

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



Indian State Railways

HUMAYON'S TOMB, DELHI



Angora, the new capital of Turkey, is soon to have its first good modern hotel which is being financed by French interests. But this is only one phase of the rapid growth of new ideas in this ancient land. The cultivation of the Latin alphabet has brought libraries in its train, and recently the famous Blue Mosque, long a Mecca for tourists, was taken over by the civil authorities for a public library, and is now filled with books and manuscripts classified and placed in order by a government commission.

The titled aristocracy of old-time Europe is fast disappearing. The countries are coming to realize that what a man can do is of more worth than who his ancestors were. There are now only a few peers in the cabinet of England, and the prime minister is Commoner Baldwin. The Spanish nobles are comparatively poor, and in Italy, Mussolini does not consider aristocracy of sufficient importance for him to bother about securing a title. In the Scandinavian countries nobility of rank means very little. Russia is notoriously famous for her sentiments on this subject. In Austria nobles were ruined by the World War, and in Vienna archdukes make a living by conducting visitors about the palaces of their ancestors. Though Hungary is still monarchical in theory, yet an agrarian law has turned over much of the land to the peasants. Titles have been abolished in Czechoslovakia, and in Poland nobility has been quite forgotten in the new regime.

It is marvellous how many words can be written in the space of one square inch. Back in the sixteenth century, Peter Bales, a Londoner, without any mechanical help, wrote in the space of a penny piece the Lord's prayer, the Apostles' Creed, the ten commandments, two Latin prayers, his name, the date, and Queen Elizabeth's name. This he inclosed in a gold ring, covered it with crystal, and presented it to Queen Elizabeth. More recently, a member of the staff of the British Ordnance Survey wrote the Lord's prayer eleven and a half times in the space of a threepenny piece—equal to 2,086 words to the square inch. The most remarkable record, however, is that of the late Mr. William Webb, F. R. M. S., who invented a machine by which he wrote with a diamond on a series of slides, ranging from the equivalent of one complete Bible to the square inch to fifty-nine Bibles to the square inch. The slides were readable under a microscope. Shortly before his death, Mr. Webb destroyed the machine with which he accomplished these marvels of writing, but most of the slides he made are still in existence.

One of the queerest freaks of nature is a lake in Ireland, known as Lake Neagh. There is such a great amount of mineral deposit in the water that wood submerged in the lake will soon become petrified. Anciently, the natives living around this lake carved arrowheads and spearheads out of wood and then dropped them into the water and left them there a short time. When the pieces of wood were removed, they were as hard as stone. Many of the people who live near Lake Neagh make money by immersing different wooden articles in the lake, and then selling the petrified curiosities to tourists. A cutlery firm in Liverpool make their razor hones from wood hardened in this way.

The inconvenience of shifting gears may in the near future be eliminated. An Englishman has recently invented a device for shifting gears, which consists merely of a lever

mounted at the top of the steering column. Its positions are marked neutral, first, second, high, and reverse, and when the lever is moved to any one position, the proper gears are matched as soon as the clutch is depressed. This device will also change gears automatically on hills.

A sugar planter in Honolulu, Mr. Charles F. Echart, found that he got much better returns from his plantation if he laid heavy strips of paper between the rows of sugar cane. Some of his neighbours caught the idea, and tried it in their pineapple fields, where it also worked well. The Department of Agriculture found out about this scheme, and began to experiment further. A number of ordinary garden crops were planted on the Department farm at Arlington, Virginia, between strips of heavy, black, mulch paper. The results were gratifying indeed; cucumbers treated thus increased their yield 500 per cent; beets, 400 per cent; green corn and potatoes, 75 per cent. It is believed that this remarkable discovery will prove of real practical benefit to the farmers.

Radio buoys, electric sirens, and automatic lights have not removed the romance from the lighthouse keeper's job. The latest bulletin telling of the work of more than five thousand employees in this branch of the government service is full of tales of heroism. Recently the two keepers on duty at the Ashtabula Lighthouse in Lake Erie found themselves ice-bound and storm-bound. Two other keepers, going to their rescue, found a solid mass of ice, two to five feet thick, on the exposed side of the structure. The rescuers had to thaw out the door and dig a trench through the ice with a pick for forty feet to reach the imprisoned men. When an airplane failed during a trip across Green Bay, in Wisconsin, the pilot was able to guide the ship to a landing on Green Island. The keeper of the lighthouse there kept the passengers overnight and took them to the coast guard station the next day. In the report of the lighthouse work nine workers were cited for unusual service to persons or property that was in danger. And these lighthouse keepers are only one group of heroes who are serving without noise or fuss at common tasks where every day brings an adventure.

War costs more than any human being can reckon. For war is a result of sin, and only God knows the costliness of sin. But human reckoning, inadequate though it is, throws light on the cost of war. Two British magazines, *The Life of Faith* and *The Dawn*, have been publishing startling figures. The following statements are made: "The Great War cost 30,000,000 lives and 880,000,000,000. That was the total cost to all the belligerents as estimated by the League of Nations statisticians. The 880,000,000,000 would have provided a home site and furnished a cottage worth £800 for every family in Great Britain, America, Canada, France, Germany, Belgium, and Russia. After carrying out this housing scheme, we could have supplied every city of 200,000 inhabitants in the countries mentioned with a £1,000,000 library, a £1,000,000 hospital and a £2,000,000 university. Then we could have established a trust fund which, at 5 per cent interest, would have provided an annual subsidy of £200 a year each toward the salaries of 125,000 teachers and 125,000 nurses. After doing all this, there would still have been a surplus left equal to the total value of all the public and private property existing in France and Belgium when the war broke out in 1914.

Dental Abscess: its Cause and Cure

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

DENTAL abscess is a complaint which is fairly common especially in the cold, winter months. In most cases it is due to neglect, arising in those mouths which receive little or no dental attention. It is, therefore, very largely preventable.

Dental abscess is a disease of the teeth, or more strictly speaking, of the peridental membrane. This is a delicate structure surrounding the root of each tooth, holding it in position and acting as a buffer between the tooth and the jaw. Acute inflammation, when running its full course in this situation, ends in dental abscess.

The most common cause of this condition is the extension of the inflammation from the "pulp" or central nerve structure of the tooth. A tooth is composed of enamel, dentine, and cementum, with a central pulp of nerves and blood vessels. Decay always begins on the outside, on the enamel, or occasionally on the cementum when this is exposed by recession of the gums. It travels inwards through the dentine, and if not arrested, sooner or later it reaches the dental pulp or nerve. This causes intense pain, and if the condition is not treated, the nerve slowly dies.

Once this happens, the tooth becomes septic and is a source of infection in the mouth and a serious menace to the general health. Germs live and multiply in the space once occupied by the pulp, and these work their way along the root of the tooth to the apex. Here they set up inflammation and once this stage is reached, an abscess may occur at any time. Sometimes a little septic material is forced through the apex of the tooth and the trouble commences in this way.

In other cases, some cause is present which lowers the resistance, either generally or locally. Such causes are exposure to damp and cold, especially cold winds and "catching cold," insufficient nourishment, worry, overwork, lack of

sleep, and similar conditions. A blow on a tooth, when severe and leading to death of the pulp, is also likely to produce an abscess.

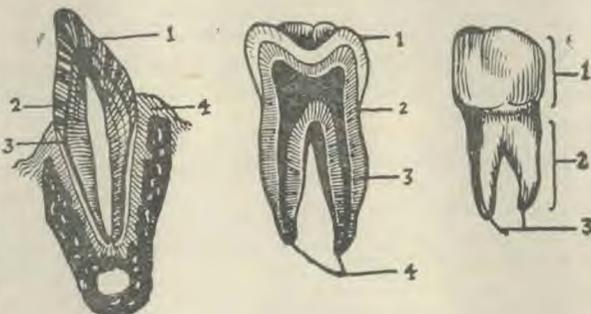
Dental abscess is very frequently preceded by toothache of varying intensity. At first the tooth feels uneasy, is slightly raised in its socket, and there is a tendency to grind the teeth together as this brings relief. As the inflammation advances, the tooth becomes still more raised and pressure

now causes great pain. The gum is swollen, red, and painful, and mastication becomes impossible in the region of the affected tooth. Pus now begins to form and there is great throbbing and continuous pain. The patient loses his appetite, the tongue becomes furred, and some fever is usually present.

Finally a distinct, fluctuating swelling appears between the gum and the cheek and the

face swells rapidly. At this stage, the pain is greatly relieved owing to the pus having burrowed through the jaw bone and being no longer confined in this unyielding structure. The various stages which have been described here usually occupy about a week or ten days.

A small purge is always useful in the early stages, as it helps the body to eliminate toxins, and together with rest and warmth may even abort the trouble. The first question to be decided in every case of dental abscess, is the tooth worth saving? If not, a dental surgeon should be visited and the tooth removed without delay. This treatment will quickly cure the condition. There is no object whatever in postponing the extraction until the abscess has subsided. To do this would be to suffer much pain unnecessarily and lose the tooth in the end. The popular belief that a tooth should not be removed while an abscess is present is all nonsense. Of course, it is not advisable to inject a local anæsthetic into septic gums and therefore it is best for the patient to have gas in all such cases.



1. Enamel	1. Enamel	1. Crown
2. Dentine	2. Neck of Tooth	2. Root
3. Cement	3. Dentine	3. Nerves
4. Dental Periosteum	4. Nerves	

In every case of dental abscess, it is best to consult a dental surgeon *in the early stages*, as frequently the pulp cavity may be cleaned out and dressed and the formation of an abscess prevented. Locally, heat should be applied *inside* the mouth in the form of hot fomentations and mouth washes. *On no account apply fomentations outside the mouth.* This is a fairly common practice, but is one which must be strongly condemned. It tends to cause the abscess to point outside the mouth instead of inside, and if this happens, an ugly scar may remain for life.

Any good antiseptic mouth wash may be used very frequently and retained in the mouth over the affected tooth until it becomes cool. When the mouthwash is not being used, hot fomentations or hot poultices should be applied. These are most useful. A fig toasted and cut in two, makes a useful poultice. The inside should be applied over the affected gum and left in position. Hot bread poultices are also very useful for obtaining the continuous action of heat. A good method is to cut off the fingers of a small cotton glove, fill with bread and sew up the ends. Attach a piece of thread to the ends of these little poultices and place in boiling water, leaving the threads out to facilitate removal. These may be placed in the mouth between the teeth and the cheeks. In this way a much longer application of heat is obtained than would be possible by the use of hot lotions.

Once the abscess points, healing may be hastened by lancing and allowing free exit for the pus. It is surprising how much general disturbance is occasioned by an abscess in the mouth. In most cases the patient feels weak and ill for some time after the condition has cleared up. Attention, therefore, should be paid to the general health, and general tonic treatment is indicated, such as good, plain, nourishing food, fresh air, change, and rest. If the tooth has not been treated during the course of the abscess, a dental surgeon should be visited now without delay, to prevent recurrence of the trouble.

There are several complications which may follow a dental abscess, some of which are more serious than the original trouble. Quite frequently, especially if the abscess is in the region of the lower molars, the patient finds it difficult to open the mouth. The act of swallowing solids and even liquids becomes painful and difficult.

Then there is always the possibility that the inflammation may spread from the seat of infection to neighbouring parts, such as the neck, lymphatic glands, and the antrum. Sometimes the infection may become general giving rise to septicaemia and pyaemia.

As already mentioned, sinuses or scars on the face may result where the wrong treatment has been adopted, and these will prove unpleasant and troublesome complications.

As has already been stated, a dental abscess is easily preventable with proper oral hygiene and regular dental inspection, abscesses—apart from those due to an accidental blow on a tooth—would

be almost unknown in the mouth. The dentist should be visited at least twice a year, thus any small spots of decay may be removed and the tooth filled before any serious trouble develops. When taken in the early stages, this process is painless and also less expensive. Besides this, the possibility of toothache, dental abscess, and all dental troubles is made very remote. So why suffer needless pain and inconvenience when, with a little thought and care, you can be happy and well?

Are We Living Too Fast?

By W. A. Ruble, M. D.

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We are living in an age of acceleration. Someone has said that a man never becomes a man until he gets his foot on his own accelerator. This does not mean that he isn't grown up or hasn't attained to his majority until he has his own motor-car or aeroplane, however large that may make him feel; but that his destiny, as far as getting on is concerned, depends upon his voluntary initiative exerted in his own behalf.

Our age is one of speed. Within the memory of many now living the horse was the swiftest mode of travel. Then came the steam-train and steamship, the electric trams and launches. The motor-car followed, and has come into the possession of almost every family in some countries. Whizzing along in their wake came the aeroplane and the Zeppelin. The writer recalls in his short memory witnessing in Washington the first official test of the Wright Brothers' attempt at flying in a heavier-than-air machine. To-day, a large proportion of our population has been up in the air for business or pleasure.

The speed craze is becoming a mania with many. Soon we shall have to coin a new word such as "speeditis." Hardly a week passes but there is some great competitive test of speed by motor-cycle, motor-car, launch, or aeroplane. The only limit to speed seems to be the limit of endurance of man and machine against air-pressure and other natural elements. One of the latest efforts is to produce a rocket plane that will develop such speed as to carry it beyond the air resistance surrounding our globe and enable the driver to leave this mundane sphere and explore the ether of space: even to probing into the mountain scenery of our nocturnal luminary, the moon. We haven't been told yet how he is going to turn round and get back.

Not only has speeditis got hold of the dare-devil, speed fiends of earth, sea, and sky, but this same spirit of propulsion has permeated our everyday life. The get-rich-quick mania has seized upon all humanity. Honest labour, legitimate business, and mental activity in legitimate lines are too slow means of obtaining opulence. Speculation, betting, and gambling are resorted to by *(Turn to Page 26)*

Heaven's Great Councils

By Carlyle B. Haynes

IN the government of the great kingdom of God, which comprises the universe, all the worlds are represented. At certain periods the great council of heaven is called into session by Jehovah, and in these sessions each world has its representative. This representative is the governor of the world from which he comes, the one who was created first on that world.

When God created this earth He placed Adam at the head of His creation, subjecting everything in the world to his rule. Adam in this position was not only to be the representative of God on this planet, the vicegerent of God for this world, but he was also to represent this planet in the council meetings of heaven.

Undoubtedly this same plan was followed in the creation of the other worlds. The first created being was placed at the head of the government of that world, and all things in it were placed under his dominion. He was the representative of God on that planet, and in the councils of heaven it would be his place to represent his world.

When the call is issued for a council meeting in the courts of heaven, the heads of the myriads of worlds in the universe assemble before God, and begin the session of their great parliament or council.

Into these wonderful councils of heaven Adam would have been permitted to enter and speak for this world as its representative, if sin had not separated him from his Maker. When he sinned, not only he but the world as well revolted against the government of God. Adam did not retain his position as the head of this creation, with all things in subjection under him, but he fell under subjection himself to one who was stronger than he. Satan conquered him, and thus took his place as governor of this world, with all things in subjection to him as they had been to Adam. He became "the god of this world."

These heads or governments of the various worlds are called "the sons of God." They are sons of God in a more immediate sense than any other of His creatures, because of the fact that

they have never known any other parentage, being created directly by their heavenly Father, as was Adam.

In the parable of the lost sheep Jesus described this earth in its wandering away from God by the entrance of sin. There was but one sheep which left the fold, and that was this earth. Sin has never entered the other worlds. "The host of heaven worshippeth Thee." Neh. 9: 6. The ninety and nine were never lost, but remained in the fold. But one wandered away, and the great heart of the Father of love could not bear the thought of this separation. So out in the wilderness and darkness, and over the mountains of sin, He sent "His only begotten Son," to win this world back to its allegiance to God, and to reunite the entire universe.

When sin entered this world, Satan not only overthrew Adam and conquered this part of the territory of the kingdom of God, but he also won the place in the councils of heaven which belonged to Adam, and became the representative of this planet in that council. In harmony with this is the record:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Job 1: 6.

Here the great arch-rebel again appears at the gate of heaven, from which he had been cast out. But he came now, not

because of the position he once occupied before his fall, but by reason of the fact that he had conquered one of the worlds which composed the kingdom of heaven, and had thus taken the place of its rightful representative in heaven's great councils.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job 1: 7.

This privilege Satan had of appearing in the councils of heaven he retained only until the time when the second Adam overcame him and wrested from him his possession of the earth. Since that time he has not been permitted in the councils of God.

It will be asked why Satan desired to appear



Angels announcing the birth of Christ to the Shepherds

in heaven when he had nothing in common with its inhabitants and must have felt very much out of place. He appeared there as "the accuser of our brethren." Rev. 12:10. He went there to charge the people of God with sin, to argue that as sinners he was their master, and that God should permit him to have complete control over them; to bring reproach against those whom God loved; and to point out before all the representatives of other worlds that in spite of all God's power He could not keep His people from sinning. Doubtless he took great delight in recounting how he had caused Moses to sin on the border of the promised land, thus keeping him from entering into Canaan, how David had fallen through his sin with Uriah's wife, how he had overthrown Solomon, and how he had won God's people away from their heavenly allegiance. It causes great glee in the camp of Satan when he succeeds in leading any of the professed people of God to sin.

Thus in the councils of heaven before the first coming of Christ, Satan appeared as the representative of the human race and of this earth. It is not a pleasing thought, and our thoughts, go forward with eagerness to the time when his control of this planet would be broken, and the human race would obtain a better representation in the courts of heaven.

Satan, though he had gained the world by causing the fall of man, was not to be left in undisputed possession of it. In the promise given the woman in the garden of Eden that her seed should bruise the serpent's head, there was an assurance that an attempt would be made on the part of God to win back this earth to its first allegiance. Satan saw in this promise that his control of the world and of the human race would be disputed.

Satan attempted to prevent the coming of the Seed of the woman, but in this he was defeated. And as the time drew near for the coming of the Seed, when God was about to send His only begotten Son into the world to wrest it from the grasp of the devil and win it back to its allegiance to His Father, Satan drew his lines closer and planned with grim determination to overthrow Christ if possible.

Satan had studied the prophecies of the Bible, and knew that Christ would be born in Bethlehem.

When His birth took place, and Satan was certain that the child was indeed the Christ (for he heard the message of the angels to the shepherds and beheld the coming of the wise men from the East), he immediately attempted to destroy the infant Saviour by arousing the jealousy of Herod. Herod sent soldiers to Bethlehem to destroy all the male children under the age of two years, in the hope that the One who was to be "the king of the Jews" might perish with the rest.

But God protected the helpless child from the wrath of Satan, and Joseph, being warned by an angel, fled with Mary and Jesus into Egypt. Here they remained until Herod died, and then returned and took up their residence at Nazareth in Galilee. Here the young child received His early training from his mother, and grew in knowledge and grace. At the age of twelve He was taken by His parents to Jerusalem, and in witnessing the sacrifice of the lamb in the temple saw His own great life mission opening before Him.

For eighteen years after this journey to Jerusalem He remained with His parents in the home at Nazareth, quietly doing the work of a carpenter in the humble little village. And then at the age of thirty, recognizing His call in the preaching of John the Baptist, He started upon His



In the Garden of Gethsemane

work of ministry, which was to lead Him to the cross.

Immediately upon the beginning of His ministry, as soon as He was anointed as the Messiah at His baptism, He was met and opposed by Satan. Having fasted forty days in the wilderness, and being very hungry, He was visited by a being in the form of a bright, beautiful angel. This being talked with Him and said that if He were indeed the Son of God, as He had just been told at His baptism, it would be an easy matter to demonstrate that fact by turning stones into bread, and thus appeasing His hunger. But Christ had come to take the place of mankind, and to suffer with those He came to save, and therefore He was not to use His divine power to help Himself. He refused to exercise His power in His own behalf.

After failing also in tempting Christ to cast Himself down from a pinnacle of the temple and thus presume upon the protecting care of God, Satan revealed himself to Christ in his true character. He openly avowed himself to be

Lucifer who had sinned in heaven. And, he declared, he knew full well why Christ had come into the world. He knew he had come to try to regain the world from the power of Satan. He pointed out that to do this Christ would be compelled to die a most ignominious death and to undergo almost unbearable suffering. And then he declared such a course to be entirely unnecessary. If Christ had come to obtain the world, He need not travel such a blood-stained path and die such a terrible death. The world was in Satan's power, and he could give it to whomsoever he would. Taking Christ to a high mountain, he

"Sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me." Matt. 4: 8, 9.

It was a temptation indeed. The world was the very thing Christ had come to win. He was now told that He could have it all, and need not endure the shame and ignominy of the cross in order to secure it. But He saw at once that to take it on such terms as were offered by Satan would be to acknowledge all that Satan had contended for in heaven—that he was superior to Christ, and that He must hold the dominion of the earth subject to Satan. Seeing that the great conflict of the ages would be eternally decided in favour of Satan if he accepted this proposition, He turned to him with the words, "Get thee hence, Satan." He determined to go on with His work of establishing a kingdom of righteousness and truth, though the decision meant that He must go down into the valley of the shadow of death.

Defeated in his purpose, Satan nevertheless was determined that even yet he would prevent Christ from gaining the victory. He buffeted Him at every step, harassed Him wherever He went. He caused the Jewish leaders to reject Him. He did all he could to oppose and destroy His work. And finally he moved Judas to betray Him into the hands of His enemies. He was betrayed for the price of a slave—thirty pieces of silver.

The strongest temptation with which Satan wrung the heart of Jesus was when He came into the garden of Gethsemane. Here the weight of the sins of the world was felt by Christ with all its awful force. He saw that He must die with these sins upon Him, bearing also the frown of God because of these sins. Tempted to think that this might mean that He was never to have a res-

urrection, but must bear the frown of God forever, and thus be forever separated from His Father by death, Christ cried out, "O My Father, if it be possible, let this cup pass from Me." Matt. 26: 39. He was unable to see that He could ever be brought from the tomb if He died with the sins of the world upon Him. His own future was all dark.

It was here that the fiercest temptations of the devil wrung the agonized heart of Christ. Almost He was tempted to let man bear the consequences of his own guilt, and die for his own sins, while He gave up the attempt and returned to that place which He occupied with the Father before the world was created. The sacrifice to be made for sinners seemed almost too great, if it meant that He must be blotted out of the universe. "The wages of sin is death," and eternal death. And Christ had volunteered to suffer for sin in the place of the sinner. Now the

sins of the world were upon Him, and he was realizing all their terrible guilt for the first time. He experienced what the sinner will feel when he suffers the consequences of transgression.

It is taught by many that the punishment of the wicked will be eternal torment in hell fire. But this cannot be true, for if it were,

then Christ, in taking our punishment upon Himself must remain forever in torment. If eternal conscious punishment is the lot of the lost sinner, then Christ could never have been released from the suffering which it would be necessary for Him to bear in order to save us from it. But eternal death and separation from God, and not eternal torment, is the wages of sin. And it is evident that Christ could not take our place as our sinner without experiencing the awful fear and dread of separation from God. It was this thought that forced from His pores while in the garden the sweat which "was as it were great drops of blood falling down to the ground." Luke 22: 44. His Father's face was hidden from Him, He was conscious of His Father's frown, He felt that the burden of the world's sin which He bore was separating Him from God and that if He should die with these sins upon Him He could not hope for a resurrection. He was unable to see through the grave, His hope in the future was dimmed, and the agony seemed more than He could bear.

Will He make the sacrifice? (Turn to page 18)



The Crucifixion

How is Your Heart?

By Louis M. Warfield

NOT long ago I was glancing over the daily newspaper and saw accounts of three men who had died suddenly of what was presumed to be heart disease. Almost every day we read of some one who has suddenly had a heart attack and either dies at once or becomes thereafter an invalid.

No business man who expects to succeed would think of neglecting to take inventory of his stock once a year. It is the only way that he can determine his profits and losses and know where he stands financially. Yet the same men who are so particular to see that their business is in healthy condition will pay no attention to themselves because they feel all right. They can eat, sleep, play golf, tramp in the woods and drive an automobile on long trips and consider that they are therefore perfectly well.

It is both fortunate and unfortunate that the feeling of well being leads to a sense of security; fortunate, because in the long run that is true and the man who feels well is well, and unfortunate, because there may be changes going on in the heart and blood vessels that at first do not give any symptoms.

If we had two hearts, as we have two kidneys and two lungs, we might afford to have one give out, but we have only one heart and it pumps the life-giving fluid, the blood, into every portion of the body. If this life-giving fluid, which contains the food for the various parts of the body, is not going where it should in the proper manner, some parts of the body are going to be starved just as the whole body would be starved from continued lack of food in the stomach.

It occasionally happens that the blood vessels may have changes in them that lead to their narrowing and the heart muscle may have changes in it that lead to the production of scars. These conditions come as the result of too strenuous living, too much eating, too much drinking, too much mental strain and too much worry, all of which are the products of modern life. While the heart has an enormous power of recuperation and a great amount of reserve power, still it wears out, and in its wearing out the whole man goes to pieces.

What are we going to do about it? One thing we can do is to have our bodies inventoried once a year or oftener after we have reached the age of 45, let us say. This taking of a body inventory, or, as we say, a physical examination, is no small matter. It requires the aid of instruments of precision, and it requires knowledge and judgment to interpret what is found. Many persons think that listening to the heart sounds and taking the blood pressure constitute a complete examination of the heart and the blood vessel system. This is a great mistake. Every one wants to live as long as he can. Even with the most careful and painstaking examination, physicians cannot

find everything that is going wrong within the body, but they can discover a great many things. It would seem the part of wisdom for those who are passing over the crest of the wave and starting down into the trough of life to see whether they can prolong the inevitable end and whether they can make their advancing years a period of joy and happiness.

Let us suppose that you have heart disease, that you have overstepped the bounds of your heart strength and that you are beginning to have evidences of heart failure. You will be short of breath on exertion that previously never produced distress. You may notice that your shoes are tight in the evenings but that the next morning you have no difficulty in putting them on. If you do not overexert yourself during this period, these symptoms may be present for weeks. The heart all this time is straining itself unknown to you and is becoming gradually less and less able to carry on the circulation. Then one day you take cold and next day your feet are swollen, you are short of breath and you have a distressing cough.

You then would be suffering from real heart failure and your doctor would order you to bed. Of course you would object. Who ever heard of going to bed under such circumstances! Why, as soon as I can breathe and lose this cough, I'll be all right, you say.

Suppose, on the other hand, that you broke your thigh bone. Wouldn't you stay quietly in bed for several weeks, possibly as long as nine? Certainly, you say: if I didn't I could not walk. But you do not have to have two flesh and bone legs with which to walk. You can have one cut off, buy an artificial leg and your best friend might not know you did not have two good legs. Yet to preserve a part for which you could buy a substitute in the shops you would quietly and more or less contentedly lie in bed for weeks and weeks.

Now you cannot get another heart. When such a condition exists as has been described, your heart is broken. The only way to mend it is to give it rest, just as the leg is mended by rest. Rest for the heart means fewer beats per minute and therefore longer pauses between beats, for it is in the pauses that the heart rests. You might be willing to lie quietly in bed until the cough ceased, the swelling of the legs disappeared and the appetite returned. Then you would want to get right up and go about your business. Could you get up and walk as soon as the cast was removed from your healed leg? No, you could not. You would begin getting about slowly and gradually.

Take care of your heart. Remember you have only one. You give it a huge amount of work to do and it does it without telling you how you are mistreating it. But when it does rebel and informs you, then pay attention to the messages it sends. Consult your doctor and do what he says.—*Hygeia*.

Heaven Receives Back Its King

By George F. Enoch

FORTY glorious days were spent by Jesus Christ with His church after His resurrection. Time and again He appeared to them in His resurrected body, convincing them of His return from the silent tomb, "by many infallible proofs, and speaking of the things pertaining to the kingdom of God." Acts 1:3.

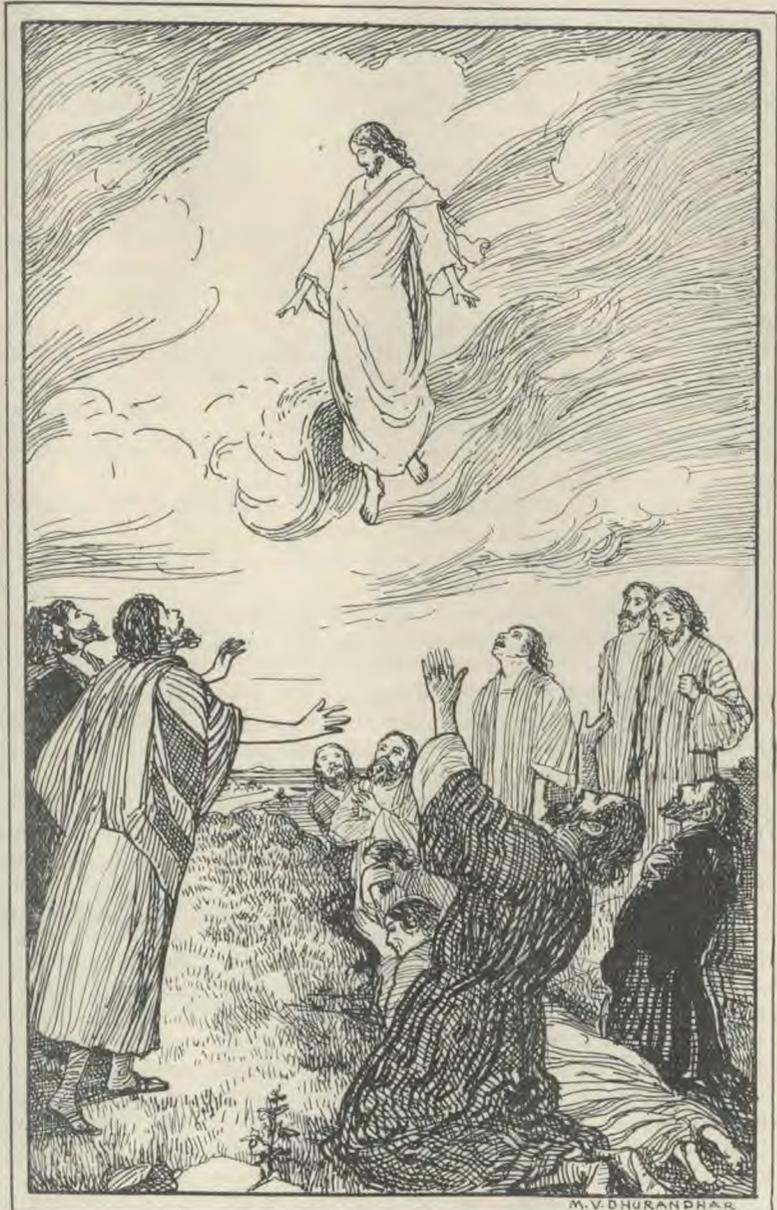
Never before in the history of the world had there been such a sudden revulsion of feeling as with those Christian believers. His resurrection revolutionized their entire mental outlook, and transformed a group of people whose sun had set in a night of despair from which they expected no deliverance, into an exultant, confident band of successful crusaders. They went forth into a scoffing world to preach the great truth of His resurrection from the dead with such convincing power as to change the current of the intellectual life of a world, and to establish the Christian church on an unshakable foundation.

But the heavenly universe was eagerly awaiting the time when the absent King would return to His position on that throne vacated when He "emptied Himself," and "was made in the likeness of men." Phil. 2:6-8. The drawing power of that vacant throne called Him back again and was stronger than any attraction of earth. On that throne He had from eternity been both the Agent in Creation, and the Mediator by which all things were held together. He was "the visible representation of the invisible God...For in Him was created the universe of things in heaven and on earth, things seen and unseen, thrones, dominions, principedoms, and powers—all were created, and exist through and for Him. And He is before all things and in and through Him the universe is a harmonious whole." Col. 1:15-17. (Weymouth's Translation.)

Such an one could not be held longer away from His exalted position. So at last the time came for His final

farewell. "And He led them out as far as Bethany, and He lifted up His hands and blessed them, And it came to pass while He blessed them, He was parted from them, and was carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Luke 24:50-53.

Written indelibly on the consciousness of that little band of disciples were the scenes of that last walk with Jesus over the brook Kedron, past the Garden of Gethsemane, where He in His mortal



The Ascension

body had suffered superhuman agony, over Calvary Hill, by the empty tomb and on over the same road where a few weeks before the multitude had with delirious joy proclaimed Him King, to the Bethany slope of the Mount of Olives. There He spoke His last words of assurance and encouragement, and was slowly drawn upward, His hands stretched out in blessing, to join the train of heavenly angels awaiting in a cloud of glory to escort Him back to the heavenly courts.

As the disciples were watching intently the disappearing cloud into which their Master had vanished, two angels, detached from the angelic throng, brought this message of hope: "Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11. This return of Jesus to earth in bodily form is the theme of all the New Testament writers and is there called "the blessed hope." Titus 2:13. The Holy Spirit has kept this hope fresh in the hearts of all true believers down through the centuries. It has now been nineteen hundred years since this promise was made. The Holy Spirit is now placing fresh emphasis upon it and is calling all the world to prepare for that glorious event.

But Jesus did not return to heaven alone. The Gospel prophet had centuries before foretold the resurrection of certain of the Saints with Jesus: "Thy dead men shall live, together with My dead body shall they arise." Isa. 26:19. The Hebrew prophets had called the grave a "prison house." "He opened not the house of his prisoners" (Isa. 14:17) was one of the major accusations against Lucifer. The attempt of the devil to frustrate the resurrection of Moses is a striking illustration of his endeavour to hold forever as prisoners those who had once fallen under the hand of death. After His ascension the resurrected Jesus dissipated the anxieties of the apostle John with these words, "Fear not: I am the first and the last, and the Living One; and I was dead, and behold I am alive forevermore, and I have the keys of death and of Hades." Rev. 1:17,18, R.V.

Jesus descended into the tomb and unsealed the locked doors, bringing back from its silent domain a "multitude of captives." Matthew tells us of their resurrection with Jesus (Matt. 27:51-53); Paul tells us that when Jesus ascended up on high "He led a multitude of captives" (Eph. 4:8 margin); and the Revelator tells us that he saw them in heaven, happy and immortal in the presence of God, "having everyone of them harps, and golden vials, full of odours, which are the prayers of saints." The word "living creatures" in the original is unfortunately translated "beasts" in the King James' version. This great company of "living creatures," are none other than those raised with Jesus for they sing, "Thou hast redeemed us to God by Thy blood out every nation, kindred, tongue and people...and we shall reign in the earth." Rev. 4:8-10.

Take courage, trembling soul, we have in heaven a "multitude" who were once human as

we are, now sharing the mediatorial throne with Jesus, supplementing and strengthening our prayers as they pass up to God. These are not the disembodied spirits of the dead, nor are they the saints who have died in the past ages, to whom some mistakenly look, but living souls, raised to immortality at the resurrection of Jesus and carried bodily into heaven with Him at the time of His ascension.

Because of the resurrection of our Lord, death has become to the believer in Jesus but a little matter. Jesus Himself spoke lightly of death while on earth. He said that he that believes on Me "shall never see death." Jesus has transmuted death into a mere sleep from which all believers in Him will awake to a blessed immortality. At His resurrection comparatively few came with Him from the domain of death. At His second advent a great multitude "which no man can number" will be awakened to this blessed immortality. If we miss our share in this blessed experience we have missed all.

And so Jesus, surrounded by this company of resurrected saints, and accompanied by the acclamations of praise and celestial song of the angelic escort sweeps upward to God. Another has thus described the scene:

"As they draw near the city of God, the challenge is given by the escorting angels,

'Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of Glory shall come in!'

"Joyfully the waiting sentinels respond,—
'Who is this King of Glory?'

"This they say, not because they know not who He is, but because they would hear the answer of exalted praise,—

'The Lord strong and mighty,
The Lord mighty in battle!
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of Glory shall come in!'

"Again is heard the challenge, 'Who is this King of Glory?' for the angels never weary of hearing His name exalted. The escorting angels make reply,—

'The Lord of hosts;
He is the King of Glory!' Ps. 24: 7-10.

"Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

"There is the throne, and around it the rainbow of promise. There are the cherubim and the seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion—all are there to welcome the Redeemer, They are eager to celebrate His triumph and to glorify their King.

"But He waves them back. Not yet; He cannot now receive the coronet (*Turn to page 19*)

Hay Fever and Asthma

By G. H. Heald, M. D.

THE writer recently received a letter—or was it an article?—written by a man who states that for twenty-five years he has had hay fever, for which he has never found a reliable remedy.

This man apparently believes that because hay fever does not shorten life, and because there are hay fever associations, and people who are proud of their hay fever, it is not a disease! Hence this and a following article regarding hay fever and its first cousin, asthma.

Until recent years the cause of these diseases was a mystery. As hay fever usually attacked a patient at about the same time each year, perhaps the same day on each succeeding year, and usually at a time when the vacation wilds were beckoning, it was thought by some, especially by "hard-boiled" employers, to be either a case of autosuggestion, or else a more or less plausible excuse for an outing.

But those days are past. Hay fever is now known to be anything but an imaginary trouble. It is true, however, that in some cases there appears to be in connection with the hay fever an element of suggestion; for some patients have been known to manifest the hay fever symptoms on entering a room containing artificial flowers.

Most persons are not subject to hay fever. Perhaps some who do not have it has never been exposed to a serious dose of pollen. But so far as we are able to judge, comparatively few people have a tendency to react to the irritant substances which usually cause hay fever. Those who are susceptible are to that extent abnormal.

Some persons believe that the tendency to hay fever is inborn. Others believe that the sensitiveness may be developed by one's being exposed to a large amount of pollen in the air. When the pollen comes in contact with the mucous membranes of a susceptible person's nose, an intense irritation results, producing the symptoms we call hay fever, or perhaps asthma.

One thing has been observed, namely, that in some families there is increased sensitiveness. It may take different forms. One person may have hay fever, another may have attacks of horse asthma, another may develop hives after eating strawberries or some other food, and still another may be sensitive to poison ivy; that is, hypersensitiveness seems to be a family trait, not affecting all members of the family, and perhaps affecting the susceptible ones in different ways.

According to Dr. Balyeat, about 95 per cent (19 out of 20) of all hay fever sufferers get their trouble from the wind-borne pollen. The other 5 per cent (1 in 20) get it through foods eaten by the patients, or food dust, such as flour, which they inhale, or through the inhalation of other dusts, such as that from the skin, and feathers of animals and birds, and from many of the face powders.

Asthma, a disease very similar in its origin, is said to be brought on by the inhalation of pollen in 20 to 60 per cent of the cases, according to the locality. But more often than is the case with hay fever, asthma is caused by the use of certain foods or by inhaling the dust from animals and birds. A person sensitized to pollen is much more liable to have hay fever than to have asthma; and one sensitized to certain foods, animal emanations, etc., is more liable to have asthma than to have hay fever. It should be added, however, that asthma often accompanies or follows an attack of hay fever.

When we speak of a person as sensitized, or sensitive to, certain substances, we mean that these substances, while harmless to normal people, act as irritants or poisons to him. For instance, a person may be sensitive to strawberries, so that whenever he eats of this fruit, he has an attack of hives. Other persons may be sensitive to other foods, such as wheat, or eggs, or milk. When the reaction takes place in the skin, the result is hives, eczema, or some other skin eruption. When it takes place in the nose, the result is hay fever. And when it takes place in the bronchial tubes, the result is asthma. There are still other types of sensitization, but in this article we are interested particularly in those connected with the air passages.

The victim of hay fever or asthma is sensitive to some particular substance (or substances) which, coming in contact with the mucous membranes, may cause the distressing symptoms of one or both of these disorders. One person, sensitive to horse dander, may have an attack of asthma (or perhaps hay fever) every time he curries a horse or rides behind a horse. A young woman correspondent stated that she had hay fever whenever she milked a cow. So cats, dogs, feathers, and the like may cause asthma, or less often, hay fever. Some persons, for instance, have asthma whenever they attempt to sleep on a feather pillow. An important cause of asthma is face powder,—not all face powders, but certain brands,—so that a sensitive person may get asthma from using the powder or from going into company where face powder is used.

Hay fever, however, in a very large percentage of cases, is caused by pollen, the spring hay fever being caused usually by grass or tree pollen, and the autumn fever by weed pollen.

The plants which have to do with hay fever are the kind that have their pollen carried by the winds. The pollen grains are usually quite small and light and are produced in immense quantities, so that during the pollination season, the air is full of them. It is not the bright flowers, such as golden-rod and aster, that ordinarily produce hay fever, but the plants with inconspicuous flowers, such as ragweed and other weeds, Johnson grass, orchard grass, Bermuda grass, and other grasses and certain trees.

(Turn to page 26)

Lightning Shatters Evolution

By F. D. Nichol

PROBABLY most of our readers are familiar with the recent accounts of the experiments in making artificial lightning that have been conducted by a number of scientists at the General Electric Laboratories in the United States. Results of a most startling and spectacular nature were obtained, rivalling the dazzling bolts of a midnight storm.

The observations made in connection with these experiments have started scientific men thinking more deeply than ever of the enormous powers that lie almost within their reach, and of how, with such power, they may be able instantly to accomplish feats in chemistry and physics that formerly were considered as requiring long millenniums to bring them about.

"An illustration of what is puzzling scientists and encouraging speculation along these lines," says *"Current Opinion,"* "is given by the action of artificial lightning when it is directed toward and made to split a block of wood.....The block falls apart as if cleft by a giant battle-axe; and down each half, in the direction taken by the lightning on its way into the ground, there appears a tiny, clean-cut groove, not much larger than would be the path of a boring worm.

"The question is, what has become of the wood that occupied this space? It has not been burned; there are no ashes, and in most cases no sign whatever of charring on the groove. It apparently has not been pressed aside, as in the case of a nail hole, for the grain marking is not obliterated in the groove. Is it possible, then, these experimenters are asking themselves, that the portion of the wood that formerly occupied the groove has been instantaneously and totally transmuted into some other substance by the dis-arrangement of its atomic structure under the tremendous impact of the man-made thunderbolt?"

Here is the answer of Giuseppe Faccioli, who stands in the forefront of electrical engineers: "We do not know as yet; but if the transmutation of matter is accomplished, it will probably be through the application of terrific energy in such a way as to effect changes in an instant for which millions of years of slow evolution were necessary in the development of the earth. We have the power, and it is for the future to decide what will become of it. We may be able to create coal, diamonds, or what not."

There is more wrapped up in that answer than Faccioli himself probably realized. It strikes at the very base of the edifice of false reasoning that has been reared in the realms of science and theology—that all things continue as they were, or that if a change takes place, it can be only by a very gradual process and in accordance with the few natural laws that have been tabulated.

Men have stumbled at the Genesis account of

a creation in six days. According to their limited understanding of the laws of the universe—or rather of the God of the universe—the creation could take place only through a slow evolution. But in the light of the conclusions that have been reached by these experiments, men might do well to examine again the foundations of their scientific speculations. They might do well also to read in this connection the inspired description of the throne of God: "Out of the throne proceeded lightnings and thunders and voices." Rev. 4: 5.

Surely Christ's rebuke to the sceptical Sadducees is applicable in our age when "wise" men everywhere feel that they have made out a case against the Bible because it does not harmonize with their limited knowledge: "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22: 29.

Fooling the Public

IN EVERY generation men have arisen who have done their utmost to fool the public. Some of their hoaxes have seemed to succeed for a time; but, as the great showman, himself a hoaxer, P. T. Barnum, truthfully observed, "You can fool part of the people all the time, and some of the people part of the time; but you can not fool all the people all the time."

One of the greatest hoaxes of all time is the attempt of the evolutionists to fool the people on the question of the fossils found in the earth as indicators of the age of the world and of the history of life upon it. Beside this hoax, Barnum's "wild man from Borneo" was a rank amateur. Yet the fossils are avowed by the evolutionists themselves to be the keystone in the arch of evidence for their theory.

The magazines and newspapers are surcharged with articles on the fossils. Supplements to the Sunday papers fairly scream with evolutionary propaganda, which is intended to perpetuate the hoax in the minds of the readers.

The idea that the evolutionists are trying to make dominant is this: That the earth is built like an onion, with layers, or strata; that each group of these strata contains a distinct type of life in fossil form; that the layers, or strata, farthest from the surface contain the most simple and primitive of life forms, such as the sponges, algae, and crustaceans; that the next group of strata contains worms, scorpions, jellyfishes, crabs, etc.; that the next layer toward the surface contains fishes; that the next contains reptile life, certain birds, etc.; that the next contains elephants, horses, dogs, monkeys, bears, etc.; that the next, or surface group, contains man and his works. They aver that the earliest, or deepest, layers contain the first forms of life; and, as the earth grew new layers upon it, in each were imbedded the advancing forms of life peculiar to it. (*Turn to page 27*)

Putting Baby on a Schedule

By Philip M. Stimson



THE first thing a young mother has to learn about her baby's schedule is that each day must be like every other day. There must be an established routine for the day, and the less this is deviated from the better it is for the baby—and incidentally for the mother.

Those things we do by habit and repeatedly are soon the things we do with least effort, physical and mental. The mother who always does the same thing at the same time each day for her baby soon finds she has plenty of time and energy left for other occupations. The mother who has not planned what to do next is hardly able to squeeze into each day all the little jobs that seem to crop up.

But it is particularly important for the infant that there be a fixed and definite routine for each day, exceptions from which are made only under most unusual circumstances. Babies soon grow accustomed to being fed exactly on time, and many a baby acts as an alarm clock when it is within five minutes of his next meal hour. On the other hand, babies that are fed at any old time—or at a different hour each day—are usually yelling for food most of the time and making life singularly unpleasant for parents and neighbours.

It is a simple thing to establish a routine. Just do it, regardless of objections from husband, grandmother or baby. If necessary, write out a day's schedule in advance, and follow it precisely.

For a young infant try the following: 6 A.M., feeding; 8-30 A.M., orange juice; 9 A.M., training for bowel regulation; 9-15 A.M., bath; 10 A.M., feeding and cod liver oil; 10-30 A.M. to 1-45 P.M., outdoors in carriage, presumably asleep; 2 P.M., feeding; 2-30 P.M. to sundown outdoors in carriage; 5-30 P.M., undress, sponge and get ready for bed; 6 P.M., feeding and cod liver oil; 6-15, P.M., in bed; mother's bed time, feeding.

This should be the routine, day in and day out, from the time when the 2 A.M. meal is stopped as the baby reaches 8 pounds in weight, until the baby is somewhere between 6 and 10 months old and satisfied with four meals a day. Then the meal at mother's bedtime is omitted and the baby should sleep through from six to six.

When the baby is about 12 months old, the schedule is entirely rearranged and the routine that holds until school days is established. Here, the first meal is at 8 o'clock, and the food that the child has been getting at 10; then follows the bowel movement, sponge bath and clothing; outdoors from 9-30 to 11-30; luncheon at 11-45 or 12, the meal the child has formerly been having at 2; then from 12-30 to 2-30 a nap. The animals all have sense enough to sleep after a big meal; why should not children also? While the child is out of the way in dreamland, the mother has two hours of peace for lunch, and possibly a nap herself.

Then at 2-30, baby wakes or is wakened, is

given a snack to eat—a cup of milk and possibly a little sandwich—and then is put outdoors till sundown. A cleansing bath, night clothes and supper at 5-30 bring the child to bed by 6 o'clock. The rest of the family can then have their dinner and evening in peace.

"How heavenly that schedule would be," some mothers exclaim, "but I couldn't possibly get Junior to do it." My answer is, "Mother, surely you do not admit your baby is the boss already." It really is very simple. Just make your schedule and carry it through. If the baby rebels against going to bed at 6 and yells, let him yell. Crying does no well baby any harm, and you must see to it that it does him no good.

When it comes bedtime, put your baby to bed, put out the lights, open the window, close the door and go to your own dinner, being first satisfied that the baby is comfortable, warm and dry. If he tries to get out from under the bed clothes, tie him into a sleeping bag if necessary. But once he is settled, let him alone. If he is accustomed to being rocked to sleep, or being sung to sleep, or to staying up much later, he will protest by yelling. But let the yell accomplish nothing. When he learns that it is not worth while to yell, he will stop.

Some babies are stubborn and may yell four hours straight the first night. But they usually learn the futility of doing so—if it is futile—and the second night's cry is much shorter, and by the third or fourth night they have conceded the point, and they go to sleep when put to bed.

So also about food. If they won't eat cooked cereal, don't worry. Just starve them into it. Cooked cereal is absolutely essential for your baby, and it is even more essential, if such a thing is possible, that your baby learn to eat what is offered him.

If the cereal is refused, do not insist too strongly. After from ten to fifteen minutes of gentle urging, take the dish away and give him nothing else, except water, until lunch time. Begin that meal with the same cereal. If it is taken then, go on with the usual luncheon; otherwise, after the few minutes of gentle urging, again take the cereal away and again let the youngster go hungry till supper time, by which time most babies would be hungry enough to eat shoe leather.

Then next day again begin breakfast with cereal. You probably will find it will be taken; if not, of course repeat the previous day's programme. Soon your baby will realize he has to begin every day with cereal, and that's that. A day or two of starvation, except for water, and the attendant loss of weight, are a small price to pay for the more rapid growth and better health that follow eating cooked cereal daily, and learning proper food discipline.

The so-called nervous baby is a tired baby. The rested, healthy baby is calm and placid. Do leave your baby alone as much as possible. Do not maul him, but give him a chance to grow up rested, calm, placid and serene; a joy to his parents.

Beside All Waters

By May Carr Hanley



"H, surely, that will interest me!" exclaimed Mrs. Granger, "for that has been my dream all my life, to see religion made a matter of law in this land of the brave and the—say, I can see now, very plainly, that it would not be the land of the free if we tried to force people to be religious. Read your article, Mollie."

"I'll skip part of it, as it is very long. Let me see, I'll begin here: 'Decided, that, as this country was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between church and state had imposed upon so many nations of the Old World, with great unanimity that it was inexpedient to put anything into the Constitution, or frame of Government, which might be construed to be a reference to any religious creed or doctrine.'

"This did not pass the House of Representatives, however, as the report goes on to say: 'And they further find that this decision was accepted by our Christian fathers with such great unanimity that in the amendments which were afterwards proposed, in order to make the Constitution more acceptable to the nation, none has ever been proposed to the states by which this wise determination of the fathers has been attempted to be changed. Wherefore, your Committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from further consideration thereof, and that this report, together with the petition, be laid upon the table.'

"Oh, I can see it clearly now. No more agitation for religious legislation for me! Doc will be glad; he was always more liberal than I," said Mrs. Granger.

"I wonder if men are not," reflected Mrs. McCulloch. "Alonzo has said many times when I have insisted that all people should go to church, that he thought that we were all created equal and all had the right to choose whom we should serve."

"Mother, oh, mother!" came eager, excited voices from the children. The anxious mothers dropped sewing, and newspaper clippings flew to the winds. Mother instinct had obliterated all else.

"What is it, Bertie," called Mrs. McCulloch, as she ran. "Where's George?"

"Down there," chorused the frightened children, pointing with chubby fingers toward a deep gully. The sides were thickly covered with long, slippery grass and low underbrush. Here and there a huge redwood reared its stately head above the brink of the ravine. The mothers peered down into the depths. Wild screams corroborated the childrens' statement. Certainly George was down there.

Mrs. McCulloch plunged down the steep in-

cline. There was her year-old baby, rolling and tumbling down the gully bank. About the time that she held her breath, hoping that he had securely lodged against a tree, he squirmed loose and began his downward roll again. Crashing through the underbrush, and slipping and sliding, Mrs. McCulloch finally caught him.

Mrs. Granger was close behind her, and after they had comforted the scared little boy and decided that all his injuries were scratches, they sat down to recover from their own fright.

"Coming down was quick enough, but how are we ever going to get this heavy baby up that steep hill?"

Shrill calls from the frightened children above stirred them.

"Poor little things, they are afraid we have all rolled away," laughed Mrs. Granger.

The children ceased wailing when they had petted and kissed Baby George, and were satisfied that he really was safe.

"I thought that he was losted, and may be a bear'd get him," half sobbed Bertie.

"Baby brother is safe even if he is scratched up—the bushes did that, and not bears," his mother consoled him. "I expect, Lizzie, I had better go on home now. Will you be over to-night?"

"Not to-night. Doc and I have some special studying that we want to do."

Mrs. McCulloch changed the weight of the heavy baby to the other arm. She had something on her mind.

"Lizzie," she began slowly and cautiously, as she watched her friend's expression. "Lizzie, maybe,—it could be possible—very possible—that we're wrong in keeping Sunday for the Sabbath."

"Why, the very idea!" exclaimed Mrs. Granger indignantly. "Mollie! what ideas have you now."

"You are honest, aren't you, Lizzie?" She was much distressed by the rising colour in her beloved friend's face.

"How can you ask me that, Mollie, when you know me so well?" accused Mrs. Granger.

"I'm going to stay right at home until I get every text that says that Sunday is the Sabbath," answered Mrs. McCulloch earnestly; "and won't you do the same? I mean, won't you hunt up every reference to Sunday in the Bible?"

"Well, there are lots of them there, and I know it; and what is more, I can prove—"

"Lizzie, I know they are there too. What distresses me is that I can't find them."

"Well, I'll find them for you."

Alonzo, Mrs. McCulloch greeted her tired husband as he came tramping in from the woods that night, "can you find the texts in the Bible that prove that Sunday is the Sabbath?"

"Of course I can. Wait until after supper. I'm famished now."

The lamp burned long that night in the old cabin among the redwoods.

The next day was Saturday. Mrs. Granger fairly flew around in her work of preparation for

Sunday. She made a pie, baking it in the iron Dutch oven. It was a tedious process. The pie was followed by a pudding; and then it was time for the bread to be put in.

"Now, then!" she exclaimed. "The baking for to-morrow is out of the way! I'll scrub now."

Her husband sat by the window reading. "I don't believe I'd scrub to-day if I were you, Lizzie," he remonstrated.

"Perhaps you think it doesn't do much good to scrub these old redwood floors," she laughed. "I've scrubbed them with soap and even with ashes, and they get blacker and blacker. Now I use plain water, and at least I know that they are clean. I scrub every day," she finished.

"Every day?" questioned her husband, with emphasis.

"Well, of course, I mean every day except Sunday."

"I wouldn't to-day, dear," insisted her husband quietly.

She gave him a searching look, but he had resumed his reading and did not notice her. A great, raging conflict stirred her heart.

"Since Mollie spoke of the texts that prove that Sunday is the Sabbath I have been so disquieted. I know that there are none. I've searched and searched. Can it be that I've been wrong? I am praying earnestly that our little family may be united in consecrated service for the Master, and that I may be a true Bible Christian. As though there could be any other kind of Christian!" she exclaimed to herself. "I am afraid to mention it to Doc,—afraid he would ridicule me. I am beginning to see that when God said the seventh day is the Sabbath, He meant just that, Mr. La Rue keeps Saturday the same as the Jews. History proves that the seventh day has been kept by some Christians from the first advent of Christ down to the present time. If I knew God required it of me—I'd do it!" the little woman mused to herself as she hurried about her work. "Doc is so quiet to-day, and studious; hasn't had his nose out of those books and papers all day. He usually chops our week's supply of wood on Saturday. Do you suppose—" The question was left unfinished, however, for as she glanced over at him, she found the keen eyes of her husband looking full in her face.

"Lizzie," he said abruptly and with deep emotion, "I'm disappointed in you."

"In me, Doc? What have I done?"

"No one," he continued gravely, "could read what we have read for the past three months and be honest and not—"

"What makes you think that I am not honest?" she broke in. "One can read something and form his own opinion; and I can read the same article and certainly have the privilege of having my own opinion."

"Not, Lizzie, when there is a plain 'Thus saith the Lord' behind it, as there is in the Sabbath commandment."

Mrs. Granger met her husband's eye with a steady, level look. "Doc," she asked slowly, "are

you keeping to-day as the Sabbath of the Lord?"

"I am," he affirmed solemnly.

The remainder of that day was spent in earnest study and deep heart searching.

"We must be thoroughly informed, because the McCullochs will be asking questions. I imagine the first question will be, 'Who changed the Sabbath?' and then, 'By what power was it changed?' and, 'Was it not changed by Christ at His crucifixion and resurrection?'"

"I think the best thing for us to do is to list the texts and let them study them out for themselves. We have been such good friends that I can't bear to have that bond broken now because we are determined to follow the sacred precepts of God's word. Put down Matthew 5: 17-19 to prove that Christ did not change the law, and Luke 4: 16 to show that He kept the Sabbath Himself, then Luke 23: 56, which tells that His followers rested the Sabbath day according to the commandment. As to who changed the Sabbath, Lizzie, Daniel tells of a power that shall think to change the times and the law. Listen to this quotation: 'The Sabbath has never been changed by divine authority. It remains forever the same. Who, then, did make the change from the seventh to the first day of the week? Do the Scriptures reveal this? Yes, most clearly. As long ago as five centuries before Christ, the prophet points out the power that should think to lay its hand upon the law of Jehovah, should wrench thence the commandment which expressly points out the jurisdiction and power of the great Lawgiver, and should substitute in its place a law that would turn men from the worship of the true God; and we also have the confession of the power itself that it has done this deed.' These quotations that follow are marked 'Papal Admissions.' The Catholic Church changed the day from Saturday to Sunday The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, . . . without a word of remonstrance from the Protestant world.' It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."

"I have been studying much also on this subject, Doc, and especially so since I tartly told Mollie that there were many texts in the Bible that proved that Sunday is the Sabbath. Now I know there is not one, and I shall have to confess that to her. Let's go over to-night."

"It is late now, dear," answered Mr. Granger tenderly, "and we have studied long. Can't you wait until to-morrow, and we will spend the day and read all these good things to them. It is raining now, and dark."

"Very well. Let me read what I find in this tract. 'When we keep the seventh day as the Sabbath, whom do we obey? The answer is self-evident. In doing this we are obeying the great God of heaven, who commanded (*Turn to page 28*)



IN the prophecy of Daniel a striking sign is given to identify "the time of the end." Daniel reports the angel Gabriel as saying to him:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

"The time of the end" is, therefore, to be marked by unparalleled running to and fro. Feuton's translation of this verse reads:

"So you Daniel, conceal the events, and seal the record, until the fixed period, when many will travel and knowledge will be increased."

"The time of the end," then, will be a time when "many will travel." Here is another great sign that our day is "the time of the end." This is a time of unparalleled travel. Going back and forth over the earth "to and fro," are countless multitudes of people. Fast as rapid transportation facilities have been developed they have not been fast enough to accommodate all who desire to travel. More and ever more railway routes are being surveyed and constructed. More and more steamship lines are being opened and operated. There is an automobile for every five persons in the United States. They crowd the highways and city streets to the point of great danger to life and limb. How to care for them, to provide space and room for them, to guide and control them in their swift passage, has become one of the most puzzling of civic problems. Airplanes roar over our heads, subways rumble under our feet. On the earth, over the earth, under the earth; on the sea, over the sea, and under the sea, myriads are running to and fro, going here and there to all the ends of the world, fulfilling the ancient word spoken twenty-five hundred years ago, and pointing with divine accuracy and infallible precision to this day of ours as "the time of the end," "the last time."

Go to any great railway station, to any steamship terminus, and watch the thousands, the tens of thousands, yes, the hundreds of thousands, coming in, going out, moving here and there, endlessly, night and day, hour after hour, through the weeks, and months, and years. The whole population of the earth seems to be in ceaseless motion, restlessly going from one place to another, crowding every conveyance, and constantly calling for more speed. What does it mean? It means that we have reached the time pointed out by God as "the time of the end."

This unparalleled running to and fro is a special characteristic of this particular time. Former generations did not travel as we do. Our grand-fathers and grand-mothers stayed at home. They didn't run about. The whole period of their lives was spent in a narrow area. A few miles from home was the extent of their journeying. To travel a distance of a hundred miles to some large city, or to visit some relative, such a trip as we would take and return from in a day, and think nothing of, to them was an event to be prepared for for months, and to be talked about afterward while life lasted. They were home bodies. Their chief business was building the home. They stayed by it, and never wandered far from it. Not so with the present generation. Home seems to be considered a place to leave, not to stay. It is just a starting-point for somewhere else; a place to catch one's breath before hurrying to the next place. Our forebears did not travel as we do. They did not want to. And if they had wanted to, they could not have done so. They had no means of transportation such as we have.

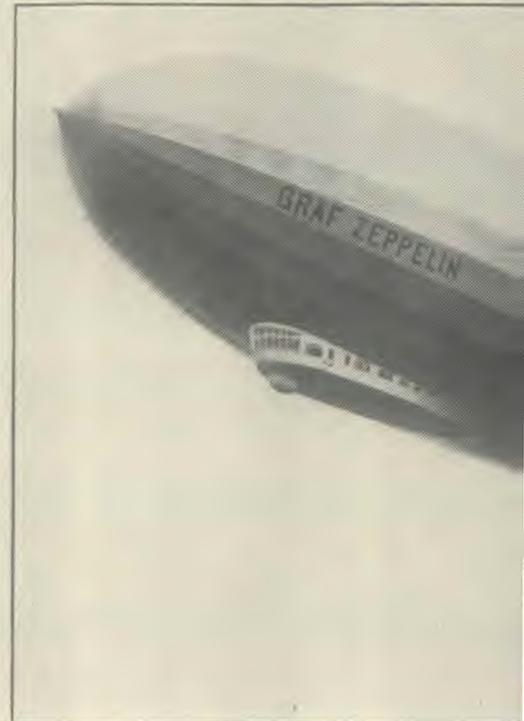
Up to a century and a quarter ago, when men travelled on land they went in the same way, and by the same method, as Abraham journeyed from Ur of the Chaldees to the Land of Promise, on the back of some beast or in some dray or primitive cart pulled by a domesticated animal. For thousands of years no other way of travel had been devised.

It has been within our own time that rapid transportation has had its astonishing development. We fail to realize the wonder of it because we have grown so accustomed to it. We look up into the heavens, and see great airships passing from end to end of the continent, or gliding over the thousands of miles of ocean; airplanes that leap across a continent in a single day, or that fly straight up toward heaven until they are beyond the reach of human vision; passenger planes that bind great cities and nations together by regular routes of travel. commercial airships for the transportation of merchandise.

We look on the water, and see gigantic ships with furniture and fittings surpassing the palaces of ancient

The Second S Running

By Car



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-Unparalleled And Fro

Haynes

nder broad rivers in the tubes and tunnels, are other hundreds of thousands hurrying about as are their fellows above them, going away from *here* to get to *there*. It is all so ordinary, so usual, that our sense of wonder no longer functions. We take it for granted. We are used to it. It seems as if it had always been going on.

But, dear friend, it is unusual, it is extraordinary, it is amazing, it is wonderful. There never has been anything like it before. And it has a tremendous meaning, a meaning which you must not miss, which you must not lose, for your very soul. It marks this time; it is a special feature of this time; and this special feature of this time identifies our day with certainty as "the time of the end." A hundred years ago such a thing as a railroad was unknown and incredible. A member of the New York Legislature in 1817 "came to be regarded as a proper subject for a straight-jacket, because he expressed his belief that steam carriages would be operated successfully on land." In 1825 Mr. Nicholas Wood in his work on railways, said:

"Nothing could do more harm toward the adoption of railways than the promulgation of such nonsense, as that we shall see locomotives travelling at the rate of twelve, sixteen, eighteen, and twenty miles an hour."

In 1828 a debating society made a request of the school board in Lancaster, Ohio, for the use of the schoolhouse for the discussion of the question as to whether or not railroads were practical. The request was denied, and the following reasons were given by the board:

"You are welcome to use the schoolhouse to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour, by steam, He would have clearly foretold it through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

And then, when the earliest railways were started in America, their passengers endured experiences almost unbelievable to us. A search through the annals of American railroading reveals that a slight rainfall would make a locomotive take to cover; that sparks from the smokestack would set fire to the train; that engines would be abandoned for the night; that oftentimes teams of horses would be called on, when the engine gave out, to drag the passengers to their destination.

It was in January, 1829, that the first steam locomotive, named the "America," was delivered in the United States. It was made in England. It was tried on a sixteen-mile run from Carbondale to Honesdale, Pennsylvania. It was not a success. The first practical steam locomotive to run in

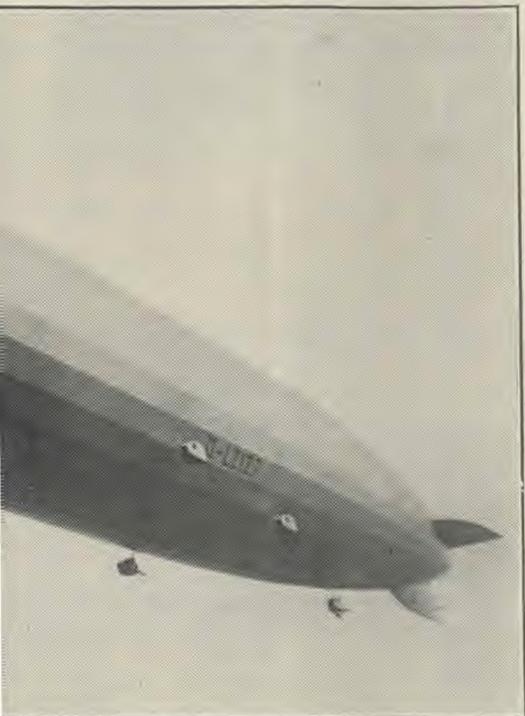
America, also made in England, and given the name of the "Stourbridge Lion," was used in service on the same line on August 9, 1829.

The first American-built locomotive was the "Best Friend," built at the West Point foundry in New York in 1830. It was used in service on the South Carolina Railroad in that year. It is said to have hauled about thirty people in four or five cars at a speed of from sixteen to twenty-one miles an hour. Several months after it had been in service, its engineer, irritated by the sound of escaping steam, fastened down the safety valve, which resulted in a terrific explosion that blew the engine to pieces.

In 1831 the Baltimore and Ohio Railroad offered a prize of £800 for an American engine to weigh three and one-half tons, capable of drawing fifteen tons at fifteen miles an hour on the level. This was won the next year by Messrs. Davis and Gartner, who constructed the engine "York." In the same year Matthias Baldwin, founder of the Baldwin Locomotive Works, built his first locomotive, and tried it on the Philadelphia, Germantown, and Morristown Railroad. This engine called forth what is said to be the first railroad advertisement ever published in America. It appeared in a Philadelphia paper, and read:

"Notice! The locomotive engine (built by M. W. Baldwin of this city) will depart *daily* when the weather is fair, with a train of passenger cars. In bad weather horse cars will run on the same schedule."

The first railway train which ever ran was used on the road from Liverpool to Manchester, England.



of travel

This was called the Liverpool and Manchester Railway. It printed a document called "Rules for Travellers," and posted copies on its right of way. A perusal of it will give some idea how far rail-roading has advanced during the last century. It reads:

Copy of the Rules for Travellers on the First Railway.

"1. Any person desiring to travel from Liverpool to Manchester, or vice versa, or any portion of the journey thereof, must, 24 hours beforehand, make application to the station agent at the place of departure, giving his name, address, place of birth, age, occupation, and reason for desiring to travel.

"2. The station agent, upon insuring himself that the applicant desires to travel for a just and lawful cause, shall thereupon issue a ticket to the applicant, who shall travel by the train named thereon.

"3. Trains will start at their point of departure as near schedule time as possible, but the Company do not guarantee when they will reach their destination.

"4. Trains not reaching their destination before dark will put up at one of the several stopping places along the route, for the night, and passengers must pay and provide for their own lodging during the night.

"5. Luggage will be carried on the roof of the carriages. If such baggage gets wet, the Company will not be responsible for any loss attaching thereto."

In the things that meet our eyes all about us, wherever we go, in the tram, automobile, boat, or train, are evidences, unmistakable evidences, of the nearness of our Lord's return. Do not miss the lesson in these signs of the times. This is "the time of the end."

Heaven's Great Councils

(Continued from page 7)

Will the Son of God take the place of the human race and die in man's stead? The fate of the world hung upon the answer.

When the struggle seemed about to become too great for His strength, He was given a view of the human race which He came to save. He saw it lost in sin, under condemnation of death and eternal separation from God. He saw that unless He took upon Himself its guilt and its punishment, the race must perish. He saw that it could never enter the pearly gates of the heavenly city unless He laid down His life for it. He saw that no human being could ever walk on the streets of gold throughout all the ages of eternity unless He should carry out the purpose for which He came to the earth. It was either His life or theirs. It was separation from God for Himself or for them. Some one must die for that broken law, and it was either the race as a whole or the sacrifice which God had freely offered and which Christ had volunteered to be.

With the vision of the lost race before Him unless He should make the sacrifice, and facing the darkness shrouding His own future, Christ made His decision. He would go forward upon His great mission at any cost to Himself. "Having loved His own which were in the world, He loved them unto the end." John 13: 1. He faced again the great decision for which He came into the world, and He decided in favour of the race which

He loved. That His people might live with God throughout eternity, though He might not be there Himself, He decided to take their place, and their guilt, and their fate, upon Himself and die in their stead. And so He set His face steadfastly toward the cross, and as He rose from the ground for the last time He cried:

"If this cup may not pass away from Me, except I drink it, Thy will be done." Matt. 26: 42.

And so while His disciples slept, the great decision was made. Alone, with none to help or comfort, He drained the last scalding drop of the fiery cup, the cup which none else could drain. If men were to be saved, there was no way out for Him but this. And having made the decision, His temptation was over,—the temptation to escape by His own divine power the fate in store for the human race. From this time onward the flesh was conquered. He had determined to meet the full penalty of sin, and no lesser pain could now make Him afraid. The priests and rulers might insult and jeer Him, the whole nation might taunt and gibe, but not one cry will be forced from those lips by pain, or thirst, or glaring noon-day sun, or thorns, or nails, or prison chains, or smiting of sin-stained hands. As a sheep before its shearer, so He would be dumb.

And so they hurried Him before Annas and Caiaphas, and then before Pilate, and on to Herod, and back again to Pilate, always in the midst of the vociferating crowd, who buffeted Him, and smote Him with the palms of their hands, and spat in His face, speaking sneeringly of His birth, and demanding that He perform for them a miracle. Coming the last time from Pilate's judgment hall after the sentence of crucifixion had been pronounced, they crushed down upon the weary head the cruel crown of thorns and bowed the knee in mockery, and cried, "Hail, King of the Jews;" With no rest through the long night, hurried from one proud ruler to another, travel-stained, weary, foot-sore, and bruised and lacerated with the cruel scourging He had received, now in addition to it all He is laden with the weight of the heavy cross, and, with no covering on His head from the broiling midday sun but the crown of thorns which had torn His brow in heavy gashes, He staggers on, the world's Redeemer, through taunts and jeers and mocking words.

Reaching the place of Calvary, they stretch Him upon the cross and drive the nails through His quivering flesh. Then raising the cross with the Saviour upon it they let it drop into the hole they had prepared for it, tearing wider the wounds of the hands and feet where the nails had pierced. With jeers and mockery they watch His dying agonies. And thus the Son of God gave up His life for you.

If Jesus had committed one sin Himself He never would have been brought from the tomb, and the human race also would have been hopelessly lost. But because His own life was spotless, and there was not the stain of one sin upon His character, He was brought up again from death.

In this way Jesus gained the world which

had been lost by sin. He became the second Adam, and won the victory over sin which the first Adam had failed to win. He met the devil on his own ground, in his own dominion, and wrested the control of the world away from him. He regained the lost dominion, and made a way of escape for all who had fallen under subjection to the devil.

And in consequence of His victory He drove Satan out of the courts of heaven. Satan cannot now appear in the great council of heaven, for he does not now represent this earth. His dominion has been taken away from him by Christ, and now "we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Our representative in the councils of heaven now is the Lord Jesus Christ. We have a friend at court. It is of this time that John in the Revelation speaks when he says:

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.....Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 10, 12.

Heaven Receives Back Its King

(Continued from page 10)

of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wavesheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing.

"The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on the earth are 'accepted in the Beloved.' Eph. 1: 6. Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. 'Mercy and truth are met together; righteousness and peace have kissed each other.' Ps. 85:10. The Father's arms encircle His Son, and the word is given, 'Let all the angels of God worship Him.'

"With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing.'" Rev. 5:12.

"Songs of triumph mingle with the music

from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, 'Blessing and honour, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.'" *Desire of Ages*, pp. 833-835.

Let not one miss the message of hope that comes back to us from that magnificent scene of splendour and joy. Jesus is still "the Man Christ Jesus," and has lifted our human nature to the throne of the universe. The family in heaven and the family on earth are one. He ever lives for us there, "Wherefore He is able to save them to the uttermost that come unto God through Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

This wondrous scene is soon to be repeated only on a more magnificent scale. In just a little while from this Jesus is coming back for all His saints. Those whom He took to heaven back there were but the "wavesheaf," the "firstfruits" of the great harvest. Now He comes to waken from their dusty beds all who "sleep in Jesus," and once again all heaven will ring with the words of that great Ascension Psalm. May each one of us be found in that happy throng! Nothing else matters now but the serious preparation that we may be counted among the "saints" then. "Be ye therefore ready, for in such an hour as ye think not the Son of man cometh."

The Bridge You'll Never Cross

It's what you think that makes the world
Seem sad or gay to you;
Your mind may colour all things gay
Or make them radiant hue.
Be glad to-day, be true and wise,
Distinguish gold from dross;
Waste neither time nor thought
About the bridge you'll never cross.

There's useful work for you to do,
For hand and brain and heart;
There's urgent human service too,
In which to take your part.
Make every opportunity
A worth-while gain, not loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Just face it with a will;
You do not have to work alone
Since God is with you still.
Press on with courage toward the goal,
With Truth your shield emboss;
Be strong, look well and just ignore
The bridge you'll never cross.

—Grenville Kleiser.

Cathartic Crazy

By Myron S. King, M. D.

CATHARTICS are drugs which cause an evacuation of the bowels. The word *catharsis* is derived from a Greek word meaning to cleanse. Cathartics may be classified as laxative, purgative, and drastic according to the severity of their action. Time was, and that not so long ago, when they were practically the only drugs used; and the word "physician" means a dispenser of physic, and had its origin back in the days when that was the main stock in trade of the medical profession.

The Americans are a constipated people, probably more so than any other nation. Their modern methods of living are in the main responsible for this condition. The irregularity of their habits, the stress and strain of their daily routine, their luxurious living, and the departure from the simple habits and diet of their fathers, together with the thrills, shocks, and excitement incumbent upon their modern civilization, are conducive to sluggishness of the bowel. Constipation is the most common clinical entity with which the medical fraternity has to deal.

There is no class of drugs used more frequently than are cathartics. There are very few homes that do not have a bottle of castor oil or Epsom salts somewhere on the shelf, to be used in case it is thought necessary. Let some one get a pain in the stomach, a headache, or almost any other common ailment, and he promptly gets a good vigorous cathartic. They are easily obtained, and the popular idea is that they are almost entirely harmless. Who of us is there whose childhood memories are not flattered by the thoughts of the castor oil grandmother used to administer to us in tablespoonful doses?

Cathartics and laxative drugs are used too freely. The people of this country seem to be cathartic crazy. One has but to read the advertisements in one of the daily newspapers or popular magazines to realize that the American people must think themselves constipated. If these advertisements did not sell the medicines that they represent, the cost of the advertisement would not be paid; so the fact that they are advertised so freely means that they are being sold to that extent. Most of the patent medicines on the market are more or less laxative in their nature.

It is true that cathartics are one of the most valuable classes of drugs that are used and are oftentimes indispensable. Nevertheless, the indiscriminate use of laxatives is not a good thing, and oftentimes just the wrong thing. For instance, a person gets a severe colicky pain in the abdomen, which he interprets as indigestion. He takes a good, big dose of castor oil, with an idea of thoroughly cleaning out his gastrointestinal tract. What he thought was indigestion, turns out to be an acute attack of appendicitis. The best thing to do for that abdomen is to keep it as quiet as possible. Instead, a vigorous peristalsis is started up, and there is a very grave danger of a ruptured

appendix and a subsequent peritonitis, which means that his chances of recovery, even with surgery at the earliest moment, are somewhat grave. Most cases of ruptured appendices are due to the fact that the patient has illadvisedly taken a vigorous cathartic.

Cathartics may be classified according to their method of action on the bowel, as follows:

First, those whose action is purely mechanical, and which give either bulk or soft consistency to the bowel contents. Among those which supply bulk are the different preparations of sulphur, agar, and flaxseed, the latter two absorbing water and swelling to form a soft, gelatinous, bulky mass. The German army officials once tried the experiment of feeding their soldiers on very concentrated food, and were forced to abandon it because of the constipation which followed, due to lack of bulk in the diet. The different mineral-oil products tend to soften the fecal mass, and make the bowel passage easy. This class of laxative is not habit forming.

Secondly, we have a class of cathartics which act as such by virtue of their specification on certain tissues. For instance, pituitrin stimulates the involuntary muscles of the bowel to contract, and is cathartic in its action for that reason. Not many drugs of this class are in common use as cathartics.

Thirdly, we have the saline laxatives, which include certain salts of magnesium, sodium, and potassium. In order to understand the action of the salines, it is necessary to study the law of physics a little, and to know what is meant by osmosis. When we have fluids of different concentrations separated by a permeable membrane,—in other words, a membrane through which fluid will pass,—the liquid will pass from the side of the lesser concentration to that of the greater until they are of equal concentration. So in the bowel we have a process of osmosis going on when one of the saline laxatives is taken.

The blood is a much less concentrated saline solution than the solution thus introduced into the bowel, and, as a consequence, large quantities of fluid are drawn from the tissues into the bowel. This increase of fluid in the bowel has a very laxative action, and the salines always produce bowel movements that are thin and watery in consistency and copious in amount. They are quite rapid in their action, and should be given the first thing on rising in the morning, and with quite a large volume of water. Because of the rapidity of their action, they are sometimes not so thorough as they might be. Some of the more commonly used salines are Epsom salts, Rochelle salts, Seidlitz powders, magnesium citrate, sal hepatica, milk of magnesia, and the various mineral waters, such as Pluto water.

Fourth, we have those drugs which are cathartic because of the irritating effect they have on the mucous membrane of the bowel. This class includes the larger per cent of drugs used as cathartics, and perhaps the most valuable. Among the common ones used are calomel, (*Turn to page 28*)



OUR HOMES



Making Home Homely

By Marie Blanche

Have you ever discovered the value of local environment in the Home? Have you, for instance, when entering some room for the first time realized how much the view from the window has had to do with the ensemble of the room itself? The outlook may not have been more than a stretch of emerald grass, a cottage garden, or perhaps a happily placed rose tree that has thrust its clusters of sweetly scented blooms in through the open window. But simple as it may have been it has added a touch of natural beauty and has contributed enormously to the charm of the room. Outside surroundings are more important in their effect upon a home than may be supposed. They are really quite as urgent in the scheme of things as are decorations and furniture.

If, therefore, you are blessed with an observant eye you should know how valuable an asset is a pleasant outlook, for the window is conspicuous in any room, and now that the ubiquitous lace curtain "like any other dog has had its day" our windows are something of a problem. In big towns where gardens are not, where bricks and mortar, hoardings advertisements, and a thousand other unsightly horrors confront one on all sides, the only alternative is coloured or opaque glass. These things must be shut out somehow, and without at the same time shutting out the light. But wherever there is a bit of spare ground and a love of things beautiful there can, in time, be trees and shrubs and flowers. In the country, of course, even the smallest dwelling has its few feet of garden back and front and if cultivated will soon provide outlook. Incidentally this little bit of garden work will prove a healthy hobby and an absorbing occupation.

I can recall a little home in a suburb not many miles out of London where I had gone one day to inspect "on appro." some "furnished apartments." The house itself viewed from the road was merely commonplace. But it was situated on an open common and had no ugly buildings nor hoardings as vis-a-vis neighbours. Its own lack of beauty was compensated for by its fortunate environment. When I was introduced to the "parlour" it didn't take me long to come to a decision. The outlook was a picture pure and simple. The window stood wide open, the sun flooded the room in a golden mist, wrapping the atmosphere in a living light, and there at the open casement the unrestrained branches of a rose tree overflowing with fragrant blooms showed its masses of beauty across the ledge.

To this day I remember those old-world roses, a clean creamy tint in their outer leaves, deepening to a tender pink in the centre petals, soft, colourful, and warm as a human heart. And oh, the perfume!

And so if you have even the tiniest little scrap of ground outside your home see to it that your windows look out on something beautiful, something picturesque. Don't rest content to contemplate from your homely home the environment of a grubby yard, a dustbin, or a dilapidated poultry shed. These things are hideous and unsightly. Have a reformation. Start a dear little garden. Plant some young trees, some evergreens and flowering shrubs, some perennials such as hollyhocks or any of the tall-growing flowers, and some trailing roses. Gardening, you know, is a splendidly healthy occupation. It is far more interesting than embroidering cushion covers and table cloths. These may be quite excellent in their own way, but they can never contribute to the beauty of a room to anything like the extent a window picture can.

What is the first thing you notice on going into a room? Is it the furniture, the curtains, the sofa cushions, the table covers, the carpets, the pictures, wallpaper, bric-a-brac? No. What you first notice and what makes the first impression is the window and what is immediately seen outside the window. And so if you study and learn to appreciate the value of environment in your home you won't just be content with a screen of conventional curtains and any old view outside. You will strive to cultivate for your homely home a beautiful and satisfying outlook. You won't be long before you yield to the allurements of a window picture.

Good Health, England.



Another of Miss May's Health Stories

By Belle Wood-Comstock

If there's anything I like to see, it is a clean, shining garbage can. Let me in through the back door and show me the family garbage can, and you have told me more about that family than you ever intended or can imagine.

"I have known some folks—maybe you have—who did not keep their 'really' garbage cans emptied, but let the garbage lie around, and it looked bad, and spoiled, and smelled bad, and the flies gathered around, and the people became sick and had a wretched time until they learned to keep their garbage cans clean."

"Well, what is Miss May talking about this morning? What has all this to do with physiology, I should like to know."

"And then there is the body garbage can—often much more neglected than the one at the back door."

"No, of course, you do not understand; but listen a moment, and I will try to explain. You remember the little story I told you last month

about 'Mrs. Stomach.' And we can imagine that she is pretty glad to get rid of the food after she has done all she can to get it into good shape. As fast as she can, she lets it out through another door, and it passes on into a long tube, something like a garden hose (only a live one), that lies coiled all up below the stomach. In fact, some people think the stomach is down where this tube lies, instead of up high, where it really is. The picture will show you.

"You know you can get a twenty-foot garden hose into a pretty small place if you coil it; and so this long tube leading from the stomach has plenty of room, even though it is all of twenty feet long, or longer.

"This tube is often called *the bowel*. Mother or father can tell you another name for it. And it has muscles in its walls, too; and it works, although not as hard as the stomach. And the food slides along, and mixes with some more juice, that makes it smoother, thinner, and finer than ever. Then the most wonderful thing happens. Little tongues stick out all over the inside of the bowel wall, right into the river of food that is flowing along, and suck it up through the wall, and carry it to the blood. They do not suck it *all* up, though; for, as much as it has been worked over, it still has coarser parts, like pieces of bran, apple skin, vegetable fibre, that, no matter how fine they might be ground, would never be small enough to pass through the tiny canals in these little tongues. So the bowel wall acts like a strainer, and lets through only the very softest, finest, part of all.

"And what do you suppose becomes of the part that is left behind, that cannot be taken up and used as food? Why, it is emptied into the body garbage can. You didn't know that the body has a garbage can, did you? Well it has.

"At the end of this long twenty-foot tube is a large pouch, or sack, that receives what is left after the food has made its long trip. This is part of what is called the 'large bowel,' because it is bigger around, though not so long; and it receives that part of the food that cannot be used, the same as the garbage can gets the skins, the waste, and other things that cannot be eaten. Every day, this body garbage can—just like the other kind—gets pretty well filled up. And every day, of course, it ought to be emptied; and if it is not, germs instead of flies gather around, and the blood certainly gets tired of having such a bad-looking, bad-smelling place so near. Unclean matter can-

not help but soak through; and the blood cannot keep itself clean; and all parts of the body feel the difference; and the skin shows it; and all together, it sometimes becomes a serious matter. So you talk to your mother, each one of you, about this, and she will explain to you even more clearly than I can about how to keep your body garbage can clean. What is it, Jimmie?"

"I think it is pretty important to know how to take care of our bodies."

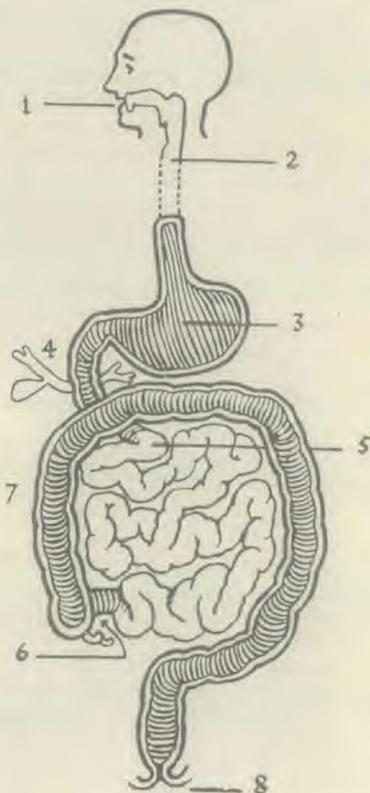
"It is more important than knowing how to take care of a box of tools."

Avoid Nagging

NAGGING mothers are responsible for developing indifferent children or irritable children, depending on the stability of the child's nervous system, declares Frances B. Strain, who writes of various types of naggers in *Hygeia*.

The sturdy child becomes indifferent; he actually does not hear his mother's voice, because what she has to say does not arouse his interest. The sensitive child becomes irritable and nervous.

The remedy for nagging is to arouse the child's interest in the tasks that seem to require nagging. Mrs. Strain suggests. Have a schedule for routine jobs. If they are neglected, think up some original and arresting reminder. One mother leaves a note in a significant place; another attaches an automobile tag; another confiscates a misplaced article until it is redeemed by a forfeit. To be sure, these little pleasantries take time, but they take no more than

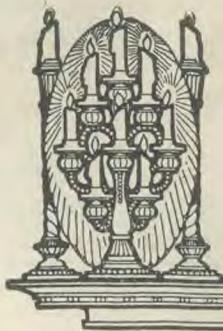


The Alimentary System

nagging takes.

When good methods fail, as they sometimes do if a child has had poor training, a mother must of course speak in a fashion to gain attention, but she need not nag. Naggers fail to get a response to their wishes because they don't expect to get a response, Mrs. Strain believes.

The important point is not to develop the need to nag. If a mother is not too authoritative, too anxious and fussy over trifles or too energetic and driving, she need not nag. If she has permitted and fostered initiative in her child and responsibility for the performance of his home tasks, if she has kept his interest alive through variety, if she has observed his right to a good share of his play-time, she need not nag at all.



OUR BIBLE READING

"The entrance of Thy Word giveth light"



Do the Dead Think?

By J. A. Stevens

1. What did Hezekiah say of death?

"The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: He will cut me off with pining sickness: from day even to night wilt Thou make an end of me." Isaiah 38:9-12.

2. Do those who go into the grave remember anything?

"In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:5.

"Wilt Thou show wonders to the dead? shall the dead arise and praise Thee? Selah. Shall Thy loving-kindness be declared in the grave? or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psalm 88:10-12.

3. How much is known by those who go into the grave?

"The living know that they shall die: but the dead know not anything, neither have they any more a reward: for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished: neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:5,6.

4. Do the dead continue to do the things that they were accustomed to do in life?

"Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:10.

5. Is it possible for a dead person to return for a visit with loved ones or others?

"As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any

more." Job 7:9,10.

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12.

6. What is death declared to be?

"Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Psalm 13:3.

"The graves were opened; and many bodies of the saints which slept arose." Matthew 27:52.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." 1 Thessalonians 4:15.

7. How does the apostle Paul describe death?

"Behold, I show you a mystery; We shall not all sleep but we shall all be changed." 1 Corinthians 15:51.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thessalonians 4:13.

8. In what way did Jesus speak of the death of Lazarus?

"These things said He: and after that He saith unto them, Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

9. When will all who sleep in the grave be awakened?

"Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself: so hath He given to the Son to have life in Himself: and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." John 5:25-29.



The

DOCTOR SAYS



"What is stasis?"

Stasis is simply stagnation. People sitting down indoors hour after hour when they ought to be taking a nice walk encourage stasis. When you let residues accumulate in the colon, lying around there putrefying and producing stenches that are absorbed into the blood and contaminate the blood and find their way out through the mouth,—that is stasis.

"What is the cause and prevention of kidney stones and how can kidney colic be treated without an operation?"

Kidney stones are usually the result of an excess of uric acid in the blood or an infection of the pelvis or cavity of the kidney. The avoidance of meats and the free use of potatoes and other fresh vegetables and fruits, so as to maintain a high degree of alkalinity of the blood and tissue fluids, is the best means of preventing uric acid stones. Infection of the kidney is usually derived from the colon. Persons suffering from chronic colitis are very likely to have infection of the kidney. It may also come from other causes.

Temporary relief may sometimes be obtained by the use of hot baths and the hot enema. When the calculus is not too large it may be passed off through the bladder. Care should be taken to watch for the passage of a stone after an attack of colic. If the stone remains in the bladder it will increase in size and later will require removal by operation.

"What is the cause of flatfoot?"

According to Doctor Fairweather, an English physician, the wearing of high heels is the chief cause of flatfoot.

"In a normal barefooted man the balance of the body is so perfect that practically no effort is required to keep erect. The weight rests on the heels and outer sides of the feet, not on the arch or inner sides of the feet. Fairweather says that if the heels are raised from the ground by boot heels even a quarter of an inch thicker than the soles, the outer side of the foot is removed from the ground and the weight falls on the arch. The centre of gravity is also thrown forward, and in a man of 5 feet 7 inches the head is thrown 9 inches off the vertical by a heel three-quarters of an inch high. To remedy this, and to prevent falling forward, the back muscles and the extensors of the thigh and foot come into action. The peroneus longus and brevis, while extending the foot, also evert it, and the tibialis anticus, which supports the arch and inverts the foot, gets elongated and ceases to act. A soldier 5 feet 7 inches, weighing 154 pounds, and wearing a heel three-quarters of an inch thicker than the sole, has to exert strength enough to be constantly lifting 56 pounds from the ground in trying to retain his balance."

"What is the dietetic treatment for tapeworm?"

There is no dietetic treatment by which the tapeworm may be expelled from the alimentary canal. Suitable vermifuge treatment is necessary. It is important, however, to impress upon the patient the fact that this disease can be contracted in no other way than by the use of flesh food, either beef, pork or fish.

The fish tapeworm produces more serious injury to health than does either the beef or pork tapeworm, often giving rise to a very pernicious anemia.

In the treatment of tapeworm, it is very important that the patient should eat very sparingly for several days before the treatment is undertaken, and to prevent a recurrence of the disease, it is equally important that flesh food or at least flesh foods likely to harbour the parasite, should be entirely discarded.

"What is the cause of colitis?"

According to Tissier, of Paris, colitis and enteritis would not exist but for the eating of animal foods. Meats, of all foods, have a tendency to produce these diseases,—particularly because they contain the very germs that cause them. These germs, moreover, are known to be identical with the germs that produce the putrefaction of meats, so that with every morsel of flesh, infection is taken into the system. In other words, eat enteritis and colitis, and you have them; leave them out of your dietary, and you will be immune against them. Enteritis and colitis are inflammation or catarrh of the intestines,—enteritis of the small, and colitis of the large, intestine; and both spring directly from the masses of undigested flesh particles which lie about in the intestines, rotting because they contain germs whose function is to produce decay and putrefaction.

Colitis is very likely to follow an attack of food poisoning, especially when due to the use of infected meat, or "botulism," or the eating of infected eggs. Constipation is a frequent cause of this infection.

"What is the cause, and what should be the treatment, for internal hemorrhoids?"

Internal hemorrhoids are usually due to chronic constipation. Relief may generally be obtained by keeping the bowels in an active state, so that straining and hard stools will be avoided. It is also well to introduce some antiseptic suppository after each bowel movement to prevent infection and inflammation of the infected part. A suppository made of cocoa butter and containing one or two grains of tannic acid is very serviceable for this purpose.

By the use of an emulsion of paraffin oil, and other laxative foods, and care to move the bowels regularly two or three times a day, the inconvenience which has been suffered from hemorrhoids will usually disappear. In extreme cases, however, in which large masses are formed and the tissues have been greatly changed by disease, an operation is advisable. The hemorrhoids may be removed by a very simple operation, that involves little or no pain, and no risk of life, and that is radically effective.

"May sleep-producing drugs be used safely?"

Sleep obtained by the use of opiates is by no means a substitute for natural sleep. The condition is one of insensibility, but not of natural recuperation. Three or four hours of natural sleep will be more than equivalent to double that amount of sleep obtained by the use of narcotics. When a person once becomes dependent upon drugs of any kind for producing sleep, it is almost impossible for him to dispense with them. It is therefore dangerous to resort to their temporary use, on account of the great tendency to the formation of the habit of continuous use. The most effective means of combating sleeplessness when known causes of this condition have been removed is the neutral bath. This consists of a full bath given at a temperature of 92° to 96° F. The temperature should never be higher or lower. This measure quiets the nervous system by saturating the cutaneous nerves with water, and thus diminishing their sensibility. The absorption of water from the bath also stimulates the action of the kidneys, and thus carries away the irritating poisons. Practically every case may be relieved by the neutral bath if the bath is continued long enough. In insane asylums, patients are frequently kept in the bath two to five hours. No injury results, no matter how long it is continued. The neutral pack may be used when the neutral bath is not available.

Are We Living Too Fast?

(Continued from page 4)

rich and poor. Washer-women and day labourers are spending their pittance in chance schemes with a million-to-one chance of success. The stock exchange is making its few and breaking its many. Poverty, degradation, murder, and suicide follow in the train of the disappointment that ensues. If we follow up the casualties and wrecks that have followed stock speculations and other get-rich-quick throes we shall see that they are comparable to the accidents that follow in the wake of other speed manias. But the sad part of the business is in the homes of those who can ill afford to spend anything out of their meagre earnings in any way but for the relief of their own misery. Unprincipled men and women, working on the credulity of simple folk, inveigle them to part with their meagre earnings in the hope of great financial returns, thus causing deeper poverty and misery by the losses they sustain in a thousand instances where one ever profits thereby.

Nor is this fast living lacking in the social world. Every one of us is endeavouring to equal in scale of living and dressing and in social circles the person or persons just beyond us. "Keeping up with the Joneses" is a business of which we are all more or less guilty. The office girl must dress and present as striking appearance as the clerk's daughter, and she as the cashier's, and so on, *ad infinitum*. The maid in the household must have as fine silk stockings, as costly gloves, as thin gossamer gowns, as the daughter of the household. The janitor's son must have a scooter because the boy in the flat has one: then a bicycle, a motor-cycle, and motor-car. All this time, everyone is living beyond his means in a mad rush to ape the man higher up. All this is not only a great strain on the pocket-book, but also on the nervous system. As a consequence, nervous diseases, neurasthenia, nervous break-downs are becoming more common, and our insane asylums are increasing in population. Wherever the strain is the greatest, the results are the most apparent in neuroses.

The physical and nervous strain is probably the greatest in the business and financial world. Business men must keep up a show, both for their own sakes and to maintain the standing socially and otherwise of their extravagant families. Indulgent mothers must keep their daughters abreast of the times and provide them with every foible that society and fashion demand. Too many business men are driven to destruction by the demands of aspiring and indulgent companions.

A new stunt that some business men are advocating is the instalment system of purchase. Every commodity from a dwelling-house to a top hat may be bought without money or without price. One industrious estate agency I saw in an advertisement recently, of houses for sale, stated "Purchases negotiated with or without finance." This may be a very easy thing to get into, but it is a very hard thing to maintain or to get out of. In many instances it works very well, if all goes

well and hopes mature. It is well enough if one does not carry it too far. But if a man buys his house, his car, his furniture, and possibly the coat on his back by the payment system, he soon finds that his meagre weekly envelope doesn't stretch to his obligations, and something has to break. Fortunate is he if his physical or nervous strength is not the first thing to give way. "Safety first" is a pretty good motto here as elsewhere.

There are many ways in which this fast living affects the physical and nervous health of the nation. One of them is by the demand made upon the time of providers of the household, which deprives him or her of time for rest, meals, proper diversion, and exercise. The business man must occupy all of his office or business hours straining every nerve to get the most returns for his time. He neglects his meals or patronizes the quick lunch, where he hurriedly washes down a few mouthfuls of food and rushes back to business. His digestion suffers and he soon breaks under the strain.

At night, when he gets home from his strenuous day's duties, his society wife and daughters have arranged for a party, dance, visit to the theatre, or other social function. After a hurried dinner he dresses and accompanies them. These functions last into the "wee small hours" of the morning. He and they sacrifice their rest and thus exhaust their bodily vigour. Daughters grow up to be weakly women. Boys become weaklings in business. Fathers and mothers wear themselves out in an effort to provide for a worthless family, and all ends in disappointment, discouragement, alienation, and family wrecks.

The picture is not in the least over-drawn. Everywhere families and lives are wrecked by the mad mania for things beyond them. The remedy is moderation in all things. Let us learn to live within our means and enjoy the things that are within our reach. Life will then be happier. Casualties will be lessened and our physical and nervous health will be improved.

Treat Styes With Hot Applications

A STYE is an inflammation of one of the sebaceous glands along the edge of the eyelid. It is due to the same cause as a boil and should be treated in much the same way. Applying cloths with water as hot as can be borne so as to keep the inflamed spot hot for a considerable period is about the best treatment, according to *Hygieia*.

Styes seldom need to be opened with a knife. The general condition of the body bears a relation to the disposition of styes to continue, so that a person in vigorous health recovers more promptly than one who is ailing from any cause. The victim of a stye often has several styes before the condition subsides. If styes persist, a physician should be consulted.

MEATLESS RECIPES

WHITE SWISS SOUP

Rice, 1 1/2 cup	Water, 2 cups
Onion, small, 1	Potato, 1
Rich milk, 1 1/2 cups	Egg yolk, 1
Flour, 1/2 teaspoon	Salt

Boil the rice in water, and add the onion and potato. When the vegetables are well done, add the rich milk, and bring to a boil. Beat the egg of the yolk well with the flour, and stir in the boiling soup. Let it boil, season with salt, rub through a sieve, reheat, and serve.

SOFT OMELETTE

Beat together thoroughly one quart of milk and six eggs. Season with salt. Put into a buttered, shallow, earthenware pudding dish and bake in oven until well set.

SPANISH RICE

Rice, 1 cup	Onion, minced, small, 1
Bay leaf, 1	Oil, 2 tablespoons
Celery, minced, 1 stalk	Flour, 2 tablespoons
Tomatoes, 2 cups	Salt

Boil the rice until about two-thirds done, drain, and finish cooking in the following sauce:

Sauce: Put in a saucepan the oil, celery, onion, and bay leaf; set over the fire, and stir occasionally to prevent burning, until brown. Then add the flour, and stir till brown. Pour in the tomatoes, let cook a few minutes, strain, and add to the rice.

This sauce may be prepared by cooking the other ingredients in the tomatoes, and thickening with the flour braided in a little water.

EGG MACARONI

Macaroni, 1 1/2 cups	Cream gravy, 2 cups
Eggs, hard-boiled, 3	Breadcrumbs

Break the macaroni into one-inch lengths, and boil in salted water till tender. Drain, and wash with cold water. Put into a baking dish; sprinkle over it the hard-boiled eggs chopped fine; stir in the cream gravy, made from rich milk; sprinkle with breadcrumbs, and bake until nicely browned.

ONIONS AU GRATIN

Peel, wash, and slice the desired amount of onions. Parboil in salted water, drain, and place a layer in a granite pan. On these sprinkle a little salt and a few breadcrumbs. Cover this with good cream sauce, and repeat with other layers of onions, breadcrumbs, and salt until the onions are all used. Finish with a layer of cream gravy and breadcrumbs.

BETROOT AND POTATO HASH

Betroot, cold, 2 cups	Butter
Potatoes, cold, 2 cups	Cream
	Salt

Chop beetroot and potatoes fine and season with salt and butter. Pour over a little cream. Put on the fire in a covered saucepan, and stir occasionally. When thoroughly heated through, serve.

CARAMEL CUSTARD

Milk 3 cups	Sugar, 1 cup
Butter, 1 tablespoon	Eggs, 6
Water, 1/2 cup	Vanilla, 1/2 teaspoon

Put the butter into a saucepan, and set on the stove. When melted, stir in the sugar, and let cook until a dark brown colour, stirring frequently to prevent burning. Add the water, which should be hot, and stir until the caramel (the browned sugar) is dissolved. Beat up the eggs, and mix with the milk; add this to the caramel, and flavour with the vanilla. Pour into custard cups, set into shallow pan of water, and bake till the custard is set in the middle. If the caramel should get too brown, add sugar and only a portion of the caramel.

VALUE!

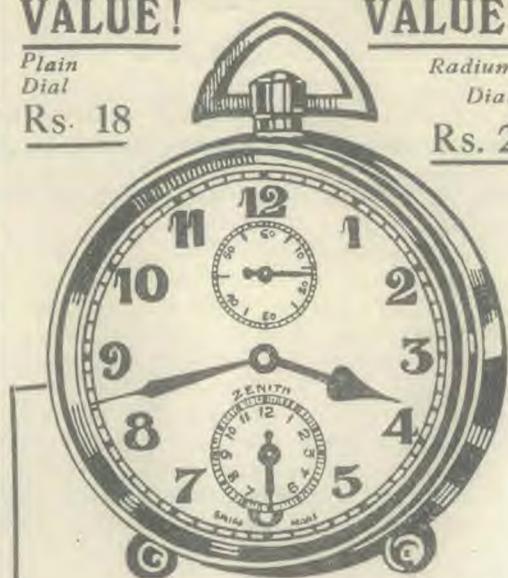
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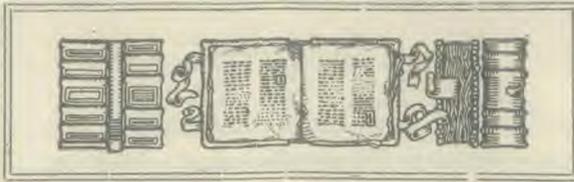
Hay Fever and Asthma

(Continued from page 11)

Some of the plants that ordinarily do not produce hay fever, for the reason that their pollen is not carried by the wind, may one close contact produce it. For instance, a susceptible person, smelling a rose (hence the name, "rose cold"), or a bunch of goldenrod, or working in a corn field, may get enough pollen to have an attack.

Both hay fever and asthma occur in two forms, a seasonal form and an all-the-year, or perennial, form, the former being caused by the seasonal occurrence of certain pollens, the latter being due to some irritant which is present throughout the year—such irritants as certain foods, feather pillows, domestic animals, face powders, etc. But hay fever is much more likely to be seasonal, and asthma is more likely to be perennial.

In most cases, the disease tends to reappear at a certain definite time each year, but in addition to these seasonal hay fevers, affecting those who are sensitized to certain kinds of pollen, there are types of hay fever that are irregular in the time of their appearance. Some hay fever victims are sensitized to a number of kinds of pollen, and so many attacks running most of the time from early spring until frost. Others sensitized to other substances besides pollen, have attacks at irregular times, following an exposure to the particular irritant to which the patient is sensitized.



My Favourite Text and Why

"Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3: 20.

James D. Reavis

BEHOLD, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." The speaker is none other than our Lord and Saviour, Jesus Christ—"the Amen, the faithful and true Witness" of verse fourteen of the same chapter, the third of Revelation. Our blessed Lord is addressing every man. He claims to be standing at the portal of the heart, gently knocking for admittance. The God of the mighty universe, by His sweet Spirit, stands without, begging me to let Him in. He will not enter without my permission. He has no way of opening the door from the outside. The latch is on the inside. It is for me to open the door and invite in the Guest.

He knocked, I heard, I opened, He entered, and oh, what a feast! The table is spread, and we both partake of what each has to offer.

The text states first that He will sup with me that is, He is my guest. I spread the meal, and He takes what I have to give Him. But all I have is myself—my sinful self. All my righteousnesses are as filthy rags. I give Him my heart for cleansing. He takes it gladly, assuming the burden of my guilt. But He does not leave me hungry. I must eat. So He then becomes the host, I the guest. The text further states that I then sup with Him. Christ now spreads the board, and I take whatever He has to give, even His own robe of righteousness. I take it gladly exchanging my worn-out, threadbare, worthless rags for His beautiful, pure, clean, white garment woven in the loom of heaven, with not a single thread of human invention in it. I take it as readily and as freely as I gave up my filthy rags. This garment is none other than the spotless character of Christ. It is revealed in His Word. I read the Word, and appropriate it to my needs.

This is marvellous, yet a very real and imperative spiritual transaction. It is a miracle of grace which every soul must experience. Only an insane man would refuse a tailor-made suit in place of rags. Such a one would be classed with the irresponsibles. He would be cut off from good society. So will be the fate of all who fail to hear Christ's voice, fail to open the door, and fail to make the exchange. Our companionship with the pure angels and the purified of all the ages in the eternal home of the saved is contingent on our attitude toward our heavenly Guest, here and now.

Beside All Waters

(Continued from page 15)

the observance of this day in the fourth commandment of His holy law. The keeping of the seventh day is a sign between Him and His people that He is their God, and that they are His followers. (Ezekiel 20:20.) Every time we observe the seventh day,—the last day of creation week,—we show by the very act, that we are worshipping the true God, who made all things in six days and rested on the seventh day.

"When we keep Sunday as the Sabbath, or the Lord's day, whom do we obey? It is certain that we do not obey God in this particular respect, because He has never said one word in the Bible about the observance of the first day of the week. The keeping of Sunday rests on the authority of the Catholic Church, not on the authority of Scripture. Then when people know that there is no Bible proof for the keeping of the first day, but are willing to continue its observance on the authority of the Catholic Church, by this very act they show that they choose to follow the Catholic Church rather than to obey God; and this would mark them as worshippers of that power.

"Thus the day that is observed as the Sabbath is the mark which distinguishes between those who acknowledge the supremacy of divine authority, and those who acknowledge the supremacy of papal authority. As the seventh-day Sabbath is the mark which distinguishes the true worship of God, so the false sabbath, the first day of the week, set up by the beast power as a sign of its authority, in opposition to God's law, becomes the mark of the false system of worship. As the seal of God is the true Sabbath, so the mark of the beast is a counterfeit sabbath."

"Isn't that conclusive, Doc? Oh, when the Lord has been so long-suffering to us, we want to be faithful to Him and keep His commandments."

Cathartic Crazy

(Continued from page 20)

senna, cascara, phenolphthalein, rhubarb, and the oils, of which castor oil is the best example. Oils are ordinarily not irritating, but, in the process of digestion, they are broken down into fatty acids and glycerin; and the fatty acids are irritating and cause catharsis.

Of all the cathartics in use there are none that produce as thorough a bowel cleansing with as little irritation and griping as castor oil. It is also somewhat constipating in its after effects. In diarrhoeas, where you want a good cleansing of the bowel followed by a check on the looseness of the bowel, castor oil is the ideal cathartic. It is also good in food poisoning or when the little boy eats too many green apples; in fact, for any condition where you want thoroughness in bowel action.

The habitual use of cathartics, except in an occasional obstinate case of constipation, is a bad thing. The irritating effect of the drug on the

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mucous membrane and the fact that the artificial stimulus gets the bowel in such a condition that it is hard to respond to a natural stimulus, are very harmful to the normal tone of the bowel. Usually proper habits and proper diet are sufficient to correct in time even the most obstinate cases of constipation, and cathartics or enemas need not be resorted to. There are times when a good laxative is the only thing to use.

Cathartics should not be used in a case of acute abdominal pain until a definite diagnosis has been made and it has been determined that catharsis is indicated. Other instances in which they are definitely contraindicated are acute heart conditions, in cases of extreme debility or collapse, severe diarrhoea of long standing, or any inflammatory condition of the abdomen.

I feel that the indiscriminate or habitual use of cathartics is a bad thing,—not that one should not take an occasional laxative if needed, but their use for anything and everything, especially in questionable cases, where you are dealing with a condition where you are not sure of your ground, it is better to go slow and get the proper medical advice before going ahead.

"RECIPROCITY is a law of life. We can not expect much happiness or strength from our fellow men unless we give something in return."

Caleb's Young Brother

When I was a boy, I read in the old heroic records of the judges of Israel: "When the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother." And Othniel, Caleb's younger brother, youthful, daring, lion-like, driving with two handed sword that formidable-named Cushan-rish-a-thaim out of the land, led in my fancy the grand procession of Israel's warlike judges, on to the throne of David.

And being imaginative, imitative, and emulative, in my play I became frequently, Othniel, Caleb's younger brother, and again and again the Lord delivered the king of Mesopotamia into my hand. But though I fought alone, I did not walk alone. My big brother Caleb was ever present at my side. As Othniel, I was always conscious of him, as I am certain the Othniel of old must have been ever conscious of him. He was my model, my inspiration. I recalled the brave deeds he had done: scouting through the vine-covered hills of the hostile Canaanites, daringly entering the mighty gates of their highwalled cities, undaunted by their giants, and bearing away—he at one end of the pole, Joshua at the other—that marvellous bunch of grapes; then daring the wrath of the mob in Israel's camp for the glory of Jehovah; patiently enduring the long forty years' exile that was none of his fault; and at last, at the head of Judah's hosts, carrying by assault the city of the giants and renaming it Hebron, the capital of a wide-conquered country. And right along with him, big brother of great deeds, I, Othniel, marched with my little sword and spear, confident in his faith and his strength and his protection, striving to do the great things he did, and at last doing them, first in his presence at Kirjath-sepher, and afterward, when he was dead, on the Mesopotamian invaders.

And the thing that made Othniel the first deliverer of poor Israel, was the having of a big brother. Caleb was certainly a busy man, with many outside interests—counsellor to Moses, companion and adviser of the great Joshua, head

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of a chief tribe, conqueror of the south country, divider of territory, and administrator of law. But he had time to give to his younger brother. He started the relation early, I judge, and he kept it up. Othniel probably was born during the wilderness wanderings; perhaps he was ten or twenty years younger than Caleb. And Caleb, who had started out from Egypt a young and eager searcher for the promised Land, had many a tale to tell his little brother. I imagine them sitting around the camp fire on many a night, with the far stretch of the sands under the moon before them and lofty Mt. Hor behind them, as they compassed Edom telling the tale of the ten Egyptian plagues, the march through the walled-up waters of the Red Sea, the thirst and the hunger of the deserts, and the coming of the "What-is-it?" bread, of the Amalekites, and the Midianites, Sinai and Kadesh. "My big brother Caleb," said young Othniel to himself, "what a wonderful man of faith and patience and power he is! I will be like him when I grow up." And he was.

There is need of Calebs to-day, young men; not only the Calebs who stand like a rock for principle, who are afraid of no foes and subservient to no clamours, who scorn lying and cowardice alike, who can speak for God and carry the strongholds of the enemy by assault; but also the Calebs who remember that a generation is coming up behind them, and who make it their business to take that younger generation into partnership. I fear for the success of the sort of minister who in young manhood has been so wrapped up in the idea of how great a preacher he is going to be that he could not spare an hour from his "Elements of Oratory" to go chumming with his younger brother. He may be able to talk to the moon, but he can't reach human hearts. Companionship is the chief quality required by the minister of Jesus Christ—companionship first with God, and then with his fellow-men. And the worker for Christ who makes the effort of his life to become partners with his younger brothers, will be the really successful winner of souls.

If you do not have a younger brother, dear senior, go get one. Plenty of embryo Othniels there are lying around to be picked up. And the devotion of a boy to his big brother who finds pleasure in his society and teaches him how to do things, is the most touching thing outside of mother-love. Go around with him; take him along with you. Can you swim? can you climb? can you play ball? can you make a kite? can you build a dog kennel? can you dissect and assemble an engine? do you know any history stories? Try out your ethics, your newly acquired knowledge and wisdom, your Bible lore, on the boy. If he enjoys it, you are on the right track to be a teacher of man. If he does not, something is wrong with your methods; try a new plan. Come along! Be a Caleb! Get an Othniel, Caleb's younger brother.

ARTHUR W. SPALDING.

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Character

By Robert Hare

CHARACTER is the web of life woven in the loom of time. It is stretched on the hooks of adversity, washed in the valley of tears, and whitened in the frosts of disappointment.

Nothing known among men, or belonging to man is of equal value; nothing can replace it, nor can the gold of a world buy it. It is all that man can carry with him when leaving the world,—the one thing that can not be buried in the grave, and the one and only thing, that time passes on to eternity.

Flames can not devour it, floods can not drown it, neither can the passing of years diminish its value. Standing next to the Ancient of Days, it waits to be weighed in the balances of eternity—destined either for destruction or immortality.

It has truly been said that "he who steals my purse steals trash; he who steals my character steals my all."

