)

settled over the sick one. There is then need for a little diagnosis of the patient's mental condition. Possibly there is some moral canker gnawing away at his heart, something within him that he wants to be rid of, but which he is ashamed to mention.

Here the doctor needs, not only the "gift of healing," but also the "discerning of spirits," with which to penetrate into the inner life of the sufferer.

It is here that a godly doctor, sensing the situation, may, after winning the patient's confidence, lead him on to where he gladly unburdens his soul, and is ready to join with the physician, and perhaps the nurse, in a prayer for pardon and cleansing. Sometimes the knowledge of sins forgiven is all that is needed to lift the burden from the sorrowing heart, and let the prisoner go free.

Mental treatment is sometimes given to convalescent patients, or to those whose troubles are mental or nervous, by means of occupational therapy. The patient is given some light occupation chosen for the purpose—it may be light gardening, or basket weaving, or something else that does not task either the muscles or the mind, and that furnishes pleasant diversion and interest. The patient who has nothing to do but to sit around and talk over his ills with other patients does not recover nearly so fast as one who is absorbed in some congenial occupation that makes him forget himself. Such work is particularly beneficial to the patient when it involves an element of self-sacrifice for others.

# OUR HOMES!

## Making Home Homely

### Father's Part

Now what just exactly is Father's part in making home homely? The majority of people will tell you that Father simply has no share in the job at all, except perhaps in so far as he "pays the piper," or in other words supplies the wherewithal to keep the home going. Some one has said that Father's part seems to be to get away from home life and home influence, and to go off to India, China, America, anywhere to escape domestic care, to stay away till the family is brought up, educated, and perhaps married, all without his help, and then to come back and find home homely.

Now this may be true in some homes, but you will agree with me that circumstances alter cases. It is surely only the man born with a vagrant spirit or consumed with a devouring wanderlust, or one, perhaps, who for some unfortunate incompatibility, or domestic upheaval, betakes himself off in this callous way. Any man worth his salt is fully aware of his responsibilities, and is quite prepared to shoulder them. The normal man, and the average, is, in fact, a really home-loving bird, and if ever you have been vouchsafed a peep into the bachelor quarters of some unmarried man of your acquaintance you may have noticed their cosy and homely atmosphere. And that cosiness is not due to feminine influence remember. He has created his bachelor sanctum all on his own, and he knows instinctively what makes for homeliness. He has in fact a natural flair for home making.

Do not, therefore, dismiss the subject by saying that Father has not any share in making home homely. He has, and if you will allow him to co-operate with you and not tie his hands and tell him not to interfere, you will very soon discover what a mighty help he can be. You know it is quite natural when anyone is forbidden "a finger in the pie" that he should cease to take any great active interest in the making of the said pie. And always when you find a man a job in any concern he is far more likely to show interest in it than if he were merely an on-looker. So just give him a little "rope" and let his ideas contribute towards making home homely to the very last inch. It will be comfortable beyond all your dreams can imagine. Two heads, you know, are better than one.

During a discussion on the subject of the man's share in home-making the other day a juvenile of about eight years gave it as her opinion that home was most homely when Daddy came home and they all sat round the fire roasting chestnuts, she herself sitting on Daddy's knee while he told them stories. That then, is the

child's view, and it opens up ideas of what Father's influence means in the home circle; what his company means to the family; what his share, small as it may appear, is likely to be, because it is not merely in roasting chestnuts and telling tales that we can see what his possibilities are. There are a thousand ways in which a man can make or mar the comfort of his home, and the really home-loving father has a very big and important part in determining its success and happiness.

Nobody would presume to point out what Father's duties in the home may be. Indeed it is not possible to make hard and fast rules. One cannot lay down the law in the matter. It is entirely a question of give and take, of mutual arrangement, convenience, and understanding. And it is well to remember that, when all is said and done, making home homely is really not Father's job at all. His job is mostly earning the bread and butter, and a good deal besides, and to this end his time is mainly occupied with practical business and the anxieties connected with it. Do not, therefore, expect him to give up all his well-earned leisure hours entirely to the home. Let all he chooses to do in domestic matters be regarded as purely voluntary, to be done or left undone as the mood suggests. And at all costs steer clear of that crowning error of married life—tying a man to your apron strings. Finally, when you get down to fundamentals, and the bed rock of things, is not Father's part in making home homely just simply being considerate, even tempered, reliable, companionable, a good father, a kind husband? You and I may cook the dinner and dust the chairs but Father's share is of a different sort.



## Junior and Mr. Germ

By Howard W. Haggard

THE animal coming toward Junior had four great legs. Each leg seemed as big around and as high as the steeple of a church. On the top of those legs was the animal's great body, as big as a whole brick building. Its tail seemed to Junior to be as long as a train of cars. And its head! My, what a head! It was as large as a small house. The animal's mouth was right where the front door of the house should be, but it was bigger than a front door. It was more the size of a front porch. The mouth was open, too, and Junior could see teeth as big as the posts that hold up the roof over a porch. The wet tongue that stuck out from that wide mouth looked to Junior the size of six great, thick, red mattresses all piled together. The animal was really very terrible to see. When it lifted up its feet and put them down again the ground shook.

"Hooray! Hooray!" shouted Mr. Germ. "He is coming our way. That is fine."

Junior was too badly frightened to say anything or do anything except to hold on to the blade of grass. Mr. Germ jumped up and down and waved his arms toward the animal. He acted exactly as if he were calling it to come to him, though of course he was too small for the animal to see. When the animal was nearly on top of Junior it stopped. It stood looking across the grass at something

on the other side of the yard. It was so close to Junior that he could feel its hot breath. When the animal breathed out, a great wave of hot air bent over the blade of grass to which Junior was hanging. When it breathed in, the wind came from behind Junior and blew the grass the other way. Junior swung back and forth with the blade of grass; he felt as if he were on the mast of a boat riding over rough waves.

Junior was beginning to wonder if he would become dizzy from the swinging and fall off the blade of grass. He did not know which would be the better—to have the animal walk on him or to fall off the blade of grass. Then he remembered the germs on the ground below and decided to stay where he was if he could.

Suddenly the animal jumped. He jumped right on top of Junior. One big foot came tumbling down beside the blade of grass to which Junior was hanging. It seemed as if a building were tumbling down all around him. That great foot missed Junior and landed on the germs on the ground below. That was the last thing Junior saw for a little while. He closed his eyes tightly and hugged both arms about the tip of the blade of grass. A great rush of wind nearly swept him off as the animal went by. The animal was leaving. All was still again except for one thing. That one thing was Mr. Germ. He was crying. He was crying as if his heart would break. "Oh! Oh!" sobbed Mr. Germ. "Please come back and take me. I want to go with you. I do not want to stay here. I want my dinner."

"What!" cried Junior. "Do you want to go with that terrible animal!"

"Yes, oh, yes," sobbed Mr. Germ. "He took all my children and left me behind."

Junior looked down at the ground. Sure enough, all the germs were gone.

"Where are they?" asked Junior.

"Gone," answered Mr. Germ.

"I can see that," said Junior; "but where have they gone? Where are they now?"

"They are very, very lucky," sobbed Mr. Germ, for he was still crying. "They are on the bottom of that animal's foot riding away with him and I want to go too."

"Wont they get hurt?" asked Junior. "I should think that they would be crushed all to pieces when the animal puts its feet down."

"Oh, no," replied Mr. Germ. "His foot is very rough and they are in all the open places having a fine ride. But do not bother me. Please keep quiet. I am so disappointed that I am angry." Mr. Germ had stopped crying now and was frowning. He began jumping up and down once more, waving his short arms and calling to the animal as loudly as he could.

"Here, Fido! Here, Fido! Fido—Fido come for me!" he called.

Junior laughed at the idea of calling a terrible animal like that Fido. Of course the animal could not hear Mr. Germ. It could not have heard him if he had been very close; not even if Mr. Germ had sat in the animal's ear and shouted as loud as he could. Mr. Germ kept right on shouting anyway.

"Here, Fido! Here, Fido, come for me!"

Junior laughed even louder. "Why," he asked, "do you call that terrible animal Fido? I think that is funny."

"Do you!" snapped Mr. Germ angrily. "Do you! Well, Fido is what you call him. That is where I learned his name."

"What?" cried Junior, even more loudly than Mr. Germ had shouted. "I call him Fido? I never saw that animal before in all my life; I never want to see him again either. What do you mean by saying I call him Fido? I do not."

"But you do," said Mr. Germ. "You play with that animal all over the yard. That animal is your dog Fido."

"My dog Fido? That is not Fido," said Junior. "Why Fido is no higher than that." Junior held his hand near his knees to show Mr. Germ just how high Fido stood. Then Junior smiled rather foolishly. He had forgotten how small he had become. He had forgotten that he had found it hard work to climb a single blade of grass. If Fido were no bigger than the place that he showed with his hands, Fido was very small indeed. The space was much less than even the thickness of a blade of grass. Junior

laughed to think how funny it would be if Fido were no bigger than that. "Well," he chuckled, "if that was Fido I should like to see how big a man looks." And Junior laughed and laughed to think how terrified he had been of his own dog Fido.

"I do not see any man around," replied Mr. Germ. "If you will look over there though, you can see what a baby looks like. It is your baby sister."

Junior's baby sister was sitting on the grass on the other side of the yard. What a strange baby sister she was! To Junior she looked so big that she seemed like the baby sister of a mountain. Her head looked as large as a house. Her round, blue eyes seemed as big as coloured windows in a church. Each one of her yellow curly hairs was as big around as Junior's body; that is, as big around as Junior's body was now. Baby sister's smooth skin did not look smooth any more. No, indeed, her skin seemed as rough to Junior as the shingles on the roof of a house, even rougher.

Fido was bounding across the grass toward baby sister. He was wagging that tail of his, which seemed as long as a train of cars. Just imagine a train of cars being swung back and forth like that. When he reached baby sister, Fido sat down on the ground. He lifted his front paw and licked it with his tongue. When he put his paw down on the ground again there was something clinging to his tongue. Mr. Germ's whole family were sitting on his tongue. When Fido stepped on the germs they had held on to his foot. When he licked his foot they had taken hold of his tongue and stayed on it. There they were now sitting on Fido's tongue and waving their arms, laughing and shouting like children going to a picnic.

A terrible thing happened then. Baby sister put her arms around Fido's neck. Putting her arms around Fido's neck was not the terrible thing that happened next. Fido licked baby sister's face with his tongue. That great red tongue over baby's face near her mouth. Baby sister pushed Fido away but it was too late. The germs that had been sitting on Fido's tongue were no longer there; they had climbed off the tongue and on to baby sister's face. There they were in a ring all around her mouth. Each germ was smiling as happily as it could. The germs were saying to one another: "We have reached our dinner now." It was really a terrible sight to see those germs sitting on baby's face. Junior climbed to the very tip top of the blade of grass. He shouted with all his might to baby sister:

"Sister, sister, Fido left germs all over your face. Get them off quickly. Have mother wash your face. Sister—sister." Baby sister did not pay the least attention to Junior. She did not even look his way.

"Oh," cried Junior. "I must get those germs off right away." He forgot that he was on top of a blade of grass and took a step. One foot went out in the air. There was nothing under it. Then Junior remembered how small he had become. Quickly he seized the blade of grass and pulled himself back on it safely. "Oh! Oh!" said Junior, "how can I get to baby sister? I must—I simply must get those germs off her face."

He looked down at the ground below. It was a long way off. It would take him many minutes to climb down, then if he were down he would have to climb over the rocks and walk around the blades of grass until he came to baby sister. It would take him all afternoon and perhaps longer to get there. By that time it would be too late. The germs might find their dinner before that. Junior felt badly frightened indeed. All he could do was to look at baby sister. She could not hear him. He could not get to her. The germs around her mouth were moving about slowly as if they were hunting for something. Junior had forgotten all about Mr. Harold Augustus Germ, who was on the grass with him. Now Mr. Germ spoke, and Junior stopped looking at baby sister, and turned to him.

Mr. Germ was smiling. He seemed just as happy as Junior was sad. "Oh," he said, "is not that lovely? My children are fortunate. Fido gave them a ride straight over to baby's face."

When Junior saw how happy Mr. Germ was it made him feel even more sad. For a long time neither Junior nor Mr. Germ said anything more. Junior watched baby sister, and wished and wished that there was some way he could get to her or that his mother would (Turn to page 26)



# OUR BIBLE READING

*"The entrance of Thy Word giveth light"*



## *The Sabbath After the Cross*

Earl F. Hackman

*What day of the week according to the New Testament is the Sabbath?*

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28:1.

"When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1,2.

NOTE.—This clearly shows that the seventh day of the week was the Sabbath, and that God's holy day came just before the first day of the week.

*After the crucifixion of Christ, what day was kept by these women?*

"They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:36.

*Do all the Gospels testify that the seventh day is the Sabbath?*

Read Matthew 28:1; Mark 16:1,2; Luke 23:56; 24:1; John 19:31; 20:1.

NOTE.—Matthew wrote six years after the resurrection, Mark ten years, Luke twenty-five years, John sixty years. All name the seventh day coming before the first day of the week.

*On which day did the church at Antioch hold their meetings?*

"When they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:14,42,44.

NOTE.—Paul and his companions kept the Sabbath. The first Christian churches kept the Sabbath.

*When did the converted Gentiles come together to worship God?*

"Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from

blood. For Moses of old time hath in every city them that preach Him, being read in the synagogues every Sabbath day." Acts 15:19-21.

*On what day did Paul preach to the devout women at Philippi?*

"On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

*What was Paul's custom?*

"Now when they had passed through Amphipolis and Appollonia they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1,2.

NOTE.—In Acts 18:1-4,11 is the story of Paul's sojourn in Corinth, where he stayed a year and six months; and every Sabbath day he was found reasoning with them from the Scriptures. There were seventy-eight Sabbaths on which Paul preached in the city.

*On what day was John in the Spirit?*

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Revelation 1:10.

*What day is the Lord's day?*

"Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

NOTE.—From the fact that Inspiration calls the seventh day the Sabbath after the crucifixion, it must therefore be the true Sabbath. Since the early Christian church after Christ's ascension regarded it binding upon them, it must be equally binding now upon all Christians.

The first day of the week is mentioned but eight times in the New Testament, six of which are found in the four Gospels, and refer to the day on which Christ arose from the dead. (Matthew 28:1; Mark 16:2,9; Luke 24:1; John 20:1,19.) The other two (Acts 20:7; 1 Corinthians 16:2) refer to the only religious meeting held on the first day of the week after the ascension, in apostolic times, recorded in the New Testament, and to a systematic accounting and a laying by in store at home on that day for the poor saints in Judea and Jerusalem.

Nowhere in the New Testament, or the Old for that matter, is Sunday, the first day of the week, made, or set apart, or commanded by God, Christ, or the disciples as a sacred day of rest.



The

# DOCTOR SAYS



"My boy suffers from diarrhoea constantly. On what can I feed him, and is there any treatment to suggest?"

Diet for diarrhoea should be boiled milk, sago, well-cooked rice, arrowroot, with some soft-boiled eggs, baked potato, white bread, the finer vegetables. Gradually as the condition improves increase the range of foods. A thorough hot enema of three pints of water at 105 to 108 degrees is usually beneficial. Take for one or two nights a dose of a tablespoonful of castor-oil.

"My baby is eleven months old. Her diapers at times have a strong ammonia odour. Can you tell me the cause and indicate a remedy? I wash the diapers in naphtha soap."

The strong odour of ammonia in babies' clothes—especially in the diaper in the morning—is caused by a certain germ in the garments. This decomposes the urea of the urine at body temperature and liberates ammonia. The sharp ammonia sooner or later irritates the sensitive skin of the region with which it comes in contact and causes more or less soreness. Change in diet has little, if any, effect.

1. Boil all clothing and bedding that has the strong odour daily for 15 minutes in a covered pail.

2. Wash the body with soap several times a day, as the germ also lives on the skin.

3. Put the cleaned clothing and bedding (including the mattress) in the bright sunlight for at least an hour at noon.

4. Avoid constant use of rubber diapers.

5. Change diaper as soon as wet.

6. Leave the diaper open (unpinned) for two hours two or three times a day.

7. Apply zinc oxid ointment to the irritated parts.

8. On warm days expose the body to the sunlight for increasing periods of time (15 to 30 minutes).

By following these rules for at least ten days the condition will usually be corrected.

"I am interested in articles on constipation, from which I am a sufferer. Two years ago I had a fistula operation and since then I have taken enemas or internal baths to free the intestines. I am sure I have chronic appendicitis. Could you give me the names and address of some good surgeons who specialize in intestinal diseases and who can give me a real physical examination. Can chronic appendicitis be cured without surgery, by exercise, diet or fasting. Are rectal dilators of any benefit in constipation?"

It is not desirable to use enemas as a regular habit. Used at times to meet certain conditions, they are very helpful.

We cannot give the names of individual physicians who specialize in any particular branch of the profession. Your family doctor is the one to recommend you to a physician of this type.

One with appendicitis may be benefitted by special diet and exercise, but if one is certain of the diagnosis and acute attacks recur frequently, removal is the safest and most effective remedy.

We have rarely known dilatations of the rectum to be of any value in constipation, except in cases in which the constipation is obviously due, in whole or in part, to trouble about the anus, such as fissure, fistula or hemorrhage. In such a case the dilatation of the anus is a part of the treatment to remedy the local condition.

"Will you kindly send me answers to the following

questions regarding exophthalmic goiter. 1. What are the definite symptoms of this disease? 2. Is there any cure for it and, if so, what is it? 3. Is the disease contagious, as for instance, may a wife be infected in any way by a husband? 4. Can offspring inherit the disease or a tendency to it? 5. Are any of the thyroid derangements infectious or heritable? 6. Are bulging eyeballs a symptom of any other disease? 7. Is the presence of the two symptoms, bulging eyeballs and rapid heart action, sufficient to diagnose a condition as exophthalmic goiter?"

1. Weakness, rapid heart action, loss of weight, tremor, nervousness, and finally prominence of the eyeballs; nausea, vomiting, and diarrhoea are symptoms of exophthalmic goiter. These symptoms run a course sometimes growing better and sometimes worse.

2. The cure is removal of part of the thyroid gland following the control of the symptoms by the proper use of iodin.

3. The disease is not contagious.

4. There seems to be a tendency for offspring to inherit disorder of the thyroid from a mother having thyroid intoxication.

5. Thyroid derangements are often influenced by infections but are not in themselves infectious. Hyperthyroidism in a mother predisposes to hyperthyroidism in offspring.

"This is a request for general, not specific, advice. I am 61 years old and have aortitis (inflammation of the aorta—the large bloodvessel coming from the heart). What are the probabilities in such case? Is there danger or likelihood of sudden death? The fundamental cause of the disease has been reduced to a minimum. Please give any general advice as to rest, diet and exercise in such a case as may be necessary or any other general information available."

Most men at the age of 60 have changes from the normal condition in the aorta and the arteries of the heart. There is thus the possibility of angina pectoris, heart failure, brain hemorrhage or even sudden death from the latter or from the closing up of one of the arteries of the heart. The probabilities in any case will necessarily depend on the cause and the extent of the damage. It is thus possible for a man who has an aortitis at 60 to live to a ripe old age and die from some other condition.

Men after the age of 60 should on general principles exercise more precautions in regard to their habits of living. This applies especially to diet, work, exercise and recreation and is more particularly true with those who have demonstrable changes in the arteries, heart and kidneys.

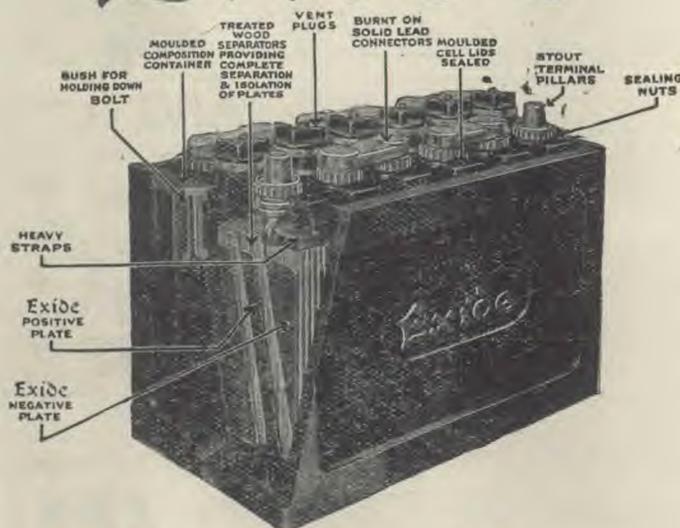
The food should be simple in character and taken in moderate amounts. Sufficient vegetables and fruit should be included in the diet to promote a daily bowel movement. In general, fried, fat, greasy and highly seasoned foods and rich pastries are difficult to digest and may thus produce gastro-intestinal disturbances. In this connection, it may be added that use of tobacco and alcoholics should be avoided.

Work, physical or mental, when done in moderation, promotes health. When work is done continually beyond the point of fatigue and brings a shortness of breath, there is great possibility of permanent damage being done. This is the time in life when more recreation should be taken. The form of recreation adopted may vary and be equally effective. In any event, the recreation should take the individual away from usual routine duties and, if the occupation is sedentary, should supply some mild form of physical exercise.

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## Genesis and Modern Science

(Continued from page 11)

original parents of them all. I will ask any scientist or any philosopher who wishes to mull over this problem to consider it with all the power of his mind and give me a better solution of the problem.

We have in the matter of biology certain things indicated very clearly. First, a Creator was certainly and definitely needed in getting plants and animals into being: the principle of Creation is indicated absolutely and indisputably. But such Creation was not just for the origin of some remote, one-celled ancestor: it was for complete and highly-organized plants and animals, and enough of them to stock the entire world. If eyes, and wings, and sex, and milk glands, and the songs of birds, and the tails of peacocks, and all the rest of the wonders of Nature, each needed to come into being by a real creation, there is not the faintest breath of a reason for objecting to just the kind of creation which is described in the first and second chapters of Genesis. In fact, you can assume no other kind of creation whatever and be reasonable or scientific about it. If you are going to call for creation, you have to take the Genesis creation and be done with it. For that is the only kind of creation which we

know of. Of course, you cannot accept the popular theories of geologic history and still accept the creation of Genesis; but I am perfectly willing to discuss the geological problem when it is brought up. The catastrophic interpretation of geology easily clears up all the difficulties.

Then, if you take the Genesis creation, you can also take all the "evolution" that the evolutionists can possibly prove, the more the better. And the more we take, the simpler and more reasonable becomes the story of the Ark, and also the simpler becomes the methods of the change of species and of the geographical distribution of species. I stand by the record of Genesis in every respect.

When we consider these matters we find that the Fundamentalists, with a few very laudable exceptions, have been fighting both Genesis and science when they have so persistently fought the idea of a change of species. They should right-about-face promptly and energetically. The evolutionists have been in accord with Genesis in this respect, so far as their science was right. The minute they ask for more evolution than Genesis could give, that instant they trespass the bounds of true science. Science shows lots of evolution; but it is the evolution of Genesis. It demonstrates plenty of creation; and this creation also is the creation of the first chapters of Genesis.

## MEATLESS RECIPES

### VEGETABLE BOUILLON

1 cup chopped carrots	2 cups strained tomatoes
1 cup chopped turnips	1 cup broth from stewed asparagus.
1 cup chopped celery (coarser parts and leaves may be used)	1 cup broth from boiled spinach
1 cup chopped onions	2½ qts. water
	1 tsp. salt

Mix all the ingredients except the salt. Bring to a boil, simmer slowly three or four hours. Turn through a strainer. There should be about one pint of broth. Season with salt. Add one teaspoonful of "Marmite" if desired, but this is not necessary as the bouillon is delicious without the addition.

### BAKED BANANA NO. 1

Select firm, not overripe bananas, put them into a hot oven without removing the skins, and bake until the skins are dark and they begin to burst. Serve at once. The starch which has not been transformed into sugar in unripe bananas is thus made digestible.

### BAKED BANANA NO. 2

Remove the skins from firm bananas, lay in an oiled baking pan, and pour over them nearly enough lemon sauce to cover them. Bake until tender and slightly browned. Water and lemon juice may be used in place of lemon sauce, but are not quite so good.

### LEMON SAUCE

1 cup water	1 tablespoonful butter
½ cup sugar	1 tablespoonful cornflour
Juice and rind of 1 lemon	a few grains of salt

Bring the water to a boil. Mix the flour with the sugar, add to the boiling water, stir smooth. Let boil gently for a few moments. Add the butter, the lemon, and a few grains of salt. Mix well and serve.

### BOILED SALAD DRESSING

2 lemons	1 tablespoonful sugar
2 eggs	A little salt

Put strained juice from lemons on slow fire to heat (do not boil), add sugar and salt. Whip eggs very light over hot water. Add lemon juice to eggs slowly, whipping lightly as it is added. Return to fire and whip until it has boiled up. Let it cool; then add ½ cup of whipped cream. This is very nice for pears, apples, or any fruit salad.

### STUFFED CAULIFLOWER

Take a whole head of tender cauliflower. Parboil. Make a bread stuffing, seasoning to taste. Cheese may be added if desired. Place dressing between the flowerlets of the cauliflower and bake in moderate oven until nicely browned.

### CABBAGE AU GRATIN

1 medium size cabbage	½ tsp. salt
Thick white sauce	½ cup grated cheese

#### Buttered crumbs

Cut the cabbage into medium-sized pieces and cook seven minutes in boiling water. Drain. Grease a casserole and place a layer of cabbage, cheese, crumbs and white sauce until all are used up, having crumbs on top. Bake forty-five minutes in a moderate oven.

### BAKED STUFFED TOMATOES

6 large firm tomatoes	½ tsp. salt
1 cup stale bread crumbs	¼ tsp. celery salt
¼ lb. cheese	1¼ cups green peas

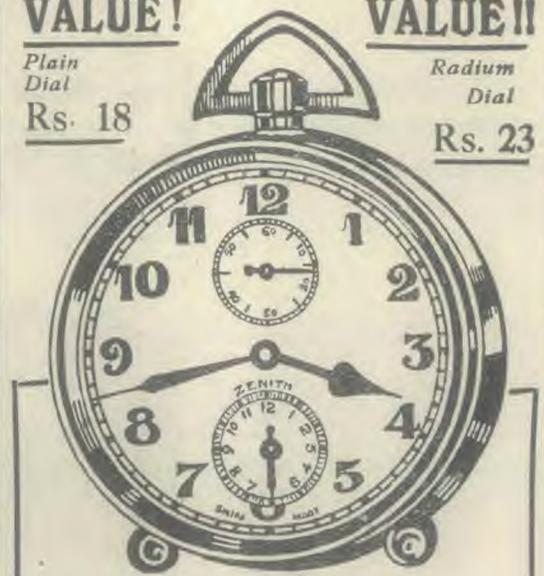
Scoop out the centres of the tomatoes. Season bread crumbs, cut cheese in thin flakes. Fill the tomatoes with a layer of crumbs, a layer of cheese, then a layer of peas and repeat. Bake in a shallow pan, in which there is just enough water to keep the tomatoes from sticking. Requires about twenty-five minutes in moderate oven or until tomatoes are tender.

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## Junior and Mr. Germ

(Continued from page 22)

come and wash her face. When he thought of his mother he looked toward the house and saw her through the open door busily working in the kitchen. She was singing happily. Junior could not see how any one could be happy when the germs were on baby sister's face.

Again Junior had forgotten all about Mr. Germ, who was on the blade of grass with him. He would probably not have remembered him at all if he had not felt the blade of grass shake. He looked at him to see what Mr. Germ was doing. Mr. Germ was jumping up and down, smiling and clapping his hands. It was his jumping that had shaken the blade of grass. Mr. Germ was looking at baby sister. Junior looked too. As baby sister played she wiped her face with her hand and then put her finger in her mouth. One of Mr. Germ's children had taken hold of her finger as it passed over her face. The germ held tightly to the finger and when baby sister put it in her mouth the germ had gone in too. At least it looked to Junior as if the germ had gone in. There was nothing that Junior could do to stop it.

Oh, dear, thought Junior, if only I were big again, I could go across to sister and wash her face and hands and keep her dirty finger out of her mouth.

There was nothing he could do now. Yes, there was; there was one thing he could do. He could get rid of one germ. He could get rid of the germ that was on the blade of grass with him. He reached down and picked up Mr. Germ. Mr. Germ did not stop smiling. He was still thinking of how nice it was that one of his children had got into baby sister's mouth. It was nice and warm and moist there. That germ could raise a large family in her mouth. After he had raised that family everything that baby sister touched with her mouth would have germs on it. The



## Neuralgia

(Continued from page 11)

stream to make a detour. If there is deep pain, hot to the surface, by dilating the surface vessels, detours part of the blood that way. If there is surface pain, cold applications by contracting the blood vessels in the region of the pain, detour the blood around it. With less blood in the part, there is less pain. Anyone can experience this by raising an injured hand so as to lessen the blood in it. In such cases, there is no constitutional upset of the body to relieve the pain; and, of course, there is no danger of forming the drug habit.

### Calvary, the Greatest Thing in the World

By M. E. Andross

**S**TANDING on the banks of the Panama Canal, not long ago, we saw the world's greatest battleship, the "Hood," pass through the Pedro Miguel locks. The chamber into which the ship glided is 110 feet wide by 1,000 feet long; but that floating fort, as the electric mules cautiously pulled it in, reached almost from side to side and left very little room between the gates of the locks and the extreme ends of the boat. Slowly but steadily, that huge ship, covered with more than a thousand uniformed men, rose from the low level whence it came to the higher one ahead. There we saw a mammoth ship, heavily loaded, lifted quietly and easily as if by an unseen hand.

Another equally marvellous sight greeted our eyes, as we stepped back into the control house, where miniatures of the locks themselves, with marked accuracy, show the position of every appliance. The operators there can tell the exact status of the valves, the water levels,—in fact, every detail in connection with the vessel in transit is constantly before their eyes. And with a slight turn of the hand an operator can set in motion the massive machinery of the canal, that greatest of artificial waterways which has changed the routes of ocean liners around the world. It was really a wonderful sight!

But this greatest of artificial waterways is only one of the world-famous monuments to the remarkable skill of the human mind. You could name many others. Never would radio have found lodgment in the homes of millions in America and elsewhere were it not such a marvellous, captivating invention. Truly, we stand with profound respect before the productions of the mind of man.

But our respect deepens into reverence, and our heads bow in humility, as we turn to another realm. Here the giant intellects of the world stand in silent wonder! Here men whose minds have given birth to some of the most wonderful

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inventions in the world stand baffled and helpless before a greater power. Human skill, like the mighty deep, has its bounds. The grass upon which we tread, the beauties of nature around us, the glorious heavens above, are ever declaring a greater power than human hands can wield. They are all unmoved and immovable monuments of power and skill unknown to mortal man. And towering above the elements of nature stands the cross of Calvary, embedded in the rock of God's unchanging purpose.

Man has spun webs of steel over continents, established routes of travel over the briny deep, built vehicles that drive furiously over the airy roadbeds of the skies, drawn remote parts of the earth within speaking distance.

But beside the cross of Calvary all monuments to human greatness shrink into insignificance. Wonder of all wonders is this monument of God's love to man! It is the acme of the greatest plan ever conceived; it is the greatest scientific truth ever revealed; it is the greatest conquest ever made. On it the greatest of all battles was fought, the greatest of all victories won. Through it comes the greatest gift ever made, the greatest emancipation ever granted, and the greatest, truest love ever known. That cross

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is a bridge leading from earth to heaven, from despair to hope, from sin and suffering to immaculate purity and eternal happiness; it is a way of escape from this vale of sadness with its poverty, trial, crime, temptation, and sorrow, to a land where God shall wipe all tears away; from a land hedged in by inability, sickness, and disappointment, to a land where every desire will blossom forth in glorious realization. And so the inexhaustible theme continues, for the cross of Calvary is all in all to those who will cling to it.

We need not look back to Bible records to discover those who have found all that and more in the cross of Calvary. Myriads have found in it their all in all. To them it has been a power lifting their hearts above the selfish ambitions of the natural soul. The worthy procession begins back on the pages of Sacred Writ; but it does not end there. From many lands and from all ages come witnesses who have joined Moses in choosing the cross of Calvary in the midst of affliction rather "than to enjoy the pleasures of sin for a season." Hebrews 11:25. And these heroes of the cross come from different strata of humanity. It has drawn the rich and poor, the learned and ignorant; the popular leader and the obscure toiler; the man with the sceptre and the man with the scythe, the heathen and the civilized, the bond and the free.

During the Reformation of the sixteenth century, for instance, the noble evangelical princes of north and central Europe caught a true vision

of the cross of Calvary, and as they saw it towering high above their earthly crowns, they swore allegiance to it. Perhaps you remember the history of the Augsburg Confession. It was drawn up in protest to Romanism. The princes were eager to attach their signatures to this declaration of their love and admiration of the cross of Calvary.

"God forbid that you should exclude me," said the elector of Saxony, when, while he was preparing to sign the document, he was interrupted by Melancthon. "I am resolved," he continued, "to do what is right without troubling about my crown. I desire to confess the Lord. My electoral hat and my ermine are not so precious to me as the cross of Jesus Christ. I shall leave on earth these marks of my greatness; but my Master's cross will accompany me to heaven."

Other of Europe's great men had followed the elector in signing that remarkable document, when a young prince came forward. "I have tilted more than once to please others," he began as he took the pen in hand to append his name; "and now," he continued, "if the honour of my Lord Jesus Christ require it, I am ready to saddle my horse, leave my goods and life behind, and rush into eternity, toward an everlasting crown. I would rather renounce my subjects and my states, rather quit the country of my fathers, stand in hand, rather gain my bread by cleaning shoes . . . than to receive any other doctrine than that which is contained in this Confession."

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"How can they do it?" one friend asked another as they sat quietly talking about heroes of the cross. How could the apostles declare a risen Christ in the face of bitter persecution and cruel death? How could Christians hold before the world the cross of Christ during the Dark Ages when the mysterious powers of iniquity were deluging Europe with the blood of millions of such heroes? Why did Luther and the noble evangelical princes choose to risk their lives in defense of truth? And why are equally earnest Christians, in the midst of homeland luxuries, living simple, self denying lives while giving generously and praying earnestly for the salvation of their fellow men.

Why? Do you also ask why, my friend? There is only one reason. They have seen the cross of Calvary. Their eyes are riveted upon it; and through its all-powerful rays shining athwart the western horizon, they can see the happy home where ends the road on which travel the followers of the Man of Calvary; and with equal clearness they can see the wrecks of time in the not far distant future.

They know, with the unflinching certainty of the word of God, that soon the splendid inventions of all ages, the glittering palaces of wealth, together with all other monuments of the greatness of men will crumble into heaps of ruin. And with them, the false hopes to which many are clinging to-day, while spurning the cross of Calvary, will go down in utter despair. Things will look different then.

Then the world will acknowledge what the Christian knows to-day in blessed assurance, that the cross of Calvary with its shame and ignominy, its cruelty and its suffering, is the greatest thing in the world. That cross, that wonderful monument of the infinite and unflinching love of the eternal God, which has been the science and song of angels and unfallen worlds, will shine forth gloriously through the ceaseless ages of eternity, as the *greatest thing in the universe.*

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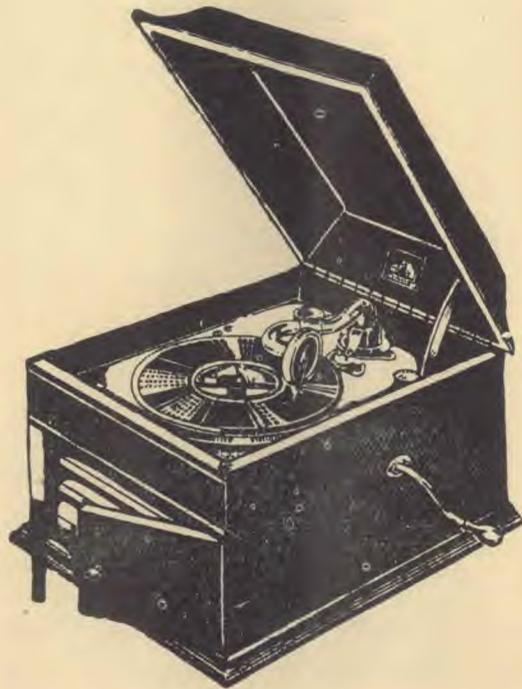
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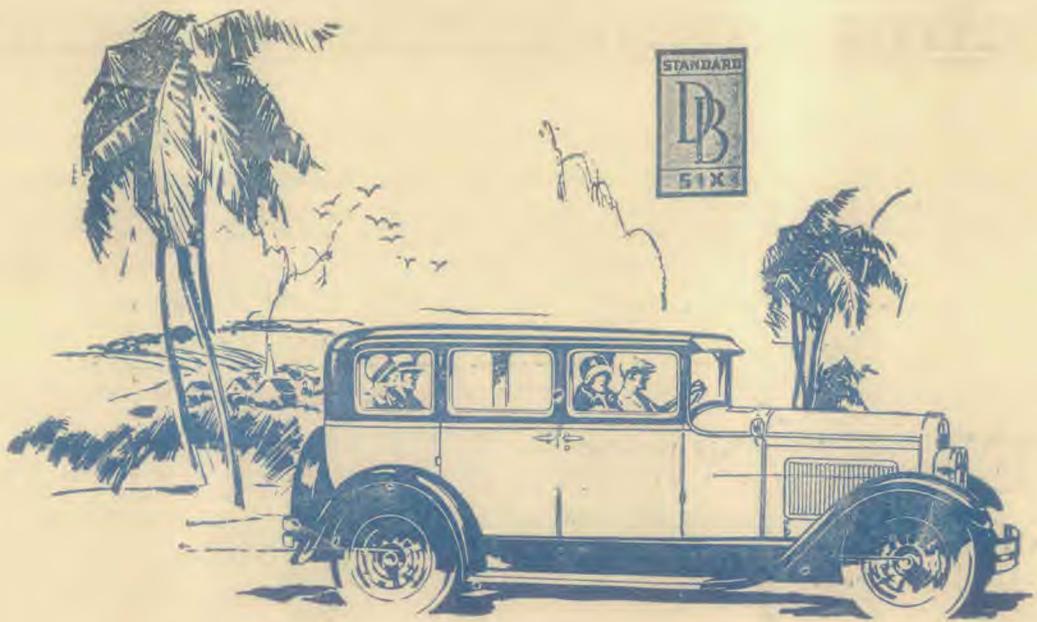
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