

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



BESIDE THE STILL WATERS

Photo by International Film Service.



HIS HIGHNESS THE JAM SAHEB OF NAWANAGER who has been elected Chancellor of the Princes Chamber for the ensuing year, on the occasion of the 25th anniversary of his accession to the Gad, weighed himself clothed in full ancestral armour against silver, and then gave the silver to charity.

RUSSIA hopes by the five year plan to accomplish the following: Farm production is to show a gain of 55 per cent. Industries to increase 186 per cent. Electrical power capacity 193 per cent. Freight traffic 85 per cent—and producers' prices to decrease 24 per cent, while the cost of living is to be reduced 14 per cent.

THE present year is the centenary of the production of the first successful steel nib penholder for manuscript. The production of this little instrument, of so much importance in the world today, was only possible through the ingenuity of engineers, and it has completely revolutionised penmanship.

TO prove that his invention was crash-proof, M. Albert Sawant crashed in an aeroplane from a height of 250 feet with a basket of eggs, and at another time from 500 feet with a live lamb. Neither eggs, lamb, or man were hurt in spite of the fact that on crashing the machine turned over several times.

PUFFED zinc and puffed iron are not likely to become a popular breakfast food, but the process by which wheat and rice is puffed and prepared for table use, applied to these metals, reduces the cost of treatment to about three annas a ton. The pores and crevices of the ore are first impregnated with water, then the ore is heated under pressure until the water turns to steam. When the pressure is suddenly released, the lumps of ore bear apart under the force of the expanding steam just as small grains of wheat are blown into large fluffy particles.

THREE men in the dark at the Eastman Kodak Research Laboratories, were seen by an invisible eye and their photographs taken in total darkness. A group of fifty technical men were also photographed in a totally dark room by this same invisible eye in a second's time. This is the latest use to be made of infra-red rays, or "invisible light." The use of photographic film sensitive to infra-red light makes possible pictures at night, of wild animals, and of invisible stars. Also, just as radio illustrates the reality of prayer, this invisible recording eye suggests the reality of the all-seeing eye of God.

CHILDREN'S prayers are no longer taught in homes, and pictures of children praying are not wanted in children's books. At least so it seems from the protest of a group of women censors to whom the Cosmopolitan Book Corporation submitted a children's picture book before publication. On their objection, the picture of children praying was taken out. Reasons for their objections were that the picture would require too much trouble to explain it to children who had never heard of God or prayer, and they didn't want their children to hear about God and prayer anyway. And then we wonder what is the matter with the younger generation! The trouble is with the older generation.

THE largest tree in the world is in the Botanical Garden of Calcutta, India. It is a banyan, a member of the fig family, and is 1,000 feet in circumference.

PHILIPPINE Independence within eight years has been provided in a recent bill passed by the United States House of Representatives. The world will watch with interest to see if they remain independent or pass under the control of a near-by neighbour.

HENRY FORD plans to make nearly two million new cars this year as his part in ending the depression. He is willing to risk a billion rupees on the venture which will provide work for hundreds of thousands of men in all parts of the world.

PIGEONS are shooting men these days. Not with guns, but with cameras. In Germany they are sending up the birds with tiny cameras fastened to them, which will release their shutters automatically at a given time. The usual height the birds fly is known and the speed they fly, so that reliable birds will be over a given spot at a given time when the picture will be taken. This device will be a great aid in locating the troops or materiel of an enemy.

"LADY VICTORINE," a 8½ pound barred Plymouth Rock hen bred by Professor Baker of the University of Saskatchewan, Canada, is the greatest egg producing machine known. From September 3 to the following September 2 (365 days) she produced 358 eggs, the combined weight of which would total about 45 pounds. It is a far cry from the champion hens, laying more than 350 eggs in twelve months to the jungle hens of India and Burma, which usually lay two settings of about a dozen eggs each in a year.

CONTEMPORARY evidence of the children of Israel arriving in Palestine after forty years of wandering, has been discovered during the recent excavations in Palestine, Egypt and Iraq, according to Sir Charles Marston. He says that urgent letters written on clay tablets have been found at Tell-el-Marna, Egypt, from the governors of the cities in Palestine, imploring their suzerains, the Pharaohs, to send soldiers to defend the country against the strange army of invading warriors called Madira, which is believed to be none other than the Israelites, from dates given by Joshua's destruction of Jericho.

THE discovery of the substance from which gum is made was made by a Spanish monk, who went to Mexico with the conquistadores. One authority credits him with observing that "the Aztec women had uniformly regular and beautiful teeth, a fact which he attributed to their habit of chewing chicle." The Mexican word, chicle, means juice, but it is applied to the sap of the sapota tree, which is found in Mexico, Venezuela and British Honduras. This sap, similar to rubber, is a gum resin obtained by making incisions in the bark. Sugar and flavouring extracts are added, and it is kneaded into dough. This is rolled, cut into pieces and wrapped for the market. The trees from which chicle is obtained have been grown successfully in plantations, and the industry keeps millions of jaws in motion every day and night.

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How to Avoid

HEART DISEASE

By the late P. Martin Keller, M.D.

Medical Superintendent Glendale Sanitarium and Hospital

A few pertinent suggestions concerning a serious malady that is affecting an increasing per cent of the people in the world today

HEART disease is and always has been a serious malady. It takes many lives and cripples others, but of late years the general public has almost developed a cardiophobia. Dr. Richard Cabot of the Massachusetts General Hospital, tells us that the first and most important point of all is to know that most heart disease is imaginary. Those who think and fear that they have heart disease usually turn out, on careful examination, to be free from it. Nearly 10 per cent of Harvard's freshmen in one class examined by Dr. Roger I. Lee and his assistants believed themselves to have weak hearts. There is a group of symptoms in which the patient complains of difficult breathing, pain over the region of the heart, and rapid action of the heart, yet has a normal heart. "Often it is a patient who has fainted or been dizzy, and had some pain over the heart, and the physician may have heard a harmless murmur."

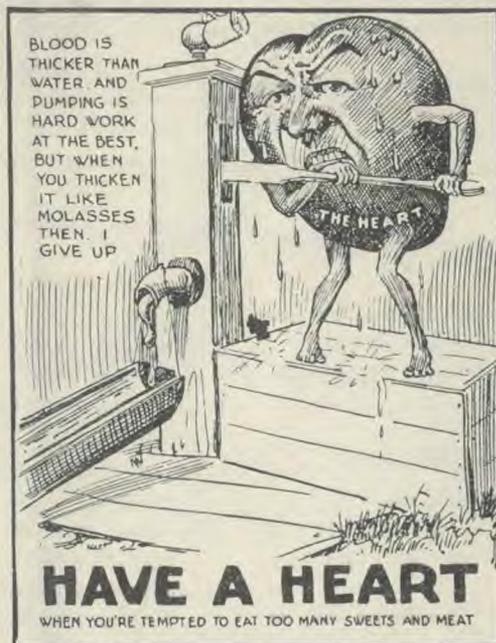
Many Hearts Need Repair

However, recent statistics compiled by the Census Bureau showed heart disease to be the greatest single cause of death, and apparently indicated that the death rate from this cause is increasing. The association for the prevention and relief of heart disease makes a statement showing that

2 per cent of the persons examined for life insurance are rejected because of serious heart defects, that 2 per cent of industrial workers are subject to similar defects, and that from 1½ per cent to 2 per cent of school children who are examined have serious heart lesions. It is quite evident that that question calls for serious attention on the part of the medical profession, and although some may feel that they have heart disease and have not, it is very advisable that good prevention be carried into effect. It is universally recognized that heart disease is preventable and amenable to relief.

At one time I had an opportunity to attend some clinics given by Dr. Cabot at the Massachusetts General Hospital. He drew attention to the fact that failing hearts can be assembled into four distinct groups. He spoke of those due to (1) rheumatism; (2) syphilis; (3) hardened arteries, or high blood pressure; (4) nephritis, or heart disease in some ways associated with disease of the kidney. We could usually tell what type of heart disease he was bringing before the group of doctors.

Rheumatism: The patient was usually a young girl about twenty-two years of age. There was a history of rheumatism, some focal infection of the tonsils; in some



cases there was a history of St. Vitus's dance; and usually some heart complication.

Syphilis: Usually a man of about twenty to forty years of age. The blood test for syphilis had been positive, and there was a special murmur over the region of what we call the aortic valve.

High Blood Pressure: These cases were usually elderly people about fifty to sixty years of age, with hardened arteries and angina pectoris, that is, pain over the region of the heart. The heart was enlarged, irregular, and sometimes rapid.

Nephritis: In the nephritic type of heart disease in which there is an involvement of the kidney, we usually found the average age of the patient was thirty-six. There was dimness in vision and anæmia.

Toxic: There is another type of heart disease that is due to toxic condition, such as enlarged thyroid, which can be used as an illustration.

Diagnostic Help

The laboratory has been of material help in diagnosing the various heart lesions. (1) The Wassermann reaction for syphilis; (2) the kidney function test for functional activities of the kidney; (3) the blood pressure records in high blood pressure; (4) X-ray of the chest, which gives the shape and size of the heart; (5) basal metabolic rate, which discloses goiter; (6) electrocardiogram for tracing of heart action.

Dr. Dublin, author of the book "Health and Wealth," makes the statement: "No other disease in the entire field of medicine, with the possible exception of cancer, offers so large an opportunity for life-saving service." At the very outset two lines of attack present themselves. The first affects the individual and reduces itself to one of personal hygiene; the second affects the community as a whole. Each has its proper place.

The campaign as it concerns the individual:—

1. Children must be protected against infection.

2. Give adequate convalescent care to cases of tonsillitis and sore throat, which appear often to bring on rheumatic complications.

3. The prevention of cases of typhoid fever, diphtheria, and scarlet fever through specific inoculations.

4. Among young adults the reduction of syphilis.

5. Saner and more temperate living on the part of all, with due regard to rest and exercise.

6. Annual medical examinations. Many persons who have heart disease have discovered it in the most accidental and casual fashion.

The campaign as it concerns the community:—

1. Improvement in medical instruction.

2. Attention of the public, particularly the parents, teachers, school children, etc., by propaganda and lectures.

3. Investigation into the incidence of St. Vitus's dance.

4. Hospitals with special department for children with heart disease.

5. Schedule of suitable occupations for heart patients.

6. A central power for organization and research.

7. Treatment of focal infections.

The treatment includes the following:—

Rest: Its importance can hardly be exaggerated. This is the universal verdict of all authorities.

Diet: Many authorities advise a low protein diet, but one that is nourishing. In high blood pressure it means an alkaline ash diet (fruits and vegetables), avoiding animal protein.

Exercise: Systematic exercise, but not to fatigue or embarrassment of the heart.

Physiotherapy and hydrotherapy: Both of which are directed toward the improvement of the heart muscle.

Drugs: In some cases this is necessary to strengthen the heart muscle and to regulate the heart action.

The treatment of heart disease should always be under the direction of a physician.

The Portrait of a Good Man

Lord, who's the happy man that may to Thy blest courts repair,

Not stranger-like to visit them, but to inhabit there?

'Tis he whose every thought and deed by rules of virtue moves,

Whose generous tongue disdains to speak the thing his heart disproves.

Who never did a slander forge, his neighbour's fame to wound,

Nor hearken to a false report by malice whispered round.

Who vice, in all its pomp and power, can treat with just neglect;

And piety, though clothed in rags, religiously respect.

Who to his plighted vows and trust has ever firmly stood.

And though he promise to his loss, he makes his promise good,

Whose soul in usury disdains his treasure to employ,

Who no rewards can ever bribe the guiltless to destroy.

The man, who by his steady course, has happiness insured,

When earth's foundations shake, shall stand, by Providence secured.

—Thomas Jefferson

The WORLD'S

Greatest MYSTERY

By Thomas E. Hirst

SOLVE this mystery and you will have unlocked the greatest power house in the universe. Discover how this mystery operates and you will have found the richest storehouse of all time and eternity. When this mystery becomes your secret you will have gained the most wonderful knowledge in all the realms of knowledge and your life will be complete, full to the brim, running over with the joy of its possession.

There will be nothing in heaven or in earth of greater value to you and your highest aim in life will be realized, your holiest desires exalted, your sweetest bliss hallowed by the joy of knowing that it is yours to have and to hold.

Imagine, if you will, the greatest ambitions you would realize if you had the power to achieve them; set before yourself, if it were possible, all the books of the world and choose from them the choicest knowledge man has gleaned in the ages of meditation and study, but not all the ambitions, not all the accumulated stores of learned lore would be equal to the radiance from the knowledge of this mystery.

Greater Than the Universe

Measure, if you can, the length and the breadth of the universe and you will find in the span of the universe a symbol of the grandeur of the gospel of our Lord. Drop a plumb-line into the soundless depths of the space, down, down, let your plumb-line reel off the fathoms until all the lines in the world joined together have reeled through your tired hands, and still you will not have touched bottom. All this will be but a shallow proof beside the infinite depth of the love contained in the mystery of the gospel.

Reach, up, up, up, until your hands touch the highest stars. Then on past the flaming galaxies of constellations, pass the Pleiades, pass Orion, suns, moons, and satellites, until you have passed the farthest flung star of creation, where only empty space mocks at your

grasping fingers and you will have only begun to reach toward the heights of God's love as the cross exalts it for us on Calvary's lonely hill.

Greater Than Time

Take the book of Time in your hands and turn its pages back to the oldest days of eternity. Then read if you can with omniscient sight the record of its pages day by day, year by year, age by age. Read the story time has written with its moving finger but all that you will read fades into insignificance beside the story of the Babe of Bethlehem who came to save a lost world.

As you read the Book of Time the wonderful story of creation will appear on its records. Armies will march across its pages, nations will rise and fall, kings will sweep across its pages like firebrands of God to devastate a sin-cursed world. Navies will plunge into the depths of the seas and tidal waves will engulf coastal shores while earthquakes will terrorize the inhabitants of this mundane sphere, but none of these will move you as will the simple story of that gentle, loving God-man, who carried a cross through the streets of old Jerusalem and hung between heaven and earth on the rude tree of Golgotha that He might bridge the gulf between God and man and unite the fallen race of man once more with the Fatherhood of God.

God's Answer to Sin

The mystery of the gospel is the answer of the heart of God to the mystery of sin. Man lost and separated from the source of life, doomed to death by the irrevocable decree of divine justice finds the condemnation of the law of God, which rests upon him, lifted from his guilty shoulders and placed upon the sinless body of the One who left heaven's ivory palaces to provide a way of escape for man from the ruin transgression of the law had wrought for him.

Never before did such a life witness to the purity and holiness of the requirements of God's
(Turn to page 25)



The study of mystery ever leads men on

Why you must

CHEW *your* FOOD

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

ENERGY is required by the body for all its movements and functions, however small. Food is the source of energy, its constituents being oxidized in the body with the production of energy, heat, and the waste products of combustion.

All foods are not alike, but they contain certain standard elements necessary for building up the body and supplying the vital forces. The substances necessary for the production and the maintenance of perfect health are proteids, carbohydrates, fats, salts, vitamins, and water.

Proteids are complex bodies containing nitrogen and are used by the body as building material. Carbohydrates—the sugars and starches—supply energy for all forms of work. Fats contain the same elements as the carbohydrates, but in different proportions. They, too, are energy-producers.

Such salts as iron, magnesium, and calcium are taken in by the body to strengthen the skeleton, teeth, and blood.

The vitamins, although small in amount, play a very vital part in metabolism. They prevent such diseases as scurvy and rickets, and increase the general resistance to disease.

Importance of Water

One fact that is often overlooked as of little importance is the value of water. Not only is the blood a liquid, but all the functions of the body, such as digestion, are carried out in a fluid medium. When we consider the amount of water lost daily by the system, we can understand that a liberal daily supply of this element is very necessary for health. Again, the waste matter is got rid of largely by fluid means, and if the amount of water present is insufficient, waste poisonous matter that should be thrown off is retained. When this happens, it creates a very dangerous condition.

Before food can be of any use to the body it must be assimilated. Proteids, carbohydrates, and fats cannot be assimilated as such. They must first be broken down into more simple substances. This process of breaking down and making the food more acceptable by the body is termed digestion.

It is a mistake to regard the work of the stomach as the whole process, or even the most important stage of digestion. Actually the first stage of digestion takes place in the mouth; the second stage is in the stomach, and there is a third or final stage in the small intestine.

Salivary Digestion

The first stage of digestion, as we have said, takes place in the mouth. Here the principal organs concerned in the act are the teeth, tongue, and the salivary glands. The teeth—thirty-two in number in a normal adult—have two functions. First, they assist in taking food into the mouth by biting and tearing it into small pieces. Secondly, by the act of mastication, they grind it into a fine pulp suitable for passing on to the stomach.

The salivary glands consist of three pairs, the submaxillary, sublingual, and parotid. The two former are situated in the floor of the mouth under the tongue. The parotid or largest salivary gland is placed in front of and below the ear. Mumps is a painful enlargement of this gland which often becomes epidemic. These three pairs of glands manufacture saliva which they pour into the mouth by way of their ducts.

The saliva is a clear alkaline fluid containing an active agent, ptyalin, with salts and a large proportion of water. Saliva is continuously being produced and poured into the mouth, but the entrance of food causes a specially copious flow.

The ptyalin in the saliva acts upon the starch in food, converting it into sugar. It has no effect upon proteids or fats. In order that this change may be thorough and complete, proper mastication is absolutely essential. Not only must the food be well ground and mixed with the digestive juices, but it must remain in the mouth for a sufficient time to allow the change to take place.

The harder the food and the more it requires chewing, the better this stage of digestion will be. Soft, sloppy foods are not good as they need little mastication and are usually swallowed before the ptyalin has had time to act.

For the same reason it is also better that meals should be taken dry. When liquids are taken at meals, the food is usually washed down into the stomach long before it should reach there.

Importance of Saliva

It is commonly thought that this first stage of digestion is not of any great importance. This is far from the truth. The action of the saliva in converting starch into sugar is most important, and continues for some time even after the food enters the stomach.

But besides this there is another important point. In the mouth the food should be ground into a fine mass so that it can easily be (*Turn to page 30*)

A Reply to THE POPE'S ENCYCLICAL "LUX VERITATIS"

(Action Taken by the Executive Committee of the General Conference
of Seventh-day Adventists, March 3, 1932)

WITH such impressive formality and such dignity of expression as seems appropriate to one who claims to be the vicar of Christ, the successor of Peter, and the head of the one true church of God on earth, Pius XI, the Pope of Rome and the King of the Vatican State, has again given official utterance to some of the lofty assumptions and the dogmatic teaching of the Roman Catholic Church. We who represent the Christian body of believers known as Seventh-day Adventists, freely concede to him the absolute right to do this as a free member of the wide circle of world citizenship. We have read with due attention his encyclical, "Lux Veritatis," issued on "the fifteenth centenary of the Ecumenical Council of Ephesus," and we recognize the formal courtesy with which he refers to "the many who are separated from the Apostolic See, brothers and sons most dear to us."

As Protestants who are not included in the membership of Roman Catholic Church, and yet who sincerely believe in the deity of Jesus Christ, and who accept His forgiving mercy and His saving grace as our only hope, we deem it proper that we should make some response to the invitation of the Pope, "May all return to us." And while we may use the same plainness of speech which he does in this encyclical when he refers to Arius as "that most nefarious subverter of Catholic unity," yet we shall endeavour to do so in the love of the truth and with due respect to those who differ with us.

We regard the preservation of the doctrines of the Bible, unchanged by any ecclesiastical action and untainted by tradition or by any breath of heresy, as of more fundamental importance than any merely outward unity of organization, and because we are firmly convinced that the creed of the Council of Trent, interpreted and promulgated by the teaching authority of the Roman Catholic Church, notably in "The Catechism of the Council of Trent," is a serious departure from "the faith which was once for all delivered unto the saints," we are constrained to express in the following paragraphs our understanding of some of the fundamental truths of genuine Christianity, and our dissent from the teaching and practice of the Roman Catholic Church in regard to these matters. We do not attempt to elaborate our views into a formal theology, or an authorized creed, or even to make a complete statement of our belief, but our brief reply is stated in plain language.

1. The Holy Scripture, consisting of the Old and New Testaments according to the Protestant canon, are the only infallible authority in matters of faith and practice. We therefore cannot accept the *ex cathedra* utterance of the pope, or the decrees of the councils, or the traditions of the Roman Church as a sufficient reason for departing from the plain teachings of the word of God.

2. The eternal Son of God assumed human nature "that He might become a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people," Thus "we have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man," who is "a priest forever after the order of Melchizedek," and "who hath been made, not after the law of a carnal commandment, but after the power of an endless life." "Having, then, a great High Priest, who hath passed through the heavens, Jesus the Son of God," we can neither accept the pope as our high priest, nor those ordained as priests by his authority, in the place of the heavenly Priest, nor can we accept an earthly temple with its earthly order of service in place of the heavenly temple with its heavenly order of service.

3. Inasmuch as our High Priest "offered one sacrifice for sins forever," when "He offered up Himself," we cannot accept any alleged repetition of that sacrifice. As under the Aaronic priesthood, although divinely ordained, it was "impossible that the blood of bulls and goats should take away sins," much more is it impossible that any sacrifice ordained by merely human authority should now take away sins. We cannot accept the claim that creative power has been granted to any human being to transform bread and wine into the veritable body and blood of Christ to be offered to God "in order to represent and continue the sacrifice of the cross."¹⁸ By becoming obedient even unto death, yea, the death of the cross, our blessed Lord took away all earthly sacrifices, and "by one offering He hath perfected forever them that are sanctified." We agree with the Roman Catholic Encyclopedia¹⁹ "that the mass . . . is the central feature of the Catholic religion," but we affirm that it is an unscriptural and unreasonable ceremony.

¹⁸"Manual of Christian Doctrine," by a Seminary Professor, Imprimatur, Patritius, Joannes, Archbishop of Philadelphia,

¹⁹p. 488.
²⁰"The Mass," Vol. IX, p. 800.

4. The word of God plainly declares that there is "one Mediator between God and man, Himself man, Christ Jesus," and that "through Him we both (Jews and Gentiles) have our access in one Spirit unto the Father." We therefore cannot concede that there is any work of mediation to be carried on by priests, saints, or the virgin Mary. We can thankfully say, "Blessed art thou among women," and can designate her as the mother of our Lord in the flesh, but we find no basis in the Scriptures for venerating her as the mother of God.

5. By virtue of the atoning death of Christ on Calvary, we have "boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh." Every believer in Jesus may therefore, "draw near with boldness to the throne of grace" in the name which is above every name. Since "God was in Christ reconciling the world unto Himself," and our Mediator is the God-man, there is no place for any human mediators. Such a doctrine does in fact set aside the sufficiency of the one Mediator, and deprives the suppliant of direct access to his Saviour.

6. Justification by faith is the all-inclusive expression of the gospel of Christ, and "By the works of the law shall no flesh be justified." Yet "at the very root of the relation of a creature to his God, and of God admitting the creature to His fellowship, lies the thought of obedience." Such obedience, however, is the testimony to the genuineness of the faith which justifies, rather than the ground of justification. Genuine justification may be apprehended directly by the faith of the repentant sinner! We are therefore unable to accept the doctrine of the merit of good works, or of the value of penance.

7. The merits of Christ are the only, and the sufficient, ground for the sinner's acceptance with God. The doctrine of "the superabundant satisfactions of the saints," and of the authority of any human priest or body of priest over them, is an unwarranted invention, without any authority in the word of God.

8. According to the teaching of the Scriptures, God gave His Son "to be head over all things to the church, which is His body," and we are therefore not willing to accept any mere man as the head of the church. There is only one "Holy Father," even He whom Christ Himself addressed by that title. Therefore no man has the right to sit in the temple of God, and by assuming the divine title, Holy Father, set himself forth as God.

9. Since the day of Pentecost the Holy Spirit, the third Person of the Godhead, the Spirit of the God-man, has been the true vicar of Christ upon earth. The teaching that the Pope is the vicar of Christ is a subversion of the truth, and if accepted would logically deprive the helpless sinner of the divine, indwelling presence of the Holy Spirit so essential to a genuine Christian experience.

10. Those who depart this life enter into a state of unconscious rest, represented in the Scriptures as a sleep, where they remain until the resurrection. We are therefore unable to conform to the Roman Catholic practice of praying to the saints or to the virgin Mary, since we believe that they are now resting in an unconscious state. The doctrine of purgatory, according to which there is "a place of suffering in which the souls of the just complete the expiation of their sins before entering heaven,"* is contrary to the Scriptures, and is an unwarranted perversion of the justice of God. We therefore absolutely reject this Roman Catholic doctrine.

11. God has conferred upon man freedom of conscience, and no church has the right to invoke or employ the power of the state to govern the faith or religious practice of any individual. We therefore cannot accept the Roman Catholic doctrine of the union of church and state, with the church above the state, and the logical consequence in the persecution of heretics by the state at the behest of the church. We regard such a program as subversive of the best interests of both the church and the state, and directly contrary to the spirit and teaching of Christ, who, when His disciple suggested calling down fire upon the heads of those who would not receive them, rebuked them.

12. The seventh day of the week, commonly called Saturday, is the Sabbath of the fourth commandment, commemorating the creation of the world. It was observed by Christ and His disciples, and by the early Christian church. The change to the observance of the first day of the week, commonly called Sunday, was firmly established by the formal action of the Roman Catholic Church, and is appealed to by Roman Catholic writers as a sign of its authority. We are unable to accept this action, or to conform to the teaching and the practice of the Roman Church in this respect.

We might refer to other vital Biblical doctrines, our belief of which prevents our acceptance of the Pope's invitation to come into the Roman Church but it is not necessary to develop our position further. It is perfectly apparent, even to the casual reader, that it would be just as impossible for us to become members of the Roman church as it would be for the pope to become a member of our church, inasmuch as our doctrines are so absolutely at variance. It is our earnest desire to preserve "the unity of the Spirit in the bond of peace," but we cannot accept a call for unity which involves the violation of our conscientious convictions concerning the truth of the gospel.

* "Manual of Christian Doctrine," by a Seminary Professor, p. 145.

"WORKS without faith are like a fish without water, it wants the element it should live in. A building without a basis can not stand; faith is the foundation, and every good action is as a stone laid."

My Personal

RESPONSIBILITY

By W. E. Hancock

SOMEWHERE the writer read of the experience of a person who found himself face to face with God in such a real and personal relation that he described it as being, "Just God and me."

This expression reveals a beautiful and fundamental truth. There are things that concern no one but "just God and me." All that makes life seriously solemn, and gives real meaning to it, depends on just God and oneself, in its first and last meaning.

There is that sense of individual responsibility that makes every intelligent person understand his or her relation to the Author of life and the Giver of every blessing in a personal and special way. We cannot flee from it; we may try to ignore it, but it is a fact that will not be ignored in the innermost chambers of the soul. It always meets us again at the end of the road.

This individual sense of personal responsibility to God is the great fact of human life. It is not always directed in the correct way. Its erroneous wanderings often lead men and women into strange and inconsistent courses of action, and even into most unexplainable follies. When not thus misguiding it, many show a wilful disregard of its better promptings. According to the way one faces this great fact, so does one act or react. Around it in some way revolves all the issues of life. Avoid facing this fact, numerous subterfuges have been invented to shift the issue of it.

All injustice, all oppression, all deprivation of human rights, all the extremes of poverty and suffering on one side, or luxury and the exclusive enjoyment of temporal privileges on the other, are the results of failure to face seriously this great and fundamental fact: "God and me."

Every oppressive and non-progressive form of government is based upon the non-recognition that the personal right and individual responsibility of each one decide his or her own relationship to God. Every false and reactionary religion is based upon the same erroneous assumption.

This error takes on specious and varied forms. Sometimes the individual is submerged and shifted aside in the name of society; sometimes by the power of autocratic forms of government that assume the role of dictating to the soul what it shall think and just how it shall act. The fashion of the day is to call it democracy under the guise of the rule of the majority,—whether in civil government, religious questions, or social and economic problems. It expresses itself in massive

and overshadowing combinations that have a tendency to demand all rights and authority for the good of corporate entities. It has deceptive slogans, such as "The greatest good to the greatest number."

These combinations may be exact extremes; that is, they may represent opposite extremes of the evil in appearances, but in essence they are working to one great end—the suppression of the sense of personal responsibility and of individual rights. It matters not in principle whether that end is accomplished in the name of capital and labour, under the guise of Fascism or Sovietism, of democracy, or autocracy, or religion, or government.

The nature of the error does not change by simply changing the name, or by putting on a new garb. Absolutism has tried all forms and fashions, and has shown itself an ingenious and adaptable system. At times it has taken as its fad monarchy, or imperialism. That was the ruling fashion for many centuries. The first annals of human history were written when that fashion ruled. Then came the predominate fashion of ecclesiastical absolutism, a kind of theocratic rule, which was a perversion of true Christianity that had been founded on man's personal relationship to God and truth.

Another swing of the pendulum and the rights and responsibilities of the individual came in for a time for their fullest recognition in government, in religion, and in society that the world has ever known, beginning with the Renaissance and the Great Reformation of the fifteenth and sixteenth centuries.

We have had some four hundred years of the development of society in which individualism has had considerable play. At times it has all but run riot in the name of liberty. It has been called freedom of conscience in religion; in politics, democracy; in government, liberty. But absolutism has not abandoned the field, although it is forced to adapt itself to new conditions and take on new forms. Just as absolutism took advantage of the forms and trappings of Christianity to fasten upon the world, during the Middle Ages, the most terrible form of oppression and injustice the world has ever known, so it is doing the same kind of performance today in seizing the very forms or names of liberty and democracy in order to destroy the life and strength of personal responsibility and individual rights, for which the true principles of liberty and democracy stand as championed by Christianity.

Today men seize power and in the name of the people make themselves absolute in order to destroy the rights and powers of the individual. It may be called monopoly, or confederation, in the economic or social world; it may be called union, or confederation, in the religious world; it may be known as democracy or communism in the political world; but it matters little in the end what it is called, if it all works toward the same evil end of seeking to destroy the sense of individual rights and personal responsibility toward God. That which comes in to tell the individual what he or she must or must not do about individual relationship toward God is destroying the most fundamental right of the human soul.

Whenever any system, policy, or organization demands that the rights of the conscience be submerged, the identity and privilege of the individual be surrendered, and the sense of personal relationship with and toward God as the primary fact of life be forgotten, for the defense, support, or good of the system, policy, or organization, it becomes by so doing a form of absolutism. It becomes an instrument of perverting and destroying man's rights. It thus seeks to place the human in the place of the divine; and debases the conscience of the individual by subjecting it to the mandates of a rule and power that the soul can never bow down to without prostrating itself in the dust of indignity and outrage.

These tendencies toward imperial absolutism are showing themselves under specious forms today. In Russia the world beholds the spectacle of a ruthless and despotic absolutism in the name of the labouring classes. But just because it may call itself the rule of the working men, it is no less absolutist and intolerant than was the Czarist government. In fact, it is just the same thing under a different name.

In Italy it takes on the name and form of the Fascist dictatorship, personified in Mussolini. However much it may vaunt itself and glorify its great accomplishments in a material sense, it cannot cover up the earmarks of an intolerant and brutal absolutism.

These are just two marked and outstanding symptoms of the tendencies of the times, which denote another swing of the pendulum of absolutism against the beautiful and fundamental truth unfolded in the simple expression which heads the article, "Just God and me."

We are living in an age when great systems and great organizations, great combinations, are the fashion. Everything is done by system, through great organizations, by means of multiple combinations. The system is tending to absorb everything. The organization swallows up the individual.

Even where seemingly the good of the person may be sought or attained, under the present order of things, regardless of what system you may be observing, it is the system that is being built up, the organization or policy that is being supported. The objective is not primarily the development of the highest aims and purposes of the person, but

of the system. The common mould is given to the providential gifts, the special faculties, the individual rights, for the building up of some name, some system, some organization, possibly some policy. The emphasis is on the glory and development of the thing or the means rather than upon the good and development of the individual, sovereign personality, which is God's great objective in the world. He cares comparatively little about the great organizations, the systems, and institutions in the world; but He does care tremendously about individuals that He has placed here. His primary object of regard is just *you and me*. These means, such as systems, organizations, policies are all only secondary means to an end, and that end is the good and eternal happiness of each individual.

This great aim, or purpose, of God for the individual soul is to be attained by his individual and voluntary relation to God. No organization, no system, no human authority, can determine that relation. They may be the means of helping him to find it, or encouraging him to maintain it, but in the first and in the last analysis this great fact, "Just God and me" is the vital question. Out of it grows the issues of life for time and eternity.

Any human system that steps in upon that ground and attempts to determine man's personal relationship with His Creator is treading on forbidden ground. It is the exclusive meeting place of man with his God.—"Just God and me."

The Power of Love

THE reason that love is the most effective power in the world, is that it is the most attractive power. Love never drives; it draws. Love makes work a pleasure, because it lightens the task. Many tasks are performed wholly from a sense of duty; but no one ever succeeds long in right doing for the sake of duty alone. On the other hand, when one is moved in right doing by a great affection, then success is sure to follow. What wonders have been wrought in the name of love!

"Love of adventure has driven men to fly across the oceans, to dive to its depths; to set foot at the poles, and to brave all manner of dangers in order to save the dying or to relieve the distressed. Love for his work has kept the inventor at his bench until the goal was won. Love will seek for souls and refuse to return without them; love will not let the sinner alone. The greatest wonder—that of man's salvation—was conceived in, and is being worked out by love,—divine love. All true love is divine. Money could never induce a man to climb Calvary's hill, but love could. Love will move listless hands and soften hard hearts. The greatest incentive is love, and love never fails."

Love is the bow on life's dark cloud. It fills the world with melody and changes worthless things to joy and makes right royal kings and queens of common clay. It is the perfume of the heart, and without it we are less than beasts; but with it earth is heaven.—*Selected.*

The Prevention of Pyorrhoea

By J. Menzies Campbell, L.D.S., D.D.S., F.R.S.E.

PYORRHŒA alveolaris is a preventable disease. Here the term will be considered as denoting that condition of disease which exists when the teeth are loose and sore, and the gums inflamed and red, with, very often, pus exuding around the neck of the teeth. Different stages are recognised, but the above symptoms are present in a positive, comparative, or superlative degree.

A glimpse into the history of the condition reveals certain very interesting facts. In the Papyrus of Ebers (record of medical discoveries in Egypt between 2300 and 1500 B.C.) several references are made to cures for "loose teeth," a condition which could have been none other than that now known as pyorrhœa alveolaris. Amongst the Greek and Roman nations at the zenith of their prosperity, it became gradually more and more prevalent; concurrently, luxurious living became more general, whilst cooking and the artificial preparation of foods were developed to high arts. In all civilized countries today, pyorrhœa is more prevalent than has been known in the world's history; at the same time, we are told by travellers, who have penetrated into the hearts of countries untouched by modern civilization, that there they have failed to discover any instances of this disease. Surely, considering these circumstances, it is permissible for us to deduce that civilization must bear the responsibility for pyorrhœa.

On studying the results recorded by such present-day research workers as Professor P. R. Howe, of Harvard, one finds that in animals he can induce, and, if not too far advanced, cure, pyorrhœa alveolaris by the simple expedient of changing the diet. To quote his words: "The health conditions which you find in the mouths of your patients are merely the oral indications of the tissues throughout the body. As a result of many years experimental work and careful observations of monkeys, which dentally are almost identical with humans, I am convinced that pyorrhœa alveolaris, concerning the origin of which there has been so much research and discussion, is merely the oral expression of long-continued dietetic errors. Again and again, at the Forsyth Dental Infirmary, we have produced in monkeys, within a period of six weeks, all the classical symptoms of acute pyorrhœa alveolaris by drastic diet deficiencies, and then cured them completely in ten days by balancing the diet. More and more frequently do I hear periodontists (specialist in pyorrhœa) state: "The healthy human mouth tends to remain clean; you can hardly keep an

unhealthy mouth clean. Good office and home care extremely important, but crushing fibrous foods is an excellent support for brushing (teeth).'"

This proves that proper food plays a most important, if not the important, part in maintaining the teeth and gums clean and healthy. In other words, pyorrhœa has been proved to be a local symptom of a general toxic (poisoned) condition of the body. *It is not a disease of the teeth alone*, but the signs in the mouth are merely an indication of constitutional disturbance: a fact which is proved by the presence of such other symptoms as foul breath, dirty tongue, constipation, unhealthy appearance of the skin, rheumatism, a more or less tired feeling, and indigestion.

Professor Howe has also been able to prove that a very intimate connection exists between the state of the colon (the large bowel) and the mouth, and that if one be foul from constipation, due to the eating of wrong foods, the other will be in a similar condition, and will thus form a suitable breeding ground for pyorrhœa alveolaris. Constipation has been described as the root of all ills, abolish constipation, and you have removed the prime cause of many diseases, including pyorrhœa.

There is only one method of attaining and maintaining the intestinal tract in a clean, healthy condition, and that is achieved by the eating of those foods which contain a sufficiency of roughage; thus we have the surest preventive of disease, namely, a pure blood supply—a condition impossible of attainment if absorption of impurities continues to take place in the colon. I would add that the reason why the general toxæmia should manifest itself as pyorrhœa is that, owing to the soft nature of present-day foods, the gums are not sufficiently exercised, and, in consequence, there results a stagnation of the blood supply in these parts.

The soft, sticky modern food, which, through refinement and cooking, has lost such valuable constituents as roughage, salts, and vitamins, must be considered as the chief cause of pyorrhœa. One finds that the clinical experiences of Professor Kurt H. Thoma amply confirm the results of Professor Howe's experiments; in his writings the former details cases, where, by increasing the fruit and vegetable content of the diet, replacing white flour by wholemeal and other rough-grained cereals, prohibiting manufactured sugar, and restricting the consumption of meat to twice weekly, he was able, in a comparatively short space of time, to restore the gums and the teeth to a healthy condition. (*Turn to page 29*)

What Are You WORTH?



By Mable A. Hinkhouse

"Every man is worth just as much as the things are worth about which he is busy"

JUST what is a man worth—in rupees and annas? How much is a woman worth? You wouldn't dare to say, would you? Many men and women have been, and still are, sold into slavery for a few rupees each. But even that is a high price compared to what the human body is worth chemically, according to scientists.

If all the materials in a woman's body were offered for sale at commercial rates, they would bring about three rupees. A woman's body consists of about 10 gallons of water, enough carbon to make 24 pounds of coal, one and four-fifths ounces of salt, one-fourth ounce of iron and less than that of sugar, a tenth of a drop of iodine, 7 pounds of lime, one and four-fifths pounds of phosphorus, 112 cubic feet of oxygen, 60 cubic feet of nitrogen, and 561 cubic feet of hydrogen. None of these ingredients are very expensive, you see, and some of them are in such small amounts, that we would hardly waste time trying to compute the cost.

The chemical worth of a man's body might be a little higher. His value has been quoted as three rupees and twelve annas. He has been described as consisting of enough water to fill several gallon measures, enough fat to make seven bars of soap, enough carbon to make several thousand pencil leads, enough phosphorus to make many match tips, enough sugar to fill an ordinary shaker, enough iron to make a nail, and one anna's worth of salt. So that's what a man is worth, chemically.

Worth a Million Rupees

What is a man or woman worth, financially? There are many shop girls whose worth to the world seems to be measured by a salary of Rs.60 a week or less. But is that all a woman is worth? According to the money a man makes, he may be worth all the way from two to a thousand rupees a day—according to whether he is paid from the neck up or from the neck down. But

some are so unfortunate as to have thousands of rupees and no sense. And what are they worth?

What is a man worth, physically? What is a woman worth physically? A man's brawn or a woman's face and figure may be worth millions in the prize fighting ring or in the motion picture industry. One actress recently sued a hotel four hundred thousand rupees because her face and shoulders had been scalded in a shower bath. That's putting a price on oneself?

But what is a man or a woman worth to others? If the value of the scientific work of a man like Edison or a woman like Madame Curie could be figured in dollars and cents it would make the million-dollar salaries of even a motion picture star look small.

Frank Parsons, late director of the vocation bureau at Boston, always began a general talk to a group of young people something like this: "If you had a million dollars to invest, you would be very careful about it. You would study methods and consult experts. . . . Your life is worth a million dollars to you. You would not sell it for that.

And you are investing it day by day, and week by week. Are you studying best methods of investment open to you? Are you taking counsel to help you decide what investments you should make in order to get the best returns on your capital?"

Counting the Cost

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost?" Just as a man sits down and counts the cost of a house he wishes to build, so he must decide whether he can afford to invest his life in the world and its passing pleasures, or whether he will store up and send up material for a mansion in heaven. He must make careful estimate of his strength and resources. He must carefully count the cost, and even more (Turn to page 28)



How do you balance up?

"The Mother To-Be"—Diet

By Nurse H. Bull (Midwife, London Exam.)

THE diet of the expectant mother is of great importance, as both her own health and that of the child is dependent largely upon it.

The body-building elements of the food may be obtained from vegetable proteid-foods such as peas, beans, lentils, cereals and nuts; from animal products such as cheese, milk, eggs; or from flesh-foods.

The pregnant woman should endeavour to cultivate an appetite for vegetables containing proteid, as it is a great mistake to rely entirely on meat elements, as so many of our race do. A combination of vegetable proteid and the proteids in cheese, milk, and eggs will form an efficient substitute for flesh-foods.

Excessive meat-eating is liable to make large bones, and this tends to increase the difficulty of labour, and may cause much unnecessary pain for the mother. A child born with a large head invariably calls for surgical assistance, which sometimes results in a septic condition and death.

Green Vegetables and Fruit

A generous supply of green vegetables and fruits should be taken, as these supply the valuable salts and vitamins so necessary for health and good blood. They are the more necessary in pregnancy, because in this condition the blood tends to become anæmic owing to the demands made upon it by the fetus. The salts of vegetables may be destroyed for want of careful cooking. Therefore, avoid prolonged boiling.

Fruit also helps to regulate the bowels and remove the body poisons.

A diet which induces an over-abundance of fat is undesirable as the child will participate in the mother's condition and will be born too fat, which besides increasing the difficulty of labour is deleterious to the health of the child.

A mother inclined to thinness need not fear that the reduction of the quantity of fatty foods taken will reduce her. The taking of cream, eggs, bacon, and other fat-foods often has the opposite effect from that desired. A thin person adopting a light diet will generally be perfectly well nourished and healthy.

It is important to avoid rich, spicy dishes, highly-seasoned food, pastry, and condiments such as cayenne and white pepper, mustard, hot pickles, etc., as these act as irritants to the mucous membrane which lines the alimentary canal. Their continued use may develop or increase the tendency to hæmorrhoids, a common and distressing complaint of pregnancy.

Unsuitable foods have a most harmful effect on the mental state of the pregnant woman, the digestive troubles resulting from them producing irritability and bad temper and adding to the unavoidable stress of her condition.

Over-Feeding

There is a tendency among both rich and poor to over-feed. This should especially be avoided during pregnancy, when extra work is brought to bear upon the circulatory system and the kidneys. The mother is best in health who takes only as much food as she can easily convert into good blood. More simply loads the system with useless waste.

A simple diet in moderate quantity will adequately nourish the mother-to-be and induce physiological harmony and mental tranquillity. It will also develop the fetus into a healthier child. By laying a good foundation during pregnancy the child from birth will develop with pleasing results.

A correct diet will also affect the character of the child. Instincts of self-control, especially as regards appetite, can affect the child through the mother.

Drinks

For all, water is still the only beverage really necessary. Other drinks are taken because they are more palatable but they are in no way essential to the human system.

The mother-to-be should avoid fluids while eating. Take a drink half an hour before meals or two hours after. In this way the saliva and gastric juices are not diluted and impoverished during the period of digestion. Too much fluid should not be drunk at one time. If thirst is felt, water very slowly sipped will quench it better than copious draughts.

The mother-to-be should avoid hot, stimulating drinks. Tea and coffee are injurious, and are best avoided on account of the deleterious effect on the nervous system of the tannin and caffeine they contain.

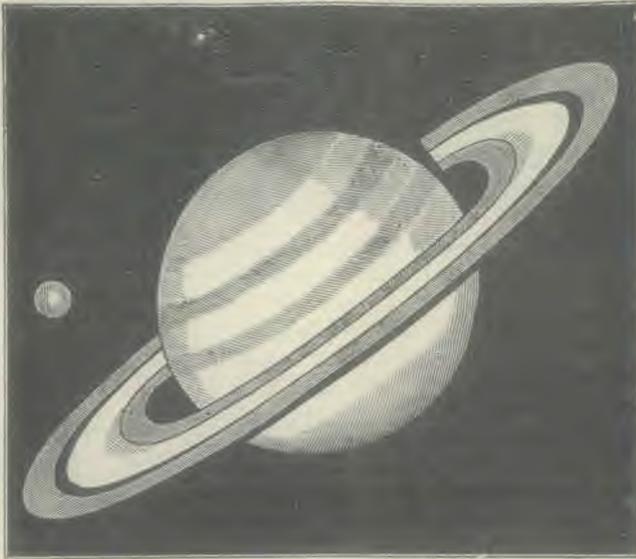
Cocoa has not the harmful properties of tea and coffee and is definitely a food, since it contains a considerable proportion of fats.

Drinks such as Malted Milk, Ovaltine, etc., are very nourishing. Buttermilk, too, is valuable and strengthening. Whey is a pleasant drink and is beneficial for the kidneys.

During pregnancy there is often a craving for acid fruits. This is Nature's call for what is needed at such a time. Lemonade and orangeade are, therefore, of great value, supplying valuable vitamins and helping to regulate the bowels.

The WAR

By A. Dalton Staubitz



WITH terrific speed a billion suns roar crashing on through space while the heavens stand embattled. A titanic war of the universe rages; a war involving two conflicting forces of such limitless power that it would drive imagination insane to comprehend it. A war of angels—a war of the Heavens! The forces of the god of evil driving, killing, pitiless, as against those of the God of Light, terrible and mighty in its very passive goodness and all-powerful mercy. How vast the scope; how terrible the portent! The victory of one meaning the blotting out of existence—the victory of the other, the reign of life and happiness throughout Eternity.

It began at the hub of the universe—that centre of all things; began at the time when all was good and sin had not existed. Lucifer, son of the morning, vast, dazzling, blinding in the majestic splendour of the mightiest of all things created, in open rebellion! Exultantly he hurled defiance at the source of existence—the Giver of Life—the all-powerful controller of all things, the great "I AM." Proudly he challenged the hosts of the heavens, and at his heels there rallied a mighty sea of flashing warriors of the skies, a seemingly endless rolling tide of shining angels in full accordance with his defiance and loyal to the death!

A Mighty Conflict

Read the history of that war in heaven—that mightiest of all conflicts as narrated by a scribe of Jehovah! Greater than Coolidge's "History of the United States in Fifty Words," it reads. Only sixty-eight are used to give us an account of that first great battle. "And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

What a titanic conflict that must have been! In contrast, the fanfare at Ypres and the throbbing guns at Arras would fade into insignificance. The world earthquake of 1780, San Francisco's great disaster and the burning of Rome would appear as atomic casualties beside that dreadful holocaust of the universe. Yet the Almighty Lord of Hosts gives it a space of a single paragraph in His Book of Books.

With the loss of that battle came Lucifer's doom. Hear like rolling thunder the voice of the Creator as He issues the fatal judgment upon the vanquished rebel, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee . . . thou shalt be a terror, and never shalt thou be any more." Ex. 28:17-19.

What a colossal victory that was—what a mighty defeat! How true the words of the prophet: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, . . . for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

The Battleground Changed

That vast army was hurled out of the mighty heavens, they flashed as lightning through eons of space, through nothing, and finally found refuge on a tiny planet, a beautiful planet that swung on its orbit month by month, year by year. Perfect it was; symmetrical. No bitter snows swept over desolate barrens; no scorching sun concentrated its deathly rays on burning, glaring sands. "The Lord God had not caused it to rain . . . but there went up a mist . . . and watered the whole face of the ground." Gen. 2:5, 6.

You have heard the story. That planet was this earth. "And the Lord God planted a garden eastward in Eden and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, and a river went out of Eden to water the Garden." Gen. 2:8-10.

It was here that the serpent won his first victory, not over the Jehovah of the skies, the

of a MILLION WORLDS

Ruler of the worlds, but over that which He had created. From the hub of the universe around which all constellations swing—the point at which all Einstein's parallel lines meet, the scene of the great conflict was shifted to this tiny planet that hangs in one far corner of that mighty nothingness called space. Beautiful, dreamy Eden became the battleground.

What a dreadful story that woeful lamentation of Ezekiel tells. How much is wrapped up in those desolate words that he directs to the adversary called Satan: "Thou hast been in Eden the garden of God!" Eze. 28:13.

What a terrible result has come of that single victory in which defeated man surrendered himself into the power of the god of evil! What an awfulness of misery has come upon this world by a separation of itself from God! What a wonderful foresight the Almighty "I AM" had not to totally destroy the rebel before the full fruits of his workings could be shown . . . for if He had, who knows what hidden doubts might have forever lurked in the minds of His mighty followers?

The Victory of the Cross

Six thousand years have passed since that tragedy in the garden eastward, six thousand years of sickness, misery, sin and death. Untold millions have lived their miserable little span of life and passed into the grave. A countless sea of humanity has tossed and billowed through the ages, discouraged, numbed, deadened. No certainty of life beyond the grave; no salvation within themselves.

Yet a higher than Lucifer has won for us the victory. The conqueror Michael came to this planet alone, and left behind Him His hosts. He took upon Himself the garb of humanity, and after thirty years of daily conflict against the deathly web of sin which enmeshes each of us, He won a second victory upon a rugged wooden cross erected by Augustus Cæsar's created legionaries. He gave His life as a substitute for ours to release us from the bond of servitude,—and three days later He broke the bonds of the tomb.

The proud Lucifer is doomed, and we are free! He had tried to produce chaos in heaven, and failed.

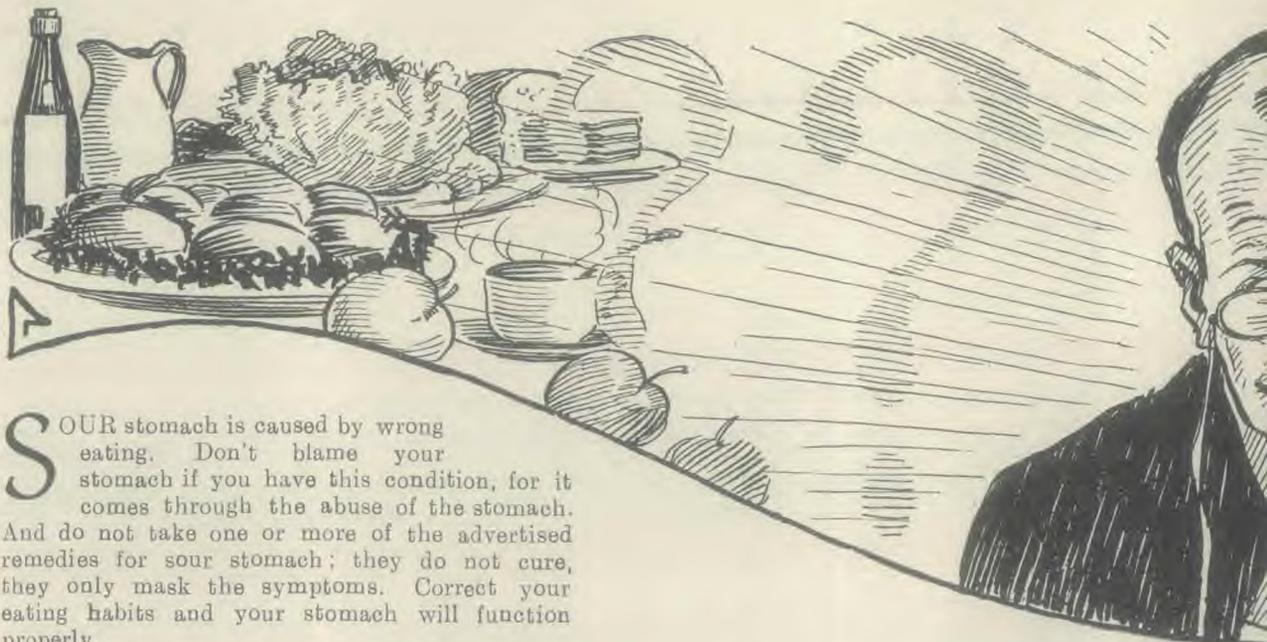
He had tried to enmesh other planets, carry the conflict to a million other worlds, and failed. Only one victory has he won, and as a result this tiny planet is the one black spot in an otherwise perfect universe. How had the proud rebel overestimated his power! How true the words of his Conqueror: "Thine heart is lifted up, and thou hast said, I am God, I sit in the seat of God,—yet thou art a man, and not God, though thou set thine heart as the heart of God." Eze. 28:2.

The Controversy Ended

Only one more great battle remains, a prophecy of which is given by the revelator: "And when the thousand years are finished, Satan shall be loosed out of his prison, and shall go out to deceive the nations, the number of whom is as the sand of the sea . . . and shall gather them to battle. And they went up on the breadth of the earth, and compassed the camp of the saints about (the New Jerusalem of chapter 21:2) and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20:9. (Turn to page 29)



Marshalling the evil hosts



SOUR stomach is caused by wrong eating. Don't blame your stomach if you have this condition, for it comes through the abuse of the stomach. And do not take one or more of the advertised remedies for sour stomach; they do not cure, they only mask the symptoms. Correct your eating habits and your stomach will function properly.

The following wrong habits in eating are causes of sour stomach:—

1. Eating meals too close together. This sends more food into the stomach before the previous meal has entirely left it, thereby giving the stomach no chance to rest. There should be five hours between meals. Not more than three meals a day should be eaten. For some people two meals are better than three, or two meals, with a little fruit or fruit juice for the third meal.

2. Eating between meals. X-ray pictures of the digestive process which results from eating between meals, show that eating between meals greatly delays the emptying time of the stomach, and causes food to be retained in it much too long. The stomach cannot be kept working all the time without wearing out too soon. If you wish it to give you good service for many years, take care of it, as you would take care of a motor-car to increase its length of service.

3. Eating too rapidly. The stomach has no teeth. Teeth were put into the mouth to be used in finely dividing the food. Chunks of food in the stomach greatly lengthen its emptying time. The first digestive organ is the mouth and the first digestive fluid is the saliva. For normal and rapid digestion this fluid must be well mixed with the food; that is, you must do part of the digestive process, in order to give it a good start if it is to finish well.

4. Eating too much. This, of course, overburdens the stomach and delays digestion.

5. Eating late at night. If you have already eaten three meals, this is eating between meals. If the last meal of the day is eaten late or not long before going to bed, digestion will be delayed, because during sleep the stomach works only about half as fast as normal. If you keep your stomach working day and night, don't blame it for going on a "strike." The digestive process should

be completed when you go to bed, so that your stomach as well as the other organs of your body can rest.

6. Combination of milk and sugar. Better digestion is enjoyed if cereal is eaten without sugar, if there is no coffee in which to drink sugar, and if the amount of custard, milk and sugar puddings, and ice cream eaten is decidedly limited, or if more simple and natural and healthful desserts are substituted for them.

7. Combining fruits and vegetables. "It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have fruit at one meal, and vegetables at another."

8. Complicated mixtures of food. The more simply and naturally the food is prepared, the easier it is for the stomach to unscramble it.

9. Too much sugar. Concentrated cane sugar is a gastric irritant. It irritates the mucous membrane lining the stomach and intestines, tending to cause gastritis, gastric ulcer, colitis, and possibly appendicitis. You are wise not to eat sweets and not to use much sugar in foods. You may satisfy

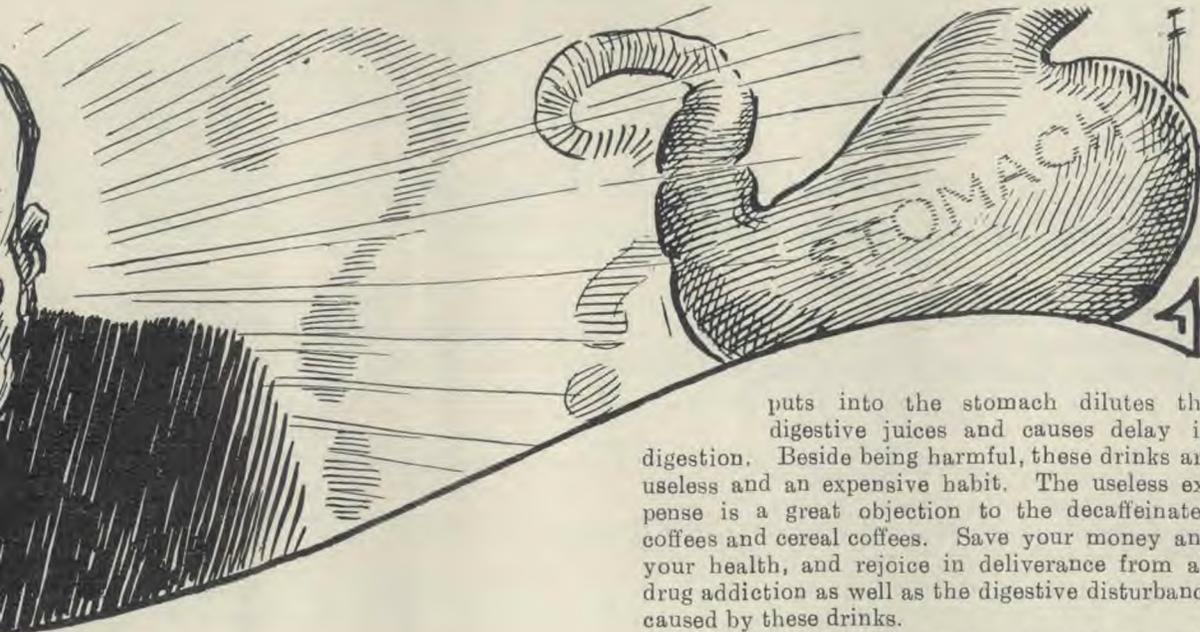
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By Geor

Dietitian, New Engl



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desire for sweets by eating food that nature has made it, as honey and the sweet fruits.

10. Underdone bread. Bread needs to be well baked to prepare the starch for quick and easy digestion.

11. Fresh bread. Even well-baked yeast bread is not easily digested till it is twenty-four hours old. There are small unfermented breads that are easily digested when eaten warm.

12. Starch and acid fruits chewed together. Some people think they cannot eat starchy food and fruit at the same meal; but if the starchy food is eaten first and well mixed with the saliva, the fruit not being eaten before or with the starchy food, there is not likely to be any trouble.

13. Milk and strong acid fruits. If the strong acid fruit is eaten first and the milk is "drunk," sour stomach may follow, but if the milk is taken in sips first and mixed with the saliva in the mouth, and the acid fruit eaten afterward, no trouble is likely to follow.

14. The use of tea, coffee, or cocoa, decaffeinated coffee, and cereal coffee. The tannic acid in tea, coffee, and cocoa markedly interfere with digestion and cause sour stomach, while the excess of liquid which all this drink

puts into the stomach dilutes the digestive juices and causes delay in digestion. Beside being harmful, these drinks are useless and an expensive habit. The useless expense is a great objection to the decaffeinated coffees and cereal coffees. Save your money and your health, and rejoice in deliverance from all drug addiction as well as the digestive disturbance caused by these drinks.

15. Drinking with meals. This dilutes the strength and decreases the efficiency of the digestive fluids and slows digestion, and if the drink is cold the temperature delays digestion till the normal digestion temperature is restored; besides, if food is washed down, it is deprived of the action of the first digestive fluid. Do not drink when you eat nor eat when you drink. Drink plenty of water between meals, and you will not desire to drink with meals.

16. Too much liquid food. This has an effect similar to the effect of drinking with meals. Eating dry food and chewing it well is an aid to digestion.

17. "Soft drinks." These are irritating to the stomach, and tend to raise the blood pressure as well as to cause sour stomach.

18. Eating when exhausted. When the body is in this condition, the stomach shares the exhaustion, and is in no condition to digest food. It is better to rest awhile before eating, or take some fruit juice, which is predigested nourishment, and will nourish and refresh without requiring work on the part of the stomach.

19. Mental anxiety. X-ray photographs of cats show that if they are irritated after eating, the irritation not only slows but stops the digestive process; but if they are happy and purring, digestion goes on nicely. The lesson is apparent. When under mental strain, do not eat, but drink freely of water and fruit juices.

20. Lack of food minerals in the diet. Digestive juices are made out of minerals, and if the mineral supply in the diet is deficient, due to eating demineralized so-called "refined," but really "plundered," food, the body cannot manufacture normal digestive fluids.

If you correct all the wrong eating habits you have been practicing, and treat your stomach well, you may expect your stomach to treat you well.



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WHO is the CHRIST?

By W. W. Prescott

THE first sentence of the New Testament is both suggestive and significant. It describes Jesus Christ as "the son of David, the son of Abraham." Why is this suggestive? Because it intimates that Jesus Christ is related to two prominent Old Testament characters. Why is it significant? Because it discloses the important fact that Jesus Christ is not an isolated person, and that the New Testament is closely connected with the Old Testament. When we read these ancient documents, written from four to twenty centuries before the birth of Jesus of Nazareth, we find that they abound in typical persons, typical ceremonies, and in typical events; in plain prophecies and in definite promises, which foreshadow the entrance into history of one who had the authority of a king, and yet would take the place of a servant; of one who would be born of a woman, and would yet be the Son of the Most High—a fourfold description of a person quite unlike any who had been seen among men.

If further appears that this unique character would be a descendant in direct line from Abraham and from David, the one through whom the blessings promised to the seed of Abraham and of David would be realized. It is the distinguishing feature of the New Testament that it frankly claims to reveal to us this Wonderful One, who had come to be designated in common speech as the Messiah. The child born in Bethlehem of Judea, whose home was later in Nazareth of Galilee, and who was named Jesus before His birth, grew up to fulfil the prophecies and the promises spoken through the prophets concerning a Deliverer who should come out of Zion.

The Significance of the Name Jesus

Right here will be the fitting place to consider the significance of the names mentioned in this first sentence of the New Testament. The term Jesus is the transliteration of the Greek name *Iesous*, which is in turn the transliteration of the Hebrew word which appears as Joshua in English. But what does this Hebrew name, Joshua, mean? It sometimes appears as Jehoshua, and is compounded of Jah, the short form of Jehovah, and Hosee meaning salvation. By its etymology, therefore, Jesus is equivalent to Jehovah-Salvation, or Jehovah-Saviour.

What a wide field of study this opens up to us! The name Jehovah in the American Revised Version, which appears in the Authorized Version as Lord, spelled with a capital "L" and "ORD" in small capitals, is found nearly 7,000 times in the Old

Testament, and is the covenant name, the redeeming name of God, as is clearly indicated in Exodus 6:2-8. Cf. Isaiah 43:10-12; 45:21. The name divinely given to the son of Mary connects Him directly with the Jehovah-Saviour of the Old Testament, and strongly suggests, if it does not prove, that He did not commence His existence when He was born in Bethlehem. This will be definitely established as we proceed with our study of the New Testament documents. The Jesus of the New Testament is the Jehovah of the Old Testament manifested in the flesh.

Christ the Messiah of the Old Testament

Our word Christ is the transliteration of the Greek word *Christos*, which means anointed. This Greek word means the same as the Hebrew word *Mashiah*, which appears in English as Messiah, the Anointed one. Cf. John 1:41. The name Christ therefore shows that the Man of Nazareth who bore it, is the Messiah of the Old Testament manifested in the flesh. Taking the two names together, Jesus Christ, they are appropriately applied to him who is the Jehovah, the Messiah, of the Old Testament, who assumed human nature. On the very threshold of the New Testament we are thus confronted with the fact that Jesus Christ, the person who is historically revealed in it, is a unique being, who commands our interest and invites a candid study of His claims. The Christ of the New Testament is assuredly no ordinary man.

The genealogies of Matthew and Luke, which are usually regarded as dry and uninteresting, are the formal records which establish the legal and natural right of Jesus of Nazareth to the throne of David and the inheritance promised to Abraham and his seed. This is of the greatest practical interest to us, inasmuch as all our hopes of the kingdom are based upon our union with Christ. If He is not "the son of David, the son of Abraham," then the promises were not made to Him, and our union with Him will not entitle us to share in the blessings of the covenant of grace.

When Jesus asked the Pharisees, "What think ye of Christ? Whose son is He?" their ready answer was, "The Son of David." Matt. 22:42. The genealogies prove that their reply was warranted by the facts. The ancestors of the Christ of the New Testament are an important factor in determining who He is. He is not an obscure character who broke into history without any significant background, but He was the seed of Abraham, and of the family of David.



A Supernatural Birth

To Matthew and Luke we are indebted for a brief and matter-of-fact report of the birth of Jesus Christ. Basing its belief upon their statements, the Christian Church has maintained as an essential article of the creed that He was "conceived by the Holy Ghost, born of the Virgin Mary." "The story of the birth and infancy is told in the first and third gospels with a simple grace that excels the most perfect art. Its theme, hardly to be handled without being depraved, is touched with the most exquisite delicacy. The veil where it ought to conceal does not reveal; where it can be lifted, it is lifted softly, and neither torn nor soiled. There is as little trace of a coarse or prurient, as of an inventive or amplifying faculty. The reticence is much more remarkable than the speech. Indeed, the distinction between history and legend could not be better marked than by the reserve of the canonical and the vulgar tattle of the apocryphal gospels."

He who was truly God, "very God of very

God," and at the same time truly man, assumed human nature in a supernatural manner, as was befitting. As Christ was born of the Spirit, so is every one who partakes of the new life which is received from Him, and those who are truly born of the Spirit find no difficulty in accepting the testimony to the supernatural birth of Christ. A supernatural birth is no stumblingblock to those who believe on a supernatural Saviour.

A Supernatural Saviour

We now meet with one of those all-inclusive statements concerning this supernatural person, which are scattered through the Scriptures: "Thou shalt call His name Jesus; for it is He that shall save His people from their sins." Matt. 1:21. Here we find the inspired unfolding of the significance of the name Jesus. The word itself, as I have already pointed out, means Jehovah-Salvation, but we are not dependent upon the Bible dictionary for proof of this. The reason for assigning this name to him is plainly stated to be because "He shall save His people from their sins."

Who are His people? Those who believe on Him. They constitute "the Israel of God." Now I believe on

Him; therefore I am one of those whom He came to save, and I claim Him as my Saviour. The mission of the Son of man was "to seek and to save that which was lost." Luke 19:10. For this purpose He became "in the likeness of men." For this purpose he "carried up our sins in his body to the tree." For this purpose He sent the Comforter, His own presence in the Spirit now "the Spirit of Jesus," to be in us the power for victory over every besetting sin. And so He has not belied His name. He does save from sin. The Christ of the New Testament is truly Jehovah-Saviour.

It is a distinguishing feature of the Gospel by Matthew that he emphasizes the fulfilment of prophecy concerning the person and work of Jesus of Nazareth. He calls attention to the correspondence between the circumstances of His supernatural birth and the prediction made by the prophet Isaiah concerning the child who was to be born of a virgin and named Immanuel, adding the interpretation of the name—"God with us." Matt. 1:22, 23.

Some of the critics, whose burden it is to discredit a supernatural gospel, affirm that in saying this Matthew simply accepted the tradition of his time, and that his testimony cannot be received at its face value. Thus they would calmly assume the unreliability of the New Testament history, simply because it is not in harmony with their naturalistic philosophy, and this usually leads to the denial of any power outside ourselves for gaining the victory over the evil of the natural heart. To me this would be a hopeless outlook, and I find courage only by "looking unto Jesus the author and perfecter of our faith."

The Messianic King

The inquiry of the wise men who were guided to Jerusalem in an unusual way, is an index of the distinguishing feature of the Gospel by Matthew. They asked, "Where is He that is born king of the Jews?" The word king is used twenty-three times, and the word kingdom fifty-five times in this gospel. It is noticeable that in the genealogy here given, although the royal line is listed, yet David, whose son Christ is declared to be, is the only one who is designated "the king." In the gospel by Matthew Christ is presented as the Messianic king, although this does not exclude his other characteristics. To the Jews, who were anxiously looking for a Messiah who would restore their national independence, the writer of the first gospel reveals Jesus of Nazareth as the Messiah of the prophets, the king upon the throne of grace. The law of the kingdom of grace is expounded at length in the sermon on the mount, and its application to the life of the believer is developed in the most stringent way, even extending it to the thoughts of the heart. The people were astonished at the instruction of the Man of Nazareth, "for He taught them as one having authority," the authority of a king.

The kingly authority of Christ in the kingdom of grace was clearly demonstrated after He had said to the sick of the palsy, "Son, be of good cheer; thy sins are forgiven." Matt. 9:2. Charged with blasphemy, He gave proof of His authority to forgive sins by a revelation of His creative power to impart new life to the diseased man.

The Purpose of His Miracles

We should note here the fundamental difference between the miracles wrought by Jesus of Nazareth and the mere revelation of a wonder-working power, whether in ancient or in modern times. All the miracles of Christ exhibited a moral purpose, and were designed for temporal as well as spiritual benefit. He multiplied the loaves in order to meet a pressing need for food, and then set Himself forth as "the living bread which came down out of heaven." He changed the water into wine in order that the full enjoyment of the wedding feast might not be interrupted, and by this act He "manifested His glory," and furnished a basis of faith for His disciples. When the disciples of John voiced the inquiry, "Art thou He that cometh, or look we for another?" Jesus replied, "Go and tell John the things which ye hear and

see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." Matt. 11:3-5.

The coming Messiah of Old Testament prophecy was to be recognized not simply because He wrought works of power, but because His works of power would so blend with His preaching good tidings to the poor, as to be inseparable from it. He did not aim merely to excite astonishment, but to lead the people to trust His power to save from sin. At the same time His marvels were of such a nature as to forbid that He should be classified among ordinary wonder-workers, and provoked the question, "What manner of man is this, that even the winds and the sea obey Him?" Matt. 8:27. He was truly the Wonderful One.

As reported by Matthew, the Christ of his gospel affirms that the eternal destiny of all men depends upon their personal relation to Himself. His words plainly assert this: "Every one therefore who shall confess Me before men, him will I also confess before My Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven." Matt. 10:32, 33. Manifestly, he who utters such a pronouncement as this must be either a divine-human being or a prince of deceivers. But Jesus boldly threw out the challenge, "Which of you convicteth Me of sin?" and no one could successfully contest His right to a place among sinless beings. Here is the gospel in its reality and in its simplicity.

Do we wish to glorify God here and hereafter by revealing His character? Then confess Jesus Christ as the Lord of our lives, as king upon the throne of our hearts, and let our lives testify to the reality of our confession. But remember that "no man can say, Jesus is Lord, but in the Holy Spirit." 1 Cor. 12:3.

The gracious invitation which the Christ of the New Testament extends to every straying one is, "Come unto Me," and, "Learn of Me." Matt. 11:28, 29. He does not urge us to accept a dogma or to subscribe to a creed, as if that were the primary method of salvation, but to recognize Himself, and to let Him be our instructor. This does not mean that we shall not intelligently accept a definite system of gospel truth, but rather that our doctrine will all be centered in Him who is the truth, "even as truth is in Jesus." No creed, even though it be a perfectly orthodox one, to which a mere intellectual assent is given, can save us in the hour of temptation. "It is He [not a dogma] that shall save His people from their sins." From my own experience I know the difference between merely assenting to a doctrinal system and accepting a personal Saviour.

If we have fellowship with Jesus, and surrender to Him as our Teacher, there will be opened up to us those things which angels desire to look into, even the mysteries of the kingdom of heaven, and there will be given to us "a spirit of wisdom and revelation in the knowledge of Him," so that we "may be strong to apprehend (*Turn to page 28*)

Is Daddy Home?

I HEAR Bob shout a block away,
 "Is Daddy home?"
 When Mother calls them in from play,
 "Is Daddy home?"
 While Bower, who is older grown,
 Employs convention's milder tone
 And yet his eagerness is shown,
 "Is Daddy home?"

Then Dick and Phil take up the call,
 "Is Daddy home?"
 When Mother tells them in the hall,
 "Yes, Daddy's home!"
 I hear the four begin to tear
 Like little wild men up the stair,
 While lustily they all declare
 That Daddy's home!

Oh, what a blessed thing to hear,
 "Is Daddy home?"
 From voices so intent and dear,
 "Is Daddy home?"
 I hope that in the years to be
 My boys will know such love for me
 That often they will call to see
 If Dad is home.

—O. Lawrence Hawthorne.

Fathers Watch Your Step!

By Charles L. Paddock

IT was painfully quiet in our home one winter evening. Junior, then past two years old, had slipped quietly out of the living room, and was evidently busy at something, for not a sound could be heard. We suspected that he was on another trip of exploration and discovery,—probably in the pantry, perhaps examining the contents of a dresser drawer, or maybe playing with the clock. These periods of calm usually came to an abrupt end.

His mother had just suggested that he was busy at something, when a cry of distress came from the bathroom. A mother's ear never mistakes a real S O S call from her child. She knew he needed help, so jumped from her chair and hastened to his rescue. I followed right behind her. I shall never forget how he looked. He was standing on a chair in front of the mirror, and his chubby little face was covered with blood and soap. In one little hand he held a shaving brush, well lathered, and in the other a razor. He had been trying to shave—imitating daddy.

That incident set me thinking. I had no idea the little fellow was watching my acts, listening to my words, and patterning after me. I asked myself some questions that night.

Why shouldn't I be my little boy's ideal? If I use bad language, should I be surprised to hear him, parrotlike, saying the same things? If I lose my temper, should I chastise him for his little tantrums? If I tell him stories,—deceive him,—can



I blame him if he lies to me? If I am dishonest in my dealings, need I be surprised to find him trying to deceive me? Should I expect him to be cheerful and optimistic if I always look on the dark side of life? Would it be fair for me to smoke, and then whip him if I found him smoking on the sly? If I am selfish and grasping, what should I look for in my son? Can I expect more of a boy than I demand of myself?

Before I closed my eyes that night, I asked the Lord to help me to be true; to make straight paths for the feet that I knew would follow in my footsteps; to weigh my words, to guard my every act; for his sake if there were no other reason.

Fathers, you are the blue print after which your son may build. You are the copy in his copy book. You are his hero, his ideal. If you want to know what he thinks of you, listen in some time as he tells his playmates the wonderful things his daddy has done and can do. May that confidence never be shaken, and may we, by example more than by precept, help him to live a higher and nobler life.

"Come father, reflect! Does he know you today,

And do you know him now as you should?

Is gold so important to you that you leave

It to chance that your boy will be good?

Take stock of yourself and consider the lad;

Your time and your thought are his due,

How would you answer your God, should He ask,

'What sort of a father are you?'"



The Three Kingdoms

YOU have all been told that all things found in the world are put into three classes, or kingdoms: the animal kingdom, the vegetable kingdom, and the mineral kingdom.

Men, women, and children, birds, beasts, and insects, snakes, fishes, and frogs all belong to the animal kingdom. The apricot and other fruit trees, grass, flowers, and all plants belong to the vegetable kingdom. Gold, silver, copper, sand, rocks, and diamonds belong to the mineral kingdom.

A story is told that one day some little children, who lived in a country far away, were playing in a field, when their king walked up to them.

They were not at all afraid of him, for he was a good king who loved children. As they were well-trained children, they stood at attention and waited for the king to speak to them.

Taking a silver coin out of his pocket, he said, "Children, I will give this to anyone of you who can tell me to which kingdom it belongs."

A bright boy replied, "To the mineral kingdom," please, sir."

"Right you are," said the king, and he handed the coin to the boy.

Next the king took an orange out of his pocket, and asked to what kingdom it belonged.

"To the vegetable kingdom, sir," answered another boy, and the king gave him the orange saying, "Quite right, here is my orange for you."

"Now," said the king, with a merry twinkle in his eyes, "into which kingdom would you put me, dear children?"

The children did not know what to tell the king. They knew he belonged to the animal kingdom, but they felt he might think it rude if they said it.

At last a dear little girl, looking up at the king's face, said: "To the kingdom of heaven, sir, I think."

The king took off his hat, and in a low voice replied, "Amen! dear child, Amen!"

Then he stooped down and kissed the little girl. Her answer had pleased him greatly.—*From the editor's old scrapbook.*

"Hold Me Tight, John"

NOW Nellie" said her mamma, as she tied the snowy white sun-bonnet over the yellow curls and dewy blue eyes of her three-year-old darling, "you may take dolly and sit upon the front steps in the sun; but remember, dear, *you must not run away as you did yesterday.*"

"I'll be dood mamma, don' be 'fwaid," was the self-reliant response of the little woman as she received the good-bye kiss, and with dolly hugged to her happy heart trotted down the staircase to the street door. She knew the penalty attached to running away, but forgot the temptation which had twice before assailed her in the shape of two goats tethered to a post in the far corner of a vacant sand-lot across the street. Nellie lived in a newly opened quarter of San Francisco. Scarcely was she seated and had begun her survey when the baa-baa of a young kid startled her.

"Yes, Goaty, I hears you a-tellin' me, but a tan't tum 'cause I mus'nt," she shouted.

Nevertheless she stood on tiptoe and stretched out her little neck toward the spot whence the sound proceeded. She could distinctly see the kid frisking around its mother, and in its gamble tossing up the light sand which fell back again in a light shower.

Adjoining Nellie's house was her papa's coal, and wood-yard, in which, near the gateway, stood John, his employee, sacking coal. She did not know that her mamma was watching her from a door in the rear; she only knew that without some help she could not "be dood" as she had promised.

Running up to John and seizing his blackened hand with one of her tiny white ones, while with the other she pointed to the goats, she said most earnestly:—

"Don, Don, want 'oo pease hold me tight so I tan't yun away?"

"Indeed I will," he said good-humouredly, as he lifted her on top of a high woodpile, and left her laughing and delighted at the novelty of her position.

"What a lesson to us older children!" said the thankful and appreciative mother. "Did we, in the hour of temptation, mistrusting our own strength to resist it, but put our hand in that of the heavenly Father, and ask Him, with that loving confidence which my little Nellie has shown in John, to 'hold me tight.' He would not only keep us from running into forbidden paths, but lift us into new heights of enjoyment and safety."—*New Voice.*



MEATLESS RECIPES

Tempting Gelatine Desserts for June Days

FOR the benefit of those who may not be familiar with vegetable gelatine we make these few introductory remarks.

Vegetable gelatine, or agar-agar, is prepared from a seaweed that grows in the Japan Sea and along the south coast of Asia. It is of a gelatinous substance, contains no nutritive value, but serves as a body in holding food together as in fruit desserts, and jellied vegetable entrees and salads. It is much to be preferred to animal gelatine. It is a form of cellulose and is valuable in the relief of constipation. An advantage in using vegetable gelatine is that it solidifies quickly and desserts made from vegetable gelatine solidify in a few minutes in a cold place.

Agar-agar is put up in packages for use as vegetable gelatine. It is also sold in bulk in bundles of shreds about a foot long. If used in this form it should be cut very fine with scissors so that it can be measured. In this form it should be soaked in three changes of hot, not boiling, water (about one quart of water to one tablespoonful of agar-agar), to prepare it for use in making desserts. The agar-agar that comes in packages needs to be soaked and drained only once to prepare it for use.

Generally gelatine desserts are made very stiff but many people prefer them if they are made softer, and these gelatines are served in individual glasses. Made in this way the dessert just melts in one's mouth. The accompanying recipes are intended to be used in this way.

LEMON JELLY

Ingredients.—1 cup sugar, $1\frac{1}{4}$ cups cold water, $\frac{1}{2}$ cup lemon juice, a few grains of salt, 1 level tablespoon vegetable gelatine, 1 cup water in which to dissolve the gelatine.

Method.—Soak the gelatine in one or three changes of hot, but not boiling, water, according to whether you are using the prepared agar-agar in packages or the bulk agar-agar.

While the gelatine is receiving this preliminary soaking and draining, mix together the sugar, the first quantity of water, the lemon juice, and salt. After draining the last time, boil the gelatine in the last quantity of water, 1 cup, till dissolved. It dissolves very soon after it begins to boil. Then strain this dissolved gelatine into the remaining ingredients. Mix well and pour into glasses, setting in a cold place to solidify. When cold, decorate with whipped cream, or serve with plain cream.

Gelatine served in glasses can be decorated very prettily with preserved red and green cherries,

nuts, angelica, citron, strawberries, thin sections of orange, fresh raspberries, etc.

ORANGE JELLY

Ingredients.— $\frac{3}{4}$ cup orange juice, grated yellow portion of orange rind, $\frac{3}{4}$ cup cold water, 3 tablespoons lemon juice, $\frac{3}{4}$ cup sugar, a few grains salt, 1 level tablespoonful vegetable gelatine, 1 cup water in which to dissolve the gelatine.

Method.—While the gelatine is receiving its preliminary soaking and draining, mix together the orange juice, orange rind, cold water, lemon juice, salt, and sugar. When the gelatine is dissolved in the one cup of water, strain it into these ingredients. Strain again to remove the orange rind. Turn into glasses, and set away to cool. A coconut-flavoured sauce blends very nicely with orange jelly.

MANGOES IN JELLY

Prepare lemon jelly. Arrange sliced mangoes in the bottom of glasses. Pour over the mangoes enough of the jelly to hold the fruit in place after the jelly is just cold. Set away to become firm. Keep the rest of the jelly just warm enough so that it will remain liquid. When the jelly on the fruit is solid, carefully pour the remaining liquid jelly into the glasses and set away again to become firm. When set, decorate with whipped cream and slices of mango.

In place of mangoes, designs may be arranged in the bottom of the glasses with sections of orange, sliced ripe peaches, or canned peaches, pieces of canned pineapple (fresh pineapple cannot be used in jelly, because it will cause the jelly to liquify), fresh or canned cherries, raspberries, apricots, strawberries, or bananas and nuts.

GRAPE JELLY

Ingredients.— $1\frac{3}{4}$ cups grape juice, 3 tablespoons lemon juice; $\frac{3}{4}$ cup sugar, a few grains salt, 1 level tablespoon vegetable gelatine, 1 cup boiling water in which to dissolve the gelatine.

Follow directions given for the preparation of the other jellies.

STRAWBERRY JELLY

Ingredients.— $1\frac{3}{4}$ cups crushed strawberries, 2 tablespoons lemon juice, $\frac{2}{3}$ cup sugar, a few grains salt, one tablespoon gelatine, 1 cup boiling water in which to dissolve the gelatine.

Method.—Prepare like grape jelly, using the crushed strawberries in place of the grape juice. When ready to serve, decorate with whipped cream and strawberry halves.—F.



The

DOCTOR SAYS



Ques.—"I am seventy years old, have chronic gall bladder trouble, but no ulcers. Pain comes on two or three hours after eating certain things. Nearly all fresh fruits and some vegetables cause pain. I can eat fried pork or lamb chop with less distress than I can eat fried bacon. Milk agrees with me. I sleep well. Have considerable gas. Have no appetite in morning and little at any time."

Ans.—I can give you my opinion and advice, though perhaps you will not follow it. A diet built around bread and milk is almost ideal for most elderly persons. If you have high blood pressure, such as most elderly persons do have, such a diet has a tendency to keep *down* putrefaction, and putrefaction has a strong tendency to increase the pressure. Avoid fried foods, and get your protein principally from milk, with an occasional egg, rather than from meats.

At your age you do not need so much nutrition as you once required, and probably would be better off to drop one meal a day, whichever one you prefer. I judge from what you write that it would be better for you to do without your breakfast, or rather take your breakfast about noontide, or perhaps at 10 o'clock, so as to allow an abundance of time between that meal and your evening meal.

This would not be hard on you, as you do not have a good appetite. Eat freely of fruits and vegetables that agree with you, preferably having the fruits at one meal and the vegetables at another meal.

Ques.—" (a) Is it all right for people of good health and good digestion to eat fruits and vegetables at the same meal when the combination apparently does not harm? (b) Please explain why fruits and vegetables are said to be wrong combinations. (c) Are certain fruits combined with certain vegetables harder to digest than others? Please name them."

Ans.—(a) It has formerly been considered very harmful and productive of serious gastric disturbances to eat fruits and vegetables at the same meal; also the use of acids with milk. Now it has been found that the thorough mastication of wholesome foodstuffs eliminates most of the trouble with what was considered bad combinations. Fruits are best eaten at the last of the meal. (b) Fruits and vegetables are said to be wrong combinations because the acid in the fruit destroys the alkalinity of the saliva and thus it is not able to do its work in beginning starch digestion. Acid fruits eaten one-half hour before a meal serve as an appetizer, and the alkalinity of the saliva is restored by the time of the meal. Acid fruits eaten after the vegetables have been eaten also allow the saliva to begin its work on the starches. (c) The highly acid fruits eaten with the starch vegetables are a bad combination when eaten at the same time, but using the acid fruit one-half hour before a meal, or at the end of the meal, eliminates this difficulty. Always remember that thorough mastication is of vital importance, the *how* we eat being even of more importance than the *what* we eat.

Ques.—"What is the real meaning of the word 'dropsy'? What is the cause?"

Ans.—There are several forms of dropsy. The word is applied to any unnatural collection of fluid (serum), either in one of the serous cavities (around the heart, in the peritoneal cavity) or in the tissues. It may show as a puffiness under the eyes, an even swelling of the abdomen and some other parts, and doughlike swelling of the legs and ankles.

It is caused, (1) by chronic heart disease, kidney disease, or liver disease; (2) by local obstruction to the blood current by tumours, etc.; (3) by disturbance of the nerves; and (4) by the use of too much salt.

In the case of edema the patient should see a physician and have a careful examination.

Ques.—"For six or seven years I have been troubled with a sound like escaping steam in my left ear. Can it be cured? I am seventy-five years old."

Ans.—I fear that the trouble in your ear is one that cannot be helped very much. I judge the eardrum has been broken, and it is not likely to be repaired at your age.

Ques.—"Is bronchial asthma hereditary? What usually sets up the attacks?"

Ans.—A recent writer says that there is a hereditary factor found in 100 per cent of the asthma cases, when carefully investigated. According to him there is in every asthma patient a family predisposition that will show itself by reaction to the right irritant.

Among the irritants that may set up the asthma symptoms are house dust, the hair and dander from different animals and birds, the dust from various grains, etc.

Ques.—"My teeth are very sensitive to heat and cold. I can hardly eat hot foods and ice water—even tap water on a cool morning—causes great pain. Brushing my teeth hurts so I dread to do it. I have had my mouth thoroughly overhauled by a good dentist and all needed dental work done. He dismissed my complaint of tender teeth with an indifferent, "Oh, just sensitive dentine," and gave me neither cause nor remedy. The condition has existed for more than a year now, and though it has slowly improved, still persists. Is it caused by errors in diet?"

Ans.—You have just what your dentist told you, and what you already knew by the symptoms, "sensitive dentine." It is not caused by any serious errors in diet. Foods that build up the general health strengthen the nerves of the dentine, and make them less sensitive. Massage of the gums toward the base of the teeth will help alleviate the tenderness. In massaging the gums, rub a small amount of sodium perborate into them. Cleanse the teeth with salt or soda, and rinse the mouth frequently with warm salt water. Avoid extremes of heat or cold on the teeth; and with above suggestions, the condition will be relieved.

Ques.—"What are junket tablets made of?"

Ans.—Junket tablets contain rennet or essence of pepsin for peptonizing milk, that is, curdling it without the use of acid. It does for the milk what the stomach is supposed to do. Junket is more readily handled by some patients than ordinary milk.

Ques.—"What causes dilated heart? Is it serious? What can be done for it?"

Ans.—A dilated heart is usually caused by overwork of the heart. This may result from one of the valves being too small to allow the blood to go through, or it may be caused by a leak allowing the blood to go back into the heart after it has been pumped out, or possibly it may be due in some cases to high blood pressure, caused by the inability of the blood to get through the small arteries of the body. The physician who found you had dilated heart should be able to determine the cause of it.

Ordinarily, before the heart dilates, it attempts to develop more muscle, so as to be able to carry the extra load. It is when unable to do this that it dilates, and so long as the leak continues, this process of dilation is apt to continue.

For a dilated heart the first thing is absolute rest, possibly for a long period; but you ought to have a competent physician examine you and find what your condition is, and then prescribe very carefully your living from day to day. This is not a thing that could be done by mail.

The World's Greatest Mystery

(Continued from page 5)

rule of life, the ten commandments before our Lord came to join the sons of men as one of them. Breathing the pure air of heaven He left it all to take upon Himself the sin-polluted life of earth in exchange for the riches of the universe. He accepted poverty in this earthly life. Of infinite purity He was made in the likeness of sinful flesh. Laying aside the sceptre of the universe, He took upon Himself the servitude of an enslaved race. The Son of God, by the virgin birth, became also the Son of man. In the courts of glory He was the Everlasting Word, but He came to earth that He might speak the word of life to a lost world. Having in Himself the life of God He came to earth and laid it on the altar of sacrifice so that all who would might share that life with Him.

All this the Lord Jesus did. No explanation of man can unlock the secret of the gospel. Its mystery is a divine mystery. Its answer can only come from a divine source. He was the true Water of Life come to earth that whosoever thirsteth might drink freely. He was the Bread of Life come down from heaven to feed the hungry masses with that bread which alone can give eternal life.

Sinless and pure, loathing the defilement of our natures the Great Physician came with healing in His touch. Taking upon Himself our natures He was tempted in all points like as we are and still remained the sinless One.

Weary child of earth, do you long to know the mystery of the gospel? Do you long to have this gift of infinite purity as your own? Do you stoop with the burdens of a life of sin, tired and weary of the bondage of a depraved nature? Does the chill blast of death blow across your face and remind you of the long night of darkness for lost sinners? Has your heart, long the citadel of the enemy of God, defiled by his presence and broken by the ravages of a life of impurity and evil, at last awakened to the sound of a gentle knocking at its door by the One who only should have a right to your heart's throne?

Come!

O sinner! O saint! no matter who you are, no matter where you are, no matter what you have done, no matter what you are doing, look to the One who gave Himself to die for your sins on the cross.

He gave all that you might have all. He laid down His life that you might have life. Exchange now your life of sin, or perhaps your life of self-righteousness for His life.

Will you? No greater question will ever be asked of you. No answer will ever be more important than the one you will make, for upon this question, this answer, will depend the eternal destiny of your soul. If you say no, "the mystery of the gospel" will ever remain unsolved for you, but if from the heart you cry out, "Lord Jesus,

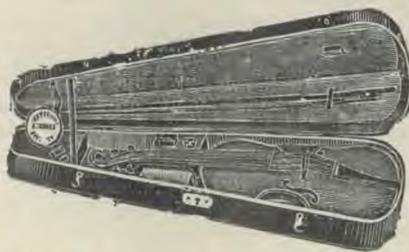
help me," the secret of its mystery will be yours. Faith will unfold the story of the cross, the wonder of that sinless life will become yours. The glory of the sacrifice will become yours and you will go from glory to glory. The character divine will be yours, the grace, the beauty and the love of God will rest upon your countenance. All that Christ did, all that Christ gave will be yours. Can you believe? Is it too hard for your comprehension? Let your voice ring out to God as did the voice of long ago, "Lord, I believe, help thou mine unbelief," and like the father of old, healing will come to you and yours.

Happy the lot of those who possess this secret of the gospel, for in possessing it, they possess all heaven and earth, and all their treasures belong to them, for they are the lives of God, with Jesus Christ their Lord they will reign forever and ever when sin, sorrow and death have passed away and the mystery of the gospel will be a mystery no more but in the unfolding glory of the divine presence of the Father we shall learn each day new meanings and see new beauty in its knowledge. Then on and on through eternity we shall sing with new notes of adoration the story of God's love for man and cry out with ten thousand times ten thousand and thousands of thousands of the redeemed host as they join with the angels and with the great unnumbered hosts of creation, "God is love."

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May We Expect a THOUSAND YEARS of PEACE and PROSPERITY?

By Albert E. Millner

Is All This Talk of a Millennium Only an Idle Dream?

THE subject of the millennium is most interesting in this age of the world's history, because it means a full one thousand years of absolute peace. History fails to record that there ever has been such a period in the past. Is it not astonishing, with nations passing through such critical times, that God reveals Himself and assures us of better days to come? The Bible is our authority for this promise.

It was the earnest hope of peace lovers that the close of the Great War would usher in the promised millennium. The League of Nations was formed to handle international problems, and the fervent prayer was that war would be forever scrapped as a means of settling disputes. The man on the street knows that up to the present, things are no better than in 1914. He realizes that "unthinkable" wars are thinkable, and that nations are feverishly engaged in bolstering up navies, armies and air forces. Of late, things have taken a decided turn for the worse and the outlook is alarming.

Lieut.-Commander J. Kenworthy, British M. P. and a naval authority, says that "Europe is spending two and a half billion dollars on armaments. The total expenditure of all the so-called civilized world is four and a half billion dollars a year." Staggering! President Hoover in an address notes that money spent on armaments is "an increase of about seventy per cent over that previous to the Great War." "And ten million more men are marching today than were marching before the war to end war," the *Christian Advocate* observes. Sir Austin Chamberlain remarks, "In spite of the desire for disarmament, it would, I think, be rash for anyone to pretend that a single act, however important, had brought us to a solution of all our troubles."

Jesus when on earth predicted such conditions in Luke 21: 25, 26, "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." But however dark the picture is, there need be no misunderstanding as to the certainty of the newborn day, for the great God of the universe who removes sin from the heart and makes it clean, has promised to deliver us from this world to enjoy the thousand years of peace with Him. Let us read about it.

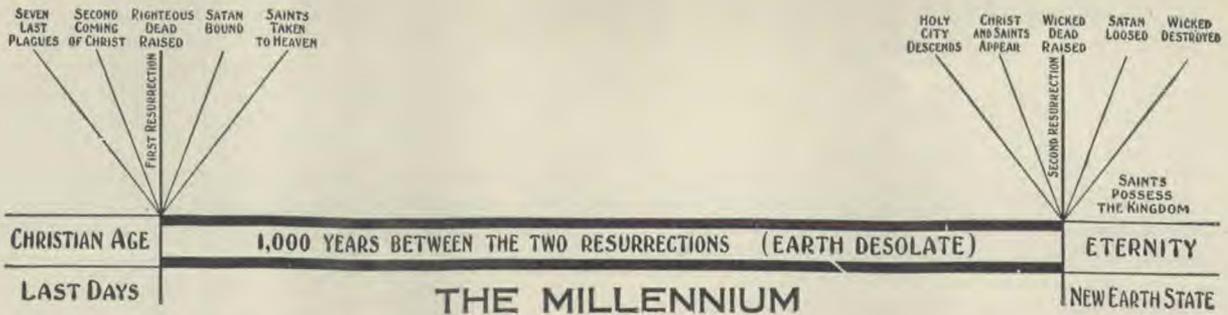
The word "millennium" is adopted to name

the period mentioned in Rev. 20:1-3 which reads: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." In verses four to seven the same expression "thousand years" is noted four times. God in the closing words of the Bible positively assures us of peace. It is now our privilege to investigate as to how and when this period comes about.

When It Begins

It is not difficult to determine the location of the millennium in God's plan for us. There are at least five great events marking the beginning of this period, and as many more to close the allotted time. These events serve as markers. Unquestionably, the world is timed according to God's prophetic clock, His word, and the hour hand is almost to: First the seven last plagues as outlined in Rev. 16: Second, the literal, visible return of Jesus follows, (Rev. 19: 11, 21), and, Third, associated with that event is the resurrection of the righteous dead as mentioned. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," 1 Thess. 4: 16, 17. Fourth, it is at this time that Satan, the deceiver of the world, is bound as aforementioned. The nature of binding is made clear in the fifth event during the coming of Jesus; namely, the living wicked, the unsaved are stricken by death. 2 Thess. 2: 8, 9 and, Fifth, the translation of the living saints occurs. 1 Thess. 4: 17.

We must bear in mind that the thousand years of peace is God's plan, and it is not left to us to work this plan out ourselves. By the foregoing events, you will doubtless conclude that only the righteous ones can enjoy this millennial rest. In this you are correct. Humanity cannot remove sin nor the curse of it. Mankind has not grasped



the principles of Calvary's sacrifice, and the human race is farther away from Christ than ever before. Therefore, it is necessary to accept the saving plan of God as manifested in the life of His dear Son, that we may experience the unspeakable pleasure of the redeemed during the millennium.

Satan's Realm

With the saints in heaven and the wicked dead not to rise until the thousand years are finished, (Rev. 20 : 5,) Satan's prisonhouse or bottomless pit is the earth. With no one to tempt he is absolutely bound by circumstances by God's restraining hand. He alone remains. Jeremiah in his fourth chapter verses 24-26 makes it clear that this depopulation and crashing of cities with waste of land takes place "at the presence of the Lord." "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Isa. 24 : 19-22 pictures the same scenes transpiring at this time. The ruined world lies at Satan's feet, His rebellion against the government of God has been the cause of it all. Destruction, decay and death about him are mute evidences of the results of sin, of which he is author. "In his chains of darkness" as 2 Peter 2 : 4, says, he has plenty of time to contemplate his course of action.

End of Millennium

The end of the millennial period is marked by the following events: (1) Holy city descending from heaven, Rev. 21 : 2; (2) Christ and the saints appear, Jude 14, 15; (3) The resurrection of the wicked, Rev. 20 : 5, 6; (4) Satan's release, Rev. 20 : 7, 8; (5) The destruction of Satan and the wicked as they are about to attack the city, Rev. 20 : 9, 10. Satan's freedom will be of short duration. During his last moments he tempts and deceives man. As God has mentioned these things in Revelation 20 there is not the slightest cause for misunderstanding or guesswork.

The hour has arrived for the purification of the earth and for the final punishment for sin. Inside the beautiful city are the righteous, who during the millennium in heaven have had a part in judgment. The Saviour is about to pass final action. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in

the four quarters of the earth, Gog and Magog, to gather them to battle. . . . And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." No second chance, no extension of probation. This life alone determines our destiny.

Everlasting Peace

The devouring flames destroy Satan and sinners and purify the earth of the defilement of sin. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4 : 1-3. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

Out of the purifying fires of the judgment day come forth a new heaven and new earth restored to Edenic beauty. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

Of that time we read, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:17, 25/

In that kingdom which will take the place of all earthly kingdoms and stand forever (Dan. 2 : 35) wars will be no more but the whole earth will enjoy everlasting peace under the beneficent rule of the Prince of Peace.

What Are You Worth?

(Continued from page 12)

carefully plan the campaign, or defeat and failure will follow.

What would you think of a carpenter who started to build a house without any plans? You would not think of hiring such a workman. Neither would you hire a carpenter who had no idea of the cost of building your house. In this world every man and woman is a builder. Each one is constructing his life building. You are building every day. Are you building for time or for eternity?

Everything in life has its own price tag plainly printed on it. Each builder does his own buying and selling. He himself must decide what he will buy, and whether it brings him profit or loss.

And before he decides, let him sit down and try to figure up how much he has cost others to date. How much have you cost parents, society, government? And do not forget that Christ paid the supreme price for you. He died that you might be saved. How much have you paid back for what you have cost others? A life fully consecrated to God and the service of humanity is the only life replete with happiness and real peace and joy.

How are you investing your life? How are you spending your time? Are you spending your time in profitable occupation or in dissolute dissipation? Are you selling your chance in the

Kingdom for the price of yielding to sin? Are you trading eternity for the thrills of the moment? If so, you are making a poor exchange.

Your life building will be strong or weak just as you determine the things that you permit your mind to think about and your hands to be busy about. Your destiny depends upon your thoughts and acts. Someone has aptly summed it up thus: *Every man is worth just as much as the things are worth about which he is busy.* According to this standard, how much are you worth?

You have often been told, "You ought to count the cost." But have you? Have you ever said, "I'm going to count the cost myself, to myself?" Have you ever actually mentally, or with pencil and paper, set down the prices on both sides—what it costs and what you get out of it—of something that you want to do? Have you added the costs up and struck a balance? Try it in some of your bad habits and you will be amazed at the results.

What is a life worth? Who can say? Is it the chemical worth of three rupees or three rupees and twelve annas? Is it the physical worth of a few rupees a day to one's employer? Is it the financial worth of a banking account? Is it, with all its possibilities, worth a million rupees? Can a life's worth be measured by any man? No, never! When we have determined how much a soul is worth in the sight of heaven, then we will know how much a life is worth.

The Worth of a Soul

Who can estimate the worth of a soul? In the new earth, things are estimated at their true worth. There all the sham and tinsel are gone. There you will be valued for your principles, not your popularity; for your manhood, not your money; for your womanhood, not your worldly wisdom. There character and character only counts.

What valuation should be put on your life, then? Put the valuation upon it that Christ put on it. What price did He pay? How much did He estimate your life was worth? When you remember that for only one sinner Christ would have laid down His life—then you will know the true value of a soul.

Who is the Christ?

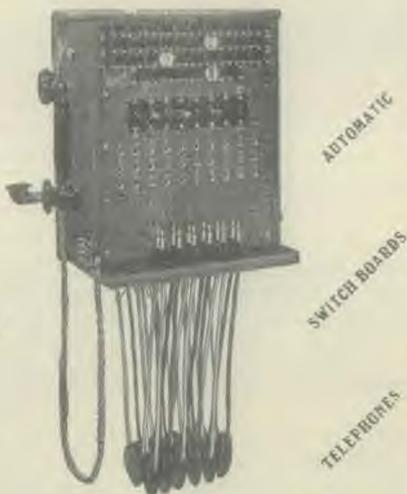
(Continued from page 20)

with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge."

The decisive question in the day of judgment is not, What is your creed, but, Have you accepted Christ as your Saviour? The sin of all sins, the all-inclusive sin, of which the Holy Spirit, "the Spirit of Jesus," will convict the world is, according to the words of Jesus Himself, "Because they believe not on Me." John 16:9. The faith which surrenders all to Christ in order that it may receive all from Him, is the faith which He demands and which transforms the life. "Believe on the Lord Jesus, and thou shalt be saved."

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The Prevention of Pyorrhoea

(Continued from page 11)

Treatment

Treatment of pyorrhoea alveolaris consists, in the first place, in correcting the faults of the diet, because no local treatment is of any lasting value if the patient should continue to poison himself with food he eats; he is simply in the position of a person who adds stones to an already choked fire. It is quite true that, if teeth be extracted, the mouth symptoms will, more or less, disappear, but it is a well-known fact that persons whose teeth have been extracted on account of pyorrhoea continue to have a greater amount of shrinkage of the bony sockets from which the teeth have been lost through decay. Further, if rheumatism were present before the teeth were extracted, it frequently persists after that process has been carried into effect. The patient believed that the rheumatism was caused by the condition of his teeth; this was not the case, but there was a common cause for both pyorrhoea and the rheumatism; namely, a toxæmia or poisoning of the body arising from a faulty diet, which induced constipation.

Local treatment consists in attention to the gums, and filling or extraction of any teeth which may demand such procedure. In many cases, advice is sought only when the disease has progressed so far as to necessitate wholesale extractions. This is the reason why every individual should pay regular visits to his dentist, who can tell at once if there be present any, or even the earliest, sign of pyorrhoea. With the co-operation of the patient, he can prevent trouble. Of course, in neglected cases of pyorrhoea there is frequently no alternative to the extraction of the teeth; mouth cleanliness demands this.

Preventing Pyorrhoea

Prevention is always the more important aspect of the treatment of the disease, and pyorrhoea alveolaris is no exception to this rule. It is always easier to prevent than to cure. To prevent pyorrhoea the following rules are essential:—

1. A proper diet: this must contain a sufficiency of fresh fruits, vegetables, both raw and properly cooked, as well as hard foods which demand chewing. This exercises the gums and the teeth, and thereby prevents the stagnation of blood in these parts; in this way, they are retained in a healthy state.

2. Gum-brushing as advocated by Sir Harry Baldwin. Night and morning, brush the teeth and gums vigorously with a solution of common salt (half a teaspoonful) in water (one tumblerful); this strengthens the gums and increases their resistance to disease.

3. Regular visits to the dentist, who can begin treatment before the disease can possibly manifest itself in any marked degree.

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The War of a Million Worlds

(Continued from page 15)

It is at that time when the full fruits of Satan's hellish work shall be fully disclosed to every conscious being in the universe. So the Great God of Life shall deem it time to completely destroy the god of evil, that great dragon called Satan. Not only Lucifer shall be reduced to ashes (Eze. 28:18) but all who are living or have died as a subject of his. Only those who have fully accepted the sacrifice of the Son of God shall be saved into everlasting life, joy, peace and happiness.

For those who follow in the footsteps that are marked by a bloody scar there is a home in this earth made new, in the Eden that the Lord shall again plant eastward. The invitation is given to each of us; to you and me. Let us accept the beckoning of the Son of God, believe on Him and cherish His words to fallen humanity. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

A MAN in sorrow is in general far nearer God than any man in joy. Gladness may make a man forget his thanksgiving; misery drives him to his prayers. For we are not yet, we are only *becoming*. . . . Now there are two doorkeepers to the house of prayer, and Sorrow is more alert to open than her grandson Joy.—George Macdonald.

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Feeding a Small Child

PREPARING dinner for the rest of the family and a separate meal for the two-year-old requires more time than the average house-keeper can afford, yet it is essential for a child of this age to have specially planned menus. After studying the problem at a nursery school the decision reached was that the best thing to do is to adapt the meals of the grown-ups so that they are suitable for the pre-school child.

Of course, it is possible that in doing this some of father's food habits may need a bit of modification, but that will usually be to his advantage.

The great thing to do is to adapt the food so that the child will not feel that his portion is very different from the rest of the family's.

It should be emphasised, however, that giving "just a taste" of anything not on the youngster's menu should be strictly avoided. There is no need to acquaint him with foods which are highly seasoned and which will make him discontented with his simple fare. "Just a taste" of chocolate cake is not going to make Jimmy anxious to finish his bread and butter. It is far more likely to cause the next family war and is unfair both to the child and to those who are attempting to establish correct habits.

Wise Guidance Needed

Eating habits are learned from birth, and wise guidance is essential from the beginning if desirable habits are to be formed. The child learns just what he practises. Practice is not mere repetition of outward movement. It includes what the child is thinking and feeling at the time he performs the outward movement, which means that to make a child really learn a desirable behaviour he must derive some inner satisfaction from the act.

Second helpings are, or should be, always available, but it is unwise to discourage the child by putting more on his plate than he can eat. Certain foods, of course, appeal to the child more than others, but before he can have a second helping of his favourite he must eat the rest of his meal.

A Food Hint

The food of a small child should be simple in preparation—elaborate concoctions are out of place—and bland in taste, and it is usually easy to adapt the family menu to the needs of the child by simply using a little ingenuity—*Selected.*

Why You Must Chew Your Food

(Continued from page 6)

acted upon by the gastric juices. When mastication is incomplete, food has to remain in the stomach until it can be thoroughly broken down. This delays gastric digestion and throws an extra strain upon the stomach. When this goes on for any length of time the stomach rebels against the extra work thrown upon it and we get stagnation of its contents and flatulence.

Mastication is such a simple act that it is difficult to convince anyone of its real value. Not only is neglect of it the cause of much indigestion and constipation, but it greatly affects the general health and many diseases. In fact, many people have regained lost health, while others have cured diseases of long standing, simply by masticating all their food thoroughly.

The rules, then, for carrying out the first stage of digestion perfectly are: first, include in your diet a good proportion of coarse food, such as wholemeal bread, zwieback, oatmeal biscuits, etc., which require and encourage mastication. Secondly, masticate thoroughly. To do this, it is best to chew the food until you would swallow it in the ordinary way. Then instead of doing so, masticate it for as long again. In this way the food will remain in the mouth for approximately the correct length of time.

Thirdly, avoid drinking at meals. If you eat dry food, digestion will be more complete and more vigorous. Take water liberally between meals. When drinks are taken at meals, they should only be taken at the end. Weak acids, such as vinegar neutralize the action of saliva and are therefore harmful. Alcohol, tea, and coffee are also injurious in several ways.

Next month we will consider digestion in the stomach, giving some important rules for avoiding and curing indigestion.

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The publishers of this little book desire to join their fellow men in the fight of these enemies of mankind. It is not published for profit, but to give to as many as possible some practical help in time of need. Men and women of all communities, therefore, are invited to join in the effort to place this useful book in every home in the land; for it is confidently believed that an intelligent knowledge of how to meet these epidemics will save for future usefulness the lives of many, besides preventing much needless suffering and sorrow.

FACING THE CRISIS : *by Francis McLellan Wilcox*

THIS is a fateful hour. It is an hour of great opportunity and of great danger; and an hour also of solemn responsibility because of the opportunity and because of the danger. Whether we consider it in its political, social, economic, or religious aspects, the present finds no counterpart in history.

What may we hope for the future? What will be the end of present world conditions? What mean the continued preparations for war? What portend the low rumblings of social discontent which we hear on every side? the class wars which exist? Do these conditions presage ill for the future? or are they necessary processes in the period of evolution and re-establishment following the political, social, industrial, and religious upheaval caused by the Great War?

A JOURNEY TO HAPPY HEALTHLAND : *by Belle Wood-Comstock, M.D.*

THROUGH stories the author develops for the children a complete system of health habits that are in full harmony with the latest findings of medical science. These stories, though teaching technical principles, are very interesting, so much so in fact, that the tendency will be for the child to want to hear or read for himself the entire book in one evening. There are, however, fifteen chapters, each of which could profitably form the basis for a bedtime story.

The colourful cover graphically depicts an imaginary voyage arranged to avoid sickness and land the boy or girl safe in "health harbour."

PEACE OR WAR : *by John L. Shuler*

IN a world which is becoming, with each passing year, more closely knit together, war and bloodshed have no rightful place. Humanity greatly desires peace, and statesmen are seeking to maintain it. It is still the hope of multitudes that the goal expressed in the slogan, "The War to End War," used so often during the great European struggle, has indeed been reached. And yet, more than a decade after the Armistice and the close of the great holocaust, we still see upon the horizon the clouds of armed conflict.

Notwithstanding sincere efforts on the part of the leading nations to establish permanent peace, never in the history of man were the times more ominous, or pregnant with greater events. A spirit of change is rampant throughout the whole world. A feeling of anticipation regarding the future is widespread. Everywhere we meet people who are anxiously scanning the political horizon, and asking, "What next? Where are we going? Will it be peace or war?"

THE OTHER SIDE OF DEATH : *by Carlyle B. Haynes*

A KNOWLEDGE of man's past conditions can be acquired from history. From a study of current events a knowledge of his present condition can be gained. But his future—who shall tell us of it? And upon what authority shall we rest our confidence that there is to be a future?

The whole scope of human vision is bounded by death. Death brings to a close all human plans, hopes, and joys. Human reasoning cannot pierce its blackness or bring its secrets to light. Its impenetrable darkness is not lightened by any of the innumerable philosophies of men. It is an enigma, a mystery, a black and forbidding cloud, which will reveal its secrets to no one. We may wander through all the mazes of human knowledge, and explore the very depths of thought of the wisest of men, and travel over all the paths which men have trodden for ages, but we shall find not one ray of certain light which will illuminate that untravelled path before us and upon which our feet may enter at any time. Read of what is on the other side of death.

WHAT IS COMING : *by Carlyle B. Haynes*

TODAY we are facing a new order of things. And we do not yet know what it will be. There are possibilities in each new day that are appalling. Tremendous movements are now taking place overnight which heretofore have been stretched over generations. A new world is in the making.

Nothing is sure or certain as far as human wisdom can discern. Nothing is substantial. That upon which we have built our civilization may be swept away overnight. We may expect anything and be certain of nothing.

Beneath the shifting shadows forecast by events to come, many an anxious watcher stands, peering into the gloom-curtained future, seeking to penetrate its mists.

A vague impression has taken hold of men everywhere that some great event lies just in the future, whether for good or ill they do not know. And all the anticipations of men are gilded or clouded by this impression of coming good or ill. We hear voices on every side each proclaiming its own view of the future in tones poetic, oracular, prophetic, sublime, or ridiculous, but what is really coming?

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