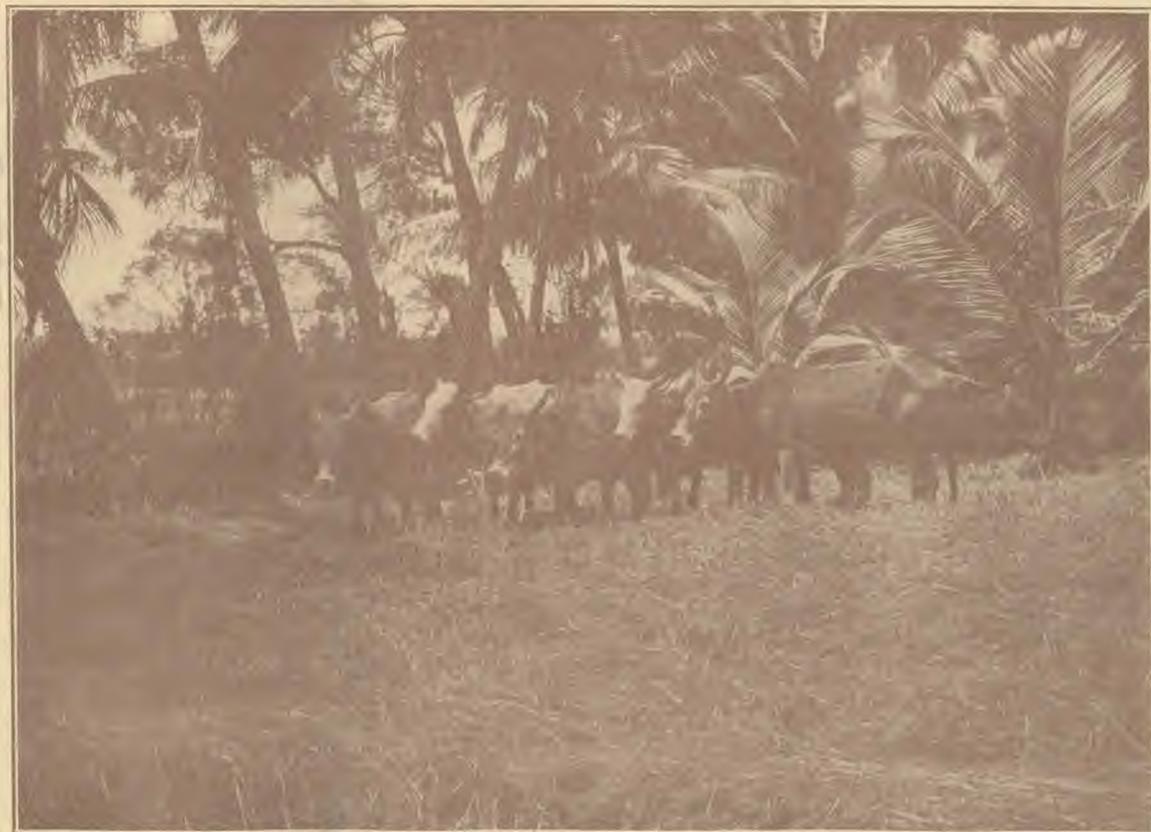


THE  
**ORIENTAL**  
**WATCHMAN**  
AND HERALD OF HEALTH



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THRASHING PADDY IN DINDIGUL

*The Stooping Habit is Against Nature, Read—*

MEET the WORLD with the HEAD ERECT



IT is said that there are a million drug addicts in the United States—virtually one person in every hundred takes drugs regularly.

BECAUSE he brought his sledge dogs home instead of destroying them, as other explorers have done, Rear-Admiral Byrd has been elected to honorary membership in the Society for the Prevention of Cruelty to Animals.

THE largest canal lock in the world has recently been completed in the Netherlands. The cost was two crores of rupees, and the work required ten years. This forms the last link in a ship canal connecting Amsterdam with the North Sea and thereby with the Atlantic.

HEART pulsations and sounds made in the lungs by breathing have been transmitted from Buenos Aires to Madrid by radio telephone with a clearness that enabled listening Spanish doctors to diagnose the disease of which each patient was suffering. The experiment lasted an hour, and was from an instrument recently invented by an Argentine surgeon.

THE film laboratories of the Eastman Kodak Company accidentally discovered a material which may supplant metal and glass in making containers for marketing fruits, vegetables, and other food products. The new substance consists of a cellulose compound which has the transparency of glass, nearly the strength of metal, and less weight than either glass or metal. Both cans and bottles may be made of the compound, and it is expected that it will soon be introduced into general use by the American Can Company.

FOR centuries it has been assumed that the ancient Chinese and Persians were the first to play the game of chess. This assumption has been overthrown by the recent discovery of a complete chess board and men in the tomb of Ra Oser, near the pyramids in Egypt. The tomb is being excavated by Prof. Selim Hassan Bey, who hopes to find the sarcophagus of the great archpriest Ra Oser himself. It is hoped that the inscriptions found in the tomb may throw some light on the history of the Hebrews during their oppression by the Pharaohs.

ONE of the most notable advances in the history of printing for the blind was made a few weeks ago when the first rotary Braille press in England was started at the National Institute for the Blind. In the new machine, stereotype plates are fitted on to small cylinders and between these a band of stiff paper is fed from a roll attached to the back of the machine so that both sides are embossed simultaneously. A guillotine finally cuts up the band into separate sheets. The output of the rotary press is 16,000 sheets per hour, or five times as much as any of the older presses, so that it will make possible a much quicker and better service of Braille newspapers and magazines. When one remembers that a century ago the outside world was practically unknown to those who were deprived of the power of sight, the facilities which have been made available to them must be reckoned as one of the wonders of the age.

ALUMINIUM, with a commercial history dating only from 1890, now stands as the fifth metal in volume produced and consumed. Since 1900 the consumption has increased 3,000 per cent and the average price has dropped 41 per cent.

STINGLESS bees, imported from Russia, are said to be thriving, and more important, producing plenty of good honey, at the New Jersey Agricultural Experiment Station, New Brunswick, New Jersey.

CONTRARY to what you think, those painful corns of yours do not have roots. According to the National Association for Foot Health, corns are callous formations without roots. These callouses are nature's own protection against injury. When any portion of the foot is unduly irritated by tight shoes, a callous will form. Most corn remedies are of acid compound, principally salicylic acid, which disintegrates callous formations when properly and carefully applied. But there is danger of infection, the association warns, when such remedies are applied to irritated and highly inflamed tissue.

MORE than twenty years ago, Bulkley, of New York, an eminent skin and cancer specialist, found that the progress of cancer could be notably controlled by a low-protein diet. He fed his cancer patients for years at a meatless table supervised by a dietitian trained at a vegetarian sanitarium. Observations made by Ehrlich, of Germany, showed a pronounced influence upon the growth of cancer in mice through dietary restrictions. In a recent paper before the British Association for the Advancement of Science, Dr. S. Monckton Copeman described a diet which he claims will prolong life and mitigate pain in cancer. The diet greatly restricts the use of foods of animal origin, including eggs, butter, and cream, as well as meats which are rich in vitamin A, the fat-soluble vitamin.

THE latest development in television has now made possible the transmission of natural colours. In ordinary black-and-white television a moving beam of light travels rapidly over the subject; the reflected light induces in a photo-electric cell a variable current, which is transmitted to the receiving station and there translated back into a beam of light of fluctuating intensity, which is made to travel over a receiving screen in precisely the same manner as it was picked up at the transmission end. In this way the light and shade of the subject is reconstructed. To transmit colours the beam of light traversing the subject is picked up by a series of photo-electric cells screened by panes of red, green, and blue stained gelatine respectively. The three sets of impulses are sent out on different wave-lengths and are picked up by three separate receivers. Then, by means of a complex arrangement of lamps and colour filters, the colour impulses are again blended into a single beam, which produces all the varied shades of colour on the receiving screen. At present colour television is only in the experimental stages, but, without doubt, in a little while it will be possible not only to hear spoken words from the ends of the earth, but also to see in their natural colours events which are taking place. The whole world will be brought within the compass of the televisor.

# The **O**RIENTAL **W**ATCHMAN AND HERALD OF HEALTH

VOLUME 6, No. 10

OCTOBER, 1930

## CHEERFULNESS

### *an Essential to HEALTH*

By J. Gallaher, C.S.M.M.G., M.E.

**A** MERRY heart doeth good like medicine, but a broken spirit drieth up the bones." Today is a day of drugs. There is medicine for every complaint. Oh, for something in a bottle! (or a pill-box) is the cry of far too many people today. Cheerfulness does not cost anything and something in a bottle does, and it would seem that the more a person has to pay for his treatment the more he values it. This is the psychology of life. It is a great pity that a cheerful and contented mind cannot be sold at a high price, for then more people would indulge in it, and there would be far less neurasthenia, sluggish liver, and indigestion.

Over ninety per cent of the "lightning cures" cost only a few annas to produce, and are sold by the chemist for two, three or five rupees, or even more. Of course, if the price were not "put on" people would not buy them. Unless a bottle of medicine is expensive the ordinary man or woman thinks it is of no use. Let us all use more of our common sense, and not spend money on these drugs which dull the nervous system and deceive us so that we are not aware of our pains and headaches.

Cheerfulness cannot be acquired at once if one

does not possess a cheerful disposition. It must be cultivated. You cannot take drugs to make you naturally cheerful. When it has been cultivated you will feel much better. There will be less indigestion, no more sluggish liver; you will be richer in health and wealth.



*The lesson of faithful stewardship is taught in the parable of the talents. Health is one of the talents intrusted to the keeping of men.*

Do not be selfish. Think of the other person and remember that every one has an effect either for good or bad upon every one else with whom he comes in contact. Some people do not like to mix with others because their disposition gives them "the blues."

If you feel fairly well in the morning and somebody comes to you with a tale of woe and a long face it can upset you for the rest of the day. Be sure that your

disposition does not upset anybody. Cheerfulness is conducive to life and health; anxiety and worry tend to disease and death.

Experiments were carried out on a cat to show how worry affects the process of digestion. A meal containing barium sulphate was given to a cat and a series of X-ray photographs were taken. The cat was well looked after and had cheerful surroundings. In less than four hours the meal had passed completely through the stomach. At another

period a second meal was given to the same cat and a series of X-ray photographs were taken. This time the cat was ill-treated. It was worried by a dog, and kept uncomfortable. In ten hours the meal was still in the stomach.

This shows how worry and anxiety slow down the digestive process. Yet how many people today sit down to their meals in anything but a pleasant frame of mind. Men have business worries, and they do not enjoy their food. They do not even chew it.

There are those who take to gloom as a bat to darkness. They would rather nurse a misery than cherish a joy. They always find a dark side of everything if there is a dark side to be found. They appear to be conscientious grumblers, as if it were their duty to extract some essence of misery out of every circumstance. On the other hand, there are those who always take cheerful views of life. They look on the bright side.

If a dog or some animal be placed in a room and there is a crack in the wall where a beam of sunlight can come in and stretch across the floor the dog will surely get up and lie in the sunlight. We must be the same and not grope about in misery. How many people in the world are busy gathering together a handful of thorns to sit upon!

As a little girl was eating, the sun dashed upon her spoon, and she cried, "Oh, mamma, I have swallowed a spoonful of sunshine!" Oh, that we

all might indulge in the same beverage! Get a cheerful spirit at the dining table. Remember a slowed digestion due to worry affects the nervous system. It causes insomnia and neurasthenia. Then when one's nerves are bad this reacts again upon the digestion, which in turn affects the nervous system, and so the vicious circle goes on. The days, weeks, and months roll by, and sooner or later we become a nervous wreck—a nervous dyspeptic.

Bad temper is a terrible disease, especially when you get it in the chronic form. It is worse than measles or whooping-cough. One does not become immune from it after the first attack. On the contrary, the more attacks one has the more one is likely to have. It is also very contagious, and a person suffering from bad temper is very dangerous to the community. It can be cured to some extent by someone who has cheerfulness.

As the days go by let us all cultivate the cheerful disposition that does one so much good and encourages everybody else. Learn to be cheerful when things do not run just as you would like. If you can't get what you like, learn to like what you get; and if your face wants to smile—let it. If it does not—make it.

"Tis easy enough to be pleasant,  
When life flows on like a song;  
But the man worth while,  
Is the man who can smile,  
When everything goes dead wrong."

## Let Us Walk in the Footsteps of the Divine Healer

By Mrs. E. M. Meleen

HAVE you ever read the Christian's book—the Bible? It tells you about a man called Abraham. God called him to go out from his own country to a land that God would show him. He went, but he was a sojourner and a stranger on the earth all the rest of his days. God, however raised up a people to Himself through this same Abraham, and in his lineage Christ was born. Christ was the Son of God, the Saviour of mankind. He says in the eighteenth chapter of John, and the thirty-sixth verse, "My kingdom is not of this world." The kingdom of the Christ which we serve is a heavenly kingdom. I must therefore be busy about His work. When He came to earth He went about doing good—teaching and healing diseases. His followers must do the same.

Christ came to serve, not to govern. Christians must serve also. Where did Christ serve? In lowly places, by the bedside of the sick and suffering, by the wells and way-sides in the country

districts, by the sea-side, and in synagogues and temple; and "the common people heard Him gladly."

So, today, I must go to lowly places, bringing the message of love from a Father in heaven who loves the poor and suffering people of the whole world so much that He gave His only-begotten Son as a ransom for all.

It was time for my visit to some poor people. My friend in her fine *sari* had never been in a real hut. I asked her to accompany me. On a straw mat was a child covered with sores and flies. The mother was sitting by, rocking her body to and fro, occasionally waving off the flies. Will he die? "He has been sleeping like this all day," she moaned. We felt his pulse and found he was better, and assured the mother that he soon would be all right. We left some more medicine, and came away after an earnest prayer for this child. We went on to other huts. In every one there was some little deed of love to be done. It was nearly dark when we came away.

# What To Do for LUMBAGO

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

**L**UMBAGO is not a fatal or even a dangerous disease, but it is one which causes considerable pain and inconvenience. During a severe attack, the pain is most acute and the sufferer is completely incapacitated.

Lumbago is an affection of the lumbar muscles—the large muscles which form the lower part of the back. It is a condition closely allied to rheumatism and gout, both in regard to its cause and treatment. People most commonly affected by this complaint are working men of middle age.

An attack of lumbago usually develops suddenly, and may follow a sudden muscular effort. It is often induced by exposure to damp or cold, especially when the body is overheated. In those persons subject to this complaint, a general lowering of the body resistance due to overwork or malnutrition may be sufficient to precipitate an attack.

It is probable, however, that the real underlying cause is a failure to eliminate completely the waste matter of the body. This means that the liver, kidneys and bowels are sluggish, probably owing to our not taking sufficient water each day. Or it may be that we need more warm baths or more exercise.

The chief symptom complained of by a sufferer from lumbago is severe neuralgic pain in the "bottom of the back." These pains may radiate upwards along the spine and there is usually some tenderness on pressure in the region affected. The patient is unable to straighten the back and any attempt to muscular effort causes pain. In severe, acute cases, the pain is frequently agonizing, and the patient lies in one position, afraid to move.

An acute attack of this type may clear up and disappear, leaving the patient little the worse for his experience. On the other hand it may persist or return in a mild form, causing considerable inconvenience, but less pain.

#### The Acute Form

The best form of treatment for the acute form of lumbago is rest and the application of moist heat in some form. The latter may take the form of a hot bath or hot fomentations. The



bowels should be opened at the beginning of the attack by a smart purge. A liberal dose of a saline laxative is best, but cascara or the enema may be used.

Hot fomentations should be applied to the lower part of the back, with the patient lying face downwards. Care, of course, must be exercised to protect the rest of the body from chill during this procedure. Sometimes this treatment is more efficacious if a quarter of a pound of bicarbonate of soda is added to each gallon of water, the water being first boiled to dissolve the soda.

After twenty minutes to half an hour of this treatment, the part should be sponged with tepid water and gently rubbed dry with a towel. A good liniment, such as liniment of camphor or liniment of turpentine, should then be gently rubbed in with the fingers. Following this, a warm piece of cotton-wool should be applied and fastened in place by a flannel bandage. This treatment should be carried out twice a day until the attack clears up.

In some cases a well-made linseed and mustard plaster may be applied in place of the fomentations, or even dry heat may be tried. Moist heat, however, usually gives the greatest relief and is less messy than poultices.

#### Drugs and Lumbago

In some cases, drugs may be necessary to control the pain, and the one which acts best in lumbago is asperin in ten grain doses three times a day after meals. The local form of treatment, however, is the more important.

The patient is best kept at rest and should the attack be very severe, a milk diet should be adopted until the acute inflammation is over. Ten glasses of pure water should be taken daily during the attack.

Under this treatment most cases of lumbago quickly recover, but should some pain persist, a regular course of massage, or Turkish baths, may be required to effect a complete cure.

Lumbago in itself is a sign that something is wrong with the body machinery, especially diet and elimination. If no improve- (*Turn to page 28*)

# The London Naval CONFERENCE

*Held Amidst the Rumbling of the Coming Armageddon*

By Gentry G. Lowry

ON April 22, 1930, in Queen Anne's drawing room of St. James' Palace, London, the delegates of the famous Naval Conference, after three months of strenuous and delicate negotiations, concluded their labours by signing the treaty. The object of this conference was to bring about an agreement amongst the recognized sea powers of the world to limit naval armaments. Those interested in the progress and peace of the world, cannot but be interested and impressed by the apparent humanitarian motives that prompted the representatives of the various nations in their endeavours to find more peaceful ways of settling national difficulties than have been employed in times past.

## What Was Achieved

The three powers represented at the conference,—Great Britain, Japan, and the United States,—agreed on many important measures, the chief of which are the following:—

(1) That submarines which attack merchant vessels in war time, must conform to the rules governing surface warships. Without first having placed passengers, crew, and ship papers in a place of safety, no submarine may sink or incapacitate a merchant vessel.

(2) That certain battleships, specifically named, now owned by the various nations, should be sunk, broken up, or remodelled in such a way to make them unserviceable in times of war.

(3) That none of the contracting nations shall build any new capital ships until after 1936.

(4) That each nation may build a stipulated number of aircraft, it being definitely understood that the ratio agreed upon between the nations must not be exceeded.

(5) That the United States of America and Great Britain may build and maintain up to a given tonnage an equal number of cruisers, thus recognizing the American claim to parity on the blue waters; while Japan is to maintain a cruiser force equal to seventy per cent of either of the other two.

(6) That as a "safety measure" any of the three powers may increase its tonnage if, in its own opinion, its national security is materially affected by the new construction of battleships by outside powers. All that is required in order to exceed the limitations agreed upon in the treaty, is a notification to the other contracting powers. Such a move would entitle the other powers to increase their tonnage proportionately.

There are those who fear that the "safeguarding clause," may destroy the value of the limitations which have been accepted by the three powers. They point out that, if Italy or France, powers outside the pact, should begin to manifest unusual activity in increasing the size of their navies, Great Britain, becoming alarmed, may, after notification, build beyond figures set at London. This in turn would permit the United States and Japan to build proportionately. At the insistence of Great Britain, however, the clause found a place in the pact, it being hoped that before any serious condition should arise as a result of the clause, other measures could be discovered that would provide a way round the difficulty.

## How Result of Conference is Viewed by Various Nations

Mr. David Jayne Hill, a one-time American Ambassador to Germany, says in a recent issue of *Current History*:—

"If the assurances of the British Prime Minister are to be taken at their full value and are permanently



*Gallipoli, a Fighting Point in the World War*

supported by British public opinion, American naval parity with Great Britain is in principle conceded. We now know, however, what was already known by the well informed, that the limit of British naval construction and maintenance is not determined by any agreement with America, but by the doctrine of a 'double standard,' which requires a British navy as strong as any two navies of the European Continent. Must the United States then, in order to have parity with Great Britain, build up to this double standard of Great Britain? Apparently it must be so, unless it is disposed to surrender to a single sea power a preponderant control of the seas."



*Neither Armaments nor Peace Conferences Have Established Universal Peace*

Mr. H. Wickham Steed, former editor of *The Times*, London, in giving the views of many Englishmen on the outcome of the conference, says that "the details of the treaty are depressing to simple souls. They argue that if, after renouncing war through the Kellogg pact, the chief naval powers still need a multitude of complicated provisions to express their fears of being attacked by each other, there will arise still thornier problems of land and air disarmament which will be terribly hard to solve." He says, therefore, "that the people of Great Britain regard the London Naval Treaty with relief rather than with satisfaction."

"The reasons for British relief at the conclusion of the naval treaty are, first that the London conference succeeded where the Geneva conference of 1927 failed; second, that the treaty precludes naval rivalry between the United States and Great Britain and Japan for six years; . . . third, that the treaty allays international fears of 'Anglo-Saxon domination;' fourth, that it preserves the Anglo-French agreement upon the methods for limiting navies, thus clearing a stubborn obstacle from the path of the preparatory Disarmament Commission at Geneva; fifth, that it encourages hope for a further reduction of navies in the future; sixth, substantial financial saving has been effected by scrapping old battleships and by refraining from replacing them until 1936, when it is hoped that the naval experts may possibly be persuaded that battleships are white elephants, whose usefulness is wholly out of proportion to their cost."

J. Docteur, Vice Admiral of the French Navy, in expressing his view of the question, appears to get satisfaction out of the fact that the London treaty establishes a six-year naval holiday for battleships. He says in *Current History*: "France and Italy reserve the right to utilize the replacement tonnage provided for, and France will certainly use it to meet the threat of the two German armoured cruisers. . . . France does not ask to be protected, but she could not consent to reduce her armaments under pressure from powers which do not wish to give her any guarantee of security."

Carlo Schanzer, a member of the Italian Senate, recently stated the results of the conference were gratifying to Italia. He said: "It must be regarded as an Italian victory that the conference has accepted the proposal of a naval holiday for battleships, this suggestion having been made by Signor Mussolini as far back as 1928. . . . The London conference is over, but the problem of disarmament remains. Its discussion will be resumed elsewhere, and Italy will find herself in future negotiations in a very solid position for having in London, with sincerity and strength, interpreted the conscience of the majority of the peoples of the world, whose ardent desire it is to see finally realized the promises, so often made and not fulfilled, in regard to a radical reduction of armaments."

K. K. Kawakami, Washington Conference of the Osaka "Mainichi," in a recent article on the results of the conference, says:—

"From the Japanese point of view the London conference was neither a success nor a failure, but something between the two. The treaty obtained is one of which none of the signatories can be proud. And yet when one considers the difficulties and complexities which beset the conference one may well be thankful for what has been accomplished."

From the comments made by the above nationals on the report of the conference for limitation of armaments, it can be easily seen that their opinion is that, though some progress was made in the desired direction, the conference fell far short of accomplishing what was expected of it. Thoughtful people of the world are losing faith in peace conferences, peace pacts, and international agreements, etc. Not because they are not deeply interested in the aims and objects of every effort of this sort, but because such conferences have failed before. Something always happens that neutralizes the efforts of those who are striving for peace and the limitation of arms.

The spirit of war is almost as old as the world itself; for from the very beginning, men have resorted to physical violence to settle their differences and difficulties. This spirit will never be vanquished by seeking a cautious equilibrium between instruments of warfare used by various nations.

#### The Underlying Difficulty

The big question is not how many cruisers, aircraft, and submarines each nation should be allowed to have; or whether poisonous gases, and high-powered explosives should be used or not. But it is rather: Why have armaments at all? Why the necessity of war on land or sea? And further, as long as the nations of the earth are suspicious of each other and ready to fly at each other's throats on the slightest provocation, what is to be gained by trying to regulate the amount of shot and shells to be used in war?

The secret of the world situation today lies in the unregenerated hearts of men. Selfishness, like the love of money, is the root of many evils. It effects alike the individual and the nation. The spirit of war and bloodshed, which emanates from a selfish human heart, originated with Satan before the beginning of the world. Waging war in heaven, he was cast out and found his way into this world. All through the ages it has been his studied plan to keep the members of the human race at war with each other. He always finds someone in every nation who is willing to be used as an instrument in keeping alive the war spirit.

#### Last-day Conditions

These conditions will not improve, but will wax worse and worse until the great battle of Armageddon, which will be the last battle to be fought in this world. From time to time efforts will be made by national leaders to find a way out of these difficulties, but unless the hearts of men are converted and the spirit of Christ is enthroned in their hearts, no permanent improvement can be expected.

In speaking of conditions that will exist in the last days, an ancient seer, writing over twenty-five hundred years ago, says: "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; . . . and He shall judge among the nations, and shall rebuke many people: . . . nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:3, 4.

Many suppose that this passage of Scripture teaches that a time of peace will come when nations will learn war no more, and great men all

over the world are talking of peace and safety. They seem to overlook the fact that it is the *people* who say, and not the Lord who affirms, that nations shall learn war no more.

The Bible teaches us just the opposite, and tells us that as time goes on nations will become more and more angry with each other. Christ, in speaking of last-day conditions, certainly does not predict that we shall have peace in the world. He says: "And ye shall hear of wars and rumours of wars: . . . for nation shall rise against nation, and kingdom against kingdom." Matt. 24: 6, 7.

Another prophecy, written about eight hundred years before Christ, in depicting things that would take place near the end of the world, says: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge the heathen round about. Put ye in the sickle, for the harvest is ripe" Joel 3: 9, 10, 13. "The harvest is the end of the world." Matt. 13: 39. By the term "heathen" is meant the wicked nations of the world including those *professedly Christian*. While bearing the honoured name which makes them appear to be followers of Christ, they have rejected His pure and holy religion.

From these Biblical quotations we must believe that instead of a golden age of peace for the future, we must expect more and more war, notwithstanding the predictions of many to the contrary.

Those who are saying so much about the "impossibility of war" in the future, and that "war has been outlawed," etc., are themselves fulfilling prophecy, saying "Peace, peace, when there is no peace."

John the Revelator, the last writer in the Bible, describes the picture of the last days of this world's history as shown to him in vision in the following words:—

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11: 18.

"For when they shall say, *Peace and safety*: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 3.



Was

# NOAH'S FLOOD

*Scientific?*

By Ben F. Allen A.B., LL.B.



*Tenth in the Series of  
Scientific Evidences on  
the Flood*

*The waters of the Deluge  
covered the highest point  
of land by fifteen cubits.*

THE Hebrew account of the Flood first mentions a period of one hundred and fifty days in describing the waters while their fury was increased or "prevailed." From a close study of the whole story it seems this first one hundred and fifty days constituted the Flood proper, that is, the active and destructive part. The remainder of the time was covered by the preliminary rain and by the much longer time of drainage. Of course the mighty tidal waves could flood the land much quicker than the water could run back of itself.

The second mention of one hundred and fifty days seems to cover a period of gradual decline in the waters. In the Septuagint the word "the" is not used before this second one hundred and fifty days, and there is nothing to show that it has reference to the first one hundred and fifty days. It means a second one hundred and fifty days. Even after the tidal waves ceased, at the end of the second one hundred and fifty days, there must have been much of the water still on the land, perhaps most of the land in the low countries still covered. Rivers had to be cut out and drainage systems had to be cut out and established completely anew.

As the water arose, its terrible anger and growing power are vividly expressed in regular progressive order by the words "increased," "prevailed," "increased greatly," and "prevailed exceedingly" for one hundred and fifty days.

An Onslaught of Water

Some might think the ark of Noah, or any

other ship even of our times, could not endure such gigantic tidal waves at such speed. But Noah built the ark in the low valley of the Euphrates River, and the terrific rain flooded the valley and floated the ark before the tidal waves became high enough to be a serious danger. Our theory calls only for increasing tidal and earthquake action till the one hundred and fiftieth day, and then gradual decline in both till the three hundredth day. As soon as the ark floated in deep water, it was safe, for on the high seas, the only result of a tidal wave is a gentle up-and-down movement covering a considerable time. There is little or no actual transfer of water. There being only two such tidal waves each day, each one would be twelve hours in passing any one point, and this could not be noticed on board the ark. It was only when this immense bulge of water hit the land or shallow water that it became sweeping and piled up in a crest, and was dangerous.

Where the account says, "All the fountains of the great deep were broken up," it may mean either the upheaval of the ocean bottom by earthquake upheaval or extraordinary tidal action of the ocean; or, it may mean both, for the tidal action would necessarily follow. But it is also possible that it meant the collapse of the underground waterways and of porous sand and rock by which the land must have been watered, for we find evidences of these great water passages in the mines today. These words may have meant all three events.

More Than Ordinary Rain

Where the account says, "The windows of

heaven were opened," it evidently infers something more than ordinary rain. These words are used twice, but the word "rain" is used also, and in the ordinary sense, giving us the impression that water fell from the heavens, not only as rain but in some way not described as rain. I suggest the cloud-bursts common in the tropics. That it rained forty days and nights is not doubted or questioned; but the idea that "the windows of heaven were opened" only forty days seems not well founded. The first mention of forty days is that it rained that long after Noah entered the ark. With the second mention of forty days, rain is not mentioned, and it is stated as the length of time the waters were coming up on the land before the ark floated; this is probably the same forty days as the first, or partly so.

Another reason for distinguishing between the opening of "the windows of heaven" and the rain is that "the windows of heaven" are definitely mentioned as closing at a later date, when the climax of the Flood had been reached and after the rise of the strong wind that drove the waters back. This is at the end of the first one hundred and fifty days. Here it is very significant that the same words used at first to describe the opening of the windows of heaven and the breaking up of the fountains of the great deep are used again to describe the stopping of both; but, though these were "stopped," the rain was only "restrained." Thus it seems clear that, at the same time and for the same length of time, that is, for the one hundred and fifty days, the waters came from above in rain and in cloud-bursts, or some other such way we do not now understand, and also from below, from the ocean; but the rain, though restrained, was not stopped then.

#### Cloud-Bursts and Torrents

It is a striking fact that the great amount of rock laid down in fresh water during the Flood calls for far more than forty days of rain, and agrees more with the whole one hundred and fifty days of mighty cloud-bursts and torrents, such as the world never saw before, and never will see again. Such sudden cold, and the spreading out of the waters over all the land could but produce every extreme form of downpour, when the bitter cold found so much warm water spreading out all over the earth to act upon. The ocean water had a strong, if not even an equal, competitor in the land water, as the material laid down now shows by comparing the amount of land sediment with ocean sediment. There is every reason and evidence that the heavy rains declined only gradually till the ocean water returned to its present place and reached its present temperature. The great water-filled inland basins, comprising one-fifth of the entire land surface, have been largely evaporated and returned to the ocean.

#### Was It Tidal Action?

Some expressions strikingly full of scientific meaning began to be used to describe the action of the waters during the second one-hundred-and-fifty-

day period. It says the waters "returned from off the earth continually," but the margin says; "in going and returning," "in going and decreasing," indicating just the tidal action science has calculated. Evidently the translators did not catch the point now revealed.

From the Hebrew account it seems that the ark grounded at the end of the first one hundred and fifty days. It was then just two months and fourteen days from the time it grounded till they could see the tops of the mountains. Then it was four months and twenty-six days longer before the ground where they landed was dry enough to live on. (We must not infer from this that the Flood was not still covering much of the land, if not nearly all of it, or that the rainfall had returned to normal, or that floating ice and glacial ice as floating icebergs, where elevation and northern latitude favoured them, had yet returned to normal.) Taking both the latter periods of time, a total of seven months and ten days, and subtracting it from the one year ten days since the day the waters broke loose, we have exactly the one hundred and fifty days the story mentions as the more destructive part of the Flood. This not only checks every date given in the whole story but it agrees exactly with the one hundred and fifty days scientists have worked out for the rise of the Flood, and the one hundred and fifty days for its fall, little dreaming that they were checking the Hebrew account to the day. As a countercheck, this one-hundred-and-fifty-day period may be had by simply taking the first date mentioned, the day the waters broke loose, from the second date mentioned, at the close of the one hundred and fifty days, the day the ark grounded, thus showing that the end of this first one hundred and fifty days was the day the ark grounded. Thus, it seems natural that, on the day the waters reached their highest and began to go down, the ark found permanent lodgment on the highest or higher ground in the vicinity. That was the first day permanent grounding was possible, let alone safe.

After Noah had built an altar and made an offering thereon, God said that "cold and heat, and summer and winter" should not cease while the earth stood as at present. Now this is the first mention of cold and heat, summer and winter yet made in the history of the earth. It is also the first mention made of "seedtime and harvest." Though this is not conclusive proof, yet it is peculiarly corroborative of our theory of a universally and continually balmy climate before the Flood.

Of course, we must labour to avoid being so wise in our own conceits as to erect a theory or theories that exclude greater wisdom on God's part, or even to exclude the exercise of powers and processes incomprehensible to us and to our science. To do so is to go blind. In this article I am merely trying out the theory that seems to me to square with most of the facts as I see them, but I do not claim that this theory is exclusively correct. It may not be correct in any respect at all.

# Meet the World

## With the Head Erect

By N. M. Munson, R.N.

**D**URING a posture clinic recently held in an Eastern college, the words, "Good posture is an asset which very few possess," were made to stand out in all their truthfulness. One of the impressive features of this clinic was the use of the schematograph, an instrument for taking a silhouette outline. Two posture outlines were given each student, one in the natural standing position, and the other after the student was asked to assume the correct posture in standing. Surprise was registered on the faces of those young people, especially the girls, when they compared their "natural" standing posture with the outline of the correct posture which was used in the grading.

The pictures showed that many could stand in the correct posture with very little effort. Those who had been careless for perhaps some length of time, or did not know how to attain correct posture, could not put their bodies in a "Grade A" position without considerable effort. There were still others who needed individual instruction before this could be done. Instructions were given on how to stand, sit, and walk correctly, and the students left the clinic with a new vision of the relation of good posture to good health.

Perhaps one of the greatest causes for poor posture is carelessness on the part of the individual in not giving thought to the way he is carrying his head, shoulders, chest, spine, and abdomen, and the effect this has on his general physical and mental health. Another is the tendency on the part of young girls especially to attain and maintain a "boyish figure." A malnourished body is easily fatigued, and a fatigued body cannot be kept in erect posture.

High heels, those over one inch, it was impressed by the schematograph at the clinic, distinctly throw the hips out of alignment, making a deep curve in the small of the back, which gives a sway-backed appearance. The hips are thrown forward and the abdomen protrudes, giving the impression that to maintain an upright position extra effort must be made. Many cases of displacement of the vital abdominal organs are the result of a weakened abdominal wall, which in many instances can be traced to poor posture.

One of the strongest points against poor posture is that those who possess it are more readily subject to tuberculosis. We are told by Professor Goldthwait, of Boston, that proper development of the lungs cannot result when the body is not held in proper position. He also says that

proper posture aids in curing tuberculosis. This is readily understood, for it is plain that a slumping forward of the shoulders makes the chest much too narrow, not allowing room for development of the lungs or proper breathing.

This forward drooping of the shoulders also crowds the stomach and abdominal organs, relaxes the muscles, and tends toward lack of tone. The muscles are kept healthy by activity. An unused muscle soon loses its ability to carry out its part in a well-co-ordinated mechanism.

One of the greatest needs of the person who would have good posture, is the desire,—or will—to sit, stand, and walk correctly. For the one who has this there is every reason to believe that he will reach his goal, and reap the benefits in better physical health, and a clearer, brighter outlook on life. Bad posture is only too often the result of habit, and it takes will power to correct a bad habit. But once there is the will power, the next step is to learn how to carry out the procedure so as to secure the results desired.

Very often it is thought that correct posture is a stiffly held head, shoulders held very erect, and the back curved in, with the hips thrust too far backward, giving the body a most uncomfortable and tense appearance. Good posture is not stiff or tense. It is comfortable, and adds a poise and grace to the person which is stimulating in its effect on others.

A few years ago there appeared in a public health bulletin the following instructions on how to assume the proper posture: "Take yourself both physically and mentally by the tips of your ears, and pull upward on them, 'prick your ears up,' and see what the result is."

When one is standing in the correct posture, the head is erect, chin in, shoulder blades flat, chest up, abdomen in and up, and the weight is on the balls of the feet, with the feet parallel and pointing straight ahead. Imagine a string tied to your chest, and fastened to the ceiling. The chin is only slightly in, as though trying to stretch the top of the head to reach the ceiling. Do not be tense in this position. Good posture is a natural attitude, and not a strained one that must be maintained by holding the body in a stiff, uncomfortable position.

One way of checking up to ascertain whether the correct position in standing has been attained, is to stand beside a door or a straight stick. If the posture is correct, there will be a straight line from the ear, through the middle of the shoulder, hip, and knee, to the floor about three inches forward from the heel.

(Turn to page 28)

# The FALSE GOD

## of the Pseudo-scientist

*The Old Views of the Book of Genesis Worthy of  
Present-day Belief*

By  
Thos. Killoway

*Nicodemus learns  
from the lips of Christ  
our human need of re-  
generation by the power  
of the Holy Spirit.*



IN one of the daily newspapers there recently appeared under the title "A Scientific God," a short article giving a striking example of the latest developments in prominent scientific circles. Julian Huxley, the well-known scientist, according to this article, had set himself the task of proving that if we can have synthetic indigo or synthetic insulin, why not a synthetic god? He laughs at what he calls "tribal ideas." And this is how he attempts to dispose of our sublime belief in God as Creator and Ruler of the universe! He would build up in their place a synthetic religion—"giving the name of god to the sum of the forces acting in the cosmos as perceived and grasped by human mind."

#### Alarming Spread of the Popular Theory

As regards his views Mr. Huxley is not unlike many others. The popular theory is gaining ground everywhere. This vain, naturalistic philosophy has permeated almost every phase of life. Churches and schools are shot through and through with its baneful influence. We are told that in certain quarters it has virtually become the fashion to assume that the old views regarding God and creation and the early history of the human race are entirely obsolete, and that intelligent persons no longer hold to these beliefs. In a very recent number of *Current History* a Professor of

Sociology, by name Dr. Harry Elmer Barnes, voiced the demands of a certain section of educators, religious and secular, for a new god, or at least a new conception of God.

A point in their comfortless theory that should cause very serious alarm to orthodox believers is the idea that we can live worthily without any personal connection with God, or any intervention by Him in our behalf.

This state of things has produced in different minds very different effects. To the careless it gives a ready pretext for his unconcern. And it afflicts many earnest and good men with much perplexity and unrest.

#### Vain Discussions

In the very nature of things it would not do for us to enter into any metaphysical speculations. Vain would be the attempt to discuss the nature of God. The Infinite One in all His attributes is above and beyond discussion. In its nature the act of creation is essentially inscrutable; we can never hope to know just how it was accomplished. With what Holy Scripture reveals we must rest content. From that inspired source we learn that, "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth." Ps. 33:6. But we cannot expect to

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[False theories are today making alarming incursions in institutions founded for the education of our youth. In the Apostle Paul's day there were apostles of a "science falsely so called." This the young Timothy was to have no connection with. (See 1 Tim. 6: 20.) Today, as then, there are paths of peril to be avoided.]

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know the process or the details, for we have nothing with which to measure them.

A recent writer likens such abstruse and bewildering speculations to the act of a baby sucking at a nursing bottle. So long as there is any milk in the bottle the baby sucks with pleasure and profit. Unfortunately the little fellow does not always stop sucking when the supply of milk gives out, but still keeps on sucking empty air, with resulting discomfort and colic. We all need to recognize the limits of the intellectual milk supply; and we should not keep on trying to solve problems that are in their very nature beyond the limits of the human mind.

"God has endowed us with different faculties, suitable and proportional to the different objects that engage them. We discover sensible things by our senses, rational things by our reason, things intellectual by understanding; but divine and celestial things He has reserved for the exercise of our faith, which is a kind of divine and superior sense in the soul. Our reason and understanding may at times snatch a glimpse, but cannot take a steady and adequate prospect of things so far above their reach and sphere. Thus, by the help of natural reason, I may know there is a God, the first cause and original of all things; but His essence, attributes, and will, are hid within the veil of inaccessible light, and cannot be discerned by us but through faith in His divine revelation. He who walks without this light walks in darkness, though he may strike out some faint and glimmering sparkles of his own. And he that, out of the gross and wooden dictates of his natural reason, carves out a religion to himself, is but a more refined idolater than those who worship stocks and stones hammering an idol out of his fancy, and adoring the works of his own imagination."—*Pilgrim's Progress, Part III.*

#### The Place of Faith

As a practical necessity we do not require to know the mysteries involved in our being and in all the provisions of nature made for our well-being on the earth. It is well to understand the chemistry of food and drink; but it would not only be unwise, but might be fatal, for us to postpone eating and drinking until we had mastered the chemistry. And so again, we may derive great satisfaction and benefit in discovering a philosophical and scientific adjustment of revelation; but we would be consummately foolish if we refused to believe the truth of God's Word until we had found

the philosophical and scientific adjustment to it. Our Lord said when He was in the world, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11: 25. God does not reveal Himself and His truth to the wisdom of the philosopher or to the prudence of the scientist, but He is easily found by childlike faith. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 1: 19-24; 2: 4, 5.

This materialistic age is steeped in the worship of the goddess of reason in spite of the disrepute she fell into during the French Revolution. How important it is that we have right beliefs and right emotions! It is in this field that religion must hold sway, and no false scientific hypothesis may invade her domain. This does not mean, however, that our faith is based solely on sentiment or emotion. "Come now, and let us reason together, saith the Lord." Isa. 1: 18. The fact of the new birth may be demonstrated as easily and as conclusively as that of gravity, which is not to say, however, that either can be fully explained. But there is a language of the heart as well as of the head, and certainly the tendency in scholarly circles is to magnify mind at the expense of emotion. It would be well for the rationalist to remember that reason, unaided, is scarcely more reliable than feeling uncontrolled.

#### Our Religion Agrees with True Science

In the very nature of things there is not, and never can be, any conflict between true science and the Creator or His revealed will. Where seemingly it exists, invariably a clearer vision reveals that either the science in question is (*Turn to page 27*)

# EDITORIAL



## Ruth the Moabites

MANY years ago an Israelitish family went into voluntary exile. Palestine was sore distressed by hard famine. Self-imposed banishment from their native land seems to have been the only clear course open to Elimelech and his wife Naomi. So they sallied forth with their two sons to face the unknown future, and settled in the land of Moab. It was an eventful decision in more than one way.

Events in their domestic history, while in the land of strangers, may be told in a few words. Elimelech died, and the young men married women of the country, but died without posterity. Only Naomi remained of the exiles. But the bereaved woman obtained cheering news from her own country. "She had heard in the country of Moab how that the Lord had visited His people in giving them bread." Ruth 1:6.

So she turned her face homeward. As a strong attachment for Naomi had sprung up in the heart of her daughter-in-law, Ruth, the elder woman consented to take this young widow as her companion in travel. "Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried." Ruth 1:16, 17.

On reaching their destination in the land of Judah, Ruth gleaned in the harvest field. "Her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech." Ruth 2:3. Boaz was a man of wealth of Bethlehem, and he showed her special kindness."

That day of gleaned ended, Ruth returned to her mother-in-law. Said Naomi, "Where hast thou gleaned today? And where wroughtest thou? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought today is Boaz." Ruth 2:19.

Naomi had not forgotten the relationship of Boaz to her deceased husband, and she said to Ruth, "The man is near of kin unto us, one of our next kinsmen." Ruth 2:20.

"So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law." Ruth 2:23.

Ruth was not to be left in ignorance of the importance of the family connection with Boaz. In fact, on the very first day of meeting her kind-hearted relative, her mother-in-law had shown her

that Boaz was their *goel*,—for this is the Hebrew word employed in the latter part of verse 20, which we have quoted above. In the margin of the Authorized Version it is translated, "one that hath right to redeem." Both renderings are correct, for there is no one word in the English language capable of conveying the full and complete meaning of this remarkable Hebrew word. This is due to the fact that the British people have no institution in their country that at all resembles the great national Hebrew institution which every well instructed Israelite connected with the term. Other English renderings found are "redeemer" and "avenger." A *goel* was a man who stood as the representative of another as regards certain relations existing between the latter individual, on the one hand; and another person or group of persons or society in general, on the other. That the institution of the *goel* contains wonderful prefigurations of heavenly things invests its study with sublime interest.

What obligations were laid upon Boaz if he were indeed the *goel* of Ruth's deceased husband? We shall find the answer to this question by examining certain passages of Holy Scripture in which a *goel's* duties are outlined. To become acquainted with such passages prepares one to follow the story of Boaz and Ruth more intelligently.

In the days of Joshua, Palestine was divided among the Hebrew tribes, and subdivided among their families. As each family had the right to regard their piece of land as their inalienable possession, it is clear that the risks of family poverty in Israel were largely minimized. Even if one sold his land, such sale was, in effect, only a lease. In the year of jubilee it was restored to him or to his heirs. So however prodigal one might be of his inheritance, it was impossible, under the *goel* institution, for his family to be forever dispossessed. Every fiftieth year this jubilee was to be observed. The seller was, however, allowed the right to redeem the inheritance at any time before the year of jubilee. If he had not the power in his own hand, it was the duty of his next of kin—his *goel*—to do so. The Divine regulation runs; "If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." Lev. 25:25.

So one of the obligations of a *goel* was to redeem a lost inheritance. The transaction was an impressive type. For our first earthly parent,

Adam, received his fair dominions from his Creator. The Divine plan was that the earth should be the eternal, inalienable possession of Adam and his race. So it is written, "The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men." Ps. 115:16. When Adam was tempted and fell in the garden of Eden he lost his domain, the earth; for it fell into the hands of the evil one—his tempter. He (the first man) virtually sold it away. It is to be observed that Adam had held the earth not as absolute ruler, for God was the real Proprietor. When Satan took Adam's place, the Lord, who created the universe, continued to be in chief control. And our Creator revealed to the human race a plan, which was the product of His infinite wisdom, whereby the lost inheritance was to be redeemed.

In harmony with this plan, the Son of God took our flesh, was born in Bethlehem, and thus became our Brother, with certain obligations to discharge on behalf of Adam and his race, including the duty of redeeming the lost possession. When Christ was in the world He overcame every temptation of Satan, the adversary. The Father, in heaven, accepted the work of His Son, the Victor. So we receive the following assurance: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. The inheritance of the saints beyond the resurrection will be in the earth renewed by God's power.

Devolving upon the *goel*, also, was the duty of redeeming his relative from bondage, whenever there was occasion for his good offices. On this point we read, "If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him, either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself." Lev. 25:47-49. We conclude that rarely, if ever, could a poor Hebrew slave purchase his own release, so the national institution would come into force in all or most instances.

The work of the *goel*, in this case, typified the redemptive work of Christ for helpless men. He paid a great ransom price so that they might be delivered from the servitude of sin. We are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19. He, the sinless One, is willing to save sinners from the galling thralldom of sin, and all of Adam's race who receive Him by faith obtain the benefits of His work as the Redeemer.

Another provision had reference to murder. In those days there were no civil officers appointed to administer justice when a man had been wilfully slain. The murderer was executed by the

murdered man's *goel*, which word, in Num. 35:19, is rendered "revenger." The passage runs, "The revenger of blood himself shall slay the murderer; when he meeteth him, he shall slay him."

Coming now to the antitype, we find that Satan "was a murderer from the beginning." John 8:44. By leading our first parents into sin, he slew them. By this we mean that he was really responsible for their death, because if they had never sinned, the Lord would have allowed them continued life. Death was the punishment which God imposed, but Satan had tempted them to commit the trespass. But the devil, the troubler of this world, is to be slain by Adam's powerful Kinsman, the Son of God. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. This judgment is necessary in the interests of the future peace and harmony of the universe.

It was also reckoned as a national disaster if a single family should die out in Israel, and of even greater interest is the provision made against such an eventuality. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger." Deut. 25:5. Reading on, we learn that "her husband's brother" should "take her to him to wife." If a son were born of such a marriage, the law ordained that the child be reckoned as the son and heir of the deceased man, and not the son and heir of the *goel* himself. "The first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." Deut. 25:6. If a second son were born, the *goel* himself had the claim. It was only the first son that he had no legal right to. Thus we see that the *goel* was under strict obligation to save his deceased brother's family line from extinction. It was regarded as a very serious offence for one to refuse to do as the national law required. If the *goel* drew back from obedience to this matrimonial regulation he was to be publicly disgraced. "If the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then, shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, the house of him that hath his shoe loosed." Deut. 25:7-10.

These transactions, too, are lessons for our guidance as students of the science of salvation. Because Adam became sinful, the taint of sin infected human nature universally. The evil taint has run in all his posterity. Was there any hope left to Adam (after his sin) of (*Turn to page 29*)

**I**N this article we are to consider some invalid objections to the doctrine that men have life only in Christ, that the righteous are saved with an everlasting salvation and will ever be with the Lord, while the wicked will be destroyed after having received their punishment, and that at last they will be no more. One text much quoted by the champions of eternal torment is found in Matt. 25:46: "These shall go away into everlasting punishment: but the righteous into life eternal."

It might be noted here that the words "everlasting" and "eternal" are from the same word in the original, and hence mean the same. As the one is eternal, so is the other. There is no difference. We not only admit this, we stress it. The righteous go into life eternal, the wicked into everlasting punishment.

We have before noted the reward of the righteous. They shall live forever. They shall ever be with the Lord. As long as eternity, as long as God exists, they shall live. The gift of God is everlasting life. God's children shall never cease to be. Their existence is unending.

In like manner the punishment of the wicked is everlasting. It shall never cease. It is eternal in its nature. It will last as long as the righteous are in heaven. As everlasting life is predicated of the righteous, so everlasting punishment is predicated of the wicked. The life of the righteous and the punishment of the wicked are equally long. The text states so clearly.

#### Nature of the Punishment

The question that now concerns us is the nature of the punishment of the wicked. We need only remind our readers of what has been said before in these articles on this subject. The Bible definitely declares that the "wages of sin is death." Rom. 9:23. "The soul that sinneth, it shall die." Ezek. 18:4. God placed cherubim at the east of the garden of Eden "to keep the way of the tree of life," lest man "put forth his hand, and take also of the tree of life, and eat, and live forever." Gen. 3:24, 22. We know that no murderer, no sinner, "hath eternal life abiding in Him." 1 John 3:15. It is only he that has the Son that has life; "he that hath not the Son of God hath not life." 1 John 5:12.

Let these scriptures have their intended weight. "The wages of sin is death." God evidently means what He says. If life means life, then death means death. Death is the opposite of life, and life is the opposite of death. If the righteous live, the wicked die. They do not both live, and they do not both die. One lives and the other dies. The one receives a precious gift, and the other gets punishment. The gift is life; the punishment is death. And one is as everlasting as the other. The death of the wicked lasts as long as the life of the righteous. Neither has any end.

#### Death Means Death

If any should say that death here does not mean death, that the wicked are not dead but are

# Will Sinners Live Or will the Lord

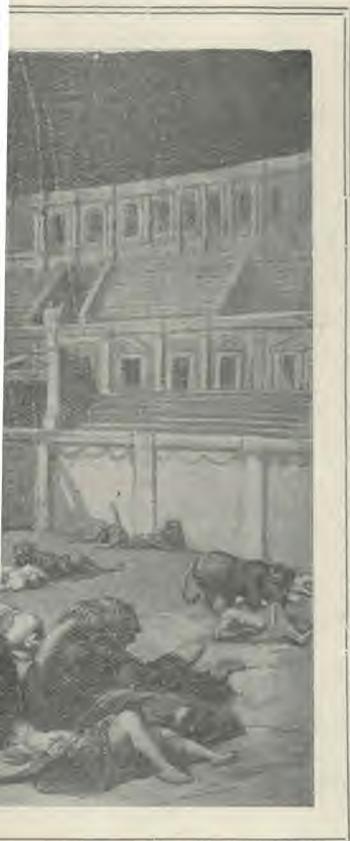


alive and in conscious torture, we should answer that by the same reasoning the righteous are not alive but dead and in unconscious happiness. If death does not mean death, why should life mean life? If anyone, therefore, should say that when the Bible states that the wicked shall die it does not mean that they really will die, we would maintain that when it says the righteous shall have life it does not really mean life. But would not such be a gross perversion of the Scriptures? We maintain that when the Scripture promise life to those that are in Christ, the life promised is not death. Likewise we believe that when the sinner is promised death, death is not life. To confuse life and death, to make the one mean the other, is to confuse God's word and make it of none effect.

God does not wish the sinner to live forever. In the very beginning, after the fall of man, God placed cherubim to guard the way to the tree of life lest man should eat of it and live forever. Did man pass that barrier? Have sinners thrust aside the cherubim that God placed there? There is only one way of gaining access to that tree, and that way is Christ. Through Him only can eternal life be

# Forever?

## Penalty be Enforced?



By  
M. L. Andreasen

*The faithful martyrs will rise unto life eternal because Christ will confer this boon upon them at His Second Coming. All may obtain the same blessing by forsaking the paths of sin and accepting Him. To the impenitent there is no promise of a life which never ends.*

had. Hence "he that hath the Son hath life" (John 5: 2), and yet some would have us believe that God did not guard the way as He intended, but that sinners without Christ have passed the barrier of cherubim and eaten of the tree of life, and hence will live forever. We utterly reject any such God-dishonouring doctrine. God *did* guard the way to the tree of life. Only through Christ can admittance be had. No sinner "hath eternal life abiding in him."

We hold, therefore, to the Biblical doctrine that the wages of sin is death; that death is not life, but the opposite of life, the absence of it. We hold that this death is eternal, it is everlasting, it never ends. When the final decree is passed upon the impenitent wicked, they shall at last suffer the loss of that which they have rejected, life. They have scorned life, they have misused this most precious gift, they have not appreciated it or its opportunities; now death shall be their portion.

There are a few more texts along this same line that it may be well for us to consider at this time. "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. "If thy hand offend

thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Mark 9: 43, 44.

It will be noted here that the statements are very definite. "The fire is not quenched," and "everlasting fire." Just what do these expressions mean?

The word here translated hell is taken from the Greek word "Gehenna." This was a valley situated south of Jerusalem, in olden times polluted by the worship of Moloch and afterwards used for a place where the dead bodies of animals and of malefactors were thrown. That these decaying and rotting bodies might not pollute the air and cause pestilence, a fire was kept burning night and day. It is easy to imagine the condition that would obtain if such a place were not provided. Rotting carcasses by the score and by the hundreds would fill the air with pestilential vapours, and cause sickness and death. As noted above, a place of this kind was in existence just south of Jerusalem, and was called "Gehenna."

### What About Gehenna?

Christ was, therefore, using an expression with which the Jews were well acquainted. The Gehenna fires were always burning and the smoke ascending. Carcasses there were always rotting and worms feeding on them.

This indeed is not a very pleasing picture, but certainly most expressive and definite. The Gehenna outside of Jerusalem was not used for torturing either living men or animals. It was only dead bodies that were thrown there. This makes the parallel complete, for it is "the carcasses of the men that have transgressed against" the Lord that "shall be an abhorring unto all flesh. Isa. 66: 24. Men who have misused their privileges and wasted their opportunities and have not appreciated the life that God so graciously has bestowed upon them will at last be thrown aside as worthless material, and consumed.

"Their worm shall not die, neither shall their fire be quenched." Jer. 66: 24. It does not say that their soul shall not die, nor their bodies, but merely that their *worm* shall not die. This worm has a close connection with the word "carcass" used in the same text. It denotes utter destruction. Putrefaction will soon begin in a dead carcass. Unless that putrefaction should in some way be stopped, the carcass will be entirely consumed. This decay is caused by animal organisms, in the text called "worm." If the worms do not die, they continue their work, and the body is soon consumed. When to this picture of utter destruction is added that of fire, we have two destroying agencies,—the worm and the fire,—which make doubly sure not only that life will be extinct, but that the carcass will at last be reduced to ashes. The worms, of course, will be unable to destroy the bones of the carcass; and Inspiration, therefore, in stressing the idea of total (Turn to page 20)

# The BEST MEDICINE

## The Value of Activity in the Open Air

By D. H. Kress, M. D.

**E**XERCISE is a health essential. When God made His masterpiece, man, He placed him under conditions most conducive to health—in a garden, surrounded with the beauties of nature, trees "pleasant to the sight, and good for food." Man was not to live in idleness. "The Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2: 15.

The Eden home was an object lesson of what God designed every home to be. In the country, with its bird songs and pure air, is where God designed homes should be established and families reared. But God's purpose has been strangely reversed. The people, more and more, are forsaking the country and rushing pell-mell into the already overcrowded cities. Few of the rising generation are willing to remain on the farm, and till the soil.

Many of those that do remain longingly look forward to the time when they will have accumulated sufficient to move into the city. They long for the time when they can retire, to live at ease, and say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." To such the words are addressed, "*Thou fool.*"

Work is a blessing. Idleness is a curse. Idleness is a breeder of vice and disease. The sin of Sodom, the ancient seer said, was "pride, fullness of bread, and abundance of idleness." The devil always finds something for idle hands and idle minds to do; and the city furnishes allurements to such, which lead to immorality and to crime.

No organ of the body is able to function normally when physical exercise is neglected. Equalization of the blood is an essential to the health of every organ and cell of the body. In all chronic diseases there is a disturbance of the circulation. Cold feet and hands, and clammy skin indicate that there is too little blood in these parts, and consequently there is too much blood internally. The stomach, liver, and other internal organs, being in a state of congestion and inflammation, cannot function normally and do their appointed work well. When sick, the remedy lies not in diet, but in exercise. Exercise will bring the blood to the extremities and relieve internal stagnation, and make restoration of these organs to a more normal condition possible.

### No Work—No Food

The dictum that if any would not work neither should he eat, has a scientific basis. The sedentary individual is unable to digest well his food or to

eliminate well the wastes formed. It is this inability that leads to the search for drugs to whip up the organs of digestion. Under the spur of some of these gastro-intestinal stimulants, one may be able to digest food and even to digest more food than can actually be utilized. This surplus is not utilized, but is stored up in the form of adipose tissue and body wastes. These overweights are not healthy subjects; they, in fact, seldom live to old age. The vital organs of such give way long before they should, and premature decadence of the entire body and death result.

Nature not merely says, "He that will not work shall not eat," but also, "He shall not sleep." Insomnia is seldom found among the honest toilers on the farm. In my years of experience as a physician, I have never had a case of insomnia apply to me from this class. Cases of insomnia come from the shut-ins and from those who are kept in close confinement in their city offices.

We read, "The sleep of a labouring man is sweet, whether he eat little or much." It is "the abundance of the rich" that "will not suffer him to sleep." Overeating and idleness make a mischievous combination.

The stagnant pool, it may be observed, soon becomes filled with slime and filth. It becomes a breeder of germs and of disease. It is a menace in any community. The stream rushing down the mountain side carries with it life and blessing.

The horse that is exercised daily remains in health. He keeps his head up in the air, and is full of life. The perspiration of such an animal is limpid, containing very little organic filth. It has little or no odour to it. It is different with the inactive horse that is kept in the stall and deprived of exercise. When he is driven and perspires, the perspiration is foamy; there is a lather all over him. When it dries, a crust remains, and there is a disagreeable odour to it. The tissues are saturated with this organic filth, which finds its way to the surface during perspiration. It is the accumulation of these organic wastes within the tissues of man that paves the way for germ diseases; and whether a person dies or lives when stricken down with a germ disease depends usually upon the amount of these wastes in the tissues.

When Captain Cook discovered the island of New Zealand, he pronounced the natives perfect in physique, possessing such vitality that, when meeting with a bullet wound, they merely blocked up the hole with moistened clay, and healing took place. Such a procedure on the part of a twentieth-century man would be a failure.

eth-century inactive city dweller would mean certain death, for blood poisoning would surely result. These children of nature ate simply and lived out of doors. They lived more in harmony with God's original plan.

#### Exercise Absolutely Necessary

The human body is a furnace. Food is its fuel. Oxidation takes place, not in the lungs, but in the tissues. Exercise is needed to convey the oxygen essential to the tissues. Exercise, it may be said, opens the draughts to the living furnace, and causes the vital fires to burn briskly. In this way not merely the fuel furnished in the food is burned up, but the body wastes are themselves consumed and converted into harmless substances prepared for elimination. Uric acid is thus converted into harmless urea.

The best exercise one can possibly take is walking, if he walks correctly. A good brisk walk in the open air brings into play every muscle of the body. In walking, the head should be kept erect, the shoulders back, and energy and elasticity should be put into the step. A brisk walk taken in this manner sends a benediction to every organ and cell of the body.

Unfortunately, there are those who are compelled to spend much time in offices. Seated at his desk in the office, the business man can get considerable exercise by assuming a correct posture. Keeping the body erect and energizing the muscles of the trunk while sitting at the desk, and two or three times during the day spending five minutes in some systematic exercise before an open window, will cause lung expansion; the evils resulting from office work may thus be minimized. Deep breathing alone is of little benefit. The air taken into the lungs must be conveyed to the tissues to be of value. This demand for air is created by exercise. The one who exercises cannot help breathing correctly. Exercise causes lung expansion. The one who fails to take exercise cannot breathe correctly, try as he may. The secret of correct breathing is not lung expansion, but exercise. Forceful respiration and lung expansion may do harm instead of good; while lung expansion, resulting from a demand for air in the tissues, can seldom be overdone or do harm.

A little intelligent thought put into the ordinary duties of working people would enable them to obtain much more good out of their work than they do. Most of them do their work in a stereotyped manner, bringing into exercise only certain muscles. These muscles may be overworked while others remain inactive. Some muscles wear out while others are allowed to rust out. Symmetrical physical development should be the aim of all exercise. The same applies to brain work. It is not well to allow the mind to dwell exclusively on one line of thought. People who do this are in danger of becoming monomaniacs. They work certain cells to the point of exhaustion, while others are allowed to atrophy and degenerate from inaction.

Hard work, whether physical or mental, sel-

dom kills if correctly done; for one set of muscles or one set of cells may be at rest while others are being exercised. It is possible to rest and work at the same time.

Possibly the clearest evidence of the blessing of hard work is given in the experience of the house of Jacob in Egypt. They occupied the country of Goshen, where they cultivated the soil. They were blessed with physical health, and rapidly increased in numbers. Open-air life and work in the fields caused the family of Jacob to multiply so rapidly that the Egyptians said, "Come on, let us deal wisely with them lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us." "Therefore they did set over them taskmasters to afflict them with their burdens."

The Egyptians reasoned that by compelling the Israelites to work harder they would weaken them. In this they were sadly disappointed, for, "the more they afflicted them, the more they multiplied and grew, and they were grieved because of the children of Israel." Ex. 1:10-12. Hard out-of-door work, instead of weakening and making the nation childless, was the one thing, above all others, that aided in race propagation. It is inactivity and city life that cause decadence.

Exercise, to be of the greatest benefit, should have an objective, or incentive. The boy who digs worms to go fishing gets more good out of his work than the boy who is compelled to dig and has no objective. A walk taken with something in view will do more good than one taken in a listless way. The father works untiringly to provide food for his little flock. Work with him is a pleasure. It is conducive to his health. The apostle, in saying, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may be able to give to him that needeth," places before us the true objective and incentive to all work. (Eph. 4:28.) Of Israel's host, in gathering manna, it says: "They that gathered much had nothing over, and they that gathered little had no lack." Ex. 16:18. There was an equality. The strong supported the weak, and gathered food for them. The greatest blessing from work comes to those who unselfishly work to be a blessing to others more needy than they.

Exercise, to be of the greatest benefit, must, as we have said, have an incentive; and there is no better incentive than doing for others. This is much better than merely beating the air in an endeavour to regain health.

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"IN order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright colour, and send it, a life-current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite, and renders digestion more perfect."

## Will Sinners Live Forever

(Continued from page 17)

destruction, adds fire to the destroying agencies, so that nothing will remain. The wicked "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. "They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Verse 3.

We therefore take the texts above noted to amplify the idea of entire destruction. If a fire is not quenched, it will continue burning until the object or objects placed upon it are entirely consumed. The wicked are likened to the fat of lambs. (Ps. 37:20.) They are likened to stubble. (Mal. 4:1.) They shall burn like tow. (Isa. 1:3.) They shall consume like thorns. (Isa. 33:12.) These substances are all readily inflammable, and if they should be thrown into fire that shall not be quenched it would seem clear that they would be entirely consumed.

We therefore hold that the picture presented in the texts we have quoted is that of entire destruction, complete extinction. In Jer. 17:27 there is an example given of unquenchable fire. "If ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

It is well known what happened to Jerusalem. In 70 A. D. it was entirely destroyed. As Christ said of the temple, there was not one stone left upon another. Fire completed the work of destruction, and the fire was not quenched. If it had been quenched, perhaps part of the city would have been spared; but as it was burned with unquenchable fire it was completely destroyed. This is a good illustration of what is meant by unquenchable fire. It is a fire that is eternal in its results.

There is another example given in the Bible, in Jude 7. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Sodom and Gomorrah were destroyed by fire. That fire was unquenchable, hence the cities were entirely blotted from the face of the earth. This fire we are told in the text, is an example of eternal fire. Yet no one would hold that the fire is still burning. It was simply eternal in its consequences, and destroyed the cities entirely.

In like manner, we believe that the fires of the last day will entirely root out sin and sinners. They shall be no more. The universe will be cleansed. There will be no more sorrow, sin or death. Screams of pain and agony of tormented souls will not forever ascend to disturb the peace of eternity. The fire will burn; the worms will do their work; until sin and sinners are completely eradicated. "I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28:22.



## Yesterday's Mistakes

"LORD, help me not to worry so  
About my yesterdays,—  
Those days gone by, my yesterday's,—  
About past sorrows and past tears;  
They are forever past.  
What few sweet memories I hold  
What happiness I've had,  
When I look back, let me behold  
The good things, and be glad  
That yesterday is in Thy hands,  
And is forever past.

"But let me know today is mine;  
Each precious moment and each hour  
Are mine alone to use.  
And help me, Lord, not to forget  
To do my work the best I may,  
Nor Thy dear love abuse.  
Help me this day to give my all  
To passing tasks, however small;  
To do Thy will, until at last  
All days on earth are yesterdays,  
This life forever past."

## Your Children's Right to a Religious Home

By U. V. Wilcox

THESE seems to be nothing more subtle or powerful than personal influence, not the influence of argument, or lengthy persuasion, or official prerogative, but the influence of example. Though we may be unconscious of it, a powerful controlling force is emanating from our every-day lives and from the lives of those about us.

Children are shaped by influence more truly than by method. Religious homes are controlled by an atmosphere rather than governed by a hard and fast set of rules; and, strange as it may seem, it is such an atmosphere that succeeds where cold law fails.

What a sorrowful fact that every pure habit is practised by impure or pharisaical people. Prayer is often-times a mockery, the reading of the Bible a mere form, the attendance at church a social function; but the love of Christ in the heart exerts a powerful influence that in some divinely devised way moulds it after the likeness of the Son of God.

It is here that the influence of the Christian home manifests itself in the community and even to future generations. The Christian home means a mother and a father who have a constant, continuing relationship with the Father above.

It is because of this powerful controlling force of vital Christianity on children's lives that the children's need of it is so great and their lack of it so disastrous. The influence of a practical, living religion is greater than mere moral precepts, methods and laws. The most ideal, non-sectarian educational system in existence is not to be compared to it for effective results.

But even so great advantages as such an influence offers cannot easily be purchased. The money of a Morgan or Rothschild cannot buy it, but, on the other hand, it can easily be secured by the humblest cottager in a barren country. For it is not the mere *teaching* of religion that fills the child's need; it is the parents' every-day, Spirit-filled life that is wanted.

Not long ago a woman who prided herself upon being "free from the trammels of accepted religion" said to a Christian mother: "I find myself actually envying you. In training your sons and daughters you have a higher authority than your own to quote. You can with assurance say to your boy, 'God forbids your doing that, it will bring you future harm.' All I have is ethical culture to turn to, and no matter how fine that may be, there is not back of it the great influence and Personality that the Christian religion holds."

That is just what is needed—that is what children have a right to—an intimate knowledge of the great Personality. That Personality is the Christian religion. It is their right from infancy to know of a loving Father in heaven who watches over and cares for them, and who, through their own papas and mamas, supplies their daily needs.

As this same woman further emphasized in conversation, "Your children seem to have something to build upon, something that is like supplying them with a life preserver when life's storms cast them into an open boat on a rough sea."

True religious influence exerted quietly and systematically in the home clings all through life with a powerful tenacity that is wonderful. When later on life's storms beset, or there is a deadening calm, the influence of a Christian home becomes indispensable. As James Montgomery so well states, it becomes "the friend of him who has no friend." It answers every need and fills every purpose. Should any parents worthy the name dare take the responsibility of withholding the Divine Personality from their children?

"But I send my children to Sabbath school," one mother pleads. "I know that it is my duty to do this, and they have excellent instructors there, you know."

That is good only so far as it goes. But, candidly, can the best trained instructor in the world teach in one hour a week that by which one must learn to live every hour of every day?

One little girl said, "Perhaps God knew that He couldn't be everywhere at once all the time, so He made mothers."

We smile at the child's simple remark, but may she not have put the mothers and fathers in a

true position as regards the place they fill in their children's mind's? Do they not appear to their sons and daughters as God's agents on earth? It is more to the child—to your boy and girl—what mother and father believes and how that belief influences their lives than all the words of the Sabbath school teacher, the minister, or the priest. It is the parents who have the forming of the child's character.

It is through the home life that they obtain their permanent impressions of their duty to mankind, to God, and a knowledge of a future life. The influence of mother and father in the home ranks next to God's, at least at first. The parents may not be wise, nor cultured, only devout—devoted to God. This means the taking of their troubles to God, not using them to disturb the minds of their children. They must exhibit the effects of religion in their faith, their patience, in a good temper, and in the exercise of an abundance of hope and courage. What kind of an influence would such a home exert?

#### Just a Habit

One of the most prominent men of today said that the strongest influence in his life was just a habit of his mother's. When the morning work was done, she always went for a quarter of an hour into her room to be alone with God. She might be anxious and restless before that quiet search for strength, but afterwards—why, her face sometimes looked as if she had seen an angel. And perhaps she had. She knew—really *knew*—that it lifted her cares, and peace like a halo lighted her face. How could a boy—how could any child—help but grow up to be useful, strong and true in a home such as that one must have been?

You say, "Children will not understand"? But they *will* appreciate these things when taught by the quiet influence of a Christian home.

Yet it is not in childhood that the boys' and girls' right to religion will prove itself. It is when they have attained to mans' and womans' estates, and it is in a battle with a harsh and corrupt world that this firm foundation is most needed, this wall of rock against which they can put their backs as they face discouragement. To become a grown man and woman and not know what it means to "go in the strength of the Lord God Almighty," is to have been deprived of the greatest source of power open to humanity.

Does all this sound very much like a sermon? Perhaps so—and yet as it comes from the heart of one parent it may go to hearts of other parents. For those who believe know in whom they have believed, and the children should know, too.

"But just look at some children who came from religious homes," someone may say. "They are grown up, and in spite of the fact that they were taught in their parents' faith from their cradles, they care nothing for it now."

All that need be said is, wait—for the end is not yet. "Train up a child in the way he should go," said Solomon, "and when he is old he will not depart from it."



## Bob's Bumpy Morning

**S**LAM!" That was the back door. Bob was coming out in a hurry.

"Bump—bump—bump—bump!"

That was Bob falling down the back steps. He had tripped over a hammer he had left on the porch floor.

"Oh, oh! Ouch!"

And that was what he said as he picked himself up. He rubbed a sore elbow. He brushed the dirt off his clothes, and found a big hole in the knee of a new stocking.

Dot came climbing over the fence. She lived next door, and sometimes played with him.

"Why, Bob, are you hurt?"

"No; just fell down the steps," said Bob.

"Did you slide down for fun?" Dot giggled. Bob looked cross. He did not enjoy being teased.

"Try, and see if it's fun."

"I know it isn't. Come, let's play." She spoke so nicely Bob forgot to stay cross.

"All right. I have the whole morning to play. No errands. What first?"

"Swing!" cried Dot, turning and racing for the apple tree. She ran so fast Bob could not catch her, so she touched the seat first.

"You're first," panted Bob; "then you swing me."

The swing hung from a great bough. Dot took her seat, and Bob swung her higher and higher. At last she could touch the branches of the tree.

Then something happened. The seat slipped. Dot held tight, but one rope dropped in her hand. She fell and rolled over and over on the ground. The loose rope flew back and twisted around Bob's legs.

He fell hard, but jumped right up. Then he ran to help Dot. She limped and rubbed her side, but didn't cry. Bob liked that. She never fussed.

"Are you hurt much?" he asked anxiously.

"Not much, Bob. Did the rope break?"

"Bob didn't like to tell her, but he was honest.

"I'm sorry, Dot; it's my fault. I took it off for the boys to play tug-of-war with. We slipped it back, but didn't fasten it right. I was going to fix it today."

"Bob, you always leave things. I won't swing again."

"I'll fix it this afternoon, sure. Now I'll take you for a ride in my waggon, to make up."

Dot smiled happily. She tucked herself into the waggon. Bob drew her off down the street. Then they turned into a field to go to the big oaks. Bob wanted some acorns and shells. He made tiny cups and saucers from these for her dolls. On the way the waggon stuck in a little hollow.

"Shall I get out?" asked Dot.  
"No," panted Bob. "Hold tight, I'll jerk you up."

He dug his feet into the earth. Then he jerked hard. At once he was flat on his back with the handle in his hands. But the waggon had not moved.

Bob sat up and rubbed his sore head. It had hit the ground hard.

"That hurt bad, I know!" cried Dot, jumping out. "Did the handle break?"

"It came unfastened," said Bob. "I lost the bolt and put in an old nail."

Dot gave him an odd look. "Lots of your things need fixing, don't they?"

"I have a shilling to buy a new bolt and some nails I need. Let's get them now," said Bob.

He felt in one pocket; then in another; then in all.

"The shilling's gone!" he cried in distress.

"How did you lose it, Bob?"

Bob hated to answer. "I—I put—it in a pocket that had a hole in it. I forgot to get it mended."

Dot started to speak, then stopped. After a moment she said, "I've sixpence for some paper dolls. You can have it to buy a bolt and fix your cart at once."

"Indeed you won't!" Bob answered gratefully. Dot was always ready to do things for a playmate. "We may find my shilling by the swing."

They looked and looked, but they didn't find it. At last they gave up. Then they began playing in a big pile of dry leaves and weeds Bob had raked into a corner. They rolled in the leaves and buried themselves under them. Then they jumped from the fence into the springy pile.

At last Bob took a very long leap. He fell down deep in the heap. As he got up he tripped over something. Reaching down his hand he pulled and pulled. At last out came a short rake.

"Why," he said, "it's the rake I used to gather these."

Again he saw that funny look in Dot's face. He grew red.

"I'm going to put it in the cellar now," he said, laughing; "and that hammer on the porch."

He came running back at once and dropped beside her. Then he ran a finger around the top of his shoe, as if he felt something that hurt. At last he drew out the object, and laughed aloud.

"It's the shilling!" he cried. "It slipped down there. I'll get that bolt at once."

That afternoon Dot heard Bob pounding. She came to the fence.

"What are you doing, Bob?"

Bob laughed. "I am fixing my waggon tight. The swing rope is fastened. I've mended my 'rabbit run.' And I've put away the things of mine that were lying around. Those bumps told me something, Dot. We can really play after this."

Dot laughed. But Bob didn't mind the way she did it.—*Ernest L. Thurston, in Junior World.*





# The DOCTOR SAYS



**Ques.**—"What causes numbness and tingling in the finger ends when they become cold? What is a good remedy?"

**Ans.**—A disturbed circulation. Bathing the hands alternately in hot and cold water morning and night for ten or fifteen minutes, and massage, are useful measures. The real cause of this condition in most cases is intestinal auto-intoxication, which is a common result of chronic constipation. The condition of the fingers should receive attention promptly since it may easily develop into a most serious condition known as "dead finger."

Exposure of the parts to the rays of the arc light or the quartz light is an excellent means of stimulating the tissues and restoring a normal condition.

Exposure to the sun's rays is an equally efficient method. Care must be taken to protect the fingers from the cold.

**Ques.**—"Can one use sterilized bran indefinitely without any harm?"

**Ans.**—Sterilized or cooked bran may be used for an indefinite time without injury; in fact, most people could with great benefit add one or two tablespoonfuls of bran to each daily meal.

**Ques.**—"1. Will you kindly send me information as to precautions to be taken by one nursing a tuberculous patient? 2. Does a person who has had tuberculosis badly and whose case is arrested need to be careful when near others?"

**Ans.**—1. Be sure that the patient always covers his mouth when he coughs. This is, perhaps, the most important of all instructions. Paper napkins should be used to the exclusion of cloths and pocket-handkerchiefs. These napkins are used to cover the mouth when the patient coughs, also to receive sputum. After use they should be immediately deposited in paper bags, which are pinned to the side of the bed, within easy reach of the patient. If cups are used, they should be of paper and should be burned. The napkins and bags should also be disposed of by burning. Keep the flies from the patient, and from the sickroom. Table utensils may be disinfected by boiling for a half hour in soap and water. Spoons have been found to carry infection more often than other utensils; they should have especial attention. Bad linen may be disinfected by thorough boiling in laundering. The pieces from the sickroom should be washed separately and dried in the open air, in sunlight, if possible. Cases are rare where careful nurses have contracted tuberculosis.

2. If the ex-patient still has sputum, with or without cough, he must be suspected. If the sputum is found to contain tubercle bacilli, the individual is still able to infect others. If there is no sign of germs in the sputum, the ex-patient is not dangerous to those with whom he comes in contact. The whole question hinges on whether there are bacilli in the sputum or not.

**Ques.**—"How can the effect of calomel, which was taken twenty-five years ago, be destroyed?"

**Ans.**—The liver is the most seriously affected by the use of calomel or other mineral poisons. When the liver is crippled great care must be taken to keep the bowels active and suppress intestinal putrefaction. For this reason meats must be discarded together with tea and coffee and everything which will increase the work required of the liver. The bowels should move three or four times a day and the colon

should be kept empty by the employment of the enema if necessary. The intestinal flora should be changed.

**Ques.**—"What causes sleeplessness?"

**Ans.**—Sleeplessness is usually the result of the circulation in the blood of toxins which irritate the brain cells. Coffee is a common cause of sleeplessness. Auto-intoxication is another frequent cause. Eating heartily at night frequently causes wakefulness after a few hours' heavy sleep. The neutral bath taken at bedtime is an excellent remedy for sleeplessness. The temperature of the bath should be 95 degrees and the duration as long as necessary to produce a sensation of drowsiness. In getting out of the bath take great care not to become chilled and go at once to bed. Deep breathing is a good means of inducing sleep.

**Ques.**—"Please explain the enema and how should it be taken?"

**Ans.**—The enema is simply washing of the colon just as one would rinse his mouth or wash his face and hands. It is harmless when properly done. The only harm likely to result from the use of the enema is possible overstretching of the colon by introducing too large quantities of water. In general, hot water is preferable to cold. The temperature may be 105 to 115 degrees, the quantity three or four pints. The smaller quantity is generally sufficient. A good time to take the enema is at bedtime. It is sometimes necessary to repeat the enema several times to empty the colon. There is little if any danger from the so-called enema habit. But the enema should not be depended upon as the sole means of moving the colon. It should be used as a supplementary means. Bulk and lubrication and a laxative diet should be faithfully employed notwithstanding the use of the enema.

**Ques.**—"What is the best remedy for the germ 'Bacterial Endocarditis' found in the blood culture of a young man aged eighteen years? Would you advise treatment at home or at a hospital?"

**Ans.**—Unfortunately this is an extremely obstinate disease and often will not yield to any measure of treatment. There is no diet which can be counted upon to effect a cure. It is highly important, however, that the diet should be in the highest degree antitoxic, that is, it should be such as to discourage putrefactive changes in the intestine. The intestinal flora should be changed by the use of Lacto Dextrin or dextrin and should be kept changed by a laxative, antitoxic regimen. Meats of all sorts should be avoided. It is well also to avoid eggs. Milk should be used in moderate quantity. The diet should consist of fruits, grains, and fresh vegetables. Purees of spinach and other greens are particularly needed.

**Ques.**—"What causes dark circles below the eyes, and how should a person live to get rid of them?"

**Ans.**—Dark circles around the eyes are usually an indication of low vital resistance, loss of sleep, or exhaustion. Building up the general health, especially by securing thorough activity of the colon, and plenty of sleep, are the best measures for permanent relief.

**Ques.**—"Can one get relief from consumption by the use of an atomizer?"

**Ans.**—An atomizer may relieve the cough or the feeling of irritation; but no atomizer solution has been found which can reach the germs that cause the disease. Atomizer solutions containing creosote have been popular, but there is little evidence that they do more than give temporary relief.

# PARALYSIS

By William C. Menninger

**P**ARALYSIS, to most persons, is a word of vague meaning. To some, it means the failure of function on the part of an arm or a leg or perhaps both. To others, it means a disease that sometimes comes in epidemics, sometimes occurs with high blood pressure, sometimes develops insidiously. But to the physician it is a symptom representing damage to some part of the nervous system.

There are many forms of paralysis, some of which are popularly indicated by descriptive terms such as infantile paralysis, stroke of paralysis, general paralysis or creeping paralysis. There is no actual paralysis in many of these conditions. When the doctors say "paralysis," they mean an inability to move a muscle or a group of muscles. When lay persons speak of paralysis they include many other symptoms, such as: lack of co-ordination of muscle action (ataxia); numbness of an extremity (hypesthesia); weakness or incomplete powerlessness (paresis); shaking of the hands or legs (tremor). None of these are true paralysis.

## Disorder in Nervous Regulation of Muscles

To the inexperienced, paralysis appears to be a disorder of the muscle, but it is in reality a disorder in the nervous regulation of the muscle. Consequently, while the paralysis is always apparent, its cause is never apparent.

There are really only two general forms of paralysis: flaccid type and the spastic type, these terms being descriptive of the condition of the muscles involved. The nerve supply controlling a muscle originates in nerve cells in the brain and travels down the spinal cord and out in nerve trunks to the muscles. This nerve supply may be injured and thrown out of commission at any point along the line. Injuries at different points produce the different kinds of paralysis.

## Two Types—Spastic and Flaccid

The spastic type results from an acute irritation of the highest motor centres in the brain or in the pathway between these headquarters in the brain and the nerve endings in the spinal cord. It is characterized by rigidity of the paralyzed part, which is held tense and stiff. The muscles remain constantly in a state of contraction and cannot be relaxed. The person has only a limited amount of control over the paralyzed part and in extreme cases no control.

Flaccid paralysis, in contrast to the spastic type, is a relaxed state of the muscle with a loss of the power of contraction. The paralyzed part hangs limp and flaccid.

Paralysis is caused by damage to nervous tissue. This damage may be the result of an infection, as in meningitis or abscess; an injury, as from a fractured skull or spine; a hemorrhage, from the

breaking of a blood vessel from high blood pressure; poison, as illuminating gas or alcohol; and a new growth, as cancer in any of its forms.

Paralysis from infection are multiform both in character and cause. Infection of the nervous system refers to the invasion of any part of it by disease-producing organisms, such as tuberculosis or syphilis. When the infection is scattered throughout the brain substance without any formation of pus, it is called encephalitis. This often occurs in a small area, involving only one muscle or one small group of muscles.

When the infection localizes in one area to form pus, it is called an abscess. Paralysis may result from direct involvement of the motor nerve pathway by the abscess or even by pressure upon the pathway. There are, however, many cases of brain infection in which there are no paralyses.

## Infantile Paralysis

Some infectious diseases have a special predilection for the spinal cord only and cause no damage to the brain. Infantile paralysis, properly termed acute anterior poliomyelitis, is such an infection and often leaves permanent damage to the nerve pathways, particularly at the junction points in the cord. In the early stage of this disease there is no evidence that the nervous system is invaded by the infection and in such cases the patient may recover without ever having developed paralysis although true infantile paralysis was present. A little later in the disease the nervous system is invaded and paralysis results, but with proper care the paralysis improves. The explanation is found in the fact that as the acute inflammation subsides some of the nerves turn out not to have been permanently damaged.

When toxin from an infection affects a nerve, as it does occasionally in typhoid fever, diphtheria, influenza and other acute infectious diseases it is termed infectious neuritis. Other kinds of neuritis will be described later.

Injuries to the head often result in paralysis. The injury may be the result of a gunshot wound in which the bullet has penetrated the brain tissue. It may result from a fracture of the skull when the bone itself may press on the motor nerve centres. With any fracture and occasionally without a fracture, a hemorrhage results from the tearing or rupturing of a blood vessel, and the hemorrhage itself causes an injury to the nerve pathways with paralysis resulting. In any injury, however, unless the motor control or motor pathways themselves are injured, the paralysis does not develop.

## Paralysis Resulting from Injuries

Injuries to the spine may produce paralysis, either by cutting the pathways in the spinal cord or by pressure on them. In either case the paralysis affects the whole body below the injury.

With paralysis from this cause, a person often entirely loses sensation below the injured points because the pathways carrying the senses of touch and temperature and pain are likewise interrupted. This is what happens in those cases one reads about so often in which a person diving in shallow water hits his head and comes to the surface with a broken neck; he not only is paralysed below the neck, but also has lost all sensation below this point.

Stretching, pinching or cutting a motor nerve in the arm or leg may result in paralysis of the muscles supplied by that nerve. The stretching of the nerves in the arms that sometimes occurs when a child is being born tears these nerves at their roots and so explains a certain type of birth palsy.

Apoplexy and paralytic strokes are popular terms referring to the rupture of a blood vessel in the brain, or less commonly in the spinal cord. The escaped blood seeps into the tissues, destroys the delicate connections, separates the fibres, and interrupts the pathways or disturbs the higher centres in proportion to the extent of the hemorrhage. It may be small, so that only one arm or even one hand may be affected. On the other hand, it may do sufficient damage to paralyze the whole body. Consciousness may be disturbed, but usually not permanently. The location and extent of the hemorrhage is often difficult for the physician to determine, but most of the hemorrhages occur in approximately the same location.

Apoplexy may be the result of several causes. The blood is maintained in the blood vessels of the body at a pressure sufficient to meet the body's demands. In certain disease conditions, this pressure is increased. The most delicate blood vessels in the body are located in the brain, and when the blood pressure becomes too high for the strength of one of these vessels it breaks and a hemorrhage to the surrounding tissue results. These blood vessel walls may be weakened by disease in their very structure, particularly by syphilis or by erosion from a cancer or abscess in the neighbouring tissue; in such cases apoplexy may result with normal blood pressure.

#### Poisons Occasionally Are Causes

Poisons, such as alcohol, arsenic, lead and a few other metals, can cause paralysis although they cannot be listed as common causes. Their toxic effect on the nerves produces a nerve inflammation called neuritis. When a sensory nerve is affected, there is pain; when a motor nerve is affected, there is loss of motion, or paralysis. Any form of alcohol-containing drink may produce paralysis. At the onset of such a paralysis the person usually complains first of tingling sensations, with occasional twinges of pain, particularly in the legs. The skin becomes very sensitive, the muscles sore and the person commences to experience difficulty in walking and inability to go up and down stairs. The neuritis from lead poisoning usually results from a gradual intake of lead in some form—paint, drugs, hair dye, cosmetics or water contaminated from lead pipes. It is a serious hazard in certain

occupations, notably among plumbers, painters and printers.

Cancer may develop in the brain or spinal cord or even in adjacent tissues (the skull, vertebrae, or their coverings) to cause paralysis. If the higher motor centres of the brain or the spinal cord pathway are encroached upon either directly or by pressure, paralysis results.

There is one form of paralysis in which there is no damage to nerve tissue. Any muscle or group of muscles may be affected. It looks exactly like a paralysis in which there is nerve injury. But in this hysterical paralysis the injury is psychologic, and the interruption in the nerve impulse is psychologic rather than physical. The result is the same, or rather it looks the same, but the neurologist can show differences by means of percussion and electrical tests.

#### What Can Be Done?

What can be done for the paralyzed? Too often the paralyzed person in hopeful despair goes from one faint hope to another, one charlatan to another, osteopath to chiropractor, Christian scientist to spiritualist. There are many forms of paralysis that can be helped; some can be improved and some can even be cured, while some are quite beyond any amelioration.

The treatment of paralysis should include, first, an attempt to remove the cause; and, second, an effort to aid in the nourishment and to restore function in the paralyzed muscles. The removal of the cause may be accomplished by operative procedure in some injuries and in some cases of cancer and abscess; by removal of the source of poisoning; by aiding in the absorption of the blood in hemorrhage; by arsenic administration in syphilis and by serum treatment in poliomyelitis. In addition, it may necessitate a new hygienic regimen—a change in occupation, dietary regulation and rest.

The treatment for the restoration of function in the paralyzed muscles embraces various forms of what is termed physiotherapy, including correctly performed massage, bath and water treatments (hydrotherapy), electrical stimulation directly to the involved muscles, passive exercises (the manipulation of the paralyzed limbs by another person), and active exercises systematically applied in the form of a series of graduated lessons in re-educating partially movable limbs. The description of these would require too much space for the limits of this article. Suffice to say that every case deserves the most careful examination and diagnosis and there is no case that cannot profit from some form of appropriate treatment.—*Hygeia*.

"In order to have good health, we must have good blood; for the blood is the current of life. It repairs waste, and nourishes the body. When supplied with the proper food elements and when cleansed and vitalized by contact with pure air, it carries life and vigour to every part of the system. The more perfect the circulation, the better will this work be accomplished."

# Stammering

W. H. James, M.B., B.S.

**S**TAMMERING is the result of spasm of the respiratory muscles in speaking, due to overaction of the respiratory nerve centres. It is thus really a nervous disorder and is often the result of neurotic inheritance.

The first step in the treatment is to have the throat and the nose thoroughly examined by a doctor to see if there are any adenoids, enlarged tonsils, or any other troubles that interfere with respiration. The sufferer must be taught to breathe through the nose with the mouth closed and to exercise the diaphragm to its fullest extent, expelling the air forcibly through the open mouth. He must never attempt to speak while inspiring, and should always speak in a loud resonant voice with the chest filled to the fullest extent before speaking.

Breathing exercises are of the greatest importance to develop the respiratory muscles. The chest-expanding exercises with dumb-bells, swinging back the arms in a horizontal plane with the pelvis held forwards, should be performed for half an hour two or three times a day. These movements should be made while breathing deeply through the nose and expiring through the open mouth. The sufferer should be placed under an experienced voice instructor, but care must be taken to avoid quacks.

Swimming exercises in deep water are very valuable; they improve the general health, strengthen the nervous system, and give the sufferer reliance on himself.

The sufferer should never speak while at all excited. Reading aloud is excellent; often poetry is better managed than prose. Instructors, as a rule, restrict the amount of speaking very considerably. For a while, perhaps, the patient is allowed only to speak one word at a time in a loud voice; then short sentences are given, which are gradually increased in length. Great patience has to be exercised.

## Rules for Stammerers

Every case of stuttering is a law unto itself, but there are a few principles that are basic in correct speech. If these are practised by the stammerer, he will soon be on the road to recovery. These rules are:—

### BEFORE YOU SPEAK

1. Think.
2. Inhale.
3. Visualise your words.

### WHEN YOU SPEAK

1. Never go back.
2. Never repeat.
3. Lengthen your vowel sounds.

### ALWAYS SPEAK

1. Quietly.
2. Slowly.
3. Calmly.

## *The False God of the Pseudo-Scientist*

*(Continued from page 13)*

"falsely so called," as is frequently the case, or else a particular conception of religion is equally misnamed, which occurs no less frequently. But though thus harmonious, science and religion have two distinct functions, which are often sadly confused. One deals with the visible world, the other with the invisible. Science cannot be converted into a religion any more than religion can be reduced to a science. Unhappy are the results when the scientist works by sentiment and the religionist by mathematics. It was Kelvin, the great physicist, who, in 1903, near the end of his life, wrote: "If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic but helpful to religion."

### Christian Experience a Bulwark

Those who have a vital experience in Christian living will not likely be misled by present-day philosophy, the handmaid of the evolutionary hypothesis. Man-made "religions" have periodically been in vogue since the day that Cain offered up a sacrifice of his own choosing. Humanly-invented

religion was rampant in Isaiah's day when the people sought to "sanctify themselves." See Isa. 66:17. It has recurred, in some form or other in all ages since. No, those who have personal knowledge of the Christ and have sensed the presence of the God who spoke through the prophets of old, will not be deceived; but disastrous is the effect on that vast number who, while retaining a profession, know not the actuality. For the most part, they have failed to grasp the full significance of the fact that Christianity has survived all these attacks, and will continue to do so. In modern times it has outlasted the assaults of Voltaire, Hume, Paine, Ingersoll, and others, and is even surviving Darwin himself. It is encouraging to note that there are many, in spite of the welter of change and the sacriligious tearing down of sacred principles, who are coming to realize more and more that Christ alone seriously commands the attention of the world in its seeking after the heart and core of religion. He remains unchanged in an ever-changing world.

Do we need a new conception of God? As a world, assuredly, *Yes*. But that will never be obtained by rejecting the God of our fathers. Our faith provides for a new conception in an ever-increasing knowledge and understanding of the God already revealed. The follower of Jesus has in his

possession a Divine philosophy and the only science of life that can meet every need of the human race. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. Christ is no less a living force in the world today than He was nineteen hundred years ago, and through Him men are still catching a vision of God.

In the final analysis, then, it must be recognized that our holy faith is not to be proved by formal argument, though there are sufficient evidences to satisfy the open, rational intellect. But it is susceptible to proof equally as valid as logic—that of experience. And in spite of the attacks of modern psychology, there can be no argument against conversion and experience. When Job said, "I know that my Redeemer liveth," (Job 19:25) he was making just as reasonable a statement as if he had entered into a logical discussion of the theory and mechanics of salvation. Thousands of redeemed souls the world over—at once the glory of missionary effort and the shame of naturalism—are able to give the same witness.

Then while pseudo-philosophers continue to dispute and tread over and over again the dreary paths of pantheism and materialism, let us go direct to the Word of God and get knowledge that is able to make us "wise unto salvation." See 2 Tim. 3:15.

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### Meet the World With the Head Erect

(Continued from page 11)

It is as important to sit straight as it is to stand and walk straight. In sitting, the feet should be able to reach the floor and rest comfortably. They may be crossed at the ankles or placed parallel to each other, but not crossed at the knees, as this tends to twist the lower spine. The hips should be well back in the chair, trunk straight, and shoulder blades flat. If one desires to bend forward, it should be from the hips, and not from the waist.

Sitting with one foot doubled under the body, or standing with the weight on one foot, is very harmful, the entire body being thrown out of alignment. When standing for some length of time, one may keep from becoming overfatigued by transferring the weight from one foot to the other. Keep the shoulders straight, feet parallel, about three inches apart, and sway from the hips. The usual custom is to throw the weight on one foot in a manner that relaxes the shoulder and pushes the hip up on that side.

Many persons maintain a correct posture in walking and sitting, but seem to forget that it is also important to maintain erect posture in walking upstairs. Stair climbing in itself is excellent exercise to strengthen the abdominal muscles, when taken in the proper position and not carried out too strenuously. The spine should be kept straight, raising the legs and bending only the knees.

All daily activities would be good exercise if taken in the proper position and in good air. There are some very valuable and helpful exercises which may be taken to strengthen the muscles and aid in maintaining good posture. The following are two exercises recommended for correcting faulty posture.

*"Exercise for Correcting Position of Spine.—*Place the hands on the hips. Holding the head firmly in good position, bend the trunk forward from the hips. The bend should be only as far as may be done without throwing the head out of position or bowing over the back. From this position raise to erect attitude. Repeat 4 to 10 times."  
*Educational Gymnastics.*

*An Exercise to Correct Stooping Attitude.—*Stand erect, place hands on hips. Keeping the knees straight, bend backward from the hips. Repeat 4 to 10 times. These exercises should be carried out slowly, and not to the point of fatigue.

It has been said that a person's posture is an index to his character and health. And let us add that his posture tends to make his character and health what they are.

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### What To Do for Lumbago

(Continued from page 5)

ment is made in the habits and general life of the individual, the attacks will most likely tend to recur. First of all, elimination in all forms must be encouraged. The bowels must always be kept open daily. This is most important. Next comes frequent bathing and the copious drinking of pure water night and morning, and also one hour before meals. Animal foods which produce an excessive amount of waste matter and so clog the system, should be avoided. A vegetarian diet, with plenty of fruits, possesses so many advantages that there should not be the slightest hesitation in its adoption.

Alcohol in all forms cannot be allowed to sufferers from lumbago, while tea and coffee often exercise a decided effect upon the disease. Beef teas and meat extracts are other poisons which should be avoided.

The more simple the diet the better. Large quantities of sugar and rich foods as well as several dishes at the same meal should be avoided. Plenty of vegetables, especially those which grow above the ground, and green salads, together with all forms of *fresh* foods, will be found to be most beneficial.

Exercise in the open air and occasional massage of the affected muscles are other valuable points in preventing this complaint.

With regard to local measures, a simple flannel bandage worn round the waist will often of itself prevent the recurrence of these attacks. Too much wrapping up and coddling of any particular part, however, has a weakening effect and a fair share of common sense is needed to decide just what to do for the best in each particular case in this respect.

In chronic cases, the chief points of value are occasional friction with the liniment, and the wearing of a flannel bandage. Warm clothing is, of course, at all times a necessity and special care should be exercised against chill after perspiring. Diet is most important and the points outlined under prevention should receive careful consideration.

Attention to the points mentioned in this article will tend to cut short attacks of lumbago and to make their recurrence less likely. No special knowledge or skill is required and the treatments suggested can easily be carried out in the home.

## Ruth the Moabitess

(Continued from page 15)

obtaining a righteous seed? Let it be granted that only a seed of righteous children could properly be regarded as heirs of the heavenly inheritance. So if Adam should fail to see the righteous posterity arise, one of the dominions of the universe would become forever unpopulated; and this lack of a true seed for Adam would be regarded as a disaster of immense magnitude by all the created intelligences of other worlds. So we ask, Has the righteous seed appeared?

There is a beautiful incident in the life of Christ, which throws wonderful light on this point. The narrative begins, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3: 1-3. Nicodemus, in the past, had been attaching too much importance to the matter of fleshly descent from Abraham. He seems to have been ignorant of the fact that true fitness for the everlasting inheritance does not come through our natural birth into this world. He had to learn that all who become heirs to the heavenly Cannan are those who have experienced the regenerative work of the Holy Spirit. Neither into the kingdom of grace of the present, nor into the kingdom of glory of the future, can man enter unless he has received a new heart by Divine power. The change in the sinner produced by the Holy Spirit is called the *new birth*.

This new birth unto righteousness is made possible through the "great salvation" obtained for man by the Lord Jesus Christ. The work of the Holy Spirit in the regeneration of sinful men is due to the grace of God, and this grace came by Adam's *Goel*.

Christ has obtained additional glory and honour because He has been faithful in His duties as the *Goel* of Adam and the human family. The heirs raised up by His redemptive work will, in the eternal ages, pay to Him the tokens of their gratitude in heartfelt praise and service. The

inhabitants of other worlds will hail with rapture the entrance of the saved into the New Earth, their true home. Unfallen angels will rejoice that not one of God's dominions is to be left unpeopled; and they will forever admire the wonderful exhibition of Divine love which brought the Son of God to our world to die for men. For those who shall enter the earth made new will never perish. The gift of God promised to those who receive His dear Son, is eternal life. Repentant Adam will be one of those to receive this gift at the resurrection.

We raised the question, "Has the righteous seed appeared?" We are ready to answer, Yes. Multitudes have received this new birth and have rejoiced that they were made new creatures in Christ, with new hopes and aspirations. The evil things which they once loved, now they hate. They look for the second coming of the Lord of Glory. He is indeed Adam's *Goel*, under the obligation of perpetuating His brother's family. In order to do this, He must not only regenerate believers in their lifetime, but also bring from their graves those of them who are dead. At his second advent He will clothe them with immortality.

And Boaz became a type of Christ. Incidents recorded in the Book of Ruth strikingly illustrate the last-mentioned phase of a *goel's* obligations. The importance of this book should not be underestimated. It is one of the treasures of the Bible.

To resume the narrative: Naomi instructed her daughter-in-law to call the attention of Boaz to the duty he owed as kinsman to Elimelech. Naomi either did not know, or had forgotten, the full particulars of Elimelech's family relationships, but Boaz was better informed regarding such matters. He showed Ruth that there was one nearer of kin than himself, and that he himself was willing to stand aside, and allow him to fulfil the obligations who had the better right. Supposing, however, that the other should shrink from duty, he himself would perform the part of a kinsman.

It was not many hours before Boaz obtained the hearing of the other kinsman referred to. The narrative runs: "Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own

Published Monthly by

THE ORIENTAL WATCHMAN PUBLISHING HOUSE,

Post Box 35, Poona, India.

J. S. JAMES, *Editor*

P. C. POLEY, *Associate Editor*

Single Copy, 8 Annas.

**Subscription Rates:** Single yearly subscription, Rs. 4-8-0, in advance. Special club rate three years' subscription, Rs. 12-8-0. Postpaid, V. P. P. ans. 2 extra.

**Change of Address:** Please give both old and new addresses.

**Expiration:** Unless renewed in advance, the Magazine stops at the expiration date given on the wrapper.

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Published and Printed by J. C. Craven,

at and for the Oriental Watchman Publishing House,  
Salisbury Park, Poona. 281/30

inheritance: redeem thou my right to thyself; for I cannot redeem it." Ruth 4:1-6.

So the nearer kinsman drew back because he feared to mar his own inheritance. Apparently he was disturbed by the fact that if but one son were born to him, he, as the *goel*, would be counted childless and without heir.

So Boaz married Ruth. And He who tries the hearts of men, and rewards fidelity to duty, honoured Boaz's faithful carrying out of the national law, for through this marriage he became an ancestor of Christ, the greater *Goel*. The Book of Ruth ends as follows, "Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." Ruth 4:21, 22. By descent, Christ was, and was called, the "Son of David." That relationship to David is referred to for the last time in the Bible just before an invitation—meant for men and women of every nation. "I, Jesus, have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and Morning Star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:16, 17.

So the Son of God is also the Son of man, and we should all receive Him as our Brother, our *Goel*, our Shepherd, our Friend. —P.

## Eighteen

### HEALTH RULES

By George H. Heald, M.D.

1. VENTILATE every room you occupy, and let in as much sunlight as possible. Sun-bake mattresses and covers thoroughly once a month.
2. Keep your feet clean, dry, and well shod.
3. If you are an indoor worker, be sure to get recreation outdoors.
4. Sleep in fresh air always; in the open if you can arrange it conveniently.
5. Hold a handkerchief before your mouth and nose when you cough or sneeze, and insist that others do so. Shake hands with others, provided your hands are clean.
6. Always wash your hands before eating.
7. Do not overeat.
8. Eat freely of fruit and of leafy and coarse vegetables.
9. Eat slowly; chew thoroughly.
10. Drink six to eight glasses of water daily.
11. Evacuate thoroughly, regularly.
12. Stand, sit, and walk erect.
13. Avoid contact with diseased persons.
14. Keep the teeth and gums clean.
15. Work, play, rest, and sleep in moderation.
16. Keep serene. Worry is the foe of health. Cultivate good companions.
17. Avoid self-drugging.
18. Have your doctor examine you carefully once a year. Also consult your dentist once or twice a year.

### Meat Diet Overtaxes the Heart

It has long been known, since it was demonstrated by Lavoisier in 1780, that the ingestion of food results in increased oxidation within the body, and that the absorption of food-stuffs increases metabolism. It has recently been demonstrated by Moore, at the Harvard Laboratories of Physiology, that there is a difference in food constituents in this respect, and that protein foods invariably bring about an acceleration of surpassing magnitude and duration, says the *Journal of the American Medical Association*.

After a meal of meat the increase in heart rate regularly amounts to a 25 to 50 per cent rise above the fasting level, and persists, in experimental subjects, for from fifteen to twenty hours to reach a total of many thousand extra heart beats. Moore points out that a protein meal thus throws an extra burden of work on the heart which is comparable in extent to the heart's total performance during three or four hours. Obviously, he concludes, a high-protein diet is incompatible with cardiac rest.

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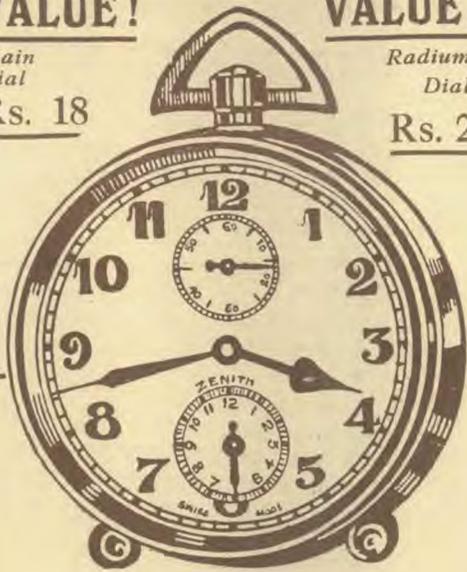
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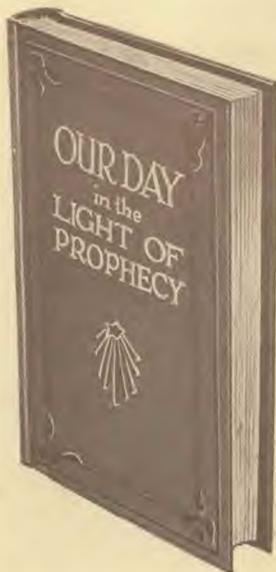
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All the world is astir. The disarmament conference is a failure. The West is talking of peace and preparing for war. The unchanging East is changing and is demanding recognition. Financial conditions and labour unrest are also contributing to the perplexity of our modern civilization. What does it all mean? What are these things leading us to? You will find your answer in the work by W. A. Spicer, pictured on the left. It has 265 pages and is profusely illustrated.



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## Is Christianity a Religion of Don'ts?

By ROY F. COTTRELL

**I**F I should become a real Christian," said a young man, "that would spoil all my good times. I could not smoke, or drink, or dance, or attend the theatre, or have any joy rides or amusements on the Sabbath. Surely I could never endure such a dreary life!"

Here is where thousands are in great error. They look at the Ten Commandments and the prohibitions upon harmful lusts and degrading pleasures, then conclude that religion is made up of a bundle of "don'ts."

Have you ever considered, my friend, that there are restrictions upon the use of all things that are valuable and best? Electricity may injure or kill the careless and daring, yet what folly to refuse its benefits because there are rules and precautions to be observed! We all admit that life is our most precious possession, and who does not desire, at least at times, to make the most of it? Would you throw it away in part or in whole, simply because you cannot use it according to your own selfish fancy?

In all the world, Christianity supplies the most perfected code for happiness, satisfaction, and length of days. Do not take snap judgment, and turn away without giving it a fair trial; for its advantages are infinitely superior to all that this world of scientific attainment and golden opportunities can offer.

Consider for a moment how the Christian's life is regulated. To all who sincerely ask, the Saviour makes the gift of "a new heart," upon the tablets of

which he writes the precepts of the divine law. That act changes everything. "Old things are passed away; behold, all things are become new." 2 Cor. 5: 17. With Jesus of Nazareth, the Christian can say, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40: 8.

The Ten Commandments no longer appear as a bundle of don'ts, but as ten radiant promises to the Christian that his Father will keep him from idolatry, blasphemy, Sabbath breaking, irreverence, hatred, uncleanness, dishonesty and covetousness. An insatiable craving for sinful indulgence ceases to dominate his life; the height of his ambition is to do something really worth while; his supreme happiness is to lift the fallen, to encourage his brother, to "do always those things that please" his Lord. John 8: 29.

The religion of Jesus is not one of forbiddings but of enablings, not one of negatives but of affirmatives, not one of penance but of joy, not one of idleness but of activity, not one of bondage but of freedom. "I walk at liberty," testifies the psalmist, "for I seek Thy precepts." Ps. 119: 46. With like assurance speaks the apostle to the Gentiles, "All the promises of God in Him are yea, and in Him Amen." 2 Cor. 1: 20.

"O taste and see that the Lord is good: blessed is the man that trusteth in Him." Ps. 34: 8.

"This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3. His "yoke is easy;" His "burden is light."