

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



Indian State Railways

SUNSET AT KALPI

Guard the Children's Health, Read—

TEETH, TONSILS, and CHILD HEALTH



THERE are now thirty-four women in the German Reichstag, among them fourteen teachers.

SINCE the birth of the automobile industry thirty-five years ago, 640 different makes of passenger cars have been presented to the public.

A CAT that caught mice for the Pharaohs has been found, mummified, in recently excavated Egyptian ruins and brought to London for the annual cat show.

RUSSIA has a model mechanized 300,000-acre farm. Among other economic devices is that of utilizing waste from the threshing machines by employing 1,000,000 chickens as gleaners.

THE French department of agriculture is very much concerned over the American potato bug, which has become a serious pest in the country. This insect was first observed in France in 1917, and it is supposed that a few specimens were brought over in food supplied during the World War.

SPECTROSCOPY, one of the newest branches of physical science, shows that spinach is a quick absorbent of ultraviolet rays. Tests of spinach juice before a spectroscope indicate that the liquid absorbs certain definite rays of light from the spectrum. Consequently it is inferred that this vegetable contains a plentiful supply of vitamin A.

FOR many years it has been customary to paint trees along highways white to guide motorists at night. German officials in the Rhine region have improved upon this scheme. They are painting the trees along the roads with bands of phosphorescent paint which cause the trunks to glow in darkness and guide the motorist on his way.

THE discovery of a new vitamin which controls growth is now announced by Prof. H. C. Sherman, of the American Chemical Society. This vitamin, known as vitamin G, not only possesses special control over growth, but may offer a clue to premature old age, as experiments show its absence to have this result.

THE supply of illicit drugs is a big world trade, in which millions of pounds of capital are sunk, which employs tens of thousands of agents, and which produces enormous profits for those people who traffic in this unhealthy trade. In a little country like Egypt there are 500,000 drug addicts, and these people spend every year the sum of £13,500,000 in order to satisfy their cravings.

THE Graf Zeppelin is a great profit-making machine. Counting only its more important flights, it has been twice across the Atlantic, once round the world, and recently to South America and back. In mail revenue alone the airship has earned £100,000, or about one-half the cost of its construction. On the last trip £23,600 was received for mail-carrying in New York alone. When to this source of revenue is added the high fares paid by passengers it will be seen that this airship is a profitable commercial undertaking.

PRINTED on waterproof paper with waterproof ink, a book that cannot be damaged by water or soap has been evolved by a Frenchman. It enables bathers who so desire to read while enjoying their ablutions.

THE great mosque of Medina, Hedjaz, the second holiest in all Islam, is to be lighted by electricity. Two pilgrims have donated the equipment, including a 40-horsepower motor to supply the power.

THE good ship "New York" on which Admiral Richard Evelyn Byrd and his bold crew sailed to the antarctic, now docked in New York City, is to be converted into a public museum. The material gathered by Byrd at the south pole is to be exhibited on board.

SCIENCE is on the trail of the criminal. The most recent contribution to the efficiency of police and detective staffs is a process by which finger prints can be sent by radio. Finger prints were successfully exchanged between Buenos Aires and Berlin in eight minutes. The picture messages were so clear that they were readily identified and indexed.

A GERMAN engineer has invented what he maintains is a practical and speedy word typewriter. Whole words are printed with one pressure of the finger. After making a study of the words used in business correspondence, the inventor concluded that more than 50 per cent of the words were the same hundred used over and over. His machine employs both individual letters and whole words. Altogether the machine has 164 keys, and according to the inventor, enables a typist to write as many as 1,000 words a minute.

IN the post office of Buenos Aires they make a specialty of languages. Great numbers of immigrants reach that enterprising city every year. They all soon visit the post office, and the government has made it a point to greet them there with some one speaking their native tongue. It is said that the other day, at the same time, a German, a Chinese, a Frenchman, two Poles, a Lithuanian, and three Englishmen, none of them able to speak or understand a word of Spanish, entered that friendly post office, and all came out feeling that they had reached another homeland.

IMAGINE passing from the blinding sunlight into the intense shadow of a giant cedar tree, to find a miniature library, complete with librarian and a circle of chairs in which the readers may rest. The cedar stands in the midst of a beautiful garden, where flowers run riot, and dainty fountains bubble over marble basins. Beneath its giant branches a student in his flowing cloak, an American woman in her fashionable attire, and a plasterer in his lime-dusted clothes sit together, each deep in the charms of his chosen story, and the world rushes on. This strange library is in the garden of Rio de Janeiro, in Lisbon, Portugal. It was one of six, but the other five have been closed for lack of funds. It was originally donated by a private educational society, the Free University. The town council agreed to furnish the little iron lock-up bookcases, and the white-haired woman who lends this unique library. It is open from 10 A. M. to 6 P. M. every day, and averages about fifty readers daily. No book may be taken from the garden, but any one who is able to read is welcome to do so there.

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BE HAPPY and Healthy

By Robert Hare

HAPPINESS and health are often found in the same garden. True, there may not be many flowers in the garden, and grandeur may be altogether wanting. Even the smiles of a world may be absent, still health and happiness may be there.

It must be remembered that mental conditions have more to do in creating happiness and health than any external factors. To a large degree, the mind may determine its own weather, and the heart may beat to its own music.

Man is the Creator's masterpiece in structure and design. He may also be, in the elements of his existence. The inner flow of thought and feeling—the life that comes from within—these defile or inspire the man, and colour all the environment of his existence. "Keep thy heart above all keeping," is the divine admonition. Such a possibility is within our reach. Out of the mind are the issues of life.

With heart timed to beat seventy years, at 4,200 beats per hour, 36,792,000 every year, giving 2,575,440,000 lifetime pulsations; an ear, with 24,000 strings, that can delight in the sound range of eleven octaves, from the low bass

of sixteen vibrations per second to the upper treble of 41,000 vibrations; an eye with 500,000 fibres in its optic nerve and an almost indefinite range of vision; a nervous system with its 10,000,000 minute telegraph wires; and a brain composed of 600,000,000 living cells—possessing all these what wonderful possibilities lie within man's reach. Surely, under his Creator's care, man should live in health and happiness!

Often, too often, it is the fret and worry that hinder; the anticipations of evil that hush the

heart-music; the dread of some unseen tomorrow or the discouraged spirit weeping that weighs down the mind and puts life's sweetest harmonies out of tune.

Anger is a deadly thing. It darkens the outlook of life, inflames and excites the nervous system, and poisons the very springs of our existence. Despondency is a hand-maiden to disease. Suspicion and fault-finding will shadow life's brightest experiences. All these must be ruled out of the life that would be well and happy.

Not the outside so much, but what is within will mostly determine our health and happiness.



Make Life Sweet

By Robert Hare

*Our life may be sweet if we only take care
To smooth out the wrinkles that sorrow would wear,
To smile with the sunlight, and then day by day
Gather the blossoms that border our way;
And sweet it will be if we only try
To cheer the sad hearts that are passing by.*

*Yes, life would be sweet could love hold the reins,
Guiding us onward in pleasure or pains;
Lifting the shadows that darken the heart,
And whispering comfort for grief's bitter smart;
All glad, bright, and sunny it surely may be,
With peace in the kingdom, when love is set free.*

*Your life may be sweet—Then just make it so!
Smile out through the shadows of sorrow and woe;
Sweep out the cobwebs and live for the best;
Toil on in the sunshine and trust for the rest.
Just make life a song, with holy design;
Jehovah still lives! Life may be divine.*

Deep-Breathing EXERCISES

A Means of Safeguarding the Lungs

By A. L. King

A FRENCH doctor, Professor Alexandre Gueniot, who has reached the ripe old age of ninety-seven, declares that a most important factor, if one desires to live long, is deep-breathing.

There is a very great deal of truth in the French professor's statement. It cannot be too strongly reiterated that deep breathing makes for increased health, vigour, vitality, and hence long life.

Oxygen is life, and we must learn how to get it in generous quantities. Where the oxygen intake is low, the fires of life cannot do anything else than burn low and feebly, and every cell, muscle, and organ of the body suffers.

Unless other laws of health be flagrantly transgressed, it is hardly possible for one to contract consumption if he breathes properly. The unfortunate heading for consumption is a shallow breather. The neurasthenic is one likewise. More robust lungs, healthier tissues, and stronger nerves follow naturally on the regular practice of deep breathing. Adequate breathing, combined with other physical exercises, makes a man virile and "fit," and a woman more comely and beautiful. Given proper food, deep breathing and adequate physical exercise will do incomparably more to give a woman good looks than all the cosmetics in the world.

It is safe to say that the man or the woman who breathes shallowly is only half alive.

A little time spent daily in deep-breathing exercises will abundantly repay one for the time taken and the effort made. Following are a few simple hints or suggestions that will be found practicable by and of great benefit to the busy man or woman:—

Increasing Chest Expansion

A simple but excellent exercise for increasing the expansion of the chest, and at the same time cleansing and strengthening the lungs, is to go out into the fresh air on rising in the morning and take in and expel from fifteen to twenty deep breaths,

One should breathe slowly and through the nose and should inhale to his utmost capacity when breathing in and contract the chest and abdominal walls to the utmost when breathing out. Twenty deep breaths in and twenty out, done slowly, will not consume much time. Do this every morning for a month, and notice the improvement in lung strength, chest expansion, and increased feeling of well being.

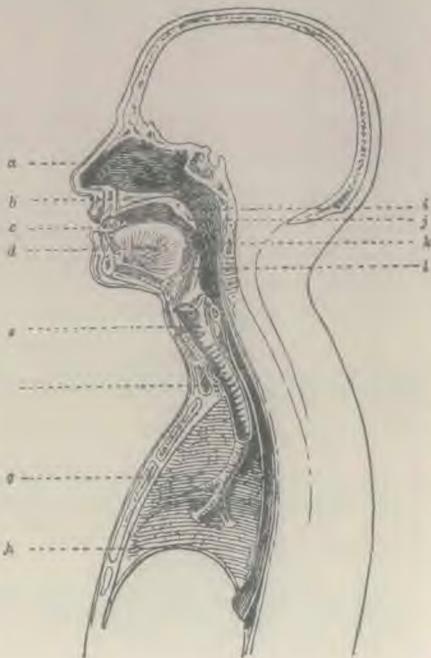
An excellent way of deep breathing is that recommended by Thomas R. Gaines in his book "Vitalic Breathing." It has the great advantage that one can practise it while walking, in fact that is the best way in which to practise it. As one walks about his house, or his place of business, or goes to and from his work, or takes a walk, after the evening meal, or any meal, he can make such walking of greater health value and more enjoyable by practising this simple but effective mode of breathing—"vitalic breathing," as Gaines describes it. To quote from Gaines:—

Vitalic breathing is produced by a sharp, quick action of the diaphragm, the inter-

costal, the pectoral, and other muscles of the chest while inspiring. The mouth is closed during both inspiration and expiration, the nose being used for both the entrance and the exit of air.

"To begin the practice of vitalic breathing start inspiring or drawing in air by two or three short, sharp quick sniffs through the nose with mouth closed and expiring or expelling the air with one full, rapid, deliberate breath, also through the nose and with mouth closed. The expelling time is equal to about two-thirds the time of the two or three inspiring sniffs.

"The simplest and pleasantest form is to practise vitalic breathing while walking, using a sniff to each two or three steps, and exhaling or expelling the air with the next two steps. In other words, in walking four or five steps sniff, or draw in air, and expel the air during the last two steps. There is no hard and fast rule as to the number of



The Respiratory System

sniffs. Each individual may adopt the system to his own liking."

Those who wish to go more fully into the method may procure and read Gaines's book, which is well illustrated and replete with ample instructions and many excellent suggestions. It is published by the Reilly & Lee Company, Chicago, U.S.A.

Also Try These

Those who, in addition, would like some more formal breathing exercises, may try the following, recommended by Miss A. Gertrude Jacob in her excellent book "Personal Hygiene," published by the Christopher Publishing House, Boston, U.S.A. They have the great advantage of demanding little time, of being simple and easy to follow, and are combined with simple exercises that make for correct posture, and strengthen the arms and stretch the body.

Each exercise is to be practised four times before an open window or in the fresh air, as follows:—

1. *Gaine's Breathing Exercise*

Take three deep sniffs in rapid succession, and then expel the air.

2. *Bend the head slowly backward, and then raise it quickly*

In bending, draw in the chin as far as possible.

The back muscles of the neck should do the hardest work. With the habitual carrying of the head forward which comes with poor carriage, the front muscles of the neck are contracted and the back ones stretched. The breathing exercises should aim to overcome this, because, with the forward carriage of the head, the chest becomes cramped and full inhalation is impossible. By forcibly drawing the head backward with the chin in, the back neck muscles are strongly contracted while the front ones are stretched. Inhale on the backward bending and exhale on the stretching.

3. *Inhale and exhale while circling the arms*

Raise the arms forward and upward, while inhaling, lower downward and backward while exhaling with the sound of sh. Make the movement in as large a circle as possible. Letting out the breath by any sound will ensure a good expiration.

4. *Inhale while stretching the arms sideways with palms up, and exhale while lowering them*

Count six to the inhalation and four to the exhalation. Imagine that you are pushing upwards some heavy weight which requires strength.

These exercises help to make one alert and ready for the day, they strengthen the processes of circulation and elimination, as well as of respiration, and they do much toward overcoming poor posture.

Health Hints

1. *Drink two or three pints of pure water daily; it is more important to be clean inside than out.*

2. *Pure water is Nature's ideal drink. Do not try to improve it by adding anything to it.*

3. *The longer you sleep—within reasonable bounds—the longer you'll live.*

4. *If you do not give your heart a little rest, it may give you a long one.*

5. *An hour's sleep before midnight is worth two after.*

6. *Health and temperance are fast friends. You cannot have one without the other.*

7. *Gloom, worry, and complaint are to the soul what cancer is to the body.*

8. *There will always be shadows in life, but learn to live in the sunshine.—Selected*

LAW and LIBERTY

The Universe Proclaims God's Appreciation of Law and Order

By Gerald Elden Hibbard

Christ unfolds the great principles of the Moral Law in the Sermon on the Mount.



WHY must we always find our way bound about by rules and regulations? Is there no place on earth where laws are unknown, and full liberty reigns supreme?" perhaps some will ask. If there be such a place, I hope that I shall never have occasion to go there—unless it be in an armoured car. Such a country might be a fit dwelling-place for one person, but where more than one must live it should be remembered that one man's liberty ends where another's personality begins. When the pilgrim fathers sailed to America to start a colony in the new country, before they landed from the ship, they had drawn up and signed laws for the governing of the colony. They realized that they must have laws to guide the liberties they expected to enjoy in the new land, or instead of freedom they would have nothing but confusion and lawlessness. Whether we live in families or in nations, we must each surrender such of our liberties as would conflict with the liberties and rights of our associates. In no other way can peace and harmony be enjoyed.

Here let us consider in connection with our discussion a much-used verse of scripture found in Rom. 6:14. "Ye are not under the law, but under grace." We all have evidence of God's appreciation of law and order. We observe that worlds and suns innumerable move unerringly in their orbits. The laws of nature are but laws which God has ordained. He has set bounds for the seas, and in His Word we read that His people were to keep His laws. Then what can be the meaning of this seeming paradox? Has God changed? Is He different today than He was yesterday? If so,

what can we expect tomorrow? In addition to this text, let me quote another from Rom. 3:20. "Therefore by the deeds of the law there shall no flesh be justified in His sight."

When I was a small boy, I had a rather vague idea that in the final reckoning all my good and evil deeds, would be averaged up, and that if the good deeds were more numerous, or overbalanced the bad deeds, I would go to heaven. I always hoped that they would overbalance them. Since then, I have found that many a person who has long passed childhood days believes, as I did, that his good actions will somehow admit him through the pearly gates. These little know that one sin, unconfessed and unforgiven, will keep the sinner from eternal life—for even one defect would mar the perfection of heaven.

But if this be true, what mean the texts we have before us? First, let us find out what *grace* is. The dictionary informs us that it is "unmerited favour." If a debt is forgiven you, you receive something without paying for it. If a judge pardons your crime, you are saved by grace. Now, a crime is a breaking of the law; therefore if I receive pardon or *grace*, I must have first broken some law, or else I should not need grace. Thus, the presence of grace proves the existence of law, and that the law is still in force.

What is the meaning of the expression "under the law"? It has more than one meaning, so wherever it occurs in Holy Scripture we must seek the meaning by reading the context. Let us consider one meaning of the term. If one says that he is under the law of Germany he simply means that he, as a resident in Germany, is bound

to obey the law of Germany. If he obeys it, he is under its protection. If he violates it, he comes under its condemnation. All the citizens of Germany are dependent on their obedience to German law for their freedom to enjoy the privileges of German citizenship.

In the same manner God placed man, sinless, in this world and under His law. As long as man should continue in perfect obedience to the law he was to remain under the blessing of the law. If he should even *once* break the law he would come under its curse—which meant the death sentence. There is one sense of being "under the law" in the case of the criminal under punishment for breaking the law. There is a more happy sense of being under the law of a country, in the case of one who, on account of obedience, is free to enjoy lawful occupations and pleasures. In the first case we see the hand of the law as an antagonist, and a judge. In the other case we see it as a protector and guide. Man transgressed the perfect law given as a hedge for his protection; and thus the law became his enemy—not because the law had become imperfect, but because man had become so.

But man did not die that day. What occurred, then, to save him from his impending fate? There was only one way open for his salvation, and that was a costly way. The plan was to place the penitent sinner under grace. Those who accept the plan not only escape the curse of the law, which is death, but inasmuch as man has lost his perfect, holy nature, and thus incapacitated himself to keep the law in his own strength, they are taken out from under the law altogether, so far as the question of earning favour and life is concerned. Such people the law can neither curse nor condemn. They are under a different regime entirely. They are under the regime of grace. If man should *not* accept this plan he would be left where he had been before the plan was offered, namely under the law's curse—because of transgression (past and continued).

But how was this remarkable accomplishment to be carried out? How could God accomplish such a rescue, merciful though it be, and still remain true to justice? Ah, the means were even more astonishing than the plan. He proposed, with the free consent of His Son, to make a sacrifice which would be such a revelation of love that it would remain an everlasting witness, binding the heart of all His creatures to Him in a union that had never before been realized. At last the time had come in which the soul of the Infinite would make itself bare. Behold how our God met the crisis of eternity. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made *under the law*, to redeem them that were under the law, that we might receive the adoption of sons." "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4: 4, 5, 7. In other words, God was to allow His Son to become a human being, and to come *under the law in man's place*. In Gal. 3: 13 we read, "Christ hath

redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

Thus we see that Christ was to become subject to the law in a way that would render Him liable to yield to sin. He was made in the form of sinful flesh, and was tempted in all points like as we are. If He should sin all would be lost, and He should have to pay, not the penalty of our sins, but the penalty of His own—and for Him was provided *no Saviour*. Here, reader, behold the price paid for your redemption. Behold what manner of love was bestowed upon you when God gave His only-begotten Son, and sent Him on His mission for you. Should this salvation be neglected, or lightly turned aside, then how shall we escape? All heaven trembled in the balance. Would He fail?

Did Christ break the law and thus come under its curse? We know that He remained sinless. He pleased the Father. Then what was it that caused His heart to break? What separated His Father's face from Him, and caused Him to sweat great drops of blood? What wrung the cry of anguish from His lips on the cross—"My God, My God, Why hast Thou forsaken Me?" The prophet Isaiah, looking down upon the scene, discloses the secret. He was wounded for *our* transgressions, He was bruised for *our* iniquities; the chastisement of *our* peace was upon Him; and with *His* stripes *we* are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53: 5, 6. Christ by His sinless life *earned* the blessing of the law, but He *received* the curse. As all men have sinned they have earned the curse of the law, but they may receive the blessing that Christ earned instead. "He was treated as we deserve that we might be treated as He deserves."

But now a question arises. It is true that *our* good works have no influence in securing the salvation that His good works have already procured for us who have accepted His life, but are we under no obligation whatsoever to keep the law? Can Christians sin all they please and still have their consciences clear? Has this plan no safeguard? It has indeed a safeguard. Though they are not under the law as a means of justification and of obtaining eternal life, they are nevertheless under the justification of the law as God's subjects—redeemed that they might be brought to obedience to it.

There was once a man who had a wife and children. This man had a friend who was not married. War came. The older man was called to fight for his country. The younger man was not called, but volunteered to go in behalf of his friend, that his friend might stay and support his family. The offer was accepted, and in a battle the young man was killed. The government, however, dealt not with the substitute, but with the man who had been called, and therefore, even though he was still alive, in the governmental lists he was counted as dead—never more to be called again. But was this man now morally free to (*Turn to page 29*)

PROPER TREATMENT for BOILS

By J. L. Grisham

WHEN one thinks of boils, it sends a peculiar feeling over him, and that feeling is more pronounced if he has ever had one or more of these "pests." One boil is bad enough; but what must Job have suffered when he was covered with them "from the sole of his foot unto his crown" and his friends treated him by letting them alone or by merely pouring oil on them?

One should never squeeze a boil. Leave it alone until it comes to a head. Inside the boil there is a mighty battle going on, and any interference may cause the patient to lose, for the white blood cells are battling with the bacteria, and will, if left alone, completely surround them and bring the boil to a head. If it were not for the fight that is put up by these microscopic soldiers of the blood, the bacteria would enter the blood stream and set up a severe infection, which would result in death.

The length of time it takes to get rid of a boil, is largely dependent on where it is located, the kind of organism present, the treatment used, and the general health of the patient. The danger is increased when boils are roughly handled or picked with needles or pins. Boils should be left alone until they come to a head, then lanced with a sharp knife, the inside thoroughly cleaned out, and good drainage established. The area immediately around the boil should be cleansed with some good disinfectant, as alcohol, or a weak solution of lysol, or if nothing else is available, with strong soap and water.

Boils are more apt to come on surfaces where there is friction, or from some small wound. If the collar rubs the neck, there may be a boil there; or one may come at the wrist if rubbing occurs. To pull a hair out of the nose is a very dangerous practice, and one which too often results in the death of the patient when a boil comes there. A tight shoe, neglected chafing under the arms, ingrown hairs that are removed with the finger nails, collar buttons, buckles, in fact, anything that causes chafing of the skin and allows the bacteria to enter, will cause boils, for the bacteria are ever present on the skin.

There have never been any "cures" by patent medicines to "purify the blood," so save your money and time by not spending either for them. There are many blood medicines on the market making fabulous claims, and many advise the use of this poultice or that; but neither of these methods is of any use. What should you do? Only remove any irritation that is causing friction, keep

the part cleansed, and wait until the boil comes to a head. Fomentations will relieve the drawing pain and hasten the forming of a head.

What Causes Boils?

Friction such as has been mentioned is one of the most common causes. Other causes for injury are picking the ear with a sharp instrument, pulling hairs with the finger nails, picking or squeezing pimples. A lowered resistance to pus germs is another factor. This may be brought on as the result of some such disease as typhoid or scarlet fever, or may result from chronic constipation, bad teeth or tonsils, working in dark, damp rooms, uncleanness and infrequent bathing. All these are predisposing factors in the cause of boils, for be it remembered, bacteria are everywhere, on everything we touch, and the only reason we are not afflicted more than we are is because of the bodily resistance that is maintained.

Boils will sometimes appear in crops. These may be caused by the same bacteria that caused the first one if the neighbouring surfaces are not kept cleansed. Milk and bread poultices are only breeding places for the bacteria, and may cause many more to come. Their use is to be condemned.

What to Do

1. Leave the boil alone.
2. Apply heat to aid the skin in stretching. This treatment will also draw more blood to the part, and thus bring the boil to a head quicker.
3. Have some one lance the boil who understands how. Consult a doctor if it is on the face or neck.
4. Protect it from chafing clothing.
5. Bathe frequently.
6. Keep the bowels open.
7. Have the urine tested if boils persist. Boils are often caused by too much sugar or a diabetic condition.
8. Observe *all* the rules of health.

The Diet

Avoid an excess of carbohydrates by cutting down on the sweets, candies, and sugars. Fried foods, fatty soups, and an excess of fats are to be avoided. Milk, bread and crackers, butter in small amounts, vegetables and fruits, make up the best diet. Yogurt and buttermilk are good. Yeast sometimes gives excellent results. Regulate your habits of eating as to regularity. *Chew your meals*, remembering there are no teeth in the stomach; and *do not overeat*. Avoid excess of sweets, fried and fatty foods, or rich foods.

Sin and Sinners SHALL BE NO MORE



By M. L. Andreasen

Men of all ages, believing the promises of God, have looked for a kingdom of eternal peace. Their hopes will come to full fruition in the earth made new.

WE have shown already that the doctrine of an ever-burning hell is a false one, and that it is not taught in the Christian Bible. We have now to notice two texts in the Book of the Revelation which have been supposed by some readers to stand in defence of the doctrine. It is easily proved that this supposition is incorrect. One of the passages we refer to reads as follows: "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20:10. Another is found in Rev. 14:11. "The smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

It should be noted that these texts do not speak of mankind in general; but of the devil, the beast, the false prophet, and of those that worship them. We will not here go into a detailed exegesis of who these are, but merely note that the texts quoted refer to a limited number only.

Those who have read the preceding articles in this series will not have any great difficulty in rightly evaluating these texts in Revelation. They have learned that such words as "forever," "eternal," "everlasting," must look to their context for their exact meaning. "Forever" does not necessarily mean "unending;" neither do "eternal" and "everlasting." We do not deny that they often have this meaning, but we do wish to emphasize that the context must be the guide in arriving at the exact import of the words.

"Forever and Ever"

The Greek words from which "forever and ever" are taken are defined as follows: "Green-

field: 'Duration, finite or infinite, unlimited duration, eternity, a period of duration past or future, time, age, lifetime; the world, universe.'

"Schrevelius: 'An age, a long period of time; indefinite duration; time, whether longer or shorter.'

"Liddell and Scott: 'A space or period of time, especially a lifetime, life, *ævum*; an age, a generation; long space of time, eternity; in plural, *eis tous aionas ton aionon*, unto ages of ages, forever and ever, New Testament, Gal. 1:15.—3. Later, a space of time clearly defined and marked out, an era, age, period of a dispensation: *ho aion houtos*, this present life, this world.'

"Parkhurst: 'Always being. It denotes duration or continuance of time, but with great variety. I. Both in the singular and the plural it signifies eternity, whether past or to come. II. The duration of this world. III. The ages of the world. IV. This present life. V. The world to come. VI. An age, period, or periodical dispensation of divine providence. VII. *Aiones* seems, in Heb. 11:3, to denote the various revolutions and grand occurrences which have happened in this created system, including also the world itself. Compare Heb. 1:2, and Macknight, on both texts. *Aion* in the LXX generally answers to the Hebrew *holam*, which denotes *time hidden* from man, whether indefinite or definite, whether past or future.'

"Robinson: 'Duration, the course or flow of time in various relations as determined by the context; viz., (A) For human life, existence. (B) For time indefinite, a period of the world, the world, in Greek writers, and also in Septuagint and New Testament. (C) For endless duration, perpetuity, eternity. . . . Septuagint mostly for Hebrew *holam*, "hidden time," duration, eternity. Hence, in New Testament, of *long-continued* time, *indefinite* dura-

tion, in accordance with Greek usage, but modified as to construction and extent by the example of the LXX and the Rabbinic views.

Schleusner gives as the first meaning of *aion*, 'a definite and long-continued time' i.e., a long-continued but still a definite period of time.

"Wahl has arranged the definitions of *aion* thus: '(1) Time, unlimited duration, *avum*. (2) The universe, *mundus*. (3) An age, period of the world,' as the Jewish age, Christian age, etc. This reference to Schleusner and Wahl we find in Stuart on 'Future Punishment,' pages 91, 93.

"*Holam*, the Hebrew word which corresponds to the Greek *aion*, is applied, according to Gesenius, to things which endure for a long time, for an indefinite period. It is applied to the Jewish priesthood, to the Mosaic ordinances, to the possession of the land of Canaan, to the hills and mountains, to the earth, to the time of service to be rendered by a slave, and to some other things of a like nature.

"Cruden, in his Unabridged Concordance, under the word 'eternal,' says:—

"The words, 'eternal, everlasting, and forever,' are sometimes taken for a long time, and are not always to be understood strictly. Thus, 'Thou shalt be our guide from this time forth even forever,' that is, during our whole life. And in many other places of Scripture, and in particular when the word 'forever' is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, until the coming of the Messiah."

"Dr. Clarke places in our hands a key to the interpretation of the words 'forever' and 'forever and ever,' which is adapted to every instance of their use. According to his rule, they are to be taken to mean as long as a thing, considering the surrounding circumstances, can exist. And he illustrates this in his closing remarks on 2 Kings 5, where, speaking of the curse of the leprosy pronounced upon Gehazi forever, he says:—

"Some have thought, because of the prophet's curse, 'The leprosy therefore of Naaman shall cleave unto thee, and to thy seed forever,' that there are persons still alive who are this man's descendants, and afflicted with this horrible disease. Mr. Maundrell, when he was in Judea, made diligent inquiry concerning this, but could not ascertain the truth of the supposition. To me it appears absurd; the denunciation took place in the posterity of Gehazi till it should become extinct; and under the influence of this disorder, this must soon have taken place. The *forever* implies as long as any of his posterity should remain. This is the import of the word, *leolam*. It takes in the whole extent of duration of the thing to which it is applied. The *forever* of Gehazi was till his posterity became extinct."—"Here and Hereafter," pages 264-296.

A Limited Period Only

It would therefore seem clear that we must take the words "forever and ever" in the texts under consideration to be limited in their meaning

to the extent of the duration of the thing to which it is applied." If men were immortal; if they were to live eternally; if they were incapable of dying, and hence would exist throughout the endless ages to come, then we would interpret the words "forever and ever" to have a like meaning. As we have learned however, that the wicked will be brought to a final end, and that eternal life is the gift of God and that it is given only to those who value it, we must understand the phrase "forever and ever," in Rev. 14: 11 and 20: 10, to cover a limited period of time, and not eternity.

Abundantly Proved

We have now examined the leading objections against the doctrine set forth in these articles. We believe our readers will agree with us that the objections confirm our position rather than that of our opponents. The Bible does not carry two sets of opinions on any subject. We have abundantly proved from Scripture the future blessedness of the saints. They will be with Christ; they will enjoy with Him life throughout eternal ages. Eternal life is indeed not measured by length only, but, as all real life is, also by depth. It is not necessarily how long a person lives, but how much he lives that counts; and so while life for the saints will be unending, eternal life to them will mean more than prolonged existence. It will be the abounding life that Christ came to give. "I am come that they might have life, and that they might have it more abundantly." John 10:10. The righteous have in their life here on earth shown that they appreciated God's gifts to them, and God gives them life everlasting. With the saints from all the ages and with the blessed angels in heaven they will enjoy the companionship and association of those who have lived lives pleasing to God in a sin-cursed earth, and now they are to reap the reward of their faithfulness and devotion to God; their songs of praise to God will ascend to Him who lived and died for them and for whom they have toiled and sacrificed. Unending joy and happiness shall be theirs, and sorrow and sin shall flee away.

They Chose Death

The wicked, on the other hand, have not appreciated the Lord or what He has done for them. They have not loved God, nor have they respected the rights of their fellow beings. They have lived for themselves only; and it would be impossible for God to have them members of the community where only love, courtesy, and consideration for the rights of others will exist. They are indeed not responsible for having been brought into the world, but they are responsible for the use they have made of the opportunities and responsibilities that came their way. Even though they did not care for life themselves, because of their sin and transgression they did not need to make life miserable for others. They have broken God's commandments, which are the only safe rule of life and without which no society either on earth or in heaven could exist. When God makes up His church,—those who shall live with Him,—He can admit such only as have shown (*Turn to page 29*)

The

SIX BEST Doctors

By G. K. Abbott, M.D.

THE old "ounce of prevention," though long neglected, is at last coming into its own. And not only is it prevention, but it is cure also. Wise heads have long acclaimed the pre-eminence of "prevention" over "cure," yet it has been left to really modern research to show that the *preventive* is likewise curative. Disease is not prevented by right living, and cured by drugs. It is both prevented and cured by right living, and then more right living to keep it cured.

When parts or organs become hopelessly damaged by wrong habits of living, it may take all the skill that medical and surgical science can bring to bear upon the problem in order to give nature a chance to recover health for us. But the real recovery must be left to those agencies with which the great Creator surrounded us in the first place.

*The six best doctors anywhere,
And no one can deny it,
Are sunshine, water, rest, and air,
And exercise, and diet.*

These six doctors with their associate helpers form a modern group clinic—sunshine, fresh air, and out-of-door life in woods and fields, on lakes and mountains, water, heat and cold, exercise and rest, diet, faith, and trust. They are now being allowed to hang out their signs under quite formidable scientific names, such as, heliotherapy, thermotherapy, dietotherapy, electrotherapy, hydrotherapy, etc., but they are just the same old reliable firm of Nature's Remedies. Some of the old superstitions have been lopped off, and they have been given a university education. In other words, they are "bigger and better" than ever before; they have now become modern specialists. And as *group clinics* and *specialists* are popular nowadays, so have nature's agencies become popular in the light of scientific investigation.

Nature's remedies require intelligent selection and skilful application. Rest usually comes before exercise in the care of the sick. But it is usually brief, temporary, or partial. On the other hand, a very large number of functional nervous disorders are due to sedentary occupations and indoor city life. They are caused by too much nerve and brain work and too little muscular work. Instead of splitting wood to warm the home and cook the meals, we use coal, gas, and electric power. A half day's tramp, a week-end in the country, or a three weeks' stay in a sanitarium in the country, is what is most urgently needed to restore the nerve vigour, build a healthy appetite and digestion, and give refreshing sleep. These things are so common that people are almost offended if the doctor prescribes

them as the chief medicine needed. Like Naaman the Syrian, they feel they can do that at home. Yet it is not all so simple as it appears. Numerous disorders are due to deficiency or lack of balance in the diet. Beans and potatoes seem simple, yet very few have any adequate conception of the curative properties wrapped up in such homely things as these. A very able investigator spent three years in an elaborate investigation, which finally revealed that while meat, grains, and beans if eaten in unduly large amounts would cause Bright's disease, and the meat and grains also produce hardening of the arteries, yet beans do not cause hardening of the arteries when so eaten to excess. Apparently the cause of Bright's disease in the animals under experiment was the excessive amounts of albumen or protein these foods contain. It also seems clear that the acidifying foods, meats and grains, if taken in more than a very small proportion, cause hardening of the arteries. This hardening process begins as a softening of the lining of the artery wall, and then results in scar formation or arteriosclerosis. The beans having an alkaline ash instead of an acid ash prevent acidosis, and so do not cause degeneration and hardening of the blood vessels. Meat is the worst food for producing "old age" changes in the blood vessels, and even the "staff of life" becomes the "staff of death" if eaten in undue proportions. That other premature aging condition—high blood pressure—is also caused by meat, bread, and beans if used as many people commonly use them, namely in undue proportions. In these investigations a diet with a liberal meat allowance produced increased blood pressure in six weeks, while a liberal cereal or bean allowance did not produce high blood pressure until four to six months.

Everyone doubtless has heard it said that an apple a day will keep the doctor away, but perhaps few people realize that it will also keep old age away. Only here it takes several apples a day or oranges and other fruits to keep the blood at its normal level of alkalinity and so prevent high blood pressure and hardening of the arteries. But how much of potatoes, apples, beans, spinach, etc., must I eat to keep old age away as long as it is humanly possible? This is a question often asked and almost as often poorly answered. What is a normal diet? How can I find out? The best way to find out is to go to school. A sanitarium is a school—a medical or nurses' school, if you please—where sick people are taught how to become their own physicians and nurses in things pertaining to diet, sunshine, fresh air, exercise, and rest, and the use of simple home (*Turn to page 30*)

Is There Enough Water to COVER the EARTH?

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

Eleventh Article in the Series on the Scientific Evidences of the Flood

A grand vista in Zion National Park, Utah. Surely the gigantic geologic upheaval recorded in such wonders of nature as this cannot be explained on the basis of forces now operating in nature. Something unprecedented and unparalleled must have happened sometime.



IS there water enough in the oceans to cover the mountains and to do what the evidences pointed out in the rocks indicate was done? It is now well known that if all the high places and all the low places on land and under water were levelled to one level, the ocean would stand about 9,000 feet above that level, or about 1.56 miles deep.

"The oceans of our globe," says Prof. Geo. M. Price, "cover about 137,000,000 square miles, which is nearly 70 per cent of the entire surface of the earth. About 59,870,000 square miles is dry land, which is slightly over 30 per cent. The average height of land above the ocean level is only about 3,200 feet. Hence the ocean, on the average, is about 5.6 times as deep as the land is high; and as the ocean surface is about 3.8 times that of the land surface, it follows that there is about 15.6 times as much water below the sea level as there is dry land above it. Accordingly if all the present dry land should sink beneath the ocean level, the water would rise only about 650 feet;" but he goes on to show that if the land should keep on sinking till it filled every low place in the ocean up to the average height possible, the ocean would rise to

about 1.56 miles over that height. (*The Defender*, November, 1927.)

It is not recorded how high the mountains were in those days. The highest point in the Mountains of Ararat, where the ark landed, is Great Ararat, 17,500 feet high. Another near-by peak is Little Ararat, 12,840 feet high, with high plateaus of from 5,000 to 11,500 feet. Great Ararat is called Koh-i-Nur in the Persian language, which means, "Mountain of Noah."

Evolutionary geology claims that the mountains of all the world have been lowered and dipped into the ocean many times, and stayed there long enough, perhaps millions of years each time, according to the evolutionary theory, to have their layers of lime rock laid down as sediment. They say this about every deposit of ocean sediment now anywhere on land, and claim it is going on now, that is, that the land is sinking and rising the same as ever. This supposed up-and-down movement, however, was most thoroughly examined, tested, and forever disproved by Edward Suess, the Austrian geologist, in his book, "The Face of the Earth" (Oxford University Press, 1908). But, since it is so fatal to one of the prime essentials of evolu-

tionary geology, it is persistently ignored. Like all the foundations of evolution, the old "up-and-down theory" is a great comfort to evolutionists because of its *vagueness*. The facts brought out by Edward Suess cut through this old hobby just as Mendel's Law of Heredity and Variation cuts through Darwin's old theories of the origin of species by natural selection.

Still another example is the old "Ice-Age" hobby horse, which has been long ago exposed, defeated, and forever set at naught by the wonderful works of Sir Henry Howorth in his "Ice or Water" (2 vols.), "The Glacial Nightmare and the Flood," and "The Mammoth and the Flood."

Another example is the complete defeat and exposure of the old "Rock-Age system" in geology as proof of evolution, which has been forever defeated by Prof. Geo. M. Price in "The New Geology," and more especially in his later book, "Evolutionary Geology and the New Catastrophism."

Many evolutionists are now going back to Darwinism because the light struck by Mendel is too bright for them, showing too plainly the creative mind and power of God. They prefer to remain in the twilight or darkness of mere theorizing and unprovable speculation. But Mendel's facts are unshakable, as are the facts by which Price, Howorth, and Suess forever defeated the old slow age-by-age rise and fall of the land and the ice ages.

The better theory is that the extreme earthquake and crustal movements of the Flood period, amounting perhaps to a continuous warping of the earth's crust, did raise and lower the mountains, perhaps in a manner somewhat related to the tidal action, as seems evident in many ribbed mountain regions, so that the estimated height of the waves at the crest of the Flood was much higher than necessary to flood the tops of the mountains. There is nothing unscientific in this. The fact remains that there was plenty of water, and plenty to spare.

Water Power to Spare

One cubic foot of pure water at 4°C. weighs 62.425 lbs. But ocean water is heavier than pure water on account of the salts and alkalines in it. Besides, those mud-laden waters were a great deal heavier than normal ocean water. A cubic foot of pure water alone, with no water to back it up, at a speed of 1,000 miles per hour, would require 31.2 tons of resistance force on a square foot of surface to stop it. (Newton's Second Law of Motion, $\frac{62.425 \times 1,000 \text{ Mi}}{2,000} = 31.2 \text{ tons.}$)

Imagine billions of billions of cubic feet of water thus striking a continent or a wall of mountains!

Joseph P. Frizell, the famous hydraulic en-

gineer, and the author of standard works on water power, says the pressure exerted on a solid stationary body in flowing water is *not* in proportion to the speed of the water, but to the *square* of the speed. He means that in this case he would not multiply by 1,000 miles, but by 1,000 times 1,000. Therefore, if you think my figures are too big, I refer you to Mr. Frizell's principle, which would make them 1,000 times bigger. ("Water Power," Joseph P. Frizell, page 534.)

One well-informed civil engineer, a high official in one of the largest power companies in the world which, among other projects, is building and has built large water-power plants, tells me that I should multiply this 31.2 tons by 5,280, the number of feet in a mile, to get the striking power of such tidal waves as they would strike a building or a mountain side. If you prefer his figures to mine, just multiply my results by 5,280. I don't say I am right, but I have offered the very lowest possible figures, so as to be sure not to overestimate.

Another famous authority on water power, Professor Pirsson, a writer of textbooks on geology, says the rate water wears away the bed of a stream varies according to the square of the speed, if all other conditions remain the same, as the speed increases or decreases. This means if a speed of 10 miles an hour were increased to 20, the wearing power would be 100 times greater or faster. Increase the speed to 1,000 miles an hour and the rate of wearing power would be increased to 10 times 10 one hundred times. This makes a number of one with 100 noughts to the right of it, a number too big for a name.

Professor Pirsson has also shown that the power of flowing water to carry heavy material along with it increases as the 6th power of the speed. That is, flowing water that can just barely move a two-pound rock along on the bottom, could, if the speed of the flow were doubled, move a rock weighing 64 lbs. This is "2" multiplied by itself six times. Increase the speed to ten times faster than where it moves the two-pound rock, and it would carry 1,000,000 times as much. (Pirsson and LeConte, "Textbook on Geology," as quoted in "The New Geology," by Prof. Geo. M. Price, pages 133-137.)

Now also bear in mind that these immense figures on speed do not consider any increase in depth. But we know that the depth of flowing water has much to do with its wearing power and also with its carrying power, as well as with its striking power, for the weight increases 62.425 pounds per cubic foot for each foot of depth. At five miles deep, the water presses down upon the bottom above five tons to the square inch. (Dr. Wm. Beebe, deep-sea explorer, *Arkansas Gazette*, Nov. 17, 1927, page 24.)



EDITORIAL



Ban on Sunday Games Puts Councillor in Jail

A SPECIAL cable in *The Times of India* brings the news of an interesting sequel to the recent closing of Manchester parks to the playing of games on Sundays. On August 17, Councillor George Hall, with another man and two women who were described as "prominent citizens of Manchester," ignored the ban and climbed the fence surrounding the bowling green and played as an act of protest. They were summoned to appear at the police court. The councillor was bound over for twelve months in the surety of twenty-five pounds. He is said to have "preferred the alternative of a month's imprisonment and was taken to prison." (See "Sunday Games" in *The Times of India* of August 29, last.) A later cable (published in the same paper, in its issue of September 2,) shows that he "was freed from prison after two days on consenting to be bound over."

We shall not attempt to discuss all the questions involved in this incident; but there are a few that stand out from the others and demand consideration.

One point to be observed is that the ban which led to the incarceration of this city father apparently had for its object a stricter religious observance of Sunday. If this is so, it bears the character of religious legislation—and this kind of legislation is always unsound in principle. Church and State should be kept separate. Civil authority is not concerned with the religious convictions of citizens. Its business is to guarantee absolute religious liberty to all. Institutions and usages of religion are not to be enforced by civil laws and civic enactments. Any attempts to do so can tend only to put the world back to mediaeval ages of religious intolerance. Church history has no sadder chapters than those which speak of the persecution which has followed in many places where the civil power has legislated upon purely religious questions and denied that liberty of conscience which is every man's inalienable right.

The question of Sunday legislation has again and again come to the front in the present century. For instance, the *London Times* service to the *Daily Express*, Madras, gave the news of the Weymouth incident of 1922. The Weymouth shopkeepers who had been selling chocolates on Sunday were required to pay the fine of a penny, or in the alternative to spend two hours in the stocks. It appears that even the magistrates who sat on the cases, and passed sentence, regarded the King-Charles-the-Second Statute, under which they

were penalised, as "ridiculous and obsolete." (See *Madras Daily Express*, February 14, 1922.) We are not told in the cable whether they went to the stocks or paid the fine. The incident shows how bad is the principle of religious legislation.

Such legislation would not be justifiable even if it were in favour of a truly Biblical institution. Men must accept truth as a matter of conscience and not as a matter of compulsion.

But that the observance of Sunday as a day of rest is not even Scriptural is acknowledged on many hands. "Sunday is a man-made institution," declares Dean Igne, writing in the *London Evening Standard*. (The passage we have quoted here is from a reprint in the *Madras Daily Express* of August 13, 1922.) All reliable history supports the Dean's statement.

But it is quite obvious that no one breaks any Divine command by doing manual or any other kind of secular work on Sunday. The day has no true claim to be regarded as the Christian Sabbath. Sunday observance was not ordained by the Lord Jesus Christ; and the New Testament affords no instance of its observance by the churches of the apostolic age.

Cardinal Gibbons (Roman Catholic) says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"*The Faith of Our Fathers*," by James Cardinal Gibbons, p. 111.

The early Christians honoured the seventh-day Sabbath. Of this fact there is abundant evidence. With the example of the Apostles Peter and Paul and the other apostles before their eyes, they respected the sacred day of their Creator which had existed from the time of man's innocency in the Eden home of our first parents. The appointment of the Sabbath is recorded as follows: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:1-3. No other day has claim to the special honours here shown to have been conferred upon the seventh day by the Lord Himself. As the days of the Biblical week are reckoned from sunset to sunset, it follows that all seventh-day observers are in harmony with

the Divine plan of placing the beginning of Sabbath at sundown. And so the Sabbath day is regarded from Friday evening to Saturday evening.

Rest from secular labour on Sunday was an innovation which crept in among the churches long after the apostles of our Lord were laid to rest. It was an unfortunate thing for Christianity when the Sunday festival of the Gentile world was borrowed by professing followers of Christ. This took place in an age when the spirit of compromise was rife among the bishops—when they adopted many unlawful things from the Apolloworshipping world, thinking to gain converts quicker by lowering the holy standards of the church.

History indeed contains no record of a sharp, sudden transition from Sabbath-keeping to Sunday-observance. Not all at once did the Sunday innovation supplant the true Sabbath in the practice of churches. That celebrated English bishop and theological writer, Jeremy Taylor, touching the attitude of the primitive Christians towards the seventh-day Sabbath and the fourth commandment of the decalogue, wrote, "They for almost three hundred years together kept that day which was in that commandment."—"Ductor Dubitantium," by Bishop Jeremy Taylor, Church of England; Part 1, Book 2, chapter 2. This is a true testimony. Even for long years after the death of the apostles no one seems to have dreamed of attempting a change of the rest-day.

Another Church-of-England clergyman writes, "Where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but the church, has enjoined it."—"Plain Sermons on the Catechism," by Isaac Williams, Vol. I, p. 334. We see from this that he observes Sunday as a matter of church precept. Dean Inge does the same. To do so is not the true Protestant position, however. All who are Protestants to the core take their religion from the Bible. It is their recognised and infallible guide. They admit no rivals to this authority.

Churches are fallible. The whole idea of church

authority is a mistake and has done an enormous amount of harm. The Bible, being the revelation of God's will, is the established authority in all things relating to our religious faith and practice; and the churches of today should recognise their solemn duty to bow to this authority. The early church was not left to invent her own religious customs and command obedience to them from those in her communion and from those outside of it. The Great Commission shows that the church of Jesus Christ was to proclaim His teachings wherever the gospel was carried by it. Note the instructions given: "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt 28:18-20. From this it is plain that to the teachings of her Lord and Master the church dare not add anything—neither an invention of her own nor something discovered in other religions. Any church which is unfaithful to these plain instructions of our Saviour is untrue to a sacred trust, and Christians should fear to be guided by it.

It is verily the true Protestant position to heed the voice of God, the Lawgiver, and the authority of the Bible, His inspired book, and to reject human traditions and decrees of church councils. We fear to be led away from the safe paths of Bible truth, and wish to remain painstaking students of His Word. We affirm that human enactments in religious matters are not, and never can be, binding upon conscience. There is Divine authority in the ten commandments. God's will is made known to us as we study the great things of His Own eternal, unchangeable law. And He has commanded us to keep holy the seventh day. Church precepts are not to be substituted for the fourth commandment.

The Sunday institution is not a plant of our Heavenly Father's planting. The Manchester incident is one of the indications that Protestant principles need to become more widely spread.—P.

God's Message

By Nathaniel Krum

My soul reached up t'ward God,
God's soul bent down t'ward me;
And there they met, God's soul and mine,
In blue infinity.

My soul took hold of God's,
God's soul encircled mine;
And there, 'tween heav'n and earth, God breathed
His message—love divine.



Straining the Leashes of the DOGS of WAR

By H. Christensen

WHY We Have Not Seen the Last of War" is the title of an article which appeared in a recent issue of the *Review of Reviews*. The contribution is a reproduction of an interview which a correspondent had with John Bassett Moore, former Judge of the World Court. It touches a matter over which nations have been in suspense for twelve years. We quote the following paragraphs:

"Since the last of the soldiers—Boches, Poilus, Tommies, Yanks, and the rest—were buried in the sod over which they had fought the war to end wars, there have been twelve years of talk. With some show of interest a war-weary generation has listened to those who preach the various, by no means always harmonious, gospels of peace. 'It must not happen again,' is the burden of their homilies. And some there are who believe that peace has been, or soon will be, assured forever."

"But there is no such guarantee, nor is any now discernible in the future. The collection of treaties, covenants and pacts that looks like a guarantee, still allows the world to rock uneasily when a conflict of interests of policies looms up."

Before quoting again from the former Judge of the World Court the writer of the article inserts the following statement concerning him: "Here surely is a man of peace. But he by no means agrees with our pacifists." Then he quotes his remarks as follows:—

"I do not share the widely current but shallow supposition that, as the result of improved means of communication, international wars are no more to be expected. They tell us that the steam railroad, the modern ocean liner, the telegraph, the telephone, radio, movies, and airplanes, have brought nations so close together that, realising that they cannot afford to fight, they will refrain from doing so. Propinquity does not always breed affection. Nor do men always count the cost before they come to blows."

In many quarters it is evident that peace



The Wailing Place of the Jews. The Arab also regards the spot as sacred, though not for the same reasons as the Jew will speak of. The Arab is alarmed at the Jewish claim of ownership. What will grow out of this?

and quietness are not in sight. From *The Century Quarterly* of the 1st quarter of 1930 comes the following paragraph:—

"Pacts and Protocols of Peace have been signed. The use of gas has been solemnly renounced by countries which nevertheless are manufacturing it in large quantities. War has been outlawed as an instrument of national policy, yet there is a much greater feeling of insecurity in Europe today than there was even as late as the summer of 1914. And further, 'Just as the fevered efforts to create peace machinery before 1914—such as the Hague Conference and disarmament propaganda of those days—were due to world apprehension of the imminence of war, so today' Pacts and Protocols are more a symptom of the world's war disease than they are likely to be a cure of a disorder which has left its traces in every kink of Europe's frontiers."

That Palestine is the centre of a gathering storm that will cleave the East and West asunder is apparent to every



*Will the War Elements in a
Little While from Now Break
Loose in Spite of the Efforts of
Peace-loving Politicians?*

The Arab, in whose unbroken possession this territory has been for centuries, resents the approach of the Jews, considering that the present scheme of Zionism is an encroachment upon his sovereign rights. He thinks the Jews have taken too many liberties and an undue advantage of the provision made for them at the Wailing Wall, where they may come and lament over the passing of the temple. The Wailing Wall is supposed to be a fragment of the stone barricade surrounding the Mosque of Omar. Three of the bottom rows of stones are said to be the only remnants of the last Jewish temple, erected in Herod's time. Thus it is clear that the place where the Jew weeps over his misfortune, and where the Arab worships, is sacred to both.

The Jew is reported to have furnished this place with what he considers necessary to his worship; and so, in fact, has actually created an open synagogue in a place of "special sanctity to the whole Islamic world." These pretensions of ownership have alarmed the Arab and led him to make definite demands, and he has declared, "We concluded that unless our demands were granted, ill feeling between the Arabs and the Jews would continue—that this was inevitable and inherent to the situation."

In the same manner the situation in Europe, Russia, China and India, as well as in other parts of the world, could be reviewed and notations made of the strained conditions and elements within them which are but harbingers of a coming storm. The conditions in the world brought distress to the peoples of all lands and perplexities to the nations and their leaders.

Despite all these evidences, in the political world a great chorus sings "no more war" to the music of clanking arms and the tune of political serenades. In the Book of books a divine prediction forecasting the latter days portrays that "when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5 : 3.

Some, despite all the laudable peace-moves, recognise the omens of the coming struggle so graphically described by John in the Book of the Revelation:—

"And the sixth angel poured out his vial upon the great river Euphrates; and (*Turn to page 28*)

server of events in that section of the world, and is forcibly emphasised in an article which appears in the August issue of the *World's Work* entitled, "Malice in Palestine." This territory, which has been the great battlefield of the ancient world where nations were born amidst awful pangs and have died in agony, is destined to again become the theatre of a great conflict which will decide the future destiny of the nations. This hot-bed of race prejudices and animosities cannot smoulder much longer as there are some outstanding characters among both the Jews and the Arabs who are fanning the embers into flame.

The Jew considers Palestine to be his home, and claims it as a sacred heritage from God through Abraham and his posterity. All the scenes of Jewish history that he holds dear were enacted in Palestine, and many believe it to be a sacred duty to find their way there to prepare it for their people.

TEETH, Tonsils, and Child Health

By C. H. Woolgar, M.D., D.D.S.

THE care of the child's teeth should begin with the mother. Before the child is born the mother should be free from local infection, for it has been proved that children are born with deformities because of local infection of the mother during the first months of embryonic life. The mother's diet before the birth of the child should consist of fruits, grains, vegetables, and milk, for the child must have mineral salts and vitamins to construct bones and teeth. At the time of birth the crowns of temporary teeth are already formed. If the mother has had poor health and a deficient diet, the child's temporary teeth will be faulty and will decay early.

The child's first teeth are an indication of the diet and health of the mother. The child's diet has some effect on the temporary teeth, but much more effect on the permanent teeth. For the first few months of a child's life the diet should be the mother's milk. Later, fruits, fruit juice, and cereals may be added. Fruits should be used rather than sweets in early childhood, so as to promote general bodily health, in which the teeth share. If sweets are eaten at intervals and some remains about the teeth, an acid forms that causes decay of the teeth.

The young child should have his mouth washed and cleansed at regular times with warm water, to which has been added a little soda, applied with a soft cloth. When the child is about two years old, he should be taught to use a small child's toothbrush and a good tooth paste. The most suffering among public school children comes from their teeth; and the tonsils have second place. With abnormal children, conditions are even worse.

It is probable that if the well-born child had the advantage of proper diet and mouth hygiene, he would be free from dental caries (tooth decay). After the age of three, the child should be taken to the dentist four times a year. In all our large cities there are dentists who work especially for children. At each visit the child's teeth are thoroughly cleaned and polished. Cavities being small are filled with little or no pain. So the child does not dread a visit to the dentist, and the work

is more pleasant for both child and dentist. A child trained to make regular visits to the dentist, is forming a habit of great value to his appearance, and of vital importance to his health. A child with a mouth full of decayed teeth will not receive the same love and attention that he would with well-kept teeth. Missing teeth often affect the speech by making perfect pronunciation impossible. The child is thus often handicapped in his school work. A healthy mouth is a safeguard to a child's health.

Small cavities in the teeth can be safely filled, but when decay is extensive and the tooth is giving pain, the only safe course for the child's health is to remove the tooth. A tooth which has been allowed to become an aching tooth, will form an abscess if allowed to remain in the mouth. Its early extraction may interfere with proper alignment of the permanent teeth, but the health of the child is more important than perfect alignment of the teeth. Systemic diseases occur in children with bad teeth just as in adults.

Another area of infection is the tonsils, which afford an ideal breeding place for bacteria. Tonsils may be infected by close association with those who have tonsil infection, by infection carried into the mouth by the hands, or from infected teeth. Inspection of the throat may reveal enlarged tonsils from which pus may be pressed. Sometimes the tonsil is buried, and then it is difficult to express pus. If the anterior pillars are purplish red, the tonsils are doubtless infected. At one clinic ten thousand such tonsils have been removed, and all were found to be diseased. Whatever the cause of infection, all authorities agree that infected tonsils should be removed.

Infected teeth or infected tonsils may poison the nervous system, so that the child may display abnormal traits. He may be slow to learn or hard to manage.

Investigations along this line have proved that it is a mistake to attempt to correct such children by punishment. The infection that is producing these conditions should by all means be removed.

A few cases are reported to illustrate the effects of infected teeth on the health:—



Adenoids and Patch on Tonsil

Case 1: Girl, aged four years, first seen in autumn of 1926. Mother said child lacked interest in her play, and was short of breath and tired. Examination revealed heart trouble, normal tonsils, and four abscessed teeth. Three weeks after the teeth were removed the heart was normal. The child resumed play with other children. In mid-winter she entered a kindergarten school, and apparently remained normal.

Case 2: Young man, aged twenty, graduate of high school. First seen in spring of 1925. Two years previously he had had a severe attack of rheumatism, since which time he has had poor health. Examination revealed heart leakage, a normal throat, and five abscessed teeth. These teeth were removed. In the autumn of 1925 examination revealed some compensation of the heart. In 1927 examination showed no notable improvement since the previous examination. Since the removal of the abscessed teeth he had been free from rheumatism. Doubtless if he had had his abscessed teeth removed before 1923, he would have avoided the rheumatism and heart complication. Previous to his last examination his application for life insurance had been rejected. A bright, capable young man's future had been blighted by five abscessed teeth.

Abscessed teeth do not always cause pain or

swelling, but the poison from such teeth is poured directly into the blood. It is not safe to say, "I will have my teeth or tonsils removed when they give me pain."

Case 3: Boy, aged seven years. In spring of 1927 he had measles, followed by kidney complication which lasted for several months. At this time the attention of the parents was called to a number of bad teeth and roots in the boy's mouth. These teeth were removed, and the boy made a speedy recovery.

Such cases as these might be many times multiplied in number, and much could be said as to the serious results sometimes seen. They point to the fact that focal infection is a real thing and a large factor in health impairment. The efforts of doctors and dentists to educate the public as to the dangers involved are well in place.

The relation of sound teeth to the maintenance of good health and the part played by bad teeth in relation to poor health, make the care of the teeth a matter of utmost health importance. Well may attention be given to the few measures necessary to insure good teeth. Teach the child the regular use of the toothbrush. Let the dentist give timely attention to the teeth, with early correction of any trouble. It pays.

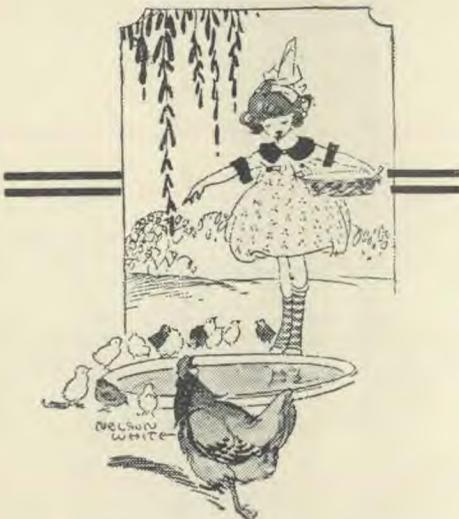
To My Mother

By Sara Henderson Hay

*This I remember—being very small
Against the bosom of so great a bed,
And quite content to make no move at all
But lie and watch the drowsy firelight spread
In a long splash of gold along the floor
To the dark rafters and the tall dark door.*

*And I remember how the sudden rain
Shattered the silence of that brooding room
With frantic fingers on the window pane,
Till I was plunged in deep and monstrous gloom—
And there was nothing I had rather hear
Than your light hurried footstep drawing near!*

*And how I lay, and cowered in alarm,
And wept hot splashing tears; till suddenly
You came, and propped me with a circling arm,
And murmured foolish, tender things to me—
Bringing salvation to a small scared soul
With bread and milk in a blue china bowl!*



BURNS and SCALDS

A Painless and Effective Remedy

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

BURNS may vary from slight wounds which deserve little or no attention or treatment, to grave injuries, which endanger life. Even a moderate burn constitutes an emergency and is one which we should always be prepared to meet.

Burns and scalds differ really very little either in their nature or treatment. One process may be compared to roasting, the other to boiling. Burns are caused by contact with hot substances. Scalds are due to the action of hot liquids or steam. Gases, acids, electricity, and lightning, may also be responsible for these injuries.

The importance of a burn varies greatly according to its position on the body. If an important structure is involved, of course the case becomes much more serious, while should large nerves be in the vicinity, severe pain will be a prominent feature. Apart from this, the two chief dangers to guard against are sepsis and shock. In the case of extensive burns, some shock will always be present, and, if severe, this may call for treatment even before the injury itself. Shock is especially likely to be present in the feeble and the aged.

It is never wise to neglect even a moderate burn or treat it indifferently as sometimes complications set in when least expected. As a rule these injuries give direct communication to the circulation, so that unless strict cleanliness is observed during treatment, sepsis is likely to develop and this must be avoided at all costs.

Prevention

There is little doubt that, in many cases, burns are due to carelessness, especially where there are children in the home. It is most important, therefore, that everything possible be done to prevent these injuries which so often cause disfigurement and suffering for life.

Much may be done in this direction by having all fires properly protected by guards. Kettles and saucepans containing hot liquids should be kept well out of children's reach and with handles in positions where they cannot accidentally be caught and pulled over. Never fill baby's bath with hot water and then allow him to wander near it. If cold water be placed in the bath *first* and then the hot water added, it will be impossible for an accident to happen. A little thought along the lines of safety first will do much to prevent our homes being the scenes of so many accidents. It is really surprising to see how large a proportion of the cases treated daily in the casualty department of a large hospital are due to carelessness. Let us take this lesson to heart in the case of burns.

Simple Treatments

Burns vary in severity from a mere redness of the skin to actual charring and destruction of flesh. As a rule, the severe type is not met with in the home. The common form is a burn of the second degree which is characterized by the usual signs of inflammation, pain, and the presence of vesicles or blisters.

The treatment of small burns is simple but in more severe cases it is far from easy. The chief points to remember are attention to the local condition so as to promote rapid healing, prevention of sepsis, and the treatment of pain and shock.

No treatment has been found which is ideal, as is proved by the great number of remedies advocated for burns. Picric acid has been largely used, but all watery solutions are troublesome in that the dressing tends to stick to the wound and this of course renders changing a difficult and painful process. Carron oil was at one time used extensively and also carbolized vaseline, but here again all greasy preparations are messy and there is a great tendency for the wound to become septic when they are used.

The Value of Water

Without a doubt the best treatment for burns is the continuous bath. Unfortunately this is somewhat tedious and not always convenient. In very severe cases, however, it should be employed whenever possible. When the burn is on a limb, this can be placed in a bowl or small bath and the patient made comfortable so that he can rest and sleep.

The water should be kept warm—about the temperature of the body—and a little antiseptic (such as Lysol one part to a hundred, or bicarbonate of soda a heaped tablespoonful to a pail of water) may be added, though this is not very important. Should anything be adhering to the wound, such as burnt clothing, this will float off in the bath and the wound will become clean and healthy.

The advantages of the continuous bath are that it promotes rapid healing and greatly relieves pain. These are two most important points. No harm results from immersion of part or all of the body in water for days or even weeks, and the wound should be kept covered with water till healed.

When blisters are present, these should be snipped at their lowest point with perfectly clean scissors. Boiling or immersion for several hours in an antiseptic solution is the only way of ensuring that the scissors or any instruments used are surgically clean. In an emergency, sterilization may be effected by pouring (*Turn to page 26*)



OUR HOMES

"A CHILD should have a pocket—
Supposing on the road
He runs across a beetle,
Or a lizard, or a toad?
However will he carry them?
Whatever will he do
If he hasn't got a pocket
To put them all into?"

BOOKS!

By Mrs. Ernest Lloyd

READ, and you will know." One of the great scholars of England, in his day, was Sir William Jones. In his childhood, like most boys and girls, he asked a great many questions about things that he saw and heard. One day he asked his mother a question which she answered by saying: "Read, and you will know." This advice sent him to books. We are told that the effect of her answer was so marked upon him that he often repeated it afterward: "Read, and you will know." He became a great reader, and his mother's counsel led him into a large field of learning and usefulness. The desire for knowledge is a normal one, and is to be cultivated by parents and teachers. Vast stores of knowledge, covering the whole range of human experience and learning, are to be found in books. We do well to give the advice to our children that the mother of Sir William Jones gave to her boy: "Read, and you will know."

"Good books or none." The Hon. Rufus Choate, at one time the United States ambassador to Great Britain, placed his hand upon the head of a boy who was reading, and said: "Good books or none. Better not read at all than to read books which will not improve you." Life is too short, and time too precious, to be wasted on what will do no one good. Reading may be a blessing or a curse.

Mr. William M. Thayer, author of "Successful Careers" and a most inspirational writer for the youth, has this to say about reading: "There is only one safe rule about reading—read only good books. A large class of books and papers today is devoid of an uplifting influence, and time spent with such literature is time wasted. We have not time enough to read a quarter part of the best books there are, and surely it cannot be wise to spend any portion of it in reading the worst." Of the purpose of reading, Mr. Thayer also says: "Reading good books and journals promotes *thinking*; and this is one of the highest objects to be attained. It is what we should read *for*. Ordinary story reading does not beget thinking. My advice is, *read only the best*."

Carlyle left this striking statement on reading. "Readers are not always aware of the fact, but a fact it is of daily increasing magnitude and of terrible importance, that their first grand necessity in reading is to be vigilantly and conscientiously *selective*; and to know everywhere that books, like human souls, are actually divided into what we may call the sheep and the goats—the latter put inexorably on the left hand of the judge and tending, every goat of them, at all moments, whither we know, and much to be avoided and, if possible, ignored by all sane creatures."

Books are companions, and should be carefully and wisely chosen. There is no substitute for books. They bring us the privilege of associating with the good and wise of all time. Why live with the mean and base, when we may live with the noble and the true? If we do not keep our children in constant touch with the best, we rob them of what God intended for them.

Right reading is a preservative against evil. Thomas Hood occupied a distinguished place in the literary world, and left this word regarding his indebtedness to good reading: "A natural turn for reading probably saved me from the moral shipwrecks so apt to befall those who are deprived in early life of their parental pilotage." Henry Ward Beecher, the great American preacher, wrote these significant words: "Books are the windows through which the soul looks. *A home without good books is like a room without windows*. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. *He cheats them*. The love of knowledge comes with reading and grows upon it, and *a love of knowledge is almost a warrant against the inferior excitement of passions and vices*."

Reading builds character. And character is the decisive factor in the life of individuals. The Bible is, of course, the Book of all books, and perhaps the best that may be said of all other good books is that their ideas and principles are borrowed in one way or another from the characters or references in Holy Writ. We cannot, of course, expect boys and girls to spend all their time reading the Bible, but we must provide them with an environment of carefully selected books that entertain, stimulate thinking, and create not only a desire for knowledge, but a growing desire for better and holier living. There are plenty of such books today, and parents and teachers will have little difficulty in obtaining them if they will give time and thought to it. Just as good, palatable, well-served food is necessary to the growth of the child, so good reading supplies the mental food that makes for the growth of character. Boys and girls who have a natural bent for reading must be guided carefully and kindly. Those without a love for reading are to be encouraged to *cultivate* a love for it. They must be shown that reading is quite indispensable to their future good and usefulness. Encourage the right reading habit, and the boys and girls will show improvement from year to year.



GOD'S CARE

I KNOW who made the roses
And sprinkled them with dew;
I know who made the lily fair
And all things pure and true,
Forget-me-nots so dainty
To grow there by the stream.
And fold away at close of day
Their chalices so clean.

I know who made the springtime,
The dells, the trees, and brooks;
I know who taught the little birds
To build in shady nooks,
And squirrels in their leafy home
To save their winter store.
The One above whose name is Love
His creatures watches o'er.

I know who planned the harvest
His creatures to sustain;
I know who sends the sun and showers
To ripen golden grain.
The little birds sing out their lays,
The children hush their prayers,
For One above whose name is Love
His heavenly bounty shares.

—G. Marter.

Can You Lead?

By Zelia Margaret Walters

"YOU'LL be along tonight, Curt?"

The tall boy with the humorous eyes shook his head.

"Why, Curt?" His companion, who had been about to leave him, came back to argue the matter. "We want you. You're such fun in a crowd. And what is the matter? Didn't you have a good time last Tuesday?"

"Yes, I had a good time."

"Well, come on, then."

"No, I'm not coming."

"Oh, I suppose you're a sissy about smoking."

"No, I don't believe I am. I smoked, didn't I?"

"Yes, you did, and the club was twice as lively as it was before you came, and I don't see why you aren't coming tonight."

"Well, you see, I counted it up soberly the next morning, when the fun was over, and I made up my mind it didn't pay. I had a headache, and I couldn't seem to make up my lessons for two days, and I missed so many flies in ball practice that I had a narrow escape from being left out when the team was made up."

"That's just because you are not used to it. Smoking wouldn't give you a headache after a while."

"Just wait. That wasn't all. I tell you I weighed the whole thing up. On one side was an evening of fun with a lot of jolly boys; on the other my headache and general no-account feelings. Of course, the headache would wear off in time; but would there be any disadvantages that wouldn't? I thought over the fellows of our class, and divided them into those who were doing good work, and those who were at least doubtless, if not downright poor. And, Jim, not one of the smokers stood in the good students' line-up. Then I went to the foot-ball team. There's only one smoker on it, though twenty of them tried out. The ball team has two smokers, and their position is shaky. I went all through the school athletics, and the smokers were nowhere. I do not feel like being just one of a herd in this big school. I want to do at least one thing well.

Then I thought of the men I knew. There are at least half a dozen among them that I have seen try to break off the tobacco habit, and they couldn't. My uncle Jerry is one of them. You know what a jolly fellow he is. He said he thought it was hurting him, and he decided to quit. He held on for three weeks. He could not eat or sleep or work, and in the end he went back to smoking. He is the one who said the most to me about not getting the habit. And to tell the truth, I didn't exactly like to get into anything that will own me like that. Uncle Jerry says he feels like a traitor to the family, and he told me about my splendid old grandfather.

"Grandfather learned to use tobacco when he was in the army, and I think there were times when it had to take the place of a square meal. And he used it two years after he came home. Then one day he said he was going to leave off tobacco, and the family laughed and said, 'Yes, until the next time he goes to town.' But he never touched it again, and he is eighty now. I'd like to keep the kind of will grandfather has.

"Then, I have asked a lot of men I know whether they think I had better start to smoke—say, after I am twenty-one—and every one told me not to, and they all told how they wished they had not started.

"Now, think it over yourself. Is there enough fun in smoking to weigh up against the things you cannot help knowing to its disadvantage? I thought not, so I am finished."

The other boy walked away thoughtfully. He wondered how many members the social club would lose because of Curt's stand. For, of course, Curt was a boy who was followed.

Some young people lead their companions in their work and in their recreations and in their decisions. They do it as naturally as water flows down hill. Whether the leadership is good or bad morally depends upon the character of the leader. Any affable person of firm convictions and quick decision is certain to lead a large number of his companions. He must have courage. You are a leader or you are being led. To which group do you belong?—*Selected.*



MEATLESS RECIPES

Some Cool and Inviting Salads for a Hot Day

SALADS, composed chiefly of green, tender vegetables, or of fruits and nuts, and served with a dressing, are valuable as a means of supplying fat. They are also valuable for their mineral salts. When carefully prepared and daintily served, salads are among the most appetising adjuncts of a meal, and owe much of their food value to this very attractiveness.

Nearly all vegetables may be served in the form of salads. Those made with raw vegetables are more refreshing than those made with cooked vegetables. They abound in the essential vitamin and organic salts so necessary to perfect nutrition, and give a pleasant variety to the menu.

Garnishing or decorating salads is important, inasmuch as the most deliciously blended salad will not be appreciated unless it is attractive in appearance. Plain salads that require oil and lemon juice for dressing should not be prepared until the moment they are wanted. Should they be mixed long before they are served, the lettuce would be found flabby, and the dressing watery and insipid. The recipes given are inexpensive and easily made.

GREEN SALAD

1 cup shredded cabbage, $\frac{1}{2}$ cup diced celery,
 $\frac{1}{2}$ cup diced cucumber, 1 tablespoon chopped
 1 hard cooked egg cut green capsicum,
 into slices, 2 tablespoons mayon-
 naise, salt.

Mix cabbage, celery, cucumber and capsicum together in bowl, add egg and mayonnaise, season to taste with salt, and chill thoroughly before serving.

BEEF AND POTATO SALAD

2 cups diced cold boiled 1 cup diced boiled
 potato, beet,
 2 chopped hard boiled 2 teaspoons onion,
 eggs, chopped parsley,

Mix, and blend with boiled dressing or cream mayonnaise. Serve on a lettuce leaf.

LETTUCE AND EGG SALAD

1 lettuce, $\frac{1}{2}$ apple,
 $\frac{1}{4}$ cup of walnut meats, 2 hard boiled eggs,
 $\frac{1}{4}$ cup of sweet or sour A few drops of lemon
 cream, juice,

A little brown sugar.

Chop lettuce, apple, hard-boiled eggs, and walnut meats, and mix thoroughly. Over this pour a dressing made of the cream, a few drops of lemon juice, and a little sugar. Serve with a garnish of

lettuce. If sweet cream is used, it is most preferably whipped.

STRING BEAN, BEET AND CELERY SALAD

2 lettuce leaves, $\frac{1}{2}$ cup cold cooked string
 $\frac{1}{2}$ cup cold cooked beans,
 beets, diced, $\frac{1}{4}$ cup chopped celery,
 $\frac{1}{2}$ medium sized onion, chopped.

Place lettuce leaves on a plate, arrange beets and string beans on lettuce, sprinkle chopped celery and onion on top, serve with mayonnaise. This makes 2 servings.

GRAPE SALAD

1 cup diced celery, 1 cup diced apples
 $1\frac{1}{2}$ cups seeded grapes, $\frac{1}{4}$ cup mayonnaise,
 $\frac{1}{2}$ cup chopped walnuts.

Select tart apples, wash and peel. Cut into dice. Clean and cut the celery, chop the nuts, and seed the grapes. Mix all together with golden salad dressing. Place lettuce leaf on salad plate and fill with the salad.

BRUSSELS SPROUTS SALAD

1 cup Brussels sprouts, 1 cup beetroot,
 1 cup finely chopped apples, 1 cup celery,
 1 cup cold cooked potatoes.

Dice finely all the ingredients, heap in a salad bowl and mix with mayonnaise dressing.

BOILED SALAD DRESSING

1 egg yolk, $\frac{1}{2}$ cup cream or unsweet-
 1 teaspoon corn-flour, ened condensed milk,
 2 teaspoons salad oil or 2 tablespoons lemon juice,
 butter, $\frac{1}{4}$ teaspoon salt.

Heat the cream in a saucepan set into boiling water. Blend the corn-flour with a very little cold milk and stir into the hot cream. Cook for five minutes.

Beat the yolk of the egg, add the oil, lemon juice and salt, mixing well. Gradually pour the boiling cream into the egg mixture, stirring constantly. Return to the fire for one minute. Remove at once. Cool and serve on the salad.

GOLDEN SALAD DRESSING

4 tablespoons orange 4 tablespoons lemon juice
 juice $\frac{1}{2}$ cup sugar
 2 eggs

Beat the eggs to blend the yolk and white, yet not until foamy. Add the juices and sugar and cook over boiling water, stirring constantly until thickened. Set in cold water to cool.



The

DOCTOR SAYS



Ques.—"Why do some doctors not approve of changing the flora?"

Ans.—You will have to ask them. Some doctors may have some particular reason in some particular case. Everybody needs to have the flora changed. Everybody who has been living on the ordinary diet in the ordinary way can improve his condition by changing his flora. Changing the flora is simply what you do when you keep your house clean. Changing the flora is what you do when you drive roaches out of the kitchen and bedbugs out of the bedroom and ants out of the pantry. That is what changing the flora is. If there is any advantage in keeping bedbugs, cock-roaches, rats, mice, etc., in the house then it is all right to let the colon go on in the same old way.

Ques.—"What is the best method to correct night sweats? Do you advise bathing in warm water and massage? Which tonic is best?"

Ans.—"Sweating at night usually follows a fever in the early part of the night. When this condition is present there is reason to suspect tuberculosis or some other grave disease. The matter should be investigated by a competent physician. Bathing the skin at bedtime with very hot water, or hot water with the addition of a little vinegar, is sometimes helpful.

Ques.—"What are the symptoms and what is the cause of a spastic condition of the pylorus? Is this condition serious, and will an operation effect a positive or radical cure?"

Ans.—Spasm of the pylorus gives rise to pain and usually causes retention of food in the stomach. Painful indigestion is most often due to this cause. The most common causes of pyloric spasm are ulcer of the stomach and duodenum and disease of the gall bladder. The spasm of the pylorus is itself only a symptom. The really grave thing is the cause. This should in every case have attention. An operation will usually effect a cure when properly performed, provided also that the patient follows proper rules of diet after the operation.

Ques.—"I am writing to you for advice in regard to my seven weeks' old baby. He seems to have colic and sometimes cries with pain nearly all night. His bowel movements are very irregular; frequently there is none whatever for more than twenty-four hours. My doctor tells me not to worry, as once in two or three days is often enough, and normal for many babies. My baby does not weigh as much as he should at his age, and I would like to know what to do."

Ans.—The doctor is in error. A baby's bowels should move nearly every time it is fed, or at least three or four times a day. The fact of taking food normally excites activity of the colon, resulting in an evacuation of the food remnants of the previous meal together with bile and other poisonous wastes which are eliminated through the colon. The purpose of bowel movement is not simply to discard the unused remnants of the food but to carry off the bile and other poisonous excretions. These substances need to be as promptly discharged from the body as is the urine. Otherwise they are reabsorbed, causing poisoning of the blood and tissue fluids. This is one cause of loss of appetite in children.

Another reason why frequent bowel movement is necessary in infants as well as in adults is to prevent fermentation and putrefaction of the food residues, bile and other excretory products in the intestine.

The colic is due to the fact that these waste materials are retained so long that germs always present in the intestine

have an opportunity to act upon them, producing gas and the discomforts caused by its presence.

Constipation in a young infant is likely to do irreparable damage. The tender tissues being overstretched by accumulated wastes and by the gas resulting from fermentation and putrefaction, become permanently overstretched, the ileocecal valve is easily destroyed and thus life-long injury is done. A large number, perhaps the majority, of adults suffering from inveterate constipation owe their condition to injuries done to the colon in early childhood through wrong feeding and neglect.

When symptoms of constipation appear in an infant the matter should receive prompt attention at once. The last thing to be thought of is the giving of castor oil or other medicinal laxatives. This is adding insult to injury for the reason that the delicate tissues of the infant are greatly injured by drugs, even by the mildest laxatives, and the result is the development of colitis, which may continue for many years, even a whole lifetime. The bowels must be made to move by treatment and by the use of proper foods and food accessories. Of the numerous excellent means now available, the following are best suited to the needs of a young infant:—

Paraffin oil in teaspoonful doses two to four times a day. The oil is best given in the form of an emulsion. A good emulsion of this sort is Paralax. Psyllium seed is another remedy of value. Half a teaspoonful to a teaspoonful jellied by the addition of hot water may be mixed with milk or sweetened water and given to the child two or three times a day. In most cases, however, these food accessories are not required as the condition may be remedied by food alone. A heaping teaspoonful of malt sugar two or three times a day will usually produce excellent effects. Milk sugar succeeds even better in some cases. Lacto-Dextrin is also highly useful and is on the whole perhaps more satisfactory than any other special food. Oatmeal gruel, cooked ten minutes, mixed with an equal quantity of milk, acts as a good laxative in many cases.

If the bowels do not move, a small enema should be given night and morning. The temperature of the water should be about 110°, the quantity four to six ounces. The enema tube should be well lubricated with carbolated vaseline and the water should be introduced slowly. To insure this the enema can should be placed at the height of about one foot above the infant in administering the enema.

Purees of figs or prunes and of such green vegetables as spinach and other greens and also tomato puree are excellent aids to bowel movements.

Ques.—"What is the cause and treatment and diet for a case of inflammation of the bursa? The symptoms are lame and aching arm and shoulder."

Ans.—In such a case something more than diet is needed. It is proper, of course, to adopt a careful, biologic, antitoxic, laxative diet, that is, a diet excluding meats of all sorts and sufficiently rich in roughage to secure three bowel movements daily. The diet should also be made rich in vitamins through the use of greens, tomatoes, and other fresh vegetables. The case may require surgical attention. Fomentations twice a day will doubtless afford relief.

Ques.—"What is a good homemade cleansing solution for the nose, to be used with a spray?"

Ans.—Add a teaspoonful of a mixture of equal parts baking soda and common salt to a pint of water as hot as can be borne. Use this to snuff up the nose from the palm of the hand or from a cup, or else use as a spray. If you have too much or too little of the mixture in the water, it will be irritating.

Feeding Should Be

FREE from FADS

By L. A. Hansen

PEOPLE have always had to eat, so eating must have always been a matter of more or less interest. Today it is the subject of much study, discussion, and more or less experimentation. Dieting has become quite common, and the various diets offered are almost without number.

The question of feeding should be free from fads. Probably no question has suffered more from faddists. Many diet doctrines have made eating more or less a matter of venture and apprehension rather than of pleasure. The fear of this or that combination, or of the possible lack of something or other, or of too much of another thing, rests so heavy on some people that they fear to say their digestion is their own. Without minimizing the danger of malnutrition, of overeating, or of the improperly balanced dietary, we must urge common sense as a better guide than the part-truth notions of some theorists. Eating is of enough importance to command good sense, judgment, discretion, and experience in determining what is best.

Indeed, food fads are dangerous. They appeal to those who are anxious to have the best in diet. They claim for themselves a superiority. And yet because of their extreme or one-sided character they actually fall short of a common average grade. In most cases their adoption can in the end mean only harm.

It is obvious that the many different food theories cannot all be right, especially as some of them are in direct contradiction to others. Wherein they come short or go too far one way or another, they fail, and it is about as bad to fail on one side as on the other. It makes little difference to one who is dead whether he died of starvation or overeating. A middle-of-the-road policy is the safest if there is any question.

All people cannot eat alike, so the practice of no one can be a safe example for all others. People are not built alike, nor do their stomachs function just the same. Of ever so large a collection of X-ray pictures of stomachs, probably no two will look alike. Not only do they differ in size and shape, but very likely in their action as well.

Individual stomach characteristics make a difference in their food requirements, both as to quantity and quality. The varying occupations of people and climatic conditions are also factors in determining the diet. Even the same individual must vary his dietary more or less according to his changing occupation and the seasons. Even his physical and mental states may govern what he should eat.

No rule of eating can be applied to everybody,

nor can everybody eat the same articles of food. It is not always a case of being "finicky" when a person can't eat a certain article. Certain foods are actually harmful to some people. Milk is an excellent food, but some cannot use it. The same is true of tomatoes, strawberries, honey, eggs, beans, and a number of foods; some can eat them with relish and ease, while others may suffer distress from them.

With many, two meals a day are sufficient and even better than three. Others, however, may require the third meal. The one who follows the no-breakfast plan should not try to impose it on another who may be much dependent upon this meal, as many are. To those who find that two meals are better, eating the third would be not only unnecessary, but unwise; and no doubt there are more that would benefit by the two-meal system than realize it.

Occasionally we see an individual who has found himself able to live on an exclusive dietary and apparently keep well. He may be an ardent advocate of some single food article constituting a principal part of the diet, and may make extravagant claims in behalf of raisins, peanuts, whole-grain wheats, sour milk, rice, turnip greens, or what not.

Usually the advocates of these one-sided ideas are very insistent, and even rigid, in urging their views on others. A narrow conception of living tends to narrow dealing. A food faddist is one of the most unreasonable of biased would-be reformers.

A food fad is usually based on some isolated fact or truth. Too much deduction is made on the basis of that isolated truth. This very thing makes an error of the truth, for it eliminates other related facts and other truths which must make it balance. It is the unbalance in anything that makes it unsafe. To be unbalanced in eating is particularly unsafe.

Calling a certain dietetic departure a "reform," may seem to dignify it; but a reform consists in more than merely being different. Some seem to have the idea that reform consists in seeing how much we can give up and on how little we can live. That is the very opposite of reform, and could better be called "health deform."

Food is a real thing. It cannot be eliminated, even in part, from one's living without risk. The food lecturers may find talking points in certain food facts and may speculate ever so much, but people don't live on food theories.

The body is real and requires real food. It is not satisfied with theories about food, be they ever so pleasing or interesting. If the practice of a

certain food theory does not provide the actual food elements needed by the body, the body will suffer, however zealous may be the devotee of that theory.

More recently vegetables, particularly the green leafy ones, have come in for a large share of dietetic notice, and justly so. They are good foods, and have been too much neglected in the past. They contain valuable elements without which the body will suffer, but they lack certain other elements; and no matter how well one may like vegetables or may advocate them, other foods are needed. The same may be said of fruits, nuts, cereals, buttermilk, and many other foods that are good.

Fortunately, nature provides a large variety of fruits, grains, nuts, and vegetables, so that we may have what is needed. This very abundant provision indicates anything but a rigid restriction in foods. The different flavours of natural foods are an indication that variety has its place in the diet. Under normal conditions, one need not follow a restricted diet outside that which is permissible. There are many things used as food which were never intended by nature to be thus used.

The food problem is one of supplying the body with needed nourishment in the most wholesome form possible. We should know enough about our body needs and about food elements to supply what is needed. A proper knowledge of cooking is also important. All of this is possible without making the food question a complicated matter.

It is true that present-day conditions of food production and marketing make it necessary that we give more thought to foods and feeding than was the case with our early forefathers. Patent processes of various kinds lessen the nutritive value of a number of food products. Certain care and caution are necessary in order to make up these losses and properly balance the diet.

The large variety of good foods given us by liberal nature makes it fairly easy for each individual to learn what is good for him. The selection should include a number of different classes of foods, but not a large variety at a time. The diet should be varied more or less and according to season.

It is not faddish to follow nature's indications as to our food programme. The use of flour and cereals made of the whole grains should not be considered a fad; it would seem evident that nature intended these elements to be used. Natural sweets, such as are found in dates, figs, raisins, prunes, and other sweet fruits, are better than refined sugars; this seems natural, and laboratory tests bear it out. Fresh fruits in season, the succulent vegetables throughout the year, and some raw leafy vegetables when they can be had, should be used. Nuts in moderation are in place. Milk, cream, buttermilk, and cottage cheese are excellent when obtained from wholesome sources.

One can avoid fried foods, greasy preparations, rich pastries, pickles, and preserves, pepper, vinegar,

mustard, and an excess of salt without danger of becoming a food faddist. Chewing the food within reasonable limitations is sensible.

When one has given due attention to wise selection of food and to its proper preparation, and taken time to eat it properly, one can leave it to the stomach to do the rest. The digestive system has a work to do, and can do it if we let it. Worry and anxiety over our food are not a part of good digestion.

Burns and Scalds

(Continued from page 20)

boiling water over the instrument or passing it two or three times through a flame. After all the fluid from the blister has drained away, the skin should be left in position, the dressing to be used being placed over this and the whole affected area covered.

Treatment by Oils

When the continuous bath is not used, oily preparations will probably be found best on the whole as they ease the pain considerably. Almost any oil may be used, especially in an emergency. The following are examples—carron oil (equal parts of olive oil and lime water), olive oil, linseed oil, vaseline, and the simple ointments such as carbolic, boric, or eucalyptus ointment. These should be applied on several thin strips of lint or linen. Iodine ointment, sold under the name of "Iodex," is quite a good remedy belonging to this class, and should be applied in the same way. Using several small strips instead of one large piece of material facilitates removal of the dressing. These should be changed every day or as often as the dressing becomes fairly soiled by the discharge. Apply a piece of cotton wool over the whole and bandage lightly.

When no oils or ointments are available, dusting powders may be used and these should be sprinkled liberally over the wound to exclude air. Any of the following may be used for this purpose, boric acid powder, starch, flour, arrowroot, bicarbonate of soda. The latter is very useful in relieving the pain of burns. Lint dipped in warm soda solution (a heaped dessertspoonful to a basinful of warm water) is very soothing to all forms of burns.

In the case of very severe burns, it may be necessary to give the patient something to relieve the pain. This part of the treatment is best left in the hands of a physician. In all cases of extensive burns, a doctor should be called in at once as these cases sometimes take a grave turn.

Shock should be treated by the recumbent position, warmth, especially to the extremities, and the drinking of hot liquids such as water or milk.

The Care of the Eyes

IF WE would have healthy and strong eyes, and see without strain or effort, as nature intended, we must keep the muscles of the eyes active and strong through proper exercise.

There are special eye exercises which bring all the muscles into play in a natural way.

Before one starts these eye exercises, however, the system should first be cleansed of its toxins and acids. Any kind of exercise will injure the cells of the body if it is in an unclean condition, because it compels the body cells to swim in their own poisons.

We must always remember that everything that affects the body as a whole, affects the eyes. This includes such factors as sunshine, light, fresh air, temperature, humidity, and other atmospheric conditions, such as fog, dust and steam, smoke, fumes, poorly ventilated rooms, discordant noises, etc.

The same is true of bodily conditions, such as fatigue, exhaustion, emaciation, pain, toxæmia, etc.

Further, we must realise that mental states play an important part in eye health. Anger, jealousy, fear, worry, joy, faith, cheerfulness, and other mental states influence very powerfully the health of the eyes.

We must avoid the use of everything that impairs the health of the body and mind. This includes wrong foods and drinks, the use of stimulants and narcotics, living and working in impure air, subjecting the body to extreme temperatures, and excesses of every kind.

How many people realise that the skin is the one part of the organism that is most intimately related to the eyes? The skin is an organ of absorption as well as an excretory organ. Millions of cells in the skin are connected with the vision centres of the brain. In addition there are millions of tiny nerve endings in the skin, which react only to light and which supply every cell in the organism with vital nerve power.

It is important that the skin should be given a daily friction rub, so as to stimulate the nerve endings and blood vessels, apart from keeping the pores of the skin open and active.

Next in importance is correct eating. This is far too big a subject to go into in detail, so we must be content to state the fundamental principles of eating for health.

Every individual should make a habit of supplying the body with sufficient water each day. It should be drunk between meals.

Then as a general principle the diet should consist of 80 per cent alkaline foods and only 20 per cent of acid-forming foods.

Many eye troubles are caused by systematic acidosis. This is a condition brought on by eating wrong foods, bad combinations of food, and too much acid-forming food.

A general suggestion for those suffering with eye troubles is to arrange a three-meal-per-day dietary along these lines:—

A fruit breakfast. A raw vegetable salad with cottage or mild lactic cheese or nuts or a vegetarian savoury, and cooked vegetables, including potatoes (if desired), for the midday meal; milk may be added if required. For the evening meal a choice may be made from fruit salad, raisins, dates, nuts, or an egg or a glass of milk, and wholemeal bread or other whole-grain product. Avoid too great a variety of foods at any one meal.

The next factor to consider is that of exercise, which should be of such a character that it will call into play all the muscles of the body. Simple exercise without apparatus is the best. As much time as possible should be spent in the open air, and a general daily habit made of walking at least three miles per day. At least twice a day, morning and evening, a few minutes should be devoted to deep breathing exercises.

Exercises for Strengthening Weak Eyes

Most people with weak eyes would be greatly benefited by the eye-exercises given below, which make for the systematic development and strengthening of all the muscles of the eye. In practising these exercises the face should not be moved, but kept steady, all the movement being made by the eye. Many people who use glasses would be able, after a little while, to dispense with them, were they to practise the exercises regularly night and morning; as follows:—

1. While lying in bed, or sitting on a chair, look up, without moving the face, at the corner of the room at the top left-hand side. Gaze hard at it for a little while; then close the eyelids tightly, and look down fixedly at the lower right-hand corner of the room. Again squeeze the eyelids together tightly, and repeat the exercise in the same way several times.

2. The former exercise is now taken in this way: Look up at the top right-hand corner of the room and then down at the lower left-hand corner of the room. Each corner of the room should be stared at fixedly, and between each movement the eyelids should be closely pressed together, thus aiding in the elimination of toxins. Repeat the exercise several times.

3. Now, without moving the face, look up at the top of the wall directly behind you, and then down at the lowest possible point below the feet. Look fixedly as before at each point, and close the eyelids tightly between each movement. Repeat several times.

4. Now, without turning the face, roll the eyes round to look hard at an object or point as far around as possible on the left side; and then roll them as far as possible to the right. Squeeze the eyelids tightly together between movements. Repeat several times.

Straining the Leashes of the Dogs of War

(Continued from page 17)

5. While out of doors, look hard at the most distant object within sight—the object farthest away on the horizon. Now close the eyelids tightly, and then look hard at the point of the forefinger held three or four inches before the eyes. Squeeze the eyelids together tightly between movements, and repeat the exercise a number of times.

6. While one is engaged in reading or writing or other eye work, the eyes may be rested at intervals by being closed tightly and covering them and slightly pressing them with the fingers or the palms of the hands. This exercise will be found exceedingly restful and refreshing.

By the first five exercises the eye is rolled around in its socket in all directions, thus giving the muscles a systematic and all-round development. By going through them regularly and frequently, it will be found that the eyes are much better fitted to bear periods of severe strain, such as reading, that some callings demand. Exercise 6 is one of relaxation, and used in conjunction with the others will be found of great value. By using such exercises regularly, many people have been able to avoid buying glasses and others to dispense with them.

A good eye-wash, to be used morning and evening, is a little water, with a little salt and a little vinegar in it, used in an eye-glass. It refreshes and acts as a healthful tonic.—*Selected.*

The Boon of Health

HEALTH—how little do many prize it when they have it! How greatly is it prized when lost!

The human body is the most wonderful and intricate machine in the world. And knowledge is required to keep it in perfect running order, or, in other words, in good health. It cannot be given haphazard or wrongful treatment and long maintain its equilibrium. Sooner or later it will get out of adjustment, or something will go wrong with the works, and then ill health or disease will manifest itself.

And the human body, because of its marvelously intricate nature, is, when it once gets out of gear, often harder to adjust than the most intricate engine or machine.

To seek health knowledge in days of health and to put that knowledge faithfully into practice will carry with it its own magnificent rewards. And if we have, through wrong ways of living, lost our health then it is imperative that we diligently seek a knowledge of our bodies, and of their working and proper treatment and care. In this way many have mitigated the force of disease and recovered their lost health. It is a prize worth the seeking.—*A.L.K.*

"MINERAL matter forms about 6 per cent of the weight of an adult man. It is present in the bones, teeth, and other tissues and is necessary to life and health."

the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-16.

"Euphrates," "kings of the east," and "spirits of devils" are terms which stand out with startling significance in the prophecy, pointing out the steps which lead to Armageddon. The use of the name "Euphrates" discloses the fact that the last struggle will take place in the territory drained by that river; and therefore Palestine will be the battle ground. The term "kings of the East" seems to imply that the East will meet the West in the battle of Armageddon, indicating that the East and West have been broken asunder during the gathering storm. The term "spirits of devils" can but foreshadow the intensity of the struggle, and the diabolical measures resorted to by the nations in that last conflict.

This is further testified to by another Bible writer whom God has used to predict future events among the nations. The prophet Daniel, who, in the sacred volume, depicts the rise and fall of kings and kingdoms amidst devastating wars and political upheavals, paints the final picture of the fall of the nation owning the country drained by the River Euphrates. This nation will make desperate efforts to save itself, but the prophet declares, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45.

The next chapter opens with the solemn and fearful announcement, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. The nations and peoples of the earth will be in the utmost confusion, but Michael shall deliver His people.

Jesus declared that one of the sure signs of this second advent and the end of the world would be, "Ye shall hear of wars and rumours of wars." Matt. 24:6. The prophet John predicted that when the seventh seal should be opened the wrath

of God would be impending and the nations would be "angry." Rev. 11:18.

There is no more certain evidence that we have now reached the last days than the prevalence of a spirit of war and suspicion which is stirring the nations. "Distress of nations" is everywhere, the relation of nations to one another intensifies it; and the solution will be found, not in politics, nor entangling alliances, but in the coming of the Prince of Peace.

Law and Liberty

(Continued from page 7)

violate the laws of his country? No, he was bound still by the gratitude of his heart to uphold by his life the country for which his friend had laid down his life.

Jesus Christ laid down His life to uphold the law of God. If the law could have been changed Christ need not have died. Then if we love Christ can we willingly violate the law of His Father, which He loved so much that He laid down His life for it? He says "If ye love Me, keep My commandments." And also, "He that loveth Me not keepeth not My sayings: and the word that ye hear is not Mine but the Father's, which sent Me." So to us the keeping of the law becomes a matter of love. We now regard God's law, not in order to be saved, but because we *are* saved. In this way it becomes to us the royal "law of liberty."

It is also a mirror to show us our defects—not a fountain to wash them away. But because the mirror cannot cleanse us, shall we discard the mirror? Not as long as we live in a sinful world! Ah, it shows us our need of the fountain. The law leads us to *Christ*.

I have heard even professed Christians argue that because we are under grace, we do not need to keep the ten commandments. Shame on such persons! They clearly do not love God, because, as stated in Rom. 13:10, "Love is the *fulfilling* of the law." It shows that they are ruled by the carnal mind, for we read, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

Some claim to keep the spirit of the law, but not the letter. Oh, the absurdity of such reasoning! Do they think it necessary to *break* the letter in order to *keep* the spirit of a law? Must we reverse the law as stated in the ten commandments in order to prove that we love the One who wrote them with His own finger and who spoke them with His own lips? If, when I hate my neighbour, I refrain from killing him merely to keep the letter of the law, then, when I love him, will I feel it necessary to kill him in order to show that I keep the spirit of the law? If God tells me to keep the seventh day as the Sabbath, must I choose to keep the sixth day, or the first day, of the week? Will a man who has the law written only on stone keep it better than he will when it becomes written

upon the fleshy tables of his heart? No. He can now keep it not only in the letter but in the spirit as well. The Holy Spirit of God wrote the letter of the Word of God, and when the same Holy Spirit comes into our hearts He never contradicts the written word, but conforms us to that word.

The true son serves his father more perfectly because he loves him, than the servant does who is working merely for wages. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:6.

"Let Thy mercies come also unto me, O Lord, even thy salvation, according to Thy word." "So shall I keep Thy law continually for ever and ever. *And I will walk at liberty*; for I seek Thy precepts." Ps. 119:41, 44, 45.

Sin and Sinners Shall Be No More

(Continued from page 10)

their willingness to abide by the rules of life,—His holy law. If they do not wish to live, God will not force them to live. He will not put them in unending torture. They have chosen death, and death shall be their portion.

Neither in heaven nor on earth shall there exist any hell throughout eternity from which screams and agonizing cries will arise to disturb the peace and purity of the redeemed. God will have a clean universe. Sorrow and sin shall be no more.

We may be sure of eternal extinction of every one that is opposed to God's rule and righteousness. Then will come the time foretold by the prophet. "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21:3-5.

For this time we long. For this time we pray. May it come soon.

WILL you dare say that He can hold the oceans in the hollow of His hand, and sustain the arch of heaven, and fill the sun with light for millenniums, but that He cannot keep you from being overcome by sin, or filled with the impetuous rush of unholy passion? . . . Is all power given Him in heaven and on earth, and must He stand paralysed before the devils that possess you, unable to cast them out? To ask such questions is to answer them. "I am persuaded He is able to keep."—*F. B. Meyer*.

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The Six Best Doctors

(Continued from page 11)

remedies for colds, indigestion, constipation, headaches, etc.; how, also, to prevent nerve exhaustion, sleeplessness, and with it all, how to enjoy life and make it profitable healthwise.

Have you been to the doctor and asked for a tonic and appetizer, or have you gone straight to the druggist and bought a bottle of beef, iron, or wine or one of Fakem's Sarsaparilla? Possibly you have outgrown such childish notions and superstitions.

But do you know that the miller and his patent process took all the appetizer out of the wheat flour before he sold it to you? So, after some years of hard application to business, with, perhaps, a little worry thrown in, you lose your appetite, and you lie awake at nights, and the doctor says you have nerve exhaustion. What is the matter? Well, it is all three of these things; but the medicine you need was never put into

a bottle and never can be. Nature patented the process, and prosecutes all who try to infringe on it. The medicine is water-soluble vitamin B, and Nature put it up in the germs and bran of grains and in the leaves of plants.

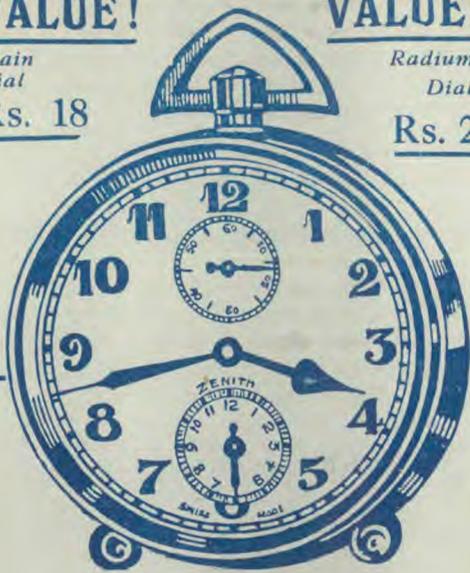
Of course, you are now buying cod-liver oil. It is advertised, as are tooth pastes for pyorrhoea, and vacuum rubs for colds. Do you know where the codfish got his vitamin D? It all came from sunshine, just plain ordinary sunshine, and you are paying four shillings a bottle for your sunshine, either because you don't eat enough sunshine in your food or you don't bathe enough in the sunshine. Either way will give you plenty of "cod liver oil" without hiring the cod to bottle it up in his liver.

Space is too brief to tell of the use of fresh air, of water, of heat, of cold, and how the physician and sanitarium use these remedies of nature to give you back your health and your enjoyment of life. These are all medicines, but one must know just how to use them, and that requires observation and study. When health has been lost because some one of these medicines—fat soluble vitamin A, or sunshine, or cold water—has been lacking in your diet or habits at work or play, then it may take a big dose, perhaps even a heroic dose of one of them, to cure your malady. Maybe you have contracted tuberculosis. You will then need many medicines. First, rest; then after some months, exercise. Then sunshine is needed in big doses. Fresh air you must take every hour, day and night; minerals—lime, phosphorus, and alkalies—you will need three times a day, and maybe a glassful of another medicine (milk) between meals. Fat-soluble vitamins A and D and water-soluble vitamins B and C you will take along with the "at mealtimes" medicine. You will not need any germ-killer, for the tuberculosis germ cannot live in sunshine or develop in good, healthy blood or bodies.

Simplify Your Meals

THERE is one general principle in dietetics that is sound in both theory and practice. That is the principle of simplicity of meals. There is no hard and fast rule as to how many food ingredients should be combined in making prepared dishes or how many dishes or prepared food articles should be included in a meal. But this is undoubtedly true, that much digestive disorder comes from the too great complication in cookery and in meals. So if in doubt use the simpler dish and the simpler meal. Eat bread and milk and eggs as separate items in one meal rather than putting flour and milk and eggs and sugar and fat all into a cake. Eat your free fats as butter on bread or oil on salad rather than frying other foods in fat.

—Selected.

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The Causes of Gastric Ulcer

ACCORDING to Dr. Balfour of the Mayo Clinic, ulcer of the stomach is one of the most common maladies. At the meeting of the American Gastro-enterological Association last May, held at Atlantic City, Dr. Balfour stated that postmortem studies show that about one in five (19 per cent) of all persons who die have gastric ulcers. These ulcers develop and heal, leaving scars, without causing any symptoms. In only a small proportion of cases does the ulcer give rise to pain or other disturbing symptoms.

As regards the causes of gastric ulcer many different theories have been suggested. There are probably many causes yet unknown, but there are certain causes which have been very definitely associated with ulcer of the stomach and duodenum, respecting which everybody should be informed. One of them is smoking. Dr. Moynihan of England, one of the most eminent gastric surgeons in the world, has for many years maintained that smoking is a frequent cause of peptic ulcer. Whenever he operates upon a patient, he takes care to warn him against smoking. This has been his practice for many years.

It has long been known that men suffer from ulcer of the stomach much more frequently than do women—at least three times as often. This fact may be explained by the more frequent use of

tobacco by men than by women. If the use of the cigarette by women continues to increase during the next few years as rapidly as within the last two or three years, it is more than likely that the prevalence of gastric ulcer among women will be greatly increased.

Another recognised cause of these ulcers is infection. It is difficult to believe that such ulcers could exist without the presence of infection. There is at least room for the suspicion that the presence of bacteria capable of injuring the mucous membrane may be one of the initial causes of this distressing ailment.

The frequency with which constipation, foul tongue, and other evidences of intestinal toxæmia occur in connection with these ulcers, suggests the possibility that they might be avoided by keeping the alimentary tract in a more sanitary state. There is reason for believing that ulcer of the stomach or duodenum is more frequently in meat-eating animals than in vegetable feeders. Changing the intestinal flora by the free use of lactose has proved to be beneficial in cases of this sort, affording entire relief from pain and other distressing symptoms, and apparently leading to recovery; and it is possible that the many cases of relapse which occur after operations for the relief of ulcer, might be prevented by careful adherence to an antitoxic diet and the free use of lactose to maintain a normal aciduric flora.—*Selected.*

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