

# The ORIENTAL WATCHMAN

and

HERALD OF HEALTH

VOLUME 3, No. 5

MAY, 1927

## Hydropathic Treatment for Spanish Influenza

By L. A. Hansen

**I**N the article on Spanish influenza by Dr. H. W. Miller (on pages 6, 7) several hydropathic treatments are recommended. These are common treatments, and are applied in



Fig. 1. Wringing the Fomentation Cloth

various ailments. Though these treatments are well known to many, yet a few words of direction for their proper application may be desirable.

### The Fomentation

By "fomentation" we mean the local application of moist heat by means of cloths wrung from hot water. It is superfluous to say *hot* fomentation, for a fomentation is, for our purpose, hot.

The best material for fomentation cloths is a half-wool and half-cotton blanket. An old blanket cut in quarters makes a good set of cloths. A woolen undershirt or an old wool shawl may be used. Towels can be used if necessary, but they are not so good as flannel cloths. The fomentation is of enough value to warrant providing a set of cloths for it is as a part of the home treatment equipment.

The part of the body to be treated should be fully exposed. The patient's clothing and the bedding should be protected by towels or sheets. It is better to

have the patient fully undressed.

The extremities of the patient should be kept warm. A foot bath may be given in bed at the same time the fomentation is given, but care should be taken to avoid steaming the bedding; better cover the foot tub with a heavy towel. Or the feet may be warmed by a hot iron, a soapstone, a brick, or a hot-water bottle.

Provide plenty of boiling water. If convenient, have a gas plate or other means of heating the water, near the room where the treatment is to be given. If this cannot be done, the water can be brought in a pail, which should be kept covered. If the fomentations must be carried some distance, they will retain their heat if tightly wrung. They should not be unwrung until being placed on the patient.

If four cloths are used, two may be used for the dry and two for the wet. Spread a dry cloth on a flat surface. The cloth to be used for the wet should be folded to the proper size and wrung from the hot water. If large enough, this cloth may be kept dry at the ends by which it is held while wringing, dipping the center of it in the water. If too small for this, it may be folded in a long towel, and the ends of the towel kept dry for holding in the hands. Remember the fomentation must be hot—as hot as can be borne. (See Fig. 1.)

Fold the wet cloth within the dry, then fold all tightly together to retain the heat, and apply to the patient. If too hot, lift it for a moment or slip the hand between it and the body. Do not hold the cloth off until it cools. If necessary place a



Fig. 2. Dry Cloth in Position



Fig. 3. Wet Cloth Placed on Dry Cloth

thickness of dry cloth on the patient under the fomentation. (Fig. 2.) This may be removed later as the fomentation cools a little. When it begins to be "comfortable," change the hot cloth, substituting another newly heated fomentation.

Instead of using two cloths each time, one dry cloth, folded, may be left on the patient all the time, simply opening it and placing within it the newly heated wet cloth, which is unwrung only when placed. (Fig. 3 and 4.) The thicker the inside cloth, the longer it will retain the heat. The heat retained will also vary with the amount of water left in the cloth when wrung. The heat can be prolonged by placing a hot-water bottle over the fomentation.

The duration of each application is usually from five to ten minutes. Three applications are generally given, the treatment lasting from fifteen to thirty minutes.

To alternate fomentations with a brief application of cold makes the effect more pronounced. The cold may be applied with a wet towel or by the hand dipped in cold water.

The fomentation should never be left on until it is cool, for this counteracts the desired effect.

When changing the fomentation, the change should be made quickly, and the part treated should be kept covered as much as possible.

At the close of the treatment, cool the part by wiping off with a towel or rubbing with the wet

hand. Then dry thoroughly and cover to prevent chilling.

The fomentation is valuable in most forms of pain, such as neuralgic, rheumatic, or colic. It is often recommended for headache, backache, lumbago, sciatica, acute bronchitis, stiff joints, and many other affections. The application should cover three or four times the area of the pain.

Caution should be observed when applying fomentation to a paralyzed part or to an unconscious person, a young child, or an aged invalid, to avoid burning. Sensitive surfaces, especially bony prominences, should be protected against burning.

#### The Hot Blanket Pack

The hot blanket pack gives an application of



Fig. 4. Dry Cloth Folded Over Wet

moist heat to the entire body. The articles necessary to give it are four or five blankets, a pillow, rubber sheet if available, three or four hot-water bottles, cold water for compresses for the head and heart, a tub or pail for the foot bath, and several towels. The treatment may be given on a couch or in bed.

Spread dry blankets on the bed or couch, letting them come up well on the pillow. Fold one blanket, single or double (the double retains heat longer) lengthwise, and wring out of boiling water. Two persons can wring the blankets better than one, unless a wringer is used. (Fig. 5.) The patient should be undressed and ready to get on the blanket as soon as it is opened. Keep the blanket folded or tightly wrung until ready to place it on the bed. Open quickly to avoid losing heat. If wrung dry, there is little danger of burning.

The patient lies down on the blanket as soon as it is opened, and is wrapped in it. It is best to have



Fig. 5. Wringing a Blanket from Boiling Water

the arms between folds of the blanket rather than next to the body. After the wet blanket is wrapped closely about the patient, bring up a dry blanket, one side at a time, and wrap about him. Next place a hot-water container between the legs, one at the feet, and one on each side. Then bring up and fold over him the other dry blankets that have previously been placed on the bed. The wet blanket must come in contact with the body clear to the chin, and both it and the dry blankets should be well tucked in at the feet and the neck to exclude all air. (Fig. 6.)

A towel at the chin will protect it from the chafing of the blankets. A cool compress (a towel wrung out of cold water) should be kept on the head, renewing as often as needed to keep it cool. It may be necessary to keep a cool compress or an ice bag over the heart.

This treatment is exhausting, and should not be too greatly prolonged or given too frequently. From twenty or thirty minutes should be the duration. One such treatment a day is sufficient, accompanied by the other treatments recommended.

In taking the patient out of the pack, unwrap one blanket at a time. Give a sponge bath or a cold towel rub as the wet blanket is removed, exposing and bathing a portion of the body at a time and drying and covering the same,—first an arm, then the other arm, the chest, the abdomen and the legs. (Fig. 7.) The back is bathed after the wet blanket is entirely removed. — Keep patient well covered after the treatment, to avoid chilling.

#### Hot Foot Bath

This is a very useful though simple treatment. It may be given in bed with a bucket or basin large enough to hold the feet. The deeper the vessel, the better; at least the ankles should be covered. Protect the bedding with thick newspapers or a piece of oilcloth under the tub. Cover the tub and



Fig. 6. Patient in a Blanket

knees with a heavy towel to prevent steaming the bedding, which would leave it damp after the treatment, and possibly make the patient cold. Keep the patient well protected from circulating air.

The temperature of the foot bath should range from 105 to 120 degrees: it may begin at 105, hot water being gradually added until 120 is reached, or as hot as the patient can bear. The bath is continued from five to thirty minutes. If prolonged more than five minutes, it is well to apply cold to the head.

#### Hot Leg Bath

This is given much as the foot bath, excepting that the receptacle is deeper, the water reaching well up to the knees. The patient is seated and should be well covered. A stool two or three inches higher than the bath receptacle is necessary. A towel placed over the edge of the tub, under the knees, is desirable. Begin with a temperature of about 105 degrees, and gradually raise it.

#### Heating Compress

This is a compress consisting of several layers of cheesecloth or towelling, wrung out of cold water and covered with a dry cloth or a piece of rubber cloth. It is to remain on until it begins to get warm, when it should again be cooled.

## A New Weapon Against Typhoid Fever

A NEW discovery which promises to eliminate typhoid fever from the mortality tables has been made at the Pasteur Institute of Paris by the famous Dr. Besredka, the successor of Metchnikoff. This eminent *savant* has evolved a new theory of immunity. He has proven that the intestinal mucous membrane may be rendered impervious to typhoid germs; and as this is the only door by which they can enter the body, they are thus prevented from obtaining a foothold. The method is simple. A tablet is swallowed every morning on rising, for three days in succession. No symptoms are observed. There is no chill, fever, headache or other inconvenience. The protection afforded lasts for a year. Persons who live in localities where typhoid is known to be active should protect themselves by this new and simple method. Those who are contemplating a foreign trip should take the precaution to fortify themselves against this highly dangerous malady as a part of the preparation for their journey.



Fig. 7. Method of Applying Cold After Treatment

# Immortality

By Carlyle B. Haynes

**I**N the Scriptures immortality is never affirmed of mankind. That is, it is never stated in the Bible that man possesses in himself, inherently, the attribute of immortality. On the contrary, the uniform teaching of the Bible is that man is mortal. It is not denied, however, that he is capable of immortality. The Bible clearly teaches that under certain conditions the gift of immortality may be conferred upon men.

In this chapter we shall study every passage of the Scriptures which contains the term "immortality," in the expectation that by so doing we shall come to a full knowledge of the teaching of the Bible on this subject. Surely if we shall search out every passage where this term is used in any connection we shall learn what the Bible has to say and to teach concerning this important question. We should discover who has immortality, who does not have it, how those who do not have it may get it, upon what conditions it is given, and at what time it will be given if the conditions for obtaining it are met. The whole relation of humanity to this attribute should be clearly established by such a study.

## God Alone has Immortality

The first text which we shall study and which contains this term is 1 Tim. 6: 13-16: "I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus . . . that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen nor can see."

If the plain testimony of this verse is accepted, the whole question as to whether mankind possesses immortality is at once settled, for here is the plain, bold statement of fact that God "only hath immortality." There is no vagueness about this, no indefiniteness, nor is there anything left to the imagination of those who may believe the opposite. There is really nothing to be perverted. The sense is so clear as to make a twisting of its meaning impossible. In fact, no other words in the English language could be put together in any different way to make the thought any clearer than these words make it that God alone in all the universe has immortality. If all were willing to accept the plain and obvious meaning of the Scriptures there would be no need to continue this discussion, for this passage would fully settle the question.

But all are not willing to accept what the Scriptures say in just the way they say it. They bring to their study of the Bible ideas which they feel are true and which they search the Scriptures to confirm. When passages are discovered which do

not completely agree with the theory they seek to confirm, the meaning of such passages, and sometimes even the words, are changed to suit the theory of the one who holds it. Thus the plain meaning of the Scriptures is perverted and it is made to teach what it does not teach at all. This practise of "accommodating" the Scriptures to theories already held is the source of many serious errors, but especially that of the natural immortality of the soul.

The verse quoted above not only establishes who has immortality, but also who does not have it. If God "only hath immortality," it follows that we do not have it, for if we did this statement would not be true. If the theory of the natural immortality of all men is true, then the statement that God "only hath immortality" could never truthfully be made. Being made, and made by God Himself, it is settled forever that the theory of inherent human immortality is not true.

The fact being established that the attribute of immortality is the possession of God alone, the question at once arises, Is it then impossible for men ever to secure this precious gift? God has given to men many great and precious promises. Has He said anything upon which we can base a hope of having immortality conferred upon us at any time? Has He in some way made it possible to impart this attribute, which is peculiar to Himself alone, to others? Surely this is a question of vital importance.

## The Relation of Mankind to Immortality

The relation which men should sustain to this attribute of immortality is set forth very clearly in Rom. 2: 5-7: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." That is, God will render eternal life to those who are seeking for immortality.

In this passage the relation of mankind to immortality is set forth plainly as seekers for it. Men do not seek for that which they already have. The very fact that men are seeking for immortality is conclusive evidence that they do not possess it.

But this verse shows something more. It reveals clearly that only those who seek for immortality by patient continuance in well-doing will secure this attribute. Only a certain class will have it conferred upon them. And this class is composed of those who continue in well-doing. Those who "are contentious, and do not obey the truth" (verse 8), whatever else they may receive, cannot expect to receive immortality, which is given to those alone who patiently continue in "well-doing." This verse certainly teaches that

immortality is conditional, conditioned upon the attainment of a certain character, a certain experience, an experience in "well-doing." Those who do not have this character or experience have no promise of ever receiving immortality.

#### The Source of Immortality

If we are seekers for immortality where shall we find it? From what source shall we secure it? To whom shall we go for it? An answer to these questions will be found in 2 Tim. 1: 10; "But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel."

Death passed upon all men through Adam, but through Christ it has been abolished. If Christ had never come to this world to die for sinners they would have died in their own sins. All had sinned, and the wages of sin is death. They were all under condemnation, all under the sentence of death. The human race would have perished had it not been for the voluntary sacrifice of Christ. But "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him *should not perish*, but have everlasting life." The sentence of death, the wages of sin, was abolished by Christ, and those who believe in Him will not have this sentence executed upon them.

And belief in Christ not only abolishes the penalty for sin, but also secures to the believer the inestimable boon of immortality. This has been brought to light "through the gospel." Immortality, therefore, is in the gospel. It is possible for men to secure it, but only "through the gospel." It follows that those who do not accept the gospel do not have, and can never have, immortality. The only way to secure it is "through the gospel." If men reject the gospel, whatever else they may get, there is one thing they do not get, and that is immortality.

It will be seen from the explanation of this verse that we have no dispute with those who believe it is possible for men to have immortality. The possibility of it has never been denied. Just as confidently as those who accept the theory we are opposing, the inherent immortality of all men, so do we hope for immortality; and more earnestly than they, if possible, do we advocate the doctrine of immortality. It is the basis of our hope upon which we differ. They claim it as an inheritance from Adam; we, as a gift through Jesus Christ.

#### When Immortality will be Conferred

So far in this study we have found the term "immortality" used three times. It is used the fourth and fifth times in the fifteenth chapter of 1 Corinthians, the fifty-first to the fifty-fourth verses. And in these verses we are told when this attribute of immortality will be conferred upon those who secure it "through the gospel." These verses are as follows: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

These verses clearly teach that the time of putting on immortality will not be at death, but at the resurrection at "the last trump." And it is "this mortal" which at that time shall "put on immortality." Therefore, even if we accept the gospel of Jesus Christ, where immortality is "brought to light," we will not actually have it bestowed upon us until the time when the "dead shall be raised incorruptible." Until that time we shall be "mortal." But at that time "we shall be changed" from "mortal" to "immortality," and from "corruptible" to

#### The Right Road Home

Is this the right road home Oh Lord,  
The clouds are dark and chill;  
The stony path is sharp and hard,  
Each hour brings some fresh hill.  
I thought the way would brighter grow  
And joyous songs from free hearts flow,  
Is this the right road home?

Yes child, this very path I trod,  
The clouds were dark for Me;  
The stony path was hard to tread,  
Not sight but faith could see  
That at the end the sun shines bright,  
Forever where there is no night.  
And glad hearts rest from earth's fierce fight,  
This is the RIGHT ROAD HOME.

"incorruption."

And with this passage we have completed our task. The term "immortality" is used in no other place in the Bible. It occurs but five times, and we have carefully studied each verse in which it is used. While the words "soul" and "spirit" occur hundreds of times in the Scripture, the word "immortality" is never coupled with either of them. We have found, then, in the only verses where the attribute of immortality is mentioned, that the Scriptures never affirm the natural immortality of all men, never affirm that the soul has immortality, that the spirit has immortality, never teach that it is the birthright of all men.

On the contrary, we have found the Scripture teaching clearly: First, that God alone possesses immortality; second, that men are, or should be, seekers for it; third, that, if seeking for it, they can find it in the gospel; and fourth, that if they secure it "through the gospel," it will not then be conferred upon them until "the last trump."

# Spanish Influenza

By H. W. Miller

**I**NFLUENZA, or Spanish influenza is rapidly becoming a widespread epidemic once more. The object of this article is to inform our readers with reference to the character of the disease and its home treatment.

The cause of influenza is the *Bacillus influenza*, which is carried through the nasal passages, and harboured in the sinuses and air passages of the mouth, nose, and throat. Through exhalation and expectoration, sneezing and coughing, this germ is expelled into the air, and if it does not find a reception in the nasal passages of some other individual, it dies in a very short time, since these organisms are easily destroyed by sunlight and air.

Quarantine is for the most part unsatisfactory in stopping the spread of an epidemic, but there are certain rules that will at least diminish the number of cases of influenza in any locality, if they are carried out.

Homes and all workrooms where two or more persons are together should be freely ventilated, and people should remain as much as possible out in the open air, instead of in closed rooms. Thus chance of infection is lessened. All persons seem to be susceptible to influenza, regardless of sex, age, or race; but there seems to be established in the more aged classes some decided immunity.

For the care of one taken down with influenza, the best-ventilated room should be selected, preferably an upstairs room, separated as much as possible from the rest of the house. Sufficient bedding should be provided, especially warm blankets. Attendance upon the sick should be limited as much as possible to one member of the family. Outside of the room, in a convenient place, a mask should be kept, which should be placed over the nose and mouth before entering the room and left on during all the time attention is being given to the patient. If the mask is too closely woven, it is of no benefit, since the air will be drawn in between the mask and the face. On the other hand, if the mask is too thin

and loosely woven, it will not afford protection. It is best to use about six layers of ordinary cheese-cloth, saturated with a little listerine.

After a patient has recovered from the influenza, the best way to disinfect his room is to open the windows, air all the bedding, and allow a free circulation of cold air to enter the room during a period of several hours. Any room used by the patient during illness should be thoroughly aired.

Too much attention cannot be observed by those desiring to escape this disease, to avoid mingling with the crowds in public. The out-of-door life has thus far afforded the greatest freedom from the epidemic, where as close housing has proved to be the most fruitful source of dissemination.

## Early Diagnosis

Generally, most people have had influenza one or two days before they or their friends recognize the fact. The fever often reaches 100 or 101 degrees Fahrenheit before the patient feels the severity of the ache or pain that accompanies it. It is because of this lack of early quarantine that the disease is so easily disseminated. A slight rise in temperature is often the first symptom, which may be noted by some congestion of the eyes and a red flush on the face. Often there is a tinge of headache and a little indisposition at meals. The trouble may start with a little cold,

with gradual tightening in the chest, or, as it has started in some cases, by some disturbance of urination, such as going from five to twenty-four or more hours without voiding urine. Fulness in the head and dizziness are early symptoms. Sneezing and coughing occur early in the disease, and the ordinary symptoms of a bad cold during this time of epidemic should be looked upon with suspicion as the possible beginning of influenza. This early stage is the most effective time to cut short the progress of the disease, by radical treatment; in some cases this will prevent the high temperature and delayed recovery that are attendant on fully developed cases.

## How to Keep From Getting Influenza

1. *Avoid contact with other people as far as possible. Especially avoid crowds indoors, in trams, theatres, motion picture houses, and other places of public assemblage.*

2. *Avoid persons suffering from "colds," sore throats, and coughs.*

3. *Avoid chilling of the body or living in rooms of temperature below 65 degrees or above 72.*

4. *Sleep and work in clean, fresh air.*

5. *Keep your hands clean, and keep them out of your mouth.*

6. *Avoid expectorating in public places, and see that others do likewise.*

7. *Avoid visiting the sick.*

8. *Eat plain, nourishing food, and avoid alcoholic stimulants.*

9. *Cover your nose with your handkerchief when you sneeze, your mouth when you cough. Change handkerchiefs frequently. Promptly disinfect soiled handkerchiefs by boiling or washing with soap and water.*

10. *Don't worry, and keep your feet warm. Wet feet demand prompt attention. Wet clothes are dangerous and must be removed as soon as possible.*

## Symptoms

The symptoms of the disease, when well established, are backache, restlessness, tendency to move and shift the position because of aches and pains throughout the body, and the discomfort arising from lying long in one position. Headache, either frontal or occipital, and sometimes involving both areas, usually occurs. There is sensitiveness of the eyes to light, watering of the eyes, congested eyeballs, some redness of the nose, a cough, and in some stages of the disease a retention of the urine. Oftentimes the patient will vomit bile with considerable relief. Prostration is very extreme, and oftentimes there is considerable nausea, with fever ranging from 101 to 104 degrees Fahrenheit. It is an exceptional case where the temperature runs up to 104½ to 105. All such cases are the result of failure in proper elimination, and should be given very heroic eliminative treatment. Constipation rather than diarrhoea is met with in most cases.

Frequent complications are: Abscess in the ears, sore mouth, bronchial pneumonia, retention of the urine, and coma, and delirium developing from uremic poisoning. The pulse is usually very rapid, especially in case of a high temperature. There is a general tendency throughout the disease toward a chilly sensation, and an abhorrence of all cold. At any time during the progress of the disease chilliness may develop and cause an immediate rise of temperature. The appetite is fair, and the tendency is to feed the patient too much.

## Treatment

In influenza there is a constant tendency toward internal congestion and peripheral, or external, chilling. This should be studiously combated by the early use of hot leg baths, fomentations to chest, or where the symptoms are particularly those of nausea and vomiting, fomentations to abdomen. Each treatment should be followed by a witch-hazel rub or a cool (not cold) sponge. Great care should be taken during the entire period of treatment that the patient be kept under the covers, the arms and breast carefully protected at all times. In case there is a very high temperature and suppression of urine, full blanket packs, or full tub

baths, with cold to the head, preferably by means of an ice-cap, and in more severe cases, cold applied at the same time to the heart, will usually bring down the temperature from one to four degrees and will relieve the pain.

From the very first, large quantities of liquid, preferably hot liquid, should be given the patient. Strained soups, broths, hot lemonade, and other fruit juices, given either hot or cold and in large quantities, assist in the elimination of the poison produced by the germs. It is these toxins that give rise to the aches and pains and the extreme prostration. To the extent that elimination can be maintained, through hot treatments applied as suggested and repeated as frequently as necessary, will the patient be kept free from prostration, aches, and pains, and his recovery hastened.

The temperature of bronchial pneumonia will be best controlled by the use of heating compresses applied to the chest directly after each treatment and kept on for a time after treatment. Great care should be taken to keep the patient well covered at all times, but at the same time fresh air should be allowed in the room, and the room temperature should be kept cool, except at the time of treatment, when all doors and windows should be closed to prevent chilling the patient.

## Convalescent Dangers

The time of recovery from influenza is from two to seven days. Any case prolonged beyond a week will usually develop some complications of a serious character, generally one of those here referred to. Diet should be limited during

the disease.

The one final caution is that the patient must not be permitted to rise from bed until the temperature is running normal, morning, noon, and night. The temperature, not the patient's feelings, should be the guide.

During convalescence there is almost constant perspiration and a tendency toward taking cold and chilling, and here lies the danger of developing pneumonia as a secondary infection. The consequences of such infections are too serious, and have already proved too frequent a complication, for any one to take chances on getting out too early.

## What to do if you have Influenza

1. *If you get a cold, go to bed in a well-ventilated room. Keep warm.*
2. *Keep away from other people. Do not kiss any one.*
3. *Use individual basins, and knives, forks, spoons, towels, handkerchiefs, soap; wash plates and cups.*
4. *Every case of influenza should go to bed at once under the care of a physician. The patient should stay in bed at least three days after fever has disappeared and until convalescence is well established.*
5. *The patient must not cough or sneeze except when a mask or handkerchief is held before the face.*
6. *He should be in a warm, well ventilated room.*
7. *There is no specific for the disease. Symptoms should be met as they arise.*
8. *The great danger is from pneumonia. Avoid it by staying in bed while actually ill and until convalescence is fully established.*
9. *The after effects of influenza are worse than the disease. Take care of yourself.*
10. *Strictly observe all rules and regulations for the control of influenza.*

# The Certainty of Christ's Second Coming

By Carlyle B. Haynes

**G**OD has been good enough to send certain precursors of His returning Son into the world. Signs of the impending end of all things are all about us. And these things are being told to all the world.

In fact, the very preaching of the coming of Christ, now being heralded around the world, constitutes the greatest of the signs of His return.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

The wonderful diffusion of knowledge, the remarkable developments in the world of science and invention, which are characteristic of this age, are all omens of the coming of Christ.

"Many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

This was to take place "in the time of the end," and it has taken place in our own time.

## Apostasy, Infidelity, and Fables in the Church

And there was to be terrible prevalence of sin in the last days.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3:3, 4.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

"In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1.

"The time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

"And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12.

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness but denying the power thereof." 2 Tim. 3:1-5.

There is the whole story of the terrible apostasy, the infidelity, the spiritism, and the fables of the religious world to-day. Nothing better explains the development of Modernism and its teachings which undermine faith in God, than these clear statements of prophecy describing the character of the times immediately preceding the second coming of Christ. These things in themselves are the best evidence that we are rapidly nearing the greatest event of all time, the personal appearance of the Son of God.

Now, suppose we eliminate from our belief this wonderful teaching of the second coming of Christ. Darkness at once overspreads our theological sky. Inexplicable difficulties confront us. The plan of salvation is full of enigmas. We must reject the

great doctrines of resurrection and judgment, the prophetic pictures of a new earth and a clean universe, for they all centre in the second coming of our Lord.

On the other hand when we accept this great teaching the whole Gospel plan is illuminated. The various parts harmonize, the deep mysteries are unlocked. The hard problems solved. Like the hub of a wheel, to which all the spokes are attached, this central truth of the sacred Scriptures, has a vital connection with all other doctrines of revealed Christianity. Let us, then, look with eager joy to the coming of the King as the consummation of all our hopes. And let us be sure to possess such holy hearts and lead such consecrated lives, that "when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

## A Creed That Does not Save

And now, dear friend, it is not enough to know the truth about Christ, you must also know Christ Who is the truth. It is not sufficient to know that He fulfilled the prophecies of the Old Testament, that He was born of the virgin Mary, that He was God incarnate, that He taught in very truth the Gospel of salvation, that He performed miracles, that He died for our sins, that He was raised again the third day, that He ascended to heaven, that He is now a priest in the heavenly sanctuary, and that He is coming again in great power to receive His people and judge the world. All these things are true. But a person can give his mental assent to them all, and have them all in his creed, and still be lost.

It is not the Bible that saves. It is Christ. It is not the truth about Christ that saves. It is Christ Himself. He does not ask you to accept the truth regarding His Virgin Birth. He asks you to accept Him. All the rest will follow. But this is first.

## Christianity is a Person

Christianity is not a set of doctrines, it is not a code of laws, it is not a statement of credal expression, it is not a church, it is not a body of teaching, it is not even a religion. It is a person. And that person is Christ. He is Christianity.

And He it is Who bids you, "Believe in Me," "Come unto Me," "Learn of Me," "Follow Me," "Abide in Me." Personal acceptance of *Him* as a personal Saviour is the condition of salvation, and the only condition. Surrender to *Him*, faith in *Him*, believing *Him*, following *Him*, learning of *Him*, acceptance of *Him*, abiding in *Him*, trusting *Him*, knowing *Him*, resting in *Him*,—these are the indications and blessed privileges of Christian experience.

To be a Christian is to enter into relationship with a person, a person Who loves you, cherishes



your friendship, deals tenderly and gently with you, Who guides you in the right way, Who teaches you the truth, Who has strength for all your needs and supplies it to you, Who walks with you as a friend, Who communes with you, Who shares His own eternal life with you, Who comforts you in trouble, Who solves all your perplexities, Who meets every crisis with you, Who stands by your side always, Who smooths your pillow in sickness, Who goes down into the dark valley of death with you, and with Whom you are safe. Knowing Him as a friend and a Saviour, you feel assured in leaving all the future in His hands, just as you commit all the present to Him. He will bring you up from death and give you an abundant entrance into His everlasting kingdom.

Then let us believe the truth about Him, but above all else let us be sure that we believe *Him*, that we know *Him*, that we accept *Him*, that we follow *Him*, and that we abide in *Him*. This is life eternal.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and power and majesty, dominion and power, both now and for ever. Amen." Jude 24, 25. (*To be Continued*)

## Postponing our own Funerals

By Thurman B. Rice

**F**UNERALS are cheerless occasions. Particularly is this true of one's own funeral. Personally, I am quite willing to postpone the event indefinitely, and since I saw a photoplay picturing Dante's Inferno I am more in favour of it than ever.

After all, this is a fine old world and normal folks would like to stick around for a while. Of course we want to be well, free of pain, able to work and play, to love and live, and to be somebody. We are not wanting to be one of those persons that slowly dies at the age of 50, and then has the funeral put off for twenty or thirty years.

How can we postpone the evil day when we drop by the side of the road, or take our place on the veranda to watch the world go by? How can we remain not merely alive, but vigorously alive, efficient, happy, attractive, interesting and interested? That, if you please, is, or should be, the major occupation of each of us.

### Nature Keeps Accurate Books

I am in business for my health, except when I forget and do as I did the other day. Would you believe it? I sent for the undertaker. I urged him to come two weeks sooner than he was due, and, jolly fellow that he is, he eagerly promised not to disappoint me. He'll not forget it, don't worry. I forgot, that day, that nature is an accurate book-keeper, and so I let her make a big entry on the debit side of my account. Fool! I must have known that I would have to pay her with my life. Much as we like to live, we are, every mother's son of us, committing suicide daily, and some of these fine days we are going to be sorry for it.

Three score and ten—so far as I am concerned, that is much too short. It is like a one week summer vacation when one has planned for two. I admire the group of young men, all of them over eighty, who organized the Centenarians' Club of Los Angeles. Each solemnly swore when he took the oath of the order that he would live to be 100 years old. In case he broke that oath and died before that time, there was a very heavy penalty. The penalty was death and expulsion from active membership in the club.

The average length of life has been so rapidly increasing in recent years that it will not be long until we must revise this three score and ten idea. During the dark ages the average length of life was about nineteen years; in 1800 it was thirty-three; in 1855 it had risen to forty, and now it is about fifty-eight.

### Man Should Live to be 125

How long should a man live if he gets the right start, and then takes care of himself? The life of other animals may give us a tip on this point. Other mammals live about five times as long as it takes them to become mature, as determined by the ossification of their bones. For instance:

A dog is mature at about two years and is old at ten years.

A cow is mature at about three years and is old at fifteen years.

A horse is mature at about five years and is old at twenty-five years.

A man is mature at about twenty-five years, and at the same rate should live one hundred and twenty-five years.

All in favour of this new arrangement signify their assent by standing. The vote is unanimous, so let's strike out for the new goal. This seventy years' plan cramps a man so. He has barely raised his family by that time.

We are on our way to the new goal. Grandma goes to the "bobber" shop and is younger than her mother was at twenty. My father has often told me that though he could remember his mother when she was thirty-eight, he could not remember when she was not known as "Old Aunt Rhoda." yet I remember the same dear old lady as a jolly and vivacious companion at eighty-eight. Fancy a woman of thirty-eight dressing in black and being considered an elderly lady in these days. Instead, she plays tennis and swings a wicked golf club, and as for bridge, matinees, and gaudy clothes! well, yes.

The smooth-faced young man of to-day is aghast when he finds that the picture of his grandfather with a full beard was taken at his own age. Imagine a modern youth of nineteen writing "Thanatopsis." He is more interested in the sport page, and he is right. A fellow of that age should be more interested in life than in death. Oh, the solemn, pained and world-weary expressions on those faces peering out of the past a la daguerreotype! It's no wonder they died young. They died in self-defense. Folks did not really live longer in those days. It just seemed longer. (*Turn to Page 26*)

# EDITORIAL



## I Know

**N**OTWITHSTANDING the marvellous revelations that have been made in recent years which fitly characterize this age as "an age of knowledge," it can be truly said there are few things of which we have certain knowledge. Things which to-day seem to be established by well-defined laws are reversed and superseded by the discoveries of to-morrow. The spirit of the age is a spirit of doubt and uncertainty, of conjecture and unbelief. Everybody and everything is diligently surveyed by the searchlight of criticism. Nothing seems to be fully known or believed, but much is taken for granted.

This same spirit of uncertainty has not confined itself within the limits of man's material sphere, but has reached out and beyond and taken deep root in the realm of man's spiritual nature until everything in theology, religion and morals is subjected to a microscopical examination and much is determined on the same principle as things in the material world. Men of influence and learning inveigh against the fundamentals of Christianity from the pulpit and lecture room until the public mind is shaken of all confidence in religion or things pertaining thereto. The anxious inquirer knows not which way to turn for guidance. Those weak in faith know not whether they are treading on solid ground; and the babe in Christ is dwarfed for want of the "sincere milk of the Word."

But certain knowledge characterizes the life of every true Christian. There is no surmising or supposition with him. Guess work is not the chart or compass by which he sails. His soul has been illuminated by the light of God's forgiving grace. He has tasted something which has power and life as its chief element. He doubts not, questions not. He is not open to criticism or surmising. When the rising tide of scepticism and infidelity engulf him, he knows his faith is built upon the solid Rock which will stand forever sure. When the winds and waves of persecution beat against him he is able to put all confidence in the Anchor which remaineth steadfast. He trembles before no storm, he flees before no enemy, nor deserts his post when the battle presses hard against him. His soul is fortified with heaven's armour, his ears are always alert to catch the commands of his Captain, his face, like a flint, is set to the front and his steps respond quickly to God's time and opportunity for service.

The Bible record is full of characters of this kind, men whose chief knowledge concerned "one thing," and that to attain to life everlasting. "For I know," exclaims the patient Job in the

midst of his afflictions and tormentors, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Here, spiritual eyesight is able to look above the anguish of body and mind and pierce the distant future to the time when Christ should stand upon the earth as the deliverer of all his afflicted children. Buoyed up by such faith as this he was able in patience to possess his soul, win for himself an honoured name before the sons of God and the world, and be numbered with those whose names are written in the Lamb's book of life.

David, keenly sensitive to the enormity of his great guilt before God and man, and smarting under the chastening Hand to which he had been subjected, does not despair or faint beneath the trying ordeal. In and through it all he is able to say, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." Psa. 119: 75.

Such knowledge is beyond price to every child of God. By it he is able to grasp hold of every promise of God and appropriate it for a personal blessing. Such knowledge, begotten by faith, does not confine itself to the realm of ordinary things, but reaches beyond to that which is miraculous. Martha and her Lord stood before the open sepulchre of Lazarus. He had been dead four days. A resurrection from the dead was an unheard of thing, but Martha had a knowledge of the Saviour's power which was able to pass beyond the limits of human possibilities. Even though death had claimed her brother four days, yet she exclaims, "I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee." John 11: 22.

The apostle Paul in his letter to the Romans sets forth in unmistakable accents his knowledge of the keeping power of God. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39. When once the life-giving power of God had filled his heart, and the scales had fallen from his eyes permitting him to see the glories of a Christian's hope, nothing could turn him back. Neither the sorrows of tribulation and persecution, the horrors of famine, the shame of nakedness or fear of the sword could induce him to turn a hair's breadth from the appointed path in which his Master had bidden him walk. Though he was a man of learning from a worldly point of view, still he chose to know but one thing in the fullest sense

of the term. "I determined not to know anything among you, save Jesus Christ, and Him crucified." That he might attain unto the complete knowledge of this one thing, he spent his life in hardship and suffering, in trial and distress, and finally yielded up his life at the hands of the Roman headsmen.

The world is in sad need to-day of more Jobs and Davids, Marthas and Pauls and a host of others not mentioned. Men and women of God, whose hearts are filled with but one desire, whose lives are consistent with the teachings of God's Word, and who, in the midst of the contrary winds of doubt, speculation and unbelief which continue to blow with increasing fury, determine to know but one thing, which to know is life everlasting (John 17: 3), and without which all other knowledge is vain and profitless.

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### "The Law"—"The Man"

THE work of judgment comprehends the functions of both law and judge. The very thought that all, the innocent and guilty alike, must one day give an account for the record of their lives, sends a thrill to the heart, and quickens the conscience.

The standard of this judgment will be without question. The government of God, of which we are all subjects, is based upon a well-defined law. There could be no government without law either in the spiritual or the social realm. This law, to be a standard of just judgment must be a perfect law. To be a standard by which moral questions will be tested it must be a righteous law. To be a law by which the whole human race is to be judged it must be a sovereign law, with a divine sovereign as its source and giver.

A code meeting these requirements is found in the law of ten commandments. The apostle James exhorting his hearers to aspire to the high level of righteous living, cites the ten commandment law as the standard of such living. He calls this code the "royal law," thus identifying its origin with kingly powers and prerogatives. James 2: 8. "Thou, O Jehovah, sittest as king forever; thy throne is from generation to generation." Lam. 5: 19. That this "royal law" is to be the standard of the judgment by which every deed and word will be judged, the apostle makes clear in verse twelve. After quoting two of its precepts, he says, "So speak ye, and so do as men that are to be judged by a law of liberty." A. R. V. In verse twenty-five of the first chapter, James speaks of this same law as "the perfect law," a term fitly describing a law of divinely royal origin. Such, then, is the nature and character of the law that shall determine the eternal destinies of mankind.

But the Scriptures also bring to our attention another measure by which human life is to be judged in the last day; and yet it is not another, but the same divine principle expressed in a form more to the understanding of those who are to be judged.

The apostle Paul (Rom. 2: 16), alludes to a "day when God shall judge the secrets of men. . . by Jesus Christ." This same truth is repeated by Luke: "He (God) hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained. . . in that He hath raised Him from the dead." Acts 17: 31. Not only will our Lord preside over all phases of the judgment as described in John 5: 22, 27, but the life He lived in human flesh among men will form the standard of judgment. We have in His life a standard that bears witness to the righteousness and perfection of the "royal law" of which James speaks. His life was a perfect expression of His Father's commandments, Whose will He delighted to do. Because He lived this righteous life under conditions common to fallen humanity, bound about by all the limitations imposed by sin upon the human race, He demonstrated to the world and the universe that the righteousness set forth in God's law could be lived out in human experience under the great handicap of sin.

Thus we have the law of God—perfect, holy, righteous, just, and good—set forth in its abstract form as the standard of man's judgment. Beside it, as judge and administrator, a perfect counterpart in human form, stands "the man" Who has answered every demand of this law, both in living and in sacrifice, and became the concrete expression to the world of its righteous principles.

Contrary, then, to the teachings of some who desire to live in a state of spiritual anarchy by claiming that the Christian believer is not required to obey the law of God, we find that it will be the determining factor in our eternal future. Should we question its justice, righteousness or perfection, or excuse ourselves from its obedience on the basis of human weakness or imperfection, "the man, Christ Jesus"—He Who was made flesh and dwelt among us, did that which the law could not do apart from the flesh—stands before us as a living witness to its just and righteous claims.

There is no truth taught more plainly in Scripture than that he who accepts Christ thereby acknowledges the just and righteous claims of that law which found the fullest and clearest expression in His own life.

The Psalmist of old sets forth the beautiful relationship between Christ and the law of God in one of his prophecies of Christ. "I delight to do Thy will, O my God; Yea, Thy law is within my heart." Psa. 40: 8.

Then when He came to live among us and teach us we hear Him saying, "He that sent Me is with Me; He hath not left Me alone; for I do always the things that are pleasing to Him." "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments and abide in His love." John 8: 29; 15: 10.

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WHEN any of the four pillars of government are mainly shaken, or weakened,—which are religion, justice, counsel, and treasure,—men had need to pray for fair weather.—*Bacon.*

# Beriberi: Its Symptoms and Treatment

By A. E. Coyne, M.D., L.R.C.P., L.R.C.S. (Edin.),

Superintendent, Gifford Mission Hospital, Nuzvid, Kistna District.

**T**HE dry form of beriberi usually begins with some burning in the stomach, and tingling in the legs and feet and sometimes in the hands. After one or two days pains occur in the legs, at first being only slight, but becoming quite annoying within three or four days. The calf muscles are especially painful. The tingling gradually increases in intensity and also spreads over a greater area, affecting the hands and arms. The tingling is most intense in the soles of the feet and in the palms of the hands. Sometimes it is also intense in the lower abdomen, and some patients complain of a tingling sensation in the tongue. The pains in the abdomen increase and there is a sensation of tightness around the waist, as though a band or belt was tied tightly. Along with the tingling in the legs, there is a considerable amount of tightness in the muscles of the thighs, causing a feeling as though cords were pulling when the legs are stretched out straight.

On pressing on the calf of the legs, considerable tenderness is complained of, and there is usually a slight amount of œdema over the shins. The feet are also swollen in the more severe stages of the disease. As the disease progresses the patient becomes very weak, and cannot rise from a sitting position without the aid of a stick or by pulling on a chair. This weakness in the legs increases until there is a paralysis of the muscles. This is especially marked in the leg below the knee, and the toes or foot cannot be moved voluntarily. There is usually shortness of breath upon slight exertion, and throbbing in the chest is marked and easily visible in the advanced stages of the disease.

In the last stages of the disease there is a marked difficulty in breathing, the breathing being very rapid, and the throbbing over the heart being very noticeable. The urine is usually not affected until the last stages, when it becomes very scanty. This is usually just before death.

## Wet Beriberi

The symptoms of this form of the disease may be so vastly different from the dry form that an inexperienced observer would not recognize them as being the same disease. The most marked symptom is swelling. This may begin in the feet and extend to the whole of the body. The legs and abdomen, face and arms may be bloated to twice the normal size, and the patient be unable to move because of the great weight of his body. The tingling and pains that are so characteristic of the dry form of beriberi may be entirely absent in this form, or they may be very mild and give no trouble to the patient. The heart may be affected so that the breathing is very rapid and short. The urine may be less in amount than usual.

## Progress of the Disease

In either form of this disease the progress may cease at any point and gradually improve; or what is more common, the disease will cease to progress and remain at the same stage, neither improving nor getting worse for some time. In the dry form it may become chronic in nature, and then the muscles of the legs waste away until the calf muscles are no larger than the ankles. The arms may also be wasted, and the patient be little more than a skeleton. The condition may change from one form to the other, i. e., the swelling may all disappear and be followed by wasting and paralysis; or the wasting may be followed by great swelling of the body.

## Treatment

I have followed the outline of treatment given below, and find that cases respond in about six to ten days' time. It is usually this length of time before there is any appreciable improvement in the symptoms, but as soon as improvement begins the symptoms rapidly improve. In the mild cases the patient may be entirely well in ten days. In the severe cases, where difficult breathing and paralysis occur, it may take one and a half to two months' treatment in order to effect a cure, and some of the tingling and pulling in the legs may last for three or more months, but usually six weeks will see all the symptoms disappear. The order of improvement may be expected to be as follows:—The tingling gradually becomes less and then the pains begin to lessen. The pain and burning in the abdomen disappear and the patient becomes quite comfortable. If there has been much difficult breathing, that will gradually lessen, and the swelling over the shins disappears. The pulling in the legs and the tightness in the abdomen are the last to pass away.

*Treatment—Prophylactic or Preventive:* This is the most important. In places where beriberi is common, and where rice is the main article of diet, the people should be instructed to take more vegetables and fresh fruits, and to take a smaller quantity of chilli in their curry. I believe that the chilli kills the vitamins in the vegetables. All rice should be of the red or unmilled variety, and in addition some food product should be given to augment the vitamin content of the red rice. Marmite, a commercial extract of yeast, is recommended on p. 360 of Manson's *Tropical Diseases* as a prophylactic for beriberi, and I have used Marmite successfully for this purpose.

*Treatment—Medical:* I give every patient Marmite. Patients are instructed to take a quarter of a teaspoonful (twenty grains) of Marmite every morning and evening, or, if they can afford it, three times a day. They mix it with a little water, and take it as medicine, or they spread it

on bread, or mix it with their rice or *dhal*. I do not allow them to mix it in curry, for I believe the vitamins would be destroyed in this way. Each patient within walking distance of the hospital is told to come each day for some rice bran infusion (tea). If they cannot come or send someone, they are instructed to make the rice bran tea as follows: — Take rice bran (rice polishings from the mill) sufficient to fill the hollow of the hand, heaped up, and add it to a half glass of cold water, and let it set overnight. In the morning strain the rice bran tea through a thin cloth, and take half of it then, and the other half at night. This must be made fresh daily as it sours very quickly. The rice bran tea can be sweetened with sugar if desired.

The patients who can afford it are put on to a vegetable diet, and are not allowed any rice whatever. They are given ground wheat twice a day as a cereal. They are urged to take fruit juices, and if they have no scruples against it, they are urged to eat eggs. The poor are allowed only red rice, and are not permitted to take any white rice at all. They can not afford to take more vegetables, milk, or eggs, but they get along almost as well as those who can afford a better diet.

If there is any difficult breathing the patient should be confined to bed, and it is better to change the sleeping room if possible. There should be plenty of fresh air, and the room should be clean and light. Massage of the limbs in the paralytic cases is of value after the pains and tenderness have gone.

## THE AMATEUR PHOTOGRAPHER

### *Trimming and Mounting*

**H**E would be a bold writer who would lay down definite rules with regard to the appropriate selection of mounts. At the present moment, for large pictures there is a demand for plain white or cream mounts; not so very long ago, multiple mounting was the rage, and fashions in mounts change just as often as fashions in dress. Obviously, one mount is not suitable for all kinds and conditions of prints any more than one dress will satisfy all feminine minds.

A well known art critic said that "In order to test a picture, you should be able to live with it daily without ever being bored with its society." Obviously, however excellent a picture may be, if it is not suitably mounted, such an ideal as the above may be regarded as impossible.

Tastes differ and the various manufacturers of mounts and albums realize this to the extent that they have made provisions for ample selections in their supplies. Speaking broadly, contact prints and enlargements over half plate size require different treatment. The best way of mounting the former is usually in an album, while the latter

demand individual mounting and are best kept in a suitable spring back cover on the style used by certain manufacturers of stamp albums.

To obtain the best pictorial results from each print, it will be found that trimming must be resorted to. This is a fact which the majority of amateurs fail to appreciate and it is no exaggeration to say that a quarter plate, or even larger print, may require trimming down to about 3 x 2 in order to get the best picture out of it. We frequently see pictures containing too much foreground or too much sky, with horizons at different angles, and in some cases pictures are badly lacking in balance. Three or four cuts with the penknife in many cases are all that are required to get the best pictorial result out of the print.

A simple and useful guide to trimming consists of two large "Ls" cut out of stiff card and about an inch broad. Where different sizes of prints have to be considered, it is advisable to cut several boards of "Ls" of different sizes. The print is "framed up" in these two "Ls" and it is then easy to see at a glance how much can be cut away. "Spare the knife and spoil the print" is an adaption of a common proverb, and it should always be borne in mind.

Slip-in albums are a tempting allurements to the average amateur, but they rigidly adhere to standard sizes and allow no opportunity for originality and artistic display. For the mounting of small prints up to half plate size, a paste-on album of a suitable size should be taken into use while it is advisable to mount more than one of the smaller size prints on each page rather than use a small size album.

Many workers fight shy of using paste because it is a messy business and, not infrequently, causes cockling.

Another thing, only pure photographic mountant should be used, and a case recently came to light where both the pictures and the expensive album were ruined because an unsatisfactory mountant had been used.

Undoubtedly, the best way of mounting prints is to use dry mounting tissue and a hot iron, either electric or even a charcoal iron. In fact, the writer remembers on one occasion the *dhobi's Istry* being pressed into service, much to the owner's annoyance. There is no difficulty in manipulating the sheets of tissue and the instructions contained in each packet are perfectly clear. If electricity is available, then the *Mem Sahib's* household iron can be relied upon to render good service, but a small thermometer registering up to 300° or 400° F. must be obtained because everything depends upon working at the correct temperature and the familiar habit of "spitting on the iron" is totally useless on this occasion. However, these thermometers can be had quite cheaply. There are several Electric Dry Mounting Outfits specially put up and they sell somewhere at about Rs. 30/- each. One advantage of this method is that a print which has been mounted can quite easily be removed by a few seconds pressure of the hot iron. (*Turn to Page 25*)

ON that historic day of April 23, 1924, when our King-Emperor opened the British Empire Exhibition, the great ceremony at Wembley was marked by an incident which was carefully noted at the time. "A pretty incident at the close of the ceremony," runs the published report, "was when a telegraph messenger ascended the Royal dais with a large letter from the Eastern Telegraph Company, informing the King that his special message 'I have this moment opened the British Empire Exhibition' went round the world in eighty seconds."—"Wonders of Wembley," in the *Calcutta Statesman*, April 25, 1924.

We are living in a wonder-age. Scientific invention is making amazing progress. Within the space of a few decades very wonderful appliances have been created—and the combined effect has been immense. How vivid the contrast between the world of to-day and the world of a century ago! The slow methods of communication that obtained even as late as the eighteenth century have been left far behind by modern scientific marvels that have reduced the problem of distance to comparative insignificance.

Consider the wonders of telephonic communication. The telephone was invented in 1876. More wonderful than the original achievement is that of long-distance wireless telephony, and it is regarded as a superb event that in January, 1927, a service of this description between London and New York was inaugurated. The human voice is heard clearly—astonishing as it seems—on both sides of the Atlantic. During the first week of operation there were 125 conversations. In the course of a lecture on the subject of "Current International Co-operation" delivered at the Calcutta University, on February 1, 1927, Mr. M. O. Hudson touched upon the opening of this trans-Atlantic service and said,—"On January 7, a regular telephone service was established across the Atlantic Ocean. It is hardly more than a short half-century since the first successful telephone service in the world was inaugurated, and the fact that such a big development could have been achieved in so short a period may serve to remind us of other changes which have come about in the world during the past hundred years."—*Report of a lecture by Mr. Manley O. Hudson, (Bemis Professor of International Law, Harvard University,) in the Calcutta Statesman, Feb. 2, 1927.*

In the year 1903 the first aeroplane flight was made. It is true that the machine remained in the air only a short time—twelve seconds it is said—but a beginning had been made; and, not many years after, cross-country flying ceased to be an extremely hazardous adventure.

Wilbur Wright and his brother Orville had been experimenting with gliders—as others had done. They decided to fix an engine to their glider and try to fly. Their machine, under its own power, rose from the ground, and

# The Signs of Christ in the Re

By

In this article Pastor Poley discusses one of the most  
In one century science and learning has equalled the ac  
this is clearly pointed out in the Holy Scriptures, and is



A Modern Ocean Liner



thus, on that memorable day of December 17, 1903, the new mode of movement was successfully inaugurated. The heavier-than-air machine that could fly was no longer a dream. There was the prospect of enormous expansion in the newly-acquired art.

So the brothers  
Wright gave their atten-  
tion to the further development of power-driven air-  
craft. When the news of their exploits was circulated  
there were many who doubted. But their work was not  
to be confined to the United States of America. They  
went over to France in 1908. On September 21 of that  
year Wilbur Wright remained in the air for over a

Some

# Second Coming as Seen of Science

ey

and prominent of all the signs of Christ's second coming, knowledge of the world's previous history. The meaning of as stated by the writer of this contribution.



ations

l, between Egypt, Europe and America on the one hand, and Sindh and Baluchistan, and the Punjab and Northwest Frontier Province, on the other."—"Letters by Air," in the *Calcutta Statesman*, January 12, 1927. and soon the thrill of receiving letters that have come long distances by Air Service will pass off, and men and women will calmly wait for the next wonder to be announced to the world.

The Railway centenary celebrations are fresh in the memory of many. Writing on the event, a *Calcutta Journal* in July, 1925, said editorially,—"On September 27, 1825, the Stockton and Darlington Railway was



*Depositing Letters for the Air Mail*

hour and a half, and flew about sixty-one miles. Their demonstrations at Pau were seen by thousands from various parts of Europe. Great was the surprise created by what was regarded as an extraordinary feat.

But far more wonderful than the primitive flying aeroplane that produced so much public excitement in those days, are some of the machines now in use. Think of the modern air

liner with its large cabin accommodation and widespread planes. The inhabitants of Karachi who, on January 6, 1927, saw the giant "Hercules" machine alight on the Drigh Road Aerodrome after a remarkable flight from England, had an opportunity of seeing for themselves this new mode of passenger travel to India. Considering that it travelled by daylight only, and that there was a day's delay at Jask, it must be regarded as a marvellous achievement that the journey from Croydon to Karachi was accomplished in approximately eleven days—Croydon (near London) having been left on December 27. The transdesert section to Bagdad was covered at an average of about 120 miles an hour—a great speed compared with that maintained by steamships. Another remarkable fact is that it had a party of ten on board. This magnificent aeroplane, which now goes by the name of "The City of Delhi," and which is destined for the Cairo-India service, is thus described,—"No photograph can adequately give an indication of the size of the H-D66 Hercules air liner, which has conveyed Sir Samuel Hoare from London to Karachi in eleven days. One is almost overwhelmed as one approaches this monster of the air . . . The cabin, which occupies something less than a third of the whole fuselage, is sixteen feet long, and actually provides space for fourteen passengers, although it is understood that only seven will be carried at first. The other space is devoted to the stowage of mails and baggage."—"Air Liner at Karachi:" a *Report in the Calcutta Statesman*, January 8, 1927.

This mention of mails reminds us that the aeroplane is greatly facilitating the quick transmission of letters; and it is likely that, before long, a much larger quantity of mail will be carried on the air routes. Little by little the mail train and the mail steamer will have to surrender to the quicker carrier. In an announcement issued to the Press, the following information is given by the Director-General of Posts and Telegraphs,—"The Imperial Airways, Ltd., London, having established the fortnightly air service for the Cairo-Busra Section of the air-route between Cairo and Karachi, this service has been made available for the transmission in both directions, of correspondence, ordinary and register-

opened, and the centenary celebrations were held last month. . . . In 1825 the practice of hauling trucks on set rails was more than a century and a half old. Coal was so hauled from pits to loading stations, first on wooden rails, then on wooden rails sheathed with iron, finally on iron rails. Nor was the Stockton and Darlington the first public railway. That distinction belonged to the Surrey Iron Tramway laid down in 1801 for the carriage of goods between Wandsworth and Croydon. Nor again was the locomotive a new phenomenon. It was known in many collieries, and Stephenson himself had built many. The importance of the event was that it was the opening of the first railway built by public subscription, available to the general public, using steam locomotive power and carrying goods and passengers on demand. . . . In a century those twenty-five miles of rail between Stockton and Darlington have grown to nearly 24,000 miles in the British Isles, over 130,000 in the Empire, and about three-quarters of a million in the whole world."—*A Century of Railways;* the *Calcutta Statesman*, July 24, 1925.

This is plainly the truth of the matter. The era of railways may be said to have begun in 1825. All that was done before that date was experimental and preparatory work, which made the Stockton and Darlington Railway possible.

In 1807, Robert Fulton invented the steam-boat. Another noteworthy event was the crossing of the Atlantic, in 1838, by the "Great Western," the first steamship; and thus was inaugurated a new era of trans-Atlantic travel. Steam has effected a wonderful transformation in the bulk of the world's shipping. The old sailing-ship was not sufficient for the New Industrialism. What has been lost in picturesqueness has been more than compensated for in the increase of speed gained. The steam-driven vessel has brought widely separated continents into closer touch.

Quicker modes of transport and communication, that have come into use in our day through the harnessing of such natural forces as steam and electricity, are not the only things that have made the habits of millions, in many respects, different from those of their ancestors of one hundred years ago. It would be difficult in a short article to tabulate all the labour-saving devices that have multiplied during recent decades. The world is rapidly changing in appearance. There must be few homes, if any, in civilized lands that have not reaped benefits from the scientific inventions of our times.

In other fields, too, scientific progress has been phenomenal. Archæology has increased our knowledge of ancient empires, and has produced valuable confirmations of the truthfulness of Biblical History. It has greatly helped the Bible student in his studies. Chemistry has made a determined and, in many cases, a successful call upon Nature for her secrets. In 1837 Pitman invented Phonography. Early last century printing by steam was invented in Germany by Friedrich

König, his original patents having been taken out in 1810.

What is the meaning of this unparalleled scientific progress? Centuries ago the following message came to a prophet of God,—"Thou, O Daniel, shut up the words, and seal the Book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Daniel 12: 4. This evidently means that in "the time of the end" many would diligently search the Holy Scriptures, especially the Book of Daniel, and that, by this means knowledge of the Word of God would be increased.

And this great awakening in Biblical study would not be confined to leading prophetic students, for there are clear forecasts in the Holy Scriptures of an unprecedented proclamation of the Gospel of the Kingdom in the various territories of the nations. Our Lord made the following definite prediction,—"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

The Lord of Missions foresaw the needs of His Church in the last days, and planned the facilities for a rapid circulation of the Bible and a mighty missionary advance. So we have steamships and railways, and more than a score of other means whereby a quick work may be done. The Printing Press is multiplying copies of the Bible in many tongues. Religious books and magazines are produced cheaply, and the news of the soon coming of Christ is being heralded by a vast body of literature. The methods of old-time centuries are not sufficient for the stirring times in which we live.

The Lord Jesus will come in fulfilment of promise and prophecy. Portentous are the world's events. Heartening are the evidences of His near approach to those who diligently mark the signs.

This is the time to seek holiness—to use the grace of Christ to break through the hard encasements of sin. We need the Blood of the Atonement to remove the guilt and cleanse the marred record. We need His Righteousness that we may appear before Him in glorious dress. We must buckle on the armour of personal righteousness and make His truth our defence—for a triumphant day is imminent.

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THE Bible is shallow enough that the most timid swimmer may enjoy its waters without fear.

It is deep enough for the most expert swimmer to enjoy without touching bottom.

Its critics have been legion, but it is still here; they are gone.

It is the root of all good civil law, and good practice.

It has comforted millions, as no other book can comfort; and still continues to do so.

When nations ignored its teachings, they fell.

It tells what was, what is, and what will be—an epitome of life from the cradle to the grave, and then beyond.

It is God's vital and inviolate Word, and can never be set aside.—John Watson.



# Does the Bible Teach Sunday - Keeping

By Charles Thompson

**I**N our article last month we presented the memorial of the creation of the world in six days, and the resting of the Creator upon the seventh day—facts upon which the Sabbath of Jehovah rests. After resting, God blessed and sanctified the day, thus making the seventh day His blessed, sanctified rest, or Sabbath day.

But we find another day, the first day of the week, being observed by the majority of Christian people, and for altogether another reason than that given for the keeping of the seventh day. It must, however, be agreed by all that if there is any divine command or scriptural sanction for said observance, it will be found in the Scriptures where the "first day of the week" is mentioned. Therefore we address ourselves in this article to such Scriptures, giving them a candid examination in the setting where they are found.

## Sabbath and Sunday at Opposite Ends

As cited in a former article, the seven days mentioned in the first and second chapters of Genesis constitute the division of time into periods of seven days known as "the week." Mr. S. Bliss in his "Analysis of Sacred Chronology," page 10, says: "The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation, six days of labour and one of rest being wisely appointed for man's physical and spiritual well-being."

Therefore the first day mentioned in Genesis 1: 5 is the first day of the first week, and the inspired writer tells us what God did upon that day. He says, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night, and the evening and the morning were the first day." Genesis 1: 1-5.

Here we have what God did upon the first day of the week. He began the creation of the heaven and the earth. Passing over the following five days for brevity's sake, we note, in contrast, what God did upon the seventh day of this same first week of time; and the record is, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Genesis 2: 2. Therefore it is clear from the record here given that these two days bounding the week are opposite in their nature. One, the first day, is a day of labour; the other, the seventh day, a day of rest; and the whole Bible testimony regarding these two days is in harmony with the record here given.

## Sabbath Always a Rest Day

The sixteenth chapter of Exodus contains the brief history of how God fed His people with the manna. This He did week by week for forty years. The manna fell every day except the seventh day. On the sixth day a double portion fell, for this was the preparation day for the Sabbath. On the seventh day, which was the Sabbath, there was no manna.

Our purpose in mentioning this record here is to call attention to the fact that for forty years the week of seven days was the prominent thing before the people. The first five days were equal; the sixth day a divine provision was made and manifested, in order that the Sabbath could be kept in harmony with the example of the Creator upon the first seventh day of the first week; and here, as in Genesis 1: 1-5, the first day of the week is a common working day. This conclusion is verified by the words of Jehovah Himself in Exodus 20: 9, 10. He says, "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

The prophet Ezekiel expresses the same thought regarding the days. In giving an account of the sanctuary services and the ordinances regulating the worship of the princes therein, he says, "Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened." Ezekiel 46: 1. Here again we find the period of seven days referred to. Six of them are called working days, and one the Sabbath (the seventh day being the Sabbath); the first day, with all the rest of the six, are called working days. Thus we see that the first day of the week throughout the Old Testament is a common working day. The Creator worked upon it, and He commands us to do the same. What is stated in the Old Testament is recognized by the New Testament writers. Where they find it necessary in giving their narrative of events to mention the first day of the week, it is spoken of as a day upon which to perform such work as is not permissible upon the Sabbath day.

## What the New Testament Says

Luke's recital of the crucifixion and resurrection of our Lord gives the view held by the apostles at that time. He mentions three consecutive days,—the preparation day, the Sabbath, and the first day of the week. Speaking of the day upon which Jesus expired upon the cross, he says: "That day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepul-

chre, bringing the spices which they had prepared." Luke 23:54-56; 24:1.

This shows that the disciples regarded the first day of the week the same as they did the sixth day—a day for doing work and performing labour that they would not do upon the Sabbath,—the day following the sixth, and previous to the first,—the seventh "according to the commandment."

The same general thought is expressed by the evangelists, Matthew, Mark, and John, in their mention of the first day of the week. (Matthew 28:1; Mark 16:1, 2; John 20:1, 19.) Nothing is said or intimated by them regarding any change concerning this day or the people's attitude toward it, all stating what the attitude of the followers of Jesus was regarding His death and burial, and agreeing with the evangelist Luke in his more detailed statement referred to above.

We have left two references to the first day of the week, which we will notice briefly. In Acts 20:7, we are told, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Here we have an account of a religious meeting on the first day of the week. Paul preached until midnight, restored to life a man who had fallen from a third-story window, broke bread with the disciples, and at daylight departed for Assos. Nothing is said or intimated concerning any sanctity having been placed upon the day. The fact is simply recorded that Paul had a meeting, while his companions were pulling at the oars *en route* by boat to Assos, where Paul would join them by walking across the country after the meeting was ended. An incidental religious meeting upon any day of the week does not clothe the day with sanctity or place responsibility upon others regarding their actions upon that day.

#### No Command Ever Given

In the second chapter of Acts we note the account of Pentecost and the days following: "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church *daily* such as should be saved." Acts 2:46, 47.

If the apostle Paul's holding a religious meeting on the first day of the week and breaking bread made it a Sabbath, a sacred or holy day, would not the doing of the same thing by the other apostles,—holding religious meetings, breaking bread and baptizing and receiving members into the church *daily*,—make every day a Sabbath and equally sacred? If not, why not?

"Oh," says one, "that proves too much!" True; and that which proves too much is no proof at all. Therefore we conclude that Acts 20:7 is no proof for first-day sacredness or that the requirements of Jehovah as to the seventh day were transferred to the first day. So to conclude would make Luke, in writing the book of Acts, inconsistent with his definite statements in his Gospel.

Then again, we read regarding the action of our Saviour at the Last Supper with His disciples before He was betrayed and led away to be crucified: "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body." Matthew 26:26.

All are agreed, I presume, that this act was performed on Thursday. If Paul's breaking bread on the first day would make it ever afterwards a day to be religiously observed, what would or should be our attitude toward Thursday, after Jesus had broken bread on that day? To claim sanctity for the former and not for the latter shows the inconsistency of the argument, and the questionable sincerity of the one who makes such a claim.

The one other place of mention is in 1 Corinthians 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Nothing is said by the apostle about a religious meeting. He is "giving orders" concerning a collection for the saints. A religious meeting is a gathering of the saints, not a collection for the saints. Paul says, "Let every one . . . lay by him in store," showing this to have been a personal affair to be carried out by each one at home. Each one's offering was to be the basis of the degree of prosperity he had enjoyed. This statement alone would show that work of a business nature—figuring profit and loss, estimating gains upon investments, acts forbidden by the commandments of Jehovah upon the Sabbath day—was to be entered into; and Paul no doubt ordered it done upon the first day, knowing it was not proper to do it upon the Sabbath.

Thus we search the Bible in vain for any sanctity connected with the first day of the week either in the Old Testament or in the New. Who, then, is responsible for the change in practice from theseventh to the first day of the week? This we will consider in our next article.

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## Ten Don'ts for the Cardiacs

SOME one has devised the following rules to be observed by those suffering from heart disease, especially in the early stage, as at that time further advance may be checked and the slight existing conditions cured.

- Don't take cold baths.
- Don't lift heavy weights.
- Don't hurry for a car.
- Don't race upstairs.
- Don't strain at stool.
- Don't strain at attempting to empty the bladder completely.
- Don't wear tight clothing in cold weather.
- Don't neglect bowel disturbances.
- Don't neglect a cold or cough.
- Don't take strenuous exercise.



## OUR HOMES



### *A House Instead of a Home*

**I**S anything worse than the woman who constantly apologizes? If you have a real home, share it! Don't keep it all to yourself, even if the clock shelf isn't dusted!

One day after my marriage my husband said: "I saw Ralph Hale this morning. He returns to the city to-night, and I wanted to bring him home to dinner, but I didn't know how you would feel about it." And here my trouble began!

"I'm glad you didn't," I gasped. "It would have made me horribly nervous. Please don't ever ask any one unless I have plenty of time to get ready."

I didn't realize that with that remark I destroyed one of my husband's chief pleasures in his home,—the freedom of sharing it with his friends.

My husband looked disappointed, but said nothing. We had a well-furnished home, and naturally he wished to entertain his friends there. Yet I couldn't bear to have our friends come unless everything was in perfect order. If people called, I apologized at once for anything undone, and worried all the time they were there. I didn't enjoy their visit, and I suspect they didn't either. When any one came unexpectedly at meal time, I was frightened lest the food wouldn't be right, and so spoiled the meal for every one.

What was the matter? I had imagined it would be a joy to care for my own home, but instead it was a nightmare.

One afternoon I called upon two of my neighbours, one a childless woman who is more than particular about her house, the other a mother of five growing children. The former apologized incessantly about the dirt which I should not have noticed had she not called my attention to it. The latter talked interestingly of things worth while, all the time busily sewing on her small daughter's dress. I was glad to get away from the first place, and loath to leave the second.

Lo, I had solved my problem! The first woman was a mere housekeeper, the other was a home-maker. And what a difference! At once I chose the latter, and resolved that my house should cease to be a mere house and become a home. Ordinary, everyday housekeeping would wear out the soul of any one, but home-making is a vocation worthy the effort of a life time.

After that, when friends called I led the conversation to matters of interest, and positively forbade myself to utter a word of apology about the dust or disorder. When unexpected company arrived at mealtime, I served the best I had in the best way possible, and did not mention anything lacking. I gave myself to the delight of having my friends with me.

Almost immediately I noticed that our callers

seemed to enjoy themselves thoroughly. Our list of friends very nearly doubled. We welcomed all, and endeavoured to make them feel at home by allowing them to do as they pleased. By this, I mean I no longer seated them stiffly in one room. They moved about freely, playing, singing, reading, or even helping me with whatever work I was doing. Indeed, helping seemed sometimes to play the greatest part in their good times at our house.

Since then a wonderful son has come to us, and because I've learned my lesson, I hope to be a better mother than I could have been otherwise.

And now I hope you who read this will understand that I do not condemn good housekeeping or depreciate the value of orderliness, for these things have their place in our homes; but they should be of secondary, not primary, importance.

I know now that friends do not come merely to see our house, but us. I do not worry them about the dirt; they have dirt at home. I enjoy every minute of the time they spare me—and so do they! "Let me live in a house by the side of the road, and be a friend to man" is the motto I have chosen to help me remember my vow.—*Mrs. S. A. M., in Today's Housewife.*

### *On Telling the Truth*

By RUTH I. CLONICK

**J**UDITH disliked spinach. She declared with all the vehemence that is permitted to a six-year-old that she just hated spinach, it was bitter, and that it tasted like "horrid old grass!" Not even when the spinach was fortified by special dessert could she forget this comparison. Her aversion was quite sincere.

But Judith ate spinach. She ate large dishes of it whenever it appeared on the table, and sundry fragments salvaged from the kitchen after the table was cleared. She ate it bravely, persistently, and hopefully, for Judith's life ambition was to have beautiful curly hair like Maralin Moore, and Judith's mother had told her that the whole question of curly hair was a matter of eating spinach.

This had been explained in detail so many times that Judith had quite a mental picture of the bitter spinach juice working its way up to her head and wrinkling the hair inside so that it would grow out in curls.

One day after lunch, Maralin of the coveted golden curls came over to play with Judith. In the midst of establishing a very nice home in the back yard, Judith suddenly paused and eyed Maralin speculatively.

"I know how your hair got curly," she said. "From eating spinach."

"No, sir! We don't have spinach at our house. My daddy doesn't like it."

"Then how did your hair get curly?"

"It was born that way," answered Maralin grandly.

"Well, my mother told me that my hair will get curly if I eat lots of spinach." Judith held up a dark wisp of her straight bobbed hair, and said, "See it curves a little on the ends."

"Pooh!" said Maralin, who was two years older, "that's nothing. And I don't believe it about the spinach."

"I think you're bold! If you don't believe it, we'll ask teacher to-morrow. Then you just wait and see! My mother wouldn't tell a lie."

Accordingly, next day after school, Maralin, the braver of the two, approached the teacher.

"Miss Thomas," she said, "will eating spinach make your hair curly?"

Miss Thomas looked down upon Maralin's blond curls and smiled.

"Hardly," she said. And then noticing Judith in the background, "but I think straight hair is very lovely on some people."

That day at lunch Judith pushed back her dish of spinach.

"Mother," she accused, "I've found out that it isn't true about spinach making my hair curly. Mother, it isn't true; it's—it's a lie!" Unexpectedly Judith began to cry.

It took many days and much diplomacy to form even a thin covering of healing over Judith's wounded feelings. Naturally, the sharpest disappointment centred about the hair. But beneath this was another hurt, an infantile sense of disillusionment regarding the mother who had broken her own commandment about telling the truth. Being a child, Judith did not reason this out very far, but being a sensitive child, she felt vaguely the injustice of grown-up standards.

Children's choice of food should be guided by parents, but this should not mean that truth must be sacrificed. Tactful explanations of the natural benefits of healthful food will accomplish satisfactory results for children who have confidence in their parents' word. This confidence is the most precious bond between parent and child. Protect it.—*Issued by the National Kindergarten Association.*

## For the Children

### Piccola

PICCOLA lived in Italy, where the oranges grow, and where all the year the sun shines warm and bright. I suppose you think Piccola a very strange name for a little girl; but in her country it was not strange at all, and her mother thought it the sweetest name a little girl ever had.

Piccola had no kind father, no big brother or sister, and no sweet baby to play with and to love. She and her mother lived all alone in an old stone house that looked on a dark, narrow street. They were very poor, and the mother was away from home almost every day, washing clothes and scrubbing floors, and working hard to earn money for her little girl and herself. So you see Piccola was alone a great deal of the time; and if she had not been a very happy, content-

ed little child, I hardly know what she would have done. She had no playthings except a heap of stones in the back yard that she used for building houses, and a very old, very ragged doll that her mother had found in the street one day.

But there was a small round hole in the stone wall at the back of her yard, and her greatest pleasure was to look through that into her neighbour's garden. When she stood on a stone, and put her eyes close to the hole, she could see the green grass in the garden, smell the sweet flowers, and even hear the water plashing into the fountain. She had never seen any one walking in the garden, for it belonged to an old gentleman who did not care about grass and flowers.

One day in the autumn her mother told her that the old gentleman had gone away, and had rented his house to a family of little American children who had come with their sick mother to spend the winter in Italy. After this, Piccola was never lonely, for all day long the children ran and played and danced and sang in the garden. It was several weeks before they saw her at all, and I am not sure they would ever have done so but that one day the kitten ran away, and in chasing her they came close to the wall, and saw Piccola's black eyes looking through the hole in the stones. They were a little frightened at first, and did not speak to her; but the next day she was there again, and Rose, the oldest girl, went up to the wall and talked to her a little while. When the children found that she had no one to play with and was very lonely, they talked to her every day and often brought her fruit and sweets, and passed them through the hole in the wall.

One day they even pushed the kitten through; but the hole was hardly large enough for her, and she mewed and scratched, and was very much frightened. After that the little boy said he should ask his father if the hole might not be made larger, and then Piccola could come in and play with them. The father had found out that Piccola's mother was a good woman, and that the little girl herself was sweet and kind, so that he was very glad to have some of the stones broken away, and an opening made for Piccola to come in.

How excited she was, and how glad the children were when she first stepped into the garden! She wore her best dress, a long bright-coloured woolen skirt and a white waist. Round her neck was a string of beads, and on her feet were little wooden shoes. It would seem very strange to us—would it not?—to wear wooden shoes; but Piccola and her mother had never worn anything else, and never had any money to buy stockings. Piccola almost always ran barefooted, like the kittens and the chickens and the little ducks. What a good time they had that day, and how glad Piccola's mother was that her little girl could have such a pleasant, safe place to play in, while she was away at work!

By and by December came, and the little Americans began to talk about Christmas. One day, when Piccola's curly head and bright eyes came peeping through the hole in the wall, they ran to her and helped her in; and as they did so, they all asked her at once what she thought she would have for a Christmas present. "A Christmas present," said Piccola. "why, what is that?"

All the children looked surprised at this, and Rose said, rather gravely, "Dear Piccola, don't you know what Christmas is?"

Oh, yes, Piccola knew it was the happy day when the baby Christ was born and she had been to church on that day, and heard the beautiful singing, and had seen a picture of the Babe lying in a manger, with cattle and sheep sleeping round about. Oh, yes, she knew all that very well, but what was a Christmas present?

Then the children began to laugh, and to answer her all together. There was such a clatter of tongues that she could only hear a few words now and then, such as "chimney," "Santa Claus," "stockings," "reindeer," "Christmas Eve," "sweets and toys." Piccola put her hands over her ears, and said, "Oh, I can't understand one word. You tell me, Rose." Then Rose told her all about jolly old Santa Claus, with his red cheeks and white beard and fur coat, and about his reindeer and sleigh full of toys. "Every Christmas Eve," said Rose, "he comes down the chimney, and fills the stockings of all the good children; so, Piccola, you hang up your stocking, and who knows what a beautiful Christmas present you will find when morning

## Two Little Shoes

comes?" Of course Piccola thought this was a delightful plan, and was very pleased to hear about it. Then all the children told her of every Christmas Eve they could remember, and of the presents they had had; so that she went home thinking of nothing but dolls, and hoops, and balls, and ribbons, and marbles, and wagons, and kites.

She told her mother about Santa Claus, and her mother seemed to think that perhaps he did not know there was any little girl in that house, and very likely he would not come at all. But Piccola felt very sure Santa Claus would remember her for her little friends had promised to send a letter up the chimney to remind him.

Christmas Eve came at last. Piccola's mother hurried home from her work; they had their little supper of soup and bread, and soon it was bedtime,—time to get ready for Santa Claus. But oh! Piccola remembered then for the first time that the children had told her she must hang up her stocking, and she hadn't any, and neither had her mother.

How sad, how sad it was! Now Santa Claus would come, and perhaps be angry because he couldn't find any place to put the present.

The poor little girl stood by the fireplace, and the big tears began to run down her cheeks. Just then her mother called to her, "Hurry, Piccola; come to bed." What should she do? But she stopped crying, and tried to think; and in a moment she remembered her wooden shoes, and ran off to get one of them. She put it close to the chimney, and said to herself, "Surely Santa Claus will know what it's there for. He will know I haven't any stockings, so I gave him the shoe instead."

Then she went off happily to her bed, and was asleep almost as soon as she had nestled close to her mother's side.

The sun had only just begun to shine next morning, when Piccola awoke. With one jump she was out on the floor and running toward the chimney. The wooden shoe was lying where she had left it, but you could never, never guess what was in it.

Piccola had not meant to wake her mother, but this surprise was more than any little girl could bear and yet be quiet; she danced to the bed with the shoe in her hand, calling, "Mother, mother! look, look! see the present Santa Claus brought me?"

Her mother raised her head and looked into the shoe, "Why, Piccola," she said, "a little chimney swallow nestling in your shoe? What a good Santa Claus to bring you a bird?"

"Good Santa Claus, dear Santa Claus!" cried Piccola; and she kissed her mother and kissed the bird and kissed the shoe, and even threw kisses up the chimney, she was so happy.

When the birdling was taken out of the shoe, they found that he did not try to fly, only to hop about the room; and as they looked closer, they could see that one of his wings was hurt a little. But the mother bound it up carefully, so that it did not seem to pain him, and he was so gentle that he took a drink of water from a cup, and even ate crumbs and seeds from Piccola's hand. She was a proud little girl when she took her Christmas present to show the children in the garden. They had had a great many gifts,—dolls that could say "mama," bright picture-books, trains of cars, toy pianos; but not one of their playthings was alive, like Piccola's birdling. They were as pleased as she, and Rose hunted about the house till she found a large wicker cage that belonged to a blackbird she once had. She gave the cage to Piccola, and the swallow seemed to make himself quite at home in it at once, and sat on the perch winking his bright eyes at the children. Rose had saved a bag of sweets for Piccola, and when she went home at last, with the cage and her dear swallow safely inside it, I am sure there was not a happier little girl in the whole country of Italy.

"I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.  
I would be a friend to all, the foe, the friendless;  
I would be giving, and forget the gift;  
I would be humble, for I know my weakness;  
I would look up, and laugh, and love, and lift."

"Is she asleep?" whispered Left Shoe from under the edge of the bed. "Sound asleep," answered Right Shoe, who was where she could see little golden-haired Betty, now sleeping soundly in her little white bed.

"My, but we've had a busy day!" laughed Left Shoe. "I could hardly wait for night to come to talk it over with you. I wanted to ask you if you saw all the things I did. But of course you did."

"I don't believe I missed a thing," whispered Right Shoe. "No, not a thing in all that wonderful park. It kept me busy though, I can tell you, keeping up with so many interesting things. I did enjoy the merry-go-round, didn't you? And the swings and the seesaws were such fun. But the slide! Oh, that quite took my breath away! We went up so high, and came down so fast. It really was the most fun of all. I was afraid I was going to get skinned up. Those poor Brown Shoes that belong to Bobby Jones! How sorry I feel for them. They must have a hard life."

"Why, I didn't notice them," answered Left Shoe. "Isn't Bobby Jones just full of play! Don't ever be sorry for any of the Shoe family if they belong to a child who is full of play. I mean a child who loves to romp and skip and run. You know yourself that shoes enjoy helping the child run fast and skip lightly. Why, we have so much fun when Betty plays as she does."

"O no, it isn't that," said Right Shoe. "Bobby's shoes would love it if he were merely full of play. You see, I got acquainted with them at the shoe shop yesterday when we were there to be half-soled. They were there for the same purpose, and I had quite a long talk with them while you were with the shoemaker. I haven't had a chance to tell you about it. They said that he made them do so many things that were unkind, and they were so unhappy. He made them step on little ant houses, after the dear little ants had worked so hard to make their home. He kicked a little dog, and stepped on a cat's tail.

"They said they wouldn't mind so much how he treated them, if only he wouldn't make them do unkind things. He has almost scorched them several times, putting them too close to the stove to warm his feet. He always steps right into the muddiest places, so they just can't keep themselves looking clean. They wouldn't mind so much if he wouldn't make them step on dear little ant hills, and do things like that. When his mother called him the other day, he ran and hid and wouldn't go in. They tried so hard to take him into the house, but he wouldn't go for a long time."

"Poor dears," sighed Left Shoe. "Aren't we fortunate to belong to such a dear little girl as Betty! Don't you enjoy helping her skip along when she goes so cheerfully on an errand for her mother! When she runs to meet her daddy she is always so happy and bright. She is loving and kind to everybody. She has never made us do one unkind thing."

"I was so excited the other day, but I might have known better than to worry a minute. A beetle was lying on his back and couldn't get up. As we passed by it, I felt myself being lifted right over him. Oh, I thought for a minute that Betty was going to make me step right on him. Of course I should have known she wouldn't do a thing like that. She only turned him over gently with her foot, and he was so thankful that dear Betty—"

"Sh-sh!" said Right Shoe, "isn't she waking up?" "No, only turning over in her sleep," whispered Left Shoe, peeping up into the little white bed; "but we'd better go to sleep ourselves; we must be ready for our dear little Betty in the morning. I heard her mother say she was going to take her to see her grandmother to-morrow. That means a happy and a busy day for us, you know. Good night."

"Good night and pleasant dreams," answered Right Shoe, half asleep already.—*Isla Paschal Richardson, in Our Little Ones.*

IF regular visits to the dentist are begun at the age of one and continued every six months, a child has every chance of sound health—not to mention a dazzling white smile.



# The DOCTOR SAYS

*"Is sugar necessary for growing children, or will they get enough in the natural foods?"*

The use of sugar by growing children is not necessary, as all the starchy foods turn into sugar; however, a certain amount of sugar adds to the palatability of the food. But when a considerable quantity of sweet food is used, there is danger that the child will lose the taste for plainer foods, such as the vegetables; and for this reason it is better to limit the quantity of sweets that a child has. Honey and fruit sugars are preferable to cane sugar.

*"I have a severe case of dandruff. At first it was oily. Now if I do not wash it for a week the hair starts coming out and dandruff is matted on the scalp. The soaps I have tried have done no good."*

Your letter contained return postage, but no address, else I would have answered you at once by mail.

I think you would better put yourself under the care of a good dermatologist (specialist in diseases of the skin). Sorry I cannot recommend a beauty parlour, for many of these do more harm than good.

There are many dandruff remedies. The following is perhaps as good as any.

Castor oil	...	...	...	...	1 dr.
Resorcin	...	...	...	2 dr.,	2 scruples
Cologne	...	...	...	...	3 oz.
Alcohol	...	...	...	...	9 oz.

This mixes to form a clear solution of pleasant odour. It may be used once or twice a week or only after shampooing, and is best applied to the scalp by means of a medicine dropper, afterward rubbing it in vigorously with the tips of the fingers.

*"I cannot keep my weight down, even though I eat sparingly and exercise freely. Why?"*

We often hear this complaint, and perhaps as often feel that it may be a case of self-deception. One form of obesity is caused by overeating or underexercising, or both. It can be remedied by changing the habits. Often the person who says he "eats sparingly" deceives himself. He has such an enormous appetite, and the foods taste so good, and he has such a splendid digestion, that he does not realize how much he eats.

But obesity is not necessarily a result of overeating and underexercise. Sometimes one who may have been of normal weight, or even spare, may begin to take on weight rapidly, without having made any change in the diet. At the same time he may show symptoms of underacting thyroid, such as slow mental action, loss of memory, and feeling of chilliness, etc., and may be quickly relieved by the appropriate administration of thyroid extract.

Other cases, usually quite young, who develop a peculiar form of fatness, are suffering from a disturbance of the pituitary gland. This class is not so easily helped, though some claim to have given relief by the administration of pituitary substance.

When the obesity is not due to wrong habits, the patient should have a careful examination, including a metabolism test, in order to determine the nature of the trouble. It is dangerous for a person to experiment on himself with gland substances for obesity, for he may add to his trouble before he knows it.

*"Please suggest a diet for a person suffering with anaemia. The patient does not like milk, and is relying entirely on medicine for his condition."*

Anæmia may or may not be due to a fault in the diet. If there is some disturbance in the blood-making organs, or some internal hemorrhage, or some other cause of blood

destruction simply dieting without some medical supervision of the causes of the anæmia, would be a waste of precious time, during which the patient might go from bad to worse. The fact that the patient does not use milk would not signify so very much, for milk is not a blood-making food.

The foods that are comparatively rich in iron, which is the important blood constituent, are the following: spinach and other leafy plants, eggs, oatmeal, shredded wheat, raisins, prunes, beans, dry and string.

Eat some green food every day, use the whole grains, whole-wheat bread, shredded wheat, etc.

*"Nearly every season the first mangoes I eat cause a rash to break out on my body. Is this due to an acid or poison in the fruit, or because it will not agree with the acids of my stomach?"*

It is well known that some people cannot eat mangoes, owing to the eruption which results. I have seen patients with a mango eruption surrounding the mouth, but have never seen a patient with an eruption as extensive as you describe, although I can readily understand how such could occur. In my opinion the eruption is due to the presence of turpentine in the mango. We know that the application of turpentine to the skin sets up an irritation, and this being so, the internal application of turpentine which occurs when mangoes are eaten must also set up an irritation of the gastro-intestinal tract to a greater or less degree.

*"I suffer constantly from sore throat. It is dry. Worse at night, when a draft passes through the room. I have had catarrh, and catch cold at times. Tonsils have been removed, general health is good, and am trying to live healthfully."*

Your throat condition may be of a "rheumatic" nature, secondary to some local infection, though there would likely be rheumatic symptoms elsewhere, as in the joints.

You might try a heating compress to the throat. Wring a small cloth, something like a handkerchief, out of cold water, wrap it around your neck, and around this wrap tightly some heavy flannel so as to exclude the air. Leave on all night, and in the morning rub the neck thoroughly with cold water, and dry by rubbing vigorously with a rough towel. This treatment must be continued for some time in order to get permanent benefit.

For the dry throat, a gargle made of half glycerin and half water may give relief. Try also lozenges of slippery elm bark.

But such treatment is only palliative. You should have a careful examination by a competent physician or at a sanitarium, and in this way get at the cause of your sore throat; for, until the cause is removed, the cure can not be permanent.

*"I recently had a urinalysis made, and the report showed that there was a trace of albumin. I therefore have cut out meat and eggs. Will you kindly let me know if this is all right, and what else I should avoid?"*

The presence of a trace of albumin in the urine is not necessarily an evidence of kidney disease. If it is present on repeated examinations, together with casts, and if other tests show the function of the kidneys is reduced, you may know that there is serious trouble ahead. But the presence of albumin, in any case, is a warning that there may be trouble. You should, if your kidneys are involved or threatened, avoid the use of condiments or irritants, and reduce the diet to what you actually need to keep your weight five or ten pounds under the average for your age and height (provided you are thirty-five or over).

## HEALTH NEWS AND VIEWS

From "Hygeia"

### Tropical Diseases not only Danger of Tropics

Tropical diseases are not the only source of danger to health for the white man living in the tropics, for the climate has been found to have an effect on the blood pressure and the basal metabolism, states *Hygeia*. Both natives and white men in the tropics have blood pressures lower than the normal found in the temperate zone.

Apparently the body's activities are slowed up by life in a warm climate. A different mode of life, with work limited to the cooler parts of the day, excessive physical exertion avoided, a noon rest period and special types and amounts of food and clothing adopted, is indicated for the tropics.

### Find Wild Diet is not Preventive of Cancer

The theory advanced by many persons that eating a natural or wild diet will prevent cancer has apparently been contradicted by recent experiments, reports *Hygeia*. When mice, the type of animals especially suited to cancer experiments, were placed on various diets, those fed the wild diet had the highest cancer mortality and those fed an apparently unbalanced diet had the lowest. There was not the slightest evidence that fried or well-cooked food was associated with an increase in cancer.

### Hernia in Children Demands Attention

Mothers and those who have the care of babies and young children can do much to prevent and control navel hernia, states Dr. Leigh F. Watson in *Hygeia*. This condition, sometimes called starting of the cord, but more properly umbilical hernia, is most common to infants and young children.

The most important thing to do is to keep the navel dry and scrupulously clean while it is healing. The wound should not be bathed or touched by the hands. Above all, no attempt should be made to pull away the stump of the cord until it entirely separates. An antiseptic dressing powder and a sterilized dressing should be used and a snugly fitting abdominal binder applied. If a binder is used for at least six months, the danger of a hernia is lessened.

If a hernia has formed, it should be treated under the supervision of a physician. In very young babies it is generally treated with a bandage. Large or stubborn hernias are treated by a light truss, but under no conditions should a spring truss be used, as it will do more harm than good by making the hernia larger. The skin under the truss or bandage must be kept clean, dry and free from irritation, and the truss must be worn all the time, both day and night.

If this treatment is begun as soon as the hernia is noticed and faithfully carried out, the chance for cure is good, especially in infants under one year. After five years of age, few cases are cured by means of a truss if the hernia has persisted since birth.

### See Doctor at Once for Lump in Breast

In cancer of the breast the tumour is in many cases of the superficial variety, yet the number of deaths is exceedingly high. Often the tumour, though still small when the woman visits her physician, has already spread quite extensively. Repeated examination and manipulation of the lump by the patient, her relatives or friends may account for this rapid spread, suggests Dr. William F. Wild in *Hygeia*.

One must consider, in this connection, the fact that with laboratory animals, when it is desired to spread tumours rapidly and to see how extensively it can be done, the tumours are massaged. If a woman has a lump in her breast she should understand that to feel it once is all-sufficient. Her next step should be to go to the best possi-

ble physician in whom she has implicit confidence and to abide by his decision. She should act at once, and at once means to-day.

### May Renew Health on Modern Ocean Liner

Few people realize the opportunities for regaining health offered aboard the modern ocean liner, observes Dr. Clarence W. Lieb in *Hygeia*. Freedom from the petty vexations of everyday existence, an outdoor life, new experiences and new faces make for recuperation of tissue and for genuine bodily stimulation.

A prescription for ocean travel may be varied to suit the individual person. A certain type of health temperament requires a short space of time between ports; other temperaments need contact with strange places and peoples, away from customs and products of civilization.

The hygiene conditions aboard ship are perfection itself. Dust and dirt are absent; what smoke is generated is quickly carried beyond the reach of lung inspiration. Ocean bathing, deck tennis, promenades, and a well equipped gymnasium provide for plenty of exercise. There is ample opportunity for the absorption of the health-giving ultraviolet rays.

The only danger to health is that of overindulgence in rich food, which often occurs as a result of the tempting dishes served and the ravenous appetite induced by the exercise and salt air. However, if one eats leisurely and chooses simple foods, nutrition and elimination will improve considerably while aboard ship.

### Father Causes Half of Childless Marriages

Inability to have children, one of the most prominent causes of failures of marriages, may be due to a number of conditions. Overweight has sometimes been associated with this deficiency and in some cases reduction of weight has resulted in the ability to have children.

Congenital disarrangements of the internal organs may make it impossible for women to conceive. A correction of the structural conditions results in success.

Among the most frequent causes is infection of the father or mother. Inflammation closes the tubes that carry the reproductive cells. Now it is possible to see these tubes with the x-ray and to discover whether or not they are closed. Sometimes it is possible to open the tubes by surgical methods.

Investigations of more than 700 cases indicated the husband as responsible for the inability to have children in at least one third of the cases and possibly in one half. The prospective father should have a full examination before operative or technical investigative procedures are undertaken on the mother, advises *Hygeia*.

### May Control Cancer by Acting Promptly

The essential point in the control of cancer is that the patient should visit the physician at the earliest possible moment and not delay, hoping that the condition is not cancer, or that by the use of some paste or salve, powder or ointment, the condition will disappear, declares Dr. William F. Wild in *Hygeia*.

Practically all cases of cancer of the skin can be cured if they are detected early enough and if proper treatment is immediately applied. The sore that will not heal, the mole or wart that changes in colour, size or appearance, or that is on some part of the body subject to chronic irritation, are the danger signals of cancer of the skin and should be corrected immediately.

Hygiene is the greatest element concerned in the prevention of cancer of the mouth, for while cancers do occur in clean mouths, the excessive chewing of tobacco, the irritating fluid that is spread over the mouth as a result, the ill-fitting dental plate, the jagged tooth, all tend to produce chronic irritation which predisposes to cancer in any location.

Many cases of cancer are missed in the beginning stages because too much is taken for granted. This is particularly true of cancer of the rectum or of the internal organs. A cancer of the rectum may be masked by the presence of hemorrhoids. Any unusual condition should have attention at once.

## MEATLESS RECIPES

### Salads

#### ORANGE AND BANANA SALAD

2 Oranges                      1 cup French dressing  
2 Bananas

Peel oranges and remove all the white membrane. Separate into whole sections. Peel bananas, cut into quarters lengthwise as orange sections. Make French dressing using three parts of oil to one part of lemon juice and salt to taste. Pour French dressing over the banana and orange sections, let stand one-half hour. Drain, arrange on a lettuce leaf three sections of orange alternate with three sections of banana to form a flower. In the centre put a generous tablespoonful of pineapple cream dressing.

#### RAW CAULIFLOWER SALAD

Wash the cauliflower, cut it into small pieces and mix with salad dressing. You will be surprised at its nutty flavour. Celery may be combined with it.

#### GREEN PEAS SALAD

Mix young, tender, raw green peas with salad dressing. A drop or two of onion juice may be added, also young carrots ground fine through the food chopper.

#### CARROT AND TURNIP SALAD

Grind young carrots and young turnips through the food chopper with the fine cutter. Mix with dressing. Onion, cabbage, and celery may be added, also raw beet and raw parsnip.

#### RAW SWEET CORN SALAD

Cut young, tender Golden Bantam corn from the cob. Add tender celery, and mix with dressing. Serve on sliced tomatoes placed on a bed of lettuce.

Or, mix with the corn half the quantity of grated carrot, and a small quantity of ground roasted pine nuts. Add dressing, and serve on lettuce.

Or, a mixture of raw corn, cauliflower, celery, and chopped watercress is very nice.

#### POTATO SALAD

4 medium-sized potatoes                      2 hard-boiled eggs  
Juice of half a lemon                      2 tablespoonfuls chopped  
 $\frac{1}{2}$  cup chopped pimiento                      parsley  
1 teaspoonful salt                       $\frac{1}{2}$  cup mayonnaise

Wash and boil the potatoes in well-salted water until tender, but not until they break open. Cool and peel and cut into half-inch dice. Add the eggs, which have been halved and sliced. Add the salt, mayonnaise, parsley, and lemon juice, and mix together lightly, taking care not to break up the potatoes, yet to have the ingredients well blended. Drain the chopped pimiento and add to the salad, mixing in very lightly, so as not to give the dressing a red tint from the pimiento. When served on a crisp lettuce leaf, this makes a very attractive as well as tasty salad.

#### MAYONNAISE SALAD DRESSING

1 egg yolk                      1 cup salad oil  
2 tablespoonfuls lemon juice                      1 teaspoonful salt  
1 teaspoonful flour

Put the egg yolk, lemon juice, and flour into a small bowl. Stir with a fork till well mixed, then pour about one-half teaspoon of oil in at the side of the bowl, and beat with a Dover egg beater in such a way as to gradually draw the oil into the egg mixture. When the oil is well beaten into the yolk, pour in another half teaspoon of oil and beat it in. As the process goes on, a larger amount of oil may be poured in at a time. Continue till the dressing becomes as thick as it is liked. It may not take the full cup of oil. Then beat in the salt.

This dressing will keep a week or more in a cold place.

#### FRENCH DRESSING

1 cup salad oil                       $\frac{1}{2}$  cup lemon juice  
1 teaspoonful salt

Put these ingredients in a bowl, and set the bowl in a cool place till the liquids are chilled. Just before serving, beat with an egg beater till white and creamy. Pour over the salad and serve at once.

While vinegar and oil mix somewhat readily, lemon juice and oil more quickly separate after being beaten together. If the proportion of lemon juice used is too large, the liquids will not combine well. I have found the proportion given the best to use. Because the dressing separates on standing, salads with French dressing should be served as soon as it is put on them.

### Colon Hygiene

By R. Manning Clarke, M. D.

#### The Saline Cathartic

ONE of the most common means of obtaining bowel movement is to take a dose of salts before breakfast, thus obtaining a bowel movement, usually watery, soon after breakfast. Even though it is known that the bowels will move unassisted, many still resort to this practice, thinking they will thus keep their "blood clear," and be in "better condition." However, nothing could be farther from the truth.

The action of all saline cathartics is based on what is called "osmotic action." In plain, simple words, that means that as soon as anything so concentrated is swallowed, nature attempts at once to dilute it down to the same concentration as the salts in the blood; and to do this, a fluid is poured into the tract. This continues until we have one watery bowel movement after another, and are delivered of the irritating thing that has been swallowed. Every time this is done, there is great irritation produced, and congestions and inflammations are left behind, which result in chronic inflammation. Thus the habitual use of saline cathartics is harmful to us, and can result in cathartic colitis (inflammation of the large bowel).

In the first article of this series, explanation was made of the function of the highly specialized cells that line the bowel. In that article, it was shown that their function was to handle the toxic material in the bowel without harm to the body. In other words, nature has provided highly specialized cells lining the bowel, whose function it is to reject these poisons and toxins from absorption. If we could only learn to live intelligently and not irritate them or interfere with such irritating things as saline cathartics, we would get 100 per cent efficiency from them. By the habitual use of such cathartics, we defeat our own object and prevent their normal function, by bringing to these delicate cells lining the bowel such irritations that they are permanently disturbed in their function. Under such conditions, the "garbage can" rapidly becomes crippled in its ability to protect us.

"WHATEVER is coming, there is but one way to meet it,—to go straight forward, to bear what is to be borne, and to do what is to be done."



## Trimming and Mounting

(Continued from page 13)

For mounting large pictures, it is best to obtain sheets of mounting paper which are supplied in sizes of about 20" x 25". From this, suitable pieces can be cut to the required size and it is much easier to fit a mount to the print than it is to fit a print to the mount.

Trimming large prints sometimes presents a difficulty and a good plan is to obtain a sheet of plate glass larger than the maximum size print to be trimmed. This must be squared by a glass cutter, and when laid over the print it is quite easy to see how trimming should be carried out, while in addition, the value of the four right angles cannot be underestimated. In order to get a good cut, a piece of soft cardboard should be underneath so that the cutting knife can go clearly through the print. Of course there should be something more substantial under the thin cardboard.

Those who are forced to use mounting paste will find the following hints quite useful. First of all get several old newspapers, lay the prints face downwards and apply the paste with a clear brush working outwards from the centre, taking care that the edges receive a sufficient quantity of paste. In the larger sizes of prints, especially those on thick base paper, the paste often requires working in. The position of the print on the mount having been previously determined, the picture should be taken up by the edges and placed on the mount and pressed into contact. One thing to be avoided is having too much paste on the edges of the print so that it oozes out and spoils the mount, while at the same time, there must be sufficient to stick them down. Immediately the print is found to adhere, it should be placed under pressure and left there for two or three hours in order to make the paste adhere and to prevent undue curling.

It will appear fairly obvious that whatever system of mounting is used for albums, the loose-leaf type of album is to be preferred, since it permits of each leaf being removed and receiving separate treatment.

### The Right Diagnosis

WHILE travelling in the Pacific Coast States recently Herschel S. Hall was taken violently ill with an attack of acute indigestion.

Hearing there was a Chinese doctor in the town who was highly regarded by the citizens of the locality, Mr. Hall sent for him.

The physician came, felt of the sick man's pulse, inquired briefly as to his sufferings, and then entered upon the following questionnaire:

"You smokee sligalet?"

"O yes."

"Cigar too?"

"Yes."

"Pipe maybe, eh?"

"Sometimes."

"You takee li'l dlink sometime—maybe col' pop, col' soda, col' milk shakee, col' linger beer, licy col' lemonade,

col' slider, maybe some hot tlea, hot coffee, hot chocolatee lots of sugar and cleam?"

"Sure thing!"

"You eatee fast?"

"I got to, Doctor—always in a hurry—lots to do, you know."

"You eatee hot bliscuit?"

"You bet!"

"You eatee fly ham, fly bacon, fly eggs, hot clakes, lots molass?"

"I'll say I do!"

"You eatee gleasy stuff—some fly, some roast, some boil, some stew, some blake—you mix 'em all uppee same time, eh? Maybe some jam an gleasy glavy same time, eh?"

"Yes, everything goes with me."

"You eatee pie?"

"Pie? Pie is my middle name at mealtime, Doctor."

"You eatee some pickle, some cheese, some nut, some nice lich clake, some lice cleam—you mixee all uppee inside same time, eh?"

"Yes, sir; that was the way I was taught to eat at boarding school."

"You dlinkee lice water same time?"

"Of course."

"You chewee up wood toothpickee fine, eh, at finish?"

"Usually do; sometimes I have to use a match."

"Good nightee! I can no curree fool."—*Saturday Evening Post.*

WHO little gives, knows not the joy of living;  
His shrunken soul the bliss of heaven foregoes  
For earthly gain; and daily harder grows  
His task—the task of little giving,  
Who gives his all, and gives with spirit willing—  
Yea, gives himself, and mourns 'a gift so slight'—  
Shall find in sacrifice supreme delight,  
A heavenly joy the emptied vessel filling.

—George Henry Hubbard.

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The Oriental Watchman Publishing Association

Post Box 35, Poona, India.

J. S. James, Editor

Single Copy, 6 Annas

**Subscription Rates:** Single yearly subscription, Rs. 3-8-0 in advance.

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

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

No magazines are sent except on paid subscriptions, so persons receiving the WATCHMAN without having subscribed may feel perfectly free to accept it.

Printed and Published by J. S. James, at and for the Oriental Watchman Publishing Assn., Salisbury Park, Poona, 108/4/27.

## Postponing our own Funerals

(Continued from page 9)

But how shall we go about this process of putting a boycott on the undertaker, and the "lean and slippered pantaloons?" It is something like religion, easy to preach and hard to practice. But it is much worth while. It will give us sweeter tempers, better digestions and sounder sleep at night; it will make us better looking, happier and more prosperous.

### Should Plan Lives, not Funerals

The practice of the principles of health is a proper part of the Christian religion. The laws of God cover the proper care of our bodies. A saint with dirty, rotten teeth, bad tonsils, an abused digestion and a skipping heart is a sinner, at least to that extent.

As a boy, Kermit Roosevelt is said to have remarked on one occasion, "The only trouble with dad is that when he goes to a funeral he wants to be the corpse." We understand what the boy meant, but his dad would have denied any desire to fulfil the wish in the literal sense. These days we are planning our lives, rather than our funerals, as used to be the common custom.

I once knew a woman who had the songs, the text for the minister's sermon and the clothes she wanted to wear on the day all picked out. Worse than that, her neighbours, friends and relatives heard the plans over and over. I imagine that they gave a sigh of relief when the actual funeral was over, and no mistakes had been made.

Let us put our own funerals off as long as possible, and think about them only when seeking means of forestalling them. After all, the best preparation for the next world is for each of us to live properly in this.

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## Around the World

THE dogs of Vienna, Austria, that is, the smaller ones, may now ride as passengers in railroad and tram cars, if they are equipped with proper tickets and duly muzzled.

The Goodyear Tire and Rubber Company of the United States has purchased a twenty-acre factory site near Sydney, Australia, and plans to have a modern tire factory in operation by December, 1927. The factory will have a capacity of 1,000 tires and tubes daily.

Another British precedent was broken when the battleship "Renown" recently sailed for New Zealand and Australia carrying the Duke and Duchess of York on a state visit. This is the first time a woman has been officially allowed to journey on a British warship. Even the present queen was once politely but diplomatically talked out of making a similar trip in company with her husband.

Mrs. George Lyddon, farmer's wife, of Pearl River, New York, with one arm, recently won first prize in a cooking contest. She got the following meal in twenty-nine minutes and sixteen seconds: Tomato bisque soup, boiled chicken, French fried potatoes, string beans, tomato salad, with cheese, and tinned peaches, ice cream, with sauce.

While in the rest of the world women are criticized for wearing their dresses so short, the Turkish women of Karamissar, in the interior, were officially rebuked for wearing them so long, and were ordered to shorten them. It was found that as much as twenty-six yards of material was used in one dress, and that some of the women wore as many as three of them at once. The order was issued in the interest of national economy.

Experts in Italy are studying the advisability and practicability of erecting a gigantic searchlight on the summit of Mt. Etna to guide aviators on aerial routes on the Mediterranean. Mt. Etna is a volcanic peak which dominates the sea on the eastern coast of Sicily. According to one plan which has been suggested, electricity for a 1,000,000-candle power search-light would be generated by means of the high winds which constantly sweep over the mountain. It is estimated that these winds are capable of generating more power than Niagara Falls.

A beautiful hand-woven, silken rug, centuries old, a rug that has belonged to Persian, Russian, and Austrian monarchs, has been brought to New York where it will be exhibited in the Metropolitan Museum of Art. The "Emperor's Rug," as it is known, is considered probably the most valuable rug in the world, and experts say it is worth at least £200,000, even though it is only twenty-four by eleven feet in size and can be folded up and placed in a steamer trunk. The royal rug was woven in 1550, and first used in the palaces of the Persian shahs, until it was presented to Peter the Great of Russia, who in turn gave it to Leopold I of Austria. For three hundred years it hung as a tapestry on the walls of a summer palace of the Aus-

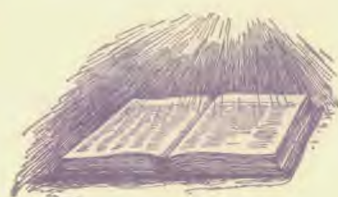
trian emperors, after which it was placed in a national museum. The rug is woven of silk in varied colours representing precious stones. Bordered by emerald green, the background of ruby red contains exquisite figures of birds, beasts, and fruit.

Official Canada doubts that a woman will learn to spell, if at all, before she is thirty years old, comments the *Syracuse Post-Standard*. What it thinks about male spellers is not a matter of record. From Ottawa comes announcement that the Dominion parliament has decided against the employment of women as stenographers until they have reached the age mentioned, because of both the spelling weakness and a belief that up to that time they have on their minds too much besides the work before them. The legislators find that distractions keep the girls from errorless operation of the typewriter, or anything approximating thereto. There is much complaint abroad that added years make the getting and holding of a job hard. But here are the Canadians putting a premium on age. They want the careful, experienced operative, of a proficiency attainable only with attention and time. If they can only convert the efficiency experts to their views, they are on the way to bring about an industrial revolution of no small proportions.

Seeing in total darkness by means of an invisible ray is declared by the *Daily Mail* (London) to have been demonstrated as feasible through an invention of John L. Baird, a British scientist. His discoveries in television have aroused great interest in the past year. Mr. Baird is quoted as saying that his achievement has been accomplished with his televior by isolating and then employing rays which are outside the visible spectrum. The human eye is unable to see these rays but the sensitive electric eye of his apparatus selects them readily. The *Mail's* representative describes how he sat in total darkness and saw the complete outlines of a colleague, also in the dark at a distance, projected upon a screen by Baird's invisible "searchlight." Mr. Baird asserts that the invisible ray can be focused and flashed through lenses like ordinary searchlights, but that it is more penetrative and can be thrown farther than any visible ray, and also can pierce fog more readily.

The labour government in Queensland, Australia, which has experimented widely in state socialism during its ten years in office, has made frank admission of the unprofitable nature of many of its government owned and operated industries in its last budget. Having established state farms, state butcheries, state bakeries, cattle stations, brick works, timber yards, fisheries, canneries, and many other enterprises during the decade, of all its undertakings none has proved profitable but the monopolies, and not even all of them were in that fortunate position. With a recurring deficit in its budget—this year more than £5,000,000—the government has now announced publicly and formally that it has resolved to "cut the loss" incurred on behalf of all state enterprises that do not "give a reasonable prospect of success," and that it will shortly close down or dispose of any enterprise that continues "to be worked at a loss."

# The Bible Is



- The charter of all true liberty.*
- The forerunner of civilization.*
- The moulder of institutions and governments.*
- The fashioner of law.*
- The secret of national progress.*
- The guide of history.*
- The ornament and mainspring of literature.*
- The friend of science.*
- The inspiration of philosophies.*
- The textbook of ethics.*
- The light of the intellect.*
- The answer to the deepest human heart hungerings.*
- The soul of all strong heart life.*
- The illuminator of darkness.*
- The foe to superstition.*
- The enemy of oppression.*
- The uprooter of sin.*
- The regulator of all high and worthy standards.*
- The comfort in sorrow.*
- The strength in weakness.*
- The pathway in perplexity.*
- The escape from temptation.*
- The steadier in the day of power.*
- The embodiment of all lofty ideals.*
- The begetter of life.*
- The promise of the future.*
- The star of death's night.*
- The revealer of God.*
- The guide and hope and inspiration of man.*

—Bishop William F. Anderson.