

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



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THE LEGISLATIVE ASSEMBLY BUILDING, NEW DELHI

*Read in this Issue—*

**CHEWING AS A MEANS OF PRESERVING  
THE TEETH**





NEWS dispatches tell us that Palestine is claiming attention as an orange-producing country. Over twenty million dollars have been invested in the orange industry by the Jews, and the fruit grown so far is said to have a very fine flavour.

RAILROAD trains can now manufacture their weather as they roll along, and a day coach or a pullman in the heat of summer may be cooler than an outside cabin on an ocean liner. This air-cleaning and cooling system has recently been successfully tested on the Baltimore and Ohio Railroad.

CAPTAIN FRANK M. HAWKS recently flew across the continent from Los Angeles, California, to New York City in 12 hours, 25 minutes, and 3 seconds. Seems almost impossible, yet by the time the WATCHMAN reaches you, some one may have beaten his record.

IN Prague an apparatus has been invented which kills flies by an electric current. It consists of a plate bound by thin copper wires and filled with a solution of sugar and syrup. The wires are connected with an electric light so that as soon as the fly touches the plate it is electrocuted.

NOTHING is too marvellous to be expected from the scientists of today! A London man has invented a kind of synthetic wood which is made chiefly from cotton. He claims that it is just as good for furniture and house-building as the wood of trees. It can be sawed and painted, hammered, cut and shaped; screws and nails can be driven into it. It is lighter, stronger and cheaper than wood, and just as good-looking, for it can be painted or stained to look like walnut, mahogany or oak, and will take a high polish. If this invention proves to be an industrial success, it should prove a great boon to the cotton trade that is suffering just now from such a great depression.

DR. THEO. KRYSO, senior specialist in the Russian Department of Agriculture, has made a discovery which may prove of tremendous worth to the world. Dr. Krysto was sick with malarial fever for 19 years and says he knows what it is. He has taken much pains in his research work on the subject, and has had his discovery verified by hundreds of cases in Europe, Asia, and both Americas. The solution is simple, but logical. He found that when the malaria fever mosquito, which spreads the disease, feeds on leguminous plants, their juice neutralizes the noxiousness of the mosquito. Therefore, plant and cultivate alfalfa, clover, beans, etc., around human habitations to be immune.

DR. BANCROFT and Dr. Richter, American scientists, have been using an ultra-microscope on living sensory nerves. By means of this microscope they were able to see the action which anaesthetics, alcohol and narcotics have on the nerves. The water-clear nerve cells become cloudy at first and then coagulate like the white of a hard-boiled egg. When the first effect wears off the cells regain their original water-clearness. But when nerves are repeatedly drugged, they lose their recuperative powers. Bits of the coagulation remain, increasing as time goes on, which cause a nervous irritation that is only allayed by more of the drug. Dr. Bancroft and Dr. Richter are experimenting with a chemical that they hope will dissolve the hardened nerve-contents duct but will not injure the other parts of the cells, or of the body.

ONE of the latest developments in radio is a pocket set. The police in certain sections are now adding this little device to their equipment. By this means they may receive instructions from headquarters while patrolling their beats.

IT may be safe to predict that some day radium will become so plentiful that it will be within the reach of all who need its curative rays. This is ventured on the strength of the announcement that rich radium deposits have been found in Ontario.

AS a grim reminder of the devastating havoc wrought in the war-torn sections of Europe during the World War, it is reported that the reconstruction work in the war-scarred regions of France is approaching completion. Practically all the trenches have been filled in, and most of the eight million acres of devastated soil have been somewhat cleaned up. Tillable land to the extent of nearly two million acres has been reclaimed.

DR. ALEX HRDLICKA, anthropologist of the Smithsonian Institute, has recently returned from a remote region of Alaska where he visited a colony of 3,000 Eskimos in the region of the Kuskokim River. These people are believed to be the original Eskimo type and provide direct evidence that the Eskimos and Indians had a common ancestry. The discovery according to Dr. Hrdlicka, adds further proof to the theory that the first Americans were all descendants of emigrants from Asia, who crossed over to America in small boats. The Smithsonian Institute is fitting up another expedition to explore both sides of Bering Strait for evidences of a people of similar type and customs. The findings of the scientist verify the Bible account of the origin of the human race, and its scattering from Western Asia over the face of the earth.

WHAT is this vitamin C? No one has ever been able to hold, stroke his feathers, scales, or fur, trace his ancestry back to the Dark Ages, or take his photograph, but, like light, air, water, and blood, we must have him. The vitamins are comparatively recent discoveries. As a matter of fact, more and more and more of them are being discovered. So far, the famous trio, A, B, and C, are the best known, and although no one attempts to place one upon exhibition, we know what they will do and what happens if our diet is deficient in any one of them. Much research work has been done on vitamin C recently, which shows that this vitamin is of primary importance in the promoting of proper appetite, growth, and good health, and that it is also an important factor in combating dental decay. This vitamin is found in many foods. Oranges and lemons are filled with it, but of course you can secure your daily quota of this vitamin from any one of many other foods, or from a number of foods eaten during any one day. Tomatoes contain this vitamin, but one would have to eat about twice as many tomatoes, by weight, in order to secure the vitamin C content of a pint of orange juice. Apples, peaches, bananas, strawberries, spinach and cabbage cooked without soda, peas and string beans, all contain this desirable vitamin in a certain quantity. It seems, however, that the morning orange juice habit is likely to take care of our vitamin C needs satisfactorily. One thing about it—we can't get too much unless we devour enormous quantities of food and get too much of everything at the same time. Cultivate vitamin C, and the little chap will repay you a hundredfold. He is usually found where other vitamins, minerals, and salts abound, and the foods that seem to be good for him will be found exceptionally good for you.



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

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## VITAMINS *and their IMPORTANCE*

*Much-needed Reform in Civilised Diet*

By D. H. Kress, M.D.

**W**HAT are they, and what is the real source of their supply? Vitamins are not food elements such as the proteids, the starches, the sugar, and the fats, which can be separated from the various foods. They cannot be analyzed. We cannot separate them from the foods and place them side by side and say, this is vitamin A; this is vitamin B; this is vitamin C, and so on. They cannot be seen with the naked eye or even by the aid of a microscope.

How then do we know that they exist? We know it, for the same reason we know electricity exists. Electricity cannot be seen. Ask Mr. Edison, the wizard of electrical fame, what is electricity, and he will say, I do not know. He knows there is such a thing as electricity, and that it can be harnessed and caused to serve useful purposes. So while vitamins cannot be seen or analyzed, we know they exist. There can be no doubt about it. This has been determined by experimentation with animal life. Animals may be fed with foods containing all the elements of nutrition, yet if there is lacking in the foods this mysterious something to which have been applied the names of vitamins A, B, C, D, and E, they will develop deficiency diseases and will shortly die.

### The Life of Food

We may say, vitamins are the life of the foods we eat. Deprived of vitamins, foods are dead. They are found in all *living* foods. They may be

destroyed by prolonged cooking or baking. Soda when placed in foods containing vitamins will also destroy them. All this has been determined by experimentation with animals. By a very painstaking and prolonged series of experiments it has been discovered that certain foods contain vitamin A, others vitamin B, and so on, while others seem to contain nearly all of them in combination.

When cows are fed on green grass and other raw foods, their milk is well charged with vitamins and their calves thrive upon it. When deprived of these foods and fed merely on old hay or straw, containing all of the food elements found in grass, but lacking in vitamins, the milk ceases to properly nourish their young. This explains in part why mothers are frequently unable to properly nourish their infants who are breast fed. The milk may be

rich in fats and proteids, and may contain all of the other needed elements, but if the mother lives only on cooked and devitalized foods and vitamins are absent or deficient, the little one will not be properly nourished.

This vital something may be destroyed by boiling the milk, so that children fed on boiled cow's milk may sicken and die even though the milk is rich in all of the food elements. Orange juice must

be supplied in such cases. One teaspoonful of orange juice is as effective as is a pint of milk in supplying the needed amount of vitamins.

Vitamin is not a food at all. It is a living principle found in living foods. This emphasizes the need of living, more than we do, on raw foods.



Planting Sweet Potatoes, Kamamaung, Burma



Dr. Grenfell relates a most interesting incident showing the importance of this, and which may explain why some in a family in civilized countries may be in excellent health, while other members of the same family are sickly. He visited a home and found the father lying on a cot at the point of death. The mother was scarcely able to drag herself about, and three of the children were in a similar sickly condition. Two of the younger ones, however, were running about apparently in good health. Upon investigation this apparent mystery was explained. Previous to the introduction of civilized habits among these people, they ate their foods, even the meats, and the glands of the animals they killed, in a raw state. After the introduction of cooking, they cooked their foods, and in the absence of green stuff, fresh fruits, etc., they were deprived of the vitamins.

This particular family suffered from a deficiency disease because they attempted to live on cooked fish, their mainstay, and boiled potatoes. The potatoes being peeled before boiling, the peelings were thrown out of the back door. The two little children, who appeared to be in good health, he found had formed a fondness for these potato peelings and fed upon them in addition to taking their portion at the table. This afforded Dr. Grenfell the only explanation he could offer of this strange coincident.

#### The Cause of Beriberi

It may be recalled how during the World War one of the great German ships was forced into an American harbour because of the sickly condition of her crew. Some of them had died, while others were at the point of death. What was the matter with these men? What was responsible for this mysterious and baffling disease? The crew of this ship had sunk about sixteen of the Allied ships, and appropriated their foods. For about eighteen months they were out at sea. They seemed to have everything heart could wish for as far as food was concerned. They had canned foods of all descriptions, including meats of all kinds, but they had no raw foods of any kind during that long period. This, it was later discovered, was responsible for this fatal malady. When they arrived at the American port and were given some raw stuff to eat, they speedily recovered.

In civilized countries, in many a home the inmates are fed very much as was this family referred to by Dr. Grenfell. Some are sickly while possibly one or two in the same family may be in the enjoyment of good health. By observing what the inmates are especially fond of, and eat, an explanation may be had.

There are hotels, first class hotels, which furnish their patrons foods similar to the foods which were served the crew of this German ship. Fortunately some raw foods enter into the dietary, otherwise a similar experience would be theirs. Most tables do not as a rule furnish sufficient raw foods.

What is the source of this vital something known as vitamins? It is derived from the sun's rays. It has been found that even oil containing no vitamins when kept exposed to the rays of the sun and stirred will store up vitamins. Children suffering because of the lack of vitamins in the food, it has been found, may be greatly benefited by daily exposure to the rays of the sun. Cows kept out of doors and exposed to the sun supply more of the vitamins in the milk than do cows similarly fed but deprived of such exposure.

The discovery of vitamins should not make more complicated the food problem. It should greatly simplify it. It merely teaches us the need of getting back to nature and to nature's foods. It emphasizes the need of spending more of our time in the open air and eating our foods more in a natural state. Animals allowed to roam at large, being in the open, exposed to the sun, and living on nature's food, served in the most natural manner, keep in the best of health. It is the domesticated animals which are deprived of green foods and sunshine that develop tuberculosis and other deficiency diseases. The same applies to human beings. In countries where the people live chiefly on the unsophisticated foods of nature, and spend much of their time in the open air and sunshine, cancer and other deficiency diseases are seldom found.

#### Man's Best Food

There are foods which furnish vitamins that are especially suitable as food for creatures for whom they were especially designed. For instance, leafy vegetables are the most natural foods for rabbits. They thrive upon them. It does not follow, because of this that they are the most desirable food for mankind. All the experiments so far conducted by American food experts have been conducted with rabbits or with rats.

Dr. Hindhede, Health Commissioner and food expert of Denmark, carried forward his experiment for years with men. In his recent visit to America, he said during one of his lectures: "You in America carry forward your experiments with rats, while I experiment with men. If you want to find the foods best for rats you must experiment with rats, but if you want to find the foods best for men, you must experiment with men." Because rabbits thrive so well upon raw cabbage, spinach and other leafy foods, rich in vitamins, these foods are highly recommended for mankind.

These are not the only foods which contain vitamins. Vitamins are present in all living or raw foods, and no foods are better adapted for man's needs, than fruits. The cereals, the legumes, the fruits, and the nuts, make with milk and its products the best food for man. Fruits and nuts as far as possible should be eaten in a raw state. Referring to this American craze of eating leafy vegetables *merely*, as a source of vitamin supply, one of Dr. Hindhede's associates said to him when he took his departure for (*Turn to page 30*)



# ILL HEALTH UNNATURAL

## Results of Dietetic Transgressions

By A. L. King

**A** VERY great deal of the pains and aches, the illnesses and diseases that afflict humanity, are preventable. We need not necessarily have them. We can, if we will, loosen their cumbersome embrace, and cast them off, at least in a large measure, and walk the way of life as healthy men and women. And when death comes at length, it need not be because of some foul or malignant fever of some acute trouble, but only because, through the long lapse of years, our houses of clay have decayed, just as any other earthly structure or substance will in time decay—just as houses of wood or even brick or stone will in time crumble, or just as the once green leaf turns yellow and drops from the tree, or as the green and vigorous plant—its time of fruit-bearing ended—droops and dies at the approach of the chill breath of winter. However, houses will last much longer if given proper care, and so will the human body.

### A Hale Old Age

The language in the Book of Job (chapter 5, verse 26) is not only full of literary beauty, but it expresses an ideal to which humanity might well have striven to attain—

"Thou shalt come to thy grave in a full age,  
Like as a shock of corn cometh in his season."

That is a natural kind of death—full of years, the span of life well and grandly rounded out. But the death that is usual today, when a man has lived but half or a quarter of his days and even a much lesser fraction—dying in youth or just as he crosses the threshold of manhood or before his prime has ended—such death is unnatural, and to a great degree preventable.

When, however, one looks at man's way of living, it need not be marvelled at that he should be so subject to illness and disease; that pains should rack his body; that he should be so prone to early decay; that his teeth should crumble in his mouth and last but a few years—a mere fraction of the time they were intended to last; that his form should become clogged and overloaded with gross fat and flesh—and ill; or that the

grinning spectre of death, with the relentless sickle, should overtake him so early on the march of life.

### Ill Health a Harvest from Wrong Living

Man's life from the cradle to the grave is all too frequently a chapter of criminal mistakes in the way of living. More often than not, and indeed in the great majority of cases, his mode of life is an illustration of "How not to do it" rather than an exemplification of correct ways of living.

Look today at the food on the average table, and what do we find? White bread and other white-flour products, sadly deficient in mineral salts and vitamins, and moreover charged with waste or toxic matter, and frequently diseases; potatoes, with the health-giving mineral salts largely removed with the peelings or boiled out of the tubers and poured down the sink; condiments—as pepper, mustard, pickles, and sauces—which irritate and injure the stomach, liver, and kidneys; white-flour cakes and tarts and other sweet foods in which white cane-sugar is freely used, and the total effect of which is to supply too much denatured and devitalised sugar to the system, thus imparting (or helping to impart) to the blood an "acid" tendency; and often plenteous quantities of tea or coffee—the former containing tannin and thein and the latter

caffeine, and both thein and caffeine are drugs, and harmful to the system.

And the average table is sadly lacking in the classes of food that should be partaken of generously if the normal alkaline tendency of the blood is to be maintained. Vegetables, for instance, particularly the green or salad vegetables, are not

eaten as freely as they ought to be. The same applies to fresh fruit. When one has the garden space and sufficient water, he can grow much of, if not indeed all, his own vegetables, and the returns in health and vigour are well worth the labour and trouble.

Wheatmeal bread should replace white bread on every table; and even scones, buns, cakes, and rolls should be made of wheatmeal. They are then far more wholesome, (*Turn to page 29*)



Tea contains tannin and thein, and coffee contains caffeine, and thein and caffeine are harmful drugs



# The Coming Conflict in the ORIENT

## *The Great Day of the Lord and its Events*

*(Last Article in the Series)*

By Thos. Killoway

**N**EVER in the history of the world have men inquired more persistently, "Watchman, what of the night?" From the watch-tower of prophecy comes the answer: "The morning cometh, and also the night." Isa. 21: 11, 12. The morning of eternal glory, the dawn of a glorious eternity for the righteous at the coming of Jesus, when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; but the night of indescribable sorrow and anguish and utter destruction for those who have rejected Him and to the world which would not have Him to reign over it. (See Luke 19: 14).

It has already been pointed out in this series of articles that the first phase of the Armageddon conflict results in the complete downfall of every nation and the depopulating of the entire earth at the appearing of Christ. The righteous have been delivered and taken to their mansions on high; the wicked have been slain; the works of men have been destroyed; and the very face of the earth is broken up by the mighty earthquake. The earth has entered upon her millennium of desolation.

The word "millennium" is derived from the Latin words *mille*, a thousand, and *annus*, a year. It is a modern term used to represent the thousand years referred to in the following texts:—

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20: 1-3.

The binding of Satan with a great chain and casting him into the "bottomless pit" can refer only to his confinement on this earth in its state of desolation and chaos, following the battle of Armageddon. The term "bottomless pit" means any place of darkness, desolation and death. And when the earth, during the millennium, returns to its original condition of chaos, "without form and void," it becomes the "bottomless pit" of Satan's captivity. The chain with which he is bound is not a chain of iron or steel but a chain of circumstances. There is nothing he can do and no one

upon whom to exercise his power. The whole earth is a desolate waste. Jeremiah describes its condition thus:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." Jer. 4: 23-26.

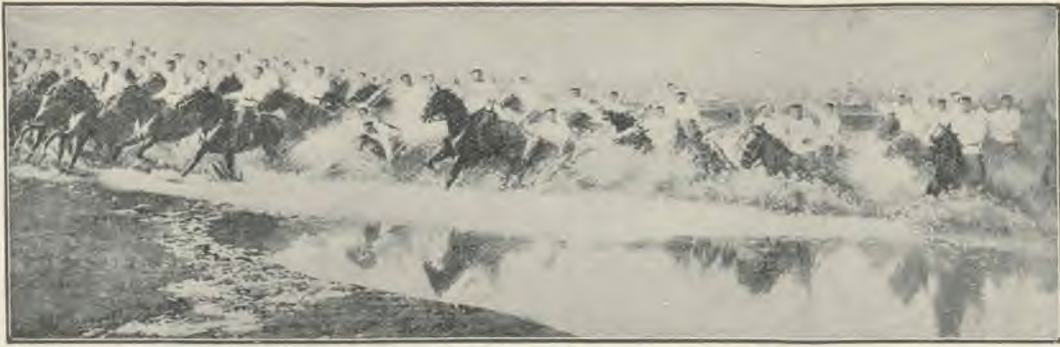
Of the condition of Satan during the thousand years, Isaiah writes, "O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Isa. 14: 12-17.

Paul says that Satan holds the "power of death." (See Heb. 2: 14.) He could shut up his subjects in the prison-house of death, but he did not, and could not, open "the house of his prisoners." For six thousand years he has held this power; but now it is taken from him. He has no subjects on which to work, and can only roam over the earth, which has become a vast charnel-house of his own making. Even the rest of the grave is denied him. The prophet continues:—

"The kings of the nations, even all of them, lie in glory, every one in his own house [the grave]. But thou art cast out of thy grave like an abominable branch. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." Isa. 14: 18-20.

Thus, for the weary length of a thousand years, Satan is compelled to wander over the wide domain of the earth, which first he saw in its Eden beauty, and which now his own deeds





Russian Cavalry Charging Through Water

have reduced to this dreary desert. Here he must roam with no companions but his own evil angels. For six thousand years he and they have delighted in nothing but tempting and degrading men. Engrossed in this, they have taken but fleeting glimpses at the coming doom they have been piling up. But now their employment is snatched away, and nothing is left to them but the fearful judgment for which they must wait in shuddering horror.

At the end of the thousand years Christ comes to take final possession of the earth. With Him come all the hosts of the redeemed; for it is written, "And the Lord My God shall come, and all the saints with Thee." Zech. 14:5.

At that time Christ will prepare the resting-place for the New Jerusalem. "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof towards the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14:4.

Upon this vast plain the New Jerusalem will rest as it follows the throngs of the redeemed on their journey from heaven to earth. Of this remarkable event we read, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21:2.

This city is to be the capital of the new earth. How appropriate that it should be located on the site of old Jerusalem and the mount of Olives.

For one thousand years of desolation the earth has been to Satan as a dreary prison. With the saints in heaven and all the wicked silent in death, there are none to tempt, and his occupation is gone. From his condition of practical confinement he is roused as the wicked are called forth to life at the voice of Christ. The lock of the grave is broken, the servants of sin and Satan are brought to life, and he again comes into his own—his kingdom of evil. Again he has subjects upon whom and with whom to work. His dreary prison life is ended. Of that time John writes, "After that [the thousand years] he [Satan] must be loosed a little season." Rev. 20:3.

The holy city and the saints are before him; and around him is a vast army of all the wicked

who have ever lived. It is evident that the two classes cannot exist on the earth together. Satan is a thorough student of the prophecies, and knows that either his forces must obtain possession of the New Jerusalem, or they will be destroyed from the earth, as foretold by the prophet.

Satan reviews the situation and considers the possibilities. He has millions of fallen angels at his command, and an innumerable army of wicked men. Compared with those within the walls of the New Jerusalem, he has the advantage of overwhelming numbers. He decides to organize his subjects into one vast army with which he will besiege the New Jerusalem.

The earth rings with the preparation for the conflict. Satan's army must be provided with a complete equipment of the weapons and munitions of war. We read that he will be "loosed a little season." How long this will be we are not told, but during this time his army will be equipped, organized, and drilled for his last struggle for supremacy. He realizes the nature of the power which he must meet, for he was once of it, and has met it in previous battle. He will use every element of evil, cunning, and ingenuity which he possesses to bring the equipment and organization of his hosts to the highest possible efficiency.

Of this scene of preparation and attempted warfare, John writes: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, God and Magog [warlike nations of earth, which are here used as a type of Satan's vast army], to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:7, 8.

In his vast army are the hosts of many generations: the giants that warred before the flood, the minions of Egyptian and Assyrian tyrants, the phalanxes of Greece, the legions of Rome, horde upon horde of barbarian desolators, and the death-dealing millions of the last nations of earth. In countless numbers they gather for the last great battle of the "day of God Almighty." Where they lay down in rage, they rise with thoughts of vengeance, and, eager for blood, cry out for arms and leaders.

Surrounded by kings and councillors, in pomp and splendour, and followed by (*Turn to page 28*)



# NEURITIS

## or Nerve INFLAMMATION

By T. H. J. Hargreaves, M.R.C.S., L.R.C.P.

**N**ERVES, as well as other tissues, are subject to inflammation. The term "neuritis" is derived from the Greek, "neuron," a nerve, and the suffix "itis," which denotes inflammation. If several nerves are inflamed the disease is called multiple neuritis. In this article we shall deal only with the simple form of the disease.

### Causes of Neuritis

We will discuss the causes which are likely to bring on an attack of neuritis. They may be briefly classified under five heads as follows:—

*First.*—Any inflammation affecting other tissues, such as bone or muscle, may extend to an adjoining nerve trunk, and set up neuritis, with all its characteristic symptoms.

*Second.*—Exposure to inclement weather, to cold, wet or storm. A chill, especially if one is already in a weak and debilitated state is not unlikely to produce an attack of neuritis.

*Third.*—Blows and other injuries. It is not uncommon for a wound of one kind or another to cause neuritis. Indeed, injuries are probably the most fruitful cause. It often happens that after a fracture of a bone, the patient will complain of symptoms of neuritis caused by the reset bone pressing on the nerves. Muscular strain due to lifting, reaching, etc., accounts for a large percentage of neuritis cases.

*Fourth.*—Lead poisoning is another cause of this nerve inflammation. It is most often found amongst those whose occupations are concerned with lead, for example, painters, and artists. In cases such as these, however, the trouble may disappear after removal of the cause. Some cases of lead poisoning have been traced to impurities in the water supply and home surroundings. In the case of the water supply, the lead is derived from the pipes along which the water flows.

*Fifth.*—Neuritis following an attack of gout, or rheumatism, or one of the infective fevers.

*Sixth.*—Neuritis due to dental caries, and pyorrhœa alveolaris.

Certain errors in diet, too, are common causes of neuritis. Reference will be made to these later.

### The Pathology of Neuritis

This is a technical feature of the disease which we can only notice in passing. The four cardinal signs of any inflammation are present pain, swelling, redness and heat. The nerve trunk itself becomes swollen and reddened and the pain is violent and intense.

It is advisable for purposes of treatment to divide the disease into three stages.

In the first stage the characteristic signs are extreme pain, which is of a boring, stabbing nature, with marked tenderness and sensitiveness along the course of the nerve. The skin is red and puffy and glossy. The action or function of the muscle, as we term it, is impaired, so that movement is painful. The patient experiences sensations of numbness, twitchings, prickling, tingling in the fingers and toes. There may be a mild fever to begin with, but this is not constant. The pain is very severe and fairly continuous, although there are exacerbations at times. The severity of the pain soon prostrates the patient. There is usually loss of appetite and general depression of both mind and body.

### Treatment

It is in this early stage that the disease should be attacked along hygienic lines of treatment—most of which can be carried out in any home. The first step is to discover the cause or causes, which have brought on the attack, and may still be at work. These should be as speedily removed as possible. If there is any doubt as to there being a special place of sepsis in the body, such as a discharging ear or pyorrhœa of the teeth, then a qualified physician should be consulted in the one case or a dental surgeon in the other, who will advise as to the proper course of treatment to follow.

The next step is to secure rest for the affected part. Perfect rest, without other measures, will often bring relief. Therefore, rest in bed for the whole body is very essential at the commencement. If an arm or leg is affected, elevation of the limb in a sling is advisable. This will relieve the blood pressure and lessen the pain.

Heat in one form or another is almost a panacea for neuritis and rarely fails to alleviate the pain and promote healing. Hot fomentations are effective. They are prepared by wringing pieces of woollen blanket out of very hot water and applying the cloths as hot as can be borne to the diseased part. After an interval of about five minutes a fresh fomentation should be applied.

Dry heat is sometimes found more soothing than wet heat. Wrap the limbs in cotton wool and apply to them hot bricks or hot-water bottles. Massage, baths, electricity should *not* be used during the acute stages.

In the second stage of the disease there is pain and an increasing amount of tenderness along the course of the nerve, accompanied by a greater loss of power in the affected part of the body.

This condition gradually (*Turn to page 29*)



# INTEMPERANCE

## *Shall We Destroy the Bodies Which God Has Created in His Own Image?*

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

THE word temperance is usually associated in the lay mind with alcohol and the use of strong drink. This, however, is all wrong, and we do not wish to use the word in this limited sense. There is no reason why temperance should be confined to the drink question, as it applies to all habits of life. Temperance, of course, means moderation, but not in *all* things. Some argue that it is necessary to indulge in all things whether harmful or not in order to be truly temperate. This, of course, is not right. In its fullest sense, true temperance means not only moderation in that which is good but abstinence from all things harmful.

Taken in this sense it will readily be seen that temperance should be the chief aim in life of all those who desire perfect health. If followed, it will prolong life and keep the human machine running smoothly from youth to old age.

### The Greatest Law

As has been stated so often previously, the human body is made according to, and governed by, certain definite laws. The greatest of all these laws is the law of temperance which, if obeyed, is sufficient to keep one from serious disease. All bodies, however, are not built along quite the same lines. This is no haphazard way of nature. The reason for the strength or weakness of a constitution can always be traced back to parentage or to events during the period of development.

It is possible, therefore, that what might constitute excess or intemperance for one individual might not be deemed so by another who is more robust. Nevertheless it is always dangerous to live near the limit of one's capabilities. Rather is it wise to reserve a liberal margin of safety, and to apply the law of temperance to all individuals alike in a general sense.

Whatever may be said by those who champion modern society, with its life and conditions, it is difficult to see how anything could be said in its favour as regards temperance. In fact, the spirit of excess and intemperance is characteristic of the present age. From a health point of view and also from a social standpoint it is an evil which is greatly to be deplored.

Intemperance has always been associated more or less with eating and drinking, but today it is by no means confined to these habits. One sees it written on numerous actions. In fact, it would be almost impossible to claim to be really up-to-date and yet be truly temperate in all things.

### Intemperate Fashions

It would be impossible to mention all the forms of intemperance that one encounters today, but two which strike one most forcibly have to do with dress and pleasure. The former almost entirely concerns women. The amount of money spent by some women in following the latest fashion crazes is appalling. Still more remarkable is the small amount of material purchased by these large sums of money. In the latter connection—the question of scanty clothing—it seems that women are guilty of a form of intemperance which must surely have reached its limits. Yet even this seems doubtful.

Those who wish to excuse these evils sometimes argue that they are conducive to health. Even if they were, this would not be sufficient justification for their toleration, especially when one takes into account the fact that such people are usually sinning wilfully against their health in many other respects. Overclothing and tightlacing in the way women were accustomed to do a few years ago are certainly not good. But to jump to the other extreme and expose the body to the vagrancy of modern weather, irrespective of sense or feeling, is certainly not healthful. If figures were available to show how many have sacrificed their lives or become invalids through intemperance in fashions, it would probably be a revelation to all.

The modern craze for pleasure and excitement is often discussed, but let us think here how these amusements make us intemperate in the taking of proper rest. Every city now has its night life to some degree. This means that the most valuable part of the time set apart by nature for the body to rest and recuperate is given over to excitement and stimulation. Need we wonder that a nation of C3 grade and a generation of nervous wrecks is springing up everywhere? The night was made dark that men might gain peaceful strength and refreshing. It was never intended for dissipation. Without proper periods of rest, no one can continue to keep well or live long. This is undoubtedly a deadly form of intemperance.

### Overworked Stomachs

There is also a great deal of intemperance today in the matter of eating and drinking. With many people, the number of courses at each meal, and the number of meals consumed each day soon tax the stomach beyond the power of endurance. Gastric complaints are extremely common today, and yet the stomach is a most (Turn to page 30)



# EXPERIMENTAL RELIGION

## Part II

### *Personal Holiness Must Accompany Vital Doctrine*

By Melvin Oss

*A magnificent place of worship and an ornate ritual are regarded as more important than personal holiness by many exponents of a cold, barren formalism, in an age of religious degeneracy. Can we wonder that once deep currents of spiritual life are running dry?*



**C**HRISTIANITY is the religion of holiness. It means an entire change in the life. Christ does not sanction that which is evil. He said, "Blessed are the *pure in heart*: for they shall see God." Matt. 5:8. The Christian religion is a dominating power in the life. God dwells in the true believer. How dare some who profess to be His followers defile the temple of God, their bodies, with tobacco, liquor, or other evil things? Sinful practices alienate one from the life of Christ. The Christian must live a spiritual life, and be led by the Holy Spirit.

The passions and lusts of the flesh are overcome by the power of God co-operating with the change of purpose. The will is strengthened to do that which is right and pure. Christian experience is likened to a race. See Hebrews 12:1. The individual who thinks he can win while weighted down with sins will surely fail to reach the mark of Divine approbation.

Paul, the great apostle who carried the gospel from Asia to Europe, wrote, "If any man be in Christ, he is a new creature: old things are passed away." 2 Cor. 5:17. When the anxious yet fearful, learned but ignorant, Nicodemus came by night to the Teacher from God, he was informed without hesitancy, "Except a man be born again, he cannot see the kingdom of God." John 3:3.

It is written: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. It is sin that estranges from God. Holiness is the antithesis of sin. Once man had a communion with his Maker in the garden of Eden where he dwelled and toiled. God drove man from the garden because he sinned in transgressing the Divine commandment. But if we must be instructed concerning the tragedy of sin, it is also our privilege to learn of a great and glorious triumph of righteousness. We learn from the holy writings that there is coming a time when sin and sinners will be destroyed. The entire universe will be clean and holy. The

prophet Isaiah describes that blessed time: "An highway shall be there, and a way, and it shall be called *The way of holiness*; the unclean shall not pass over it." Isa. 35:8.

The demand of Christ is a holy life, because *holiness* is heaven's highway. Christ was sinless, and He imparts power for us to become holy. Paul, writing to the Romans, said, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Rom. 1:15, 16. Christ demands a high moral standard of His followers. The Master would be ashamed to attend the orgies of a licentious religion. The good angels blush and weep as they view the evil practices of some people who say they are truly religious. The Christian dies to sin. He quits sinning. "How shall we, that are dead to sin, live any longer therein?" Rom. 6:2.

Baptism is a Christian ordinance by which the candidates witness to men that they have given up their ways of sinning, and walk thenceforth in a new and holy life. See Rom. 6:4. Baptism precedes membership in Christian churches, therefore all who are church members should have ceased from the old filthy career of sin.

A follower of Christ is not selfish. On the other hand, his life is surrendered wholly to Christ and



his delight is in glorifying his Master by telling others about the wonderful plan of salvation from sin.

#### Sacrifice

From the remote, shadowy times of antiquity, when men first commenced to look forward to the coming Messiah until the time in the near future when the gospel shall triumph gloriously, Christianity remains the religion of *sacrifice*. In ancient days men showed their faith in the coming Deliverer by sacrificial offerings. The vicarious death of Christ is the scarlet cord that ties the doctrines of Scripture together. Now it is the privilege of Christians to sacrifice for the Christ who has come. Christ forsook heaven to save a race of lost sinners. Shall we dare to bring the Master a sacrifice that does not cost us much study and prayer? Shall we not respond to the challenge to present our bodies and all that we are, to God as living sacrifices? Such a consecration will be acceptable to God. Anything short of this is unreasonable service. See Romans 12:1. See also Heb. 13:15; 1 Peter 2:5.

Christ lived, suffered and died upon the cross that He might bring us to God. No one can follow Him and be a shrinking, trembling-hearted coward. If we would share in the glorious triumph of the gospel, we must manifest a willingness to go anywhere, do and be anything, and, if necessary, to die for Christ. "It was through suffering that God came closest to man and it is through suffering that man draws nearest to God."

Salvation is the most costly heritage there ever was. God's love was infinite, and caused Him to empty heaven of its most priceless treasure in giving the blessed Son to live and die among sinners. God loved, and *gave*. See John 3:16. If we love God we will give ourselves, and all we can become, to the service of Christ.

The gift of ourselves is very small. But God accepts it when He sees the motive of love and unselfishness.

"No service in itself is small,  
None great, though earth it fill;  
But that is small which seeks its own,  
And great that seeks God's will."

We get a wonderful peace in our souls in return for giving *all*. Thereby we lay up treasures in the city of gold where they are safe for eternity. See Matt. 6:19-21.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

"And He said to them all, If any man will come after Me, let him deny himself and take up his cross daily and follow Me. For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it." Luke 9:23, 24.

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

#### Glad Tidings for All

Christianity, the religion of Christ, is the universal religion. The answer will come to the prayer that is offered by millions daily to a prayer-answering God,—"Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10.

"Around the world the chorus rings,  
And hands are joined with hands;  
A brotherhood of service sings  
In all the happy lands;  
United sounds the watchword still  
That ever has sufficed:  
'The will, the will, the blessed will!  
The will of Jesus Christ!'

"In crowded town or lonely plain,  
'Mid many friends or few,  
With man's applause or man's disdain.  
To one allegiance true,  
That sole desire their hearts could fill,  
Tho' all the earth enticed:  
'The will, the will, the precious will!  
The will of Jesus Christ!'"

The Master said that the end of the world would come when the good tidings of His kingdom had been proclaimed in all the world as a witness to all nations. See Matt. 24:14. To the writer, this is one of the most precious prophetic utterances in the Bible. Before the close of human probation, all nations shall hear the good news!

The purpose of Christianity is to conquer sin in the heart and to dissipate darkness by making the True Light to shine in every land. The crisis of the world is come.

Christianity is universal in its results. Everywhere, and to all classes of men, Christ speaks, "Be of good cheer; thy sins be forgiven thee." Matt. 9:2. Freedom from sin is the best experience. When Christ makes us free we are free indeed. See John 8:32, 36.

Christianity is universal in its methods of propagation. God's infinite gift is for all who will believe. See John 3:16. The preaching of the gospel raises the valuation of all men, women and children. He who was once a child blessed little children. See Matt. 19:13, 14. If we would be members of the eternal kingdom we must become like little children. See Matt. 13:1-6. Jesus, who had a mother and cared for her, has exalted the status of motherhood and the family. He has delivered woman from her degradation. She is no longer man's slave, but his equal before the great white throne above. The Man of Sorrows, who was acquainted with grief and hardship, had an insight into each experience of men. He preached a man's gospel.

Christ, who made heaven and earth, who paid the penalty of man's transgression, who is now with the Eternal Father in heaven preparing an eternal home for His children, is coming soon to glorify the subjects of His (*Turn to page 25*)



# What to do for PNEUMONIA

By D. A. R. Aufranc, M.R.C.S., L.R.C.P.,

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**P**NEUMONIA is one of the most widely spread and fatal of all acute diseases. John Bunyan styled consumption the "Captain of the Men of Death," but this title has been transferred by Sir William Osler to pneumonia. It is difficult to arouse the public to the fact that pneumonia is one of the deadliest of all diseases. No other disease kills one-third to one-quarter of all the persons attacked. From the records of a large insurance society, for the winter months, it was shown that the death rate for pneumonia almost equalled the combined death rates of cancer and tuberculosis. The actual figures were 8.7 per 1,000 for pneumonia and 10.4 for cancer and tuberculosis.

In the year 1902 in England and Wales there were 26,526 deaths from pneumonia while in 1903 there were 40,725. Another important point is that while the mortality from tuberculosis has been halved during the past forty years, that of pneumonia has increased twenty-five per cent.

Enough has been said to show how dangerous a disease pneumonia really is. It should never be regarded lightly and no pains should be spared to give a sufferer from this complaint the best treatment possible. Even mild cases often take a sudden turn and end fatally.

Pneumonia is an acute, specific infection characterized by inflammation of the lung, toxemia and fever. It usually ends by crisis about the eighth or tenth day.

## Prevention

Pneumonia is very largely a preventable disease. In many cases it is due to carelessness and neglect. It frequently follows a severe chill, especially if the individual has some weakness of the lungs. Or perhaps a second chill may be contracted before the first one is out of the system. It must not be forgotten that pneumonia may be caught from a person suffering from the disease. Therefore the sputum and any discharge from the patient should be handled with care and burnt.

Pneumonia frequently follows an attack of influenza but in almost every case it is due to the individual's failing to rest and stay in bed until the attack of influenza is over. Ordinary care and common sense are all that is necessary to prevent the majority of these cases.

In patients addicted to the use of alcohol, the prognosis is much worse. The heart, weakened by the use of alcohol, is often unable to stand the strain of the acute fever and the patient succumbs. The death rate among alcoholics who contract

pneumonia is very high indeed.

An important point in prevention is the thorough cleansing of the mouth. The germ of pneumonia is present in large numbers during the course of the disease and is often present even in healthy mouths. Careful attention to the points of oral hygiene, therefore, is important in preventing the germs multiplying in the mouth and making this cavity a base for raids on the lungs whenever the resistance becomes temporarily below normal.

## Value of Water

There are three points to strive for in the treatment of pneumonia. They are to combat toxemia, to support the circulation and to reduce pain. These three points should be kept in mind when deciding the form of treatment to carry out. Needless to say, every case of pneumonia needs the care of an experienced physician. But the matter does not end with the arrival of the doctor. This is a disease which requires careful nursing, and much can be done to aid recovery and make the patient comfortable by those in charge of the case at home. The patient's strength must be conserved from the beginning so that he may be able to face the crisis successfully.

The same general hygiene of the sick room should be carried out as for all fevers. It is important not to have the patient too wrapped up with clothes. It is better to have the clothing light so that air can circulate round the body. A light flannel jacket which opens in front to give easy access to the chest is most useful. Sunlight and fresh air are great enemies of pneumonia and all fevers. The sick room must never be allowed to become stuffy but the patient should be protected from a direct draught. A bright, sunny and well-ventilated room is the ideal one, and in some cases it may be possible to have the bed in the open air if not continuously, at least for a time each day.

It is not good to adopt routine treatment in cases of pneumonia. It is better to treat the patient and his symptoms rather than the disease. If the patient is full-blooded, the object of treatment should be to relieve or deplete the overtaxed heart and circulation. If, on the other hand, the pulse is feeble and irregular a more stimulating form of treatment will be called for.

There is no specific treatment for pneumonia, but nothing gives greater relief to sufferers from this complaint than the application of moist heat. Hot baths, hot packs, and the hot foot bath given



in bed kept up by the addition of more hot water, are all useful. Half to three-quarters of an hour should be spent over the foot bath and a little mustard may be added if desired.

If it is not convenient to apply fomentations for a long period, a preparation called Antiphylogistine will be found very useful. This is a kind of clay which when spread on linen and applied to the body will keep up a supply of moist heat for a period of several hours. It may be obtained from almost any chemist and should be applied according to instructions. It is often advisable to use it in conjunction with a pneumonia jacket. Formerly it was a very common practice to bleed patients suffering from pneumonia, but today with our knowledge of hydrotherapy, we are able to bleed the patient into his own tissues. In other words, we are able to draw the blood away from congested areas to other parts without losing it.

Some physicians claim success from the application of cold compresses alternating with hot fomentations, but these are not generally liked by the patient. The compresses should be wrung out of cold water and changed as soon as they become warm which will be every few minutes. After three hours of this treatment, hot fomentations should be applied for ten minutes.

If the fever becomes very high, it may be necessary to employ cool sponging, a wet-sheet pack or cool bath, the cool enema, or to apply the ice-bag to the affected side. Cold sponging usually gives great relief and is also convenient. When this is done limb by limb, the patient is but little disturbed. The cool enema is also very useful for reducing temperature. Half to one pint of water at a temperature of 40° to 60° should be used for each injection. If the cold treatment causes much chilliness, it should be discontinued.

#### Diet and Drinks

Diet, which is of course important, is much

the same as for all fevers. The chief points are that it should be light and unstimulating. Fresh, ripe fruits, milk, and easily digested articles are good, but meat and all forms of meat extracts are most harmful and should be avoided.

Drinks should be given freely to get rid of the toxins and encourage perspiration. Water, barley water and hot lemonade are very useful, and will give the patient comfort and relief. Such drinks should be given regularly.

It is most important that the bowels be kept free by the enema or a mild aperient if necessary. As the crisis is approaching, a stimulant may be necessary to support the enfeebled heart and circulation. But the treatment during this period, when the life often hangs in the balance, requires great experience and is too serious a matter to be left in the hands of anyone but the physician. It is a mistake, however, to postpone treatment until the crisis is reached, or even until the symptoms appear, as then the patient's strength is usually low. The methods set out above should be put into practice in the first days of the disease while the patient is comparatively strong.

Frequently sleeplessness and cough are two troublesome symptoms which it is difficult to treat. Good long nights of rest should, if possible, be secured for the patient in the early days of the disease when there is a reasonable chance of sleep. Absolute quietness should be observed in the sick room and the patient should be as little moved and disturbed as possible. If these symptoms do not yield to the ordinary simple remedies, the matter should be explained to the physician and left in his hands.

If the case has been treated carefully from the first there will be little risk of complications. Remember that although pneumonia is so deadly, it is preventable, and can be largely avoided by a little care and common sense in every-day habits. It is certainly easier to prevent than to cure.

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## As a Tree

Eugene Rowell

"As a tree planted by the waters." Jeremiah 17:8

*As a tree springeth forth from the earth-covered seed,  
So shall my people have faith for their need.*

*As the roots strike as deep as the leaves reach above,  
So shall My people be grounded in love.*

*As the tree drinks of fountains unseen in their flow,  
So shall My people life's hidden springs know.*

*As the tree meets the rage of the rough winter blast,  
So shall My people in trial stand fast.*

*And as an uplifting, calm, beautiful tree,  
So shall My people yearn upward to Me.*





# Your MIND and Your STOMACH

By C. Avery Hansen, M.D.

THE constant use of any one kind of food creates a habit for that food. The fluids of digestion are made to suit that food. When the mind agrees, and concurs in the impressions that the food to a large extent causes, the reason and judgment are influenced to quite an extent. Thus a habit is formed. This habit continues to become stronger by continuous use of that food. When the food absorbed creates irritable thought, the brain cells being filled with irritating substances, along with other food products, only a word is needed to precipitate a quarrel. Who would say that food does not affect disposition?

Human bodies and minds have certain passions and tendencies. Every man is an adulterer, if only the passions are nourished, and the mind sufficiently influenced by the body. The mind is the ruler, but food is the second factor, and if the latter is permitted to dominate in the direction of strengthened passion, it will very soon be noticed that the thoughts and imaginations are not pure. Every man is a savage; he needs only the right kind of food to develop the trait. Every man is, by birth and inheritance, all that his ancestors were; and each succeeding generation may augment or repress a trait of character by food or by practice.

## The Influence of Heredity

To illustrate: If a man were brought into court, whose father was a thief and whose grandfather also was guilty of stealing, would not an intelligent judge or jury give this fact weight in considering the man's case as to guilt? If the mother and the grandmother were also thieves, it would be taken as still more evidence that the man was a thief. If he had brothers serving in the penitentiary for robbery, the case would be almost clear. Every fair-minded man would say he had a hard line of ancestry. We all would suspect that in his brain cells there existed a thieving tendency; and we would be right. Now if such a man is given food that furnishes a quality of blood that strengthens the physical body but weakens the moral nature, how much more easily he could be induced to steal than the man who for generations had a line of ancestry back of him who practiced honesty and integrity! While the body and the mind are influenced by inheritance, this inheritance is only the result of food and practice. The bodies of our ancestors were made of food and practice, as were their ancestors before them. Thus food makes the man. It is the substance of which our physical

structure is built and maintained. When we consider the effect of food on the morals and the minds of mankind, it is interesting to notice that through the entire Bible record there has been no small attention given to the question. Were we to seek the reason, we must conclude that the food eaten had a strong influence on the spiritual life of these Bible characters.

## Mind Not Stomach Sick

In the course of a few years of a medical practice, one has the opportunity to observe many instances where the effect of the mind on digestion is very apparent. One case that came under my observation I will relate as an illustration: I was called to see a patient who was suffering with a severe attack of stomach irritation. All food seemed to cause severe pain. Even water was scarcely tolerated. The smallest amount of food seemed to irritate and apparently to inflame the lining of the stomach walls. The patient had been ill for a number of days, and was suffering from the need of nourishment, which the stomach could not digest.

Quite puzzled as to what should be done, I called another doctor. He perceived what I had overlooked,—that there was a possibility of the trouble's being in the mind instead of the stomach. Accordingly he proposed to pass a stomach tube down her throat and on down through the pylorus into the intestine, and by this means introduce food into the intestinal tract without irritating the stomach. To this the patient readily agreed. But the tube was not passed beyond the pylorus at all. The stomach was filled with food through the tube, and was retained with evident satisfaction. Not a sign of irritation was present, and the food was digested perfectly. The mind was relieved of the thought that food irritated the stomach.

The mind affects food, it affects digestion, it influences absorption. The constant use of any food creates a definite line of impulses and habits, and the constant use of any food creates also a definite line of mental impressions and thoughts, as well as a definite line of physical impressions and habits. In the case of this patient, the constant worry lest food would irritate the stomach so affected the system that every effort on the part of the stomach to digest it was met by the mental impression, "Food irritates the stomach." This impression governed the stomach, and had to be got rid of before food would be received. Such cases are far more common than is generally supposed. A sour stomach is often associated with brain storms. Good digestion (*Turn to page 27*)



# EDITORIAL



## *Righteousness by Faith*

**T**HE doctrine of righteousness by faith was not originated in early New-Testament times, nor was it a creation of Protestant Reformation. It has its roots firmly imbedded in the Old Testament. It is as old as the everlasting gospel itself—to which it belongs, and from which it cannot be separated.

The doctrine was taught in one of the names given to Christ in ancient prophecy. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6.

We read again, "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4.

Turning back to the Book of Genesis, we find that it is said of Abram, whose name was later changed to the better-known name of Abraham, "He believed in the Lord; and He counted it to him for righteousness." Gen. 15:6. Thus, the Lord Himself imputed righteousness to His faithful servant. The blessing that came to Abraham becomes a pillar in support of this grand doctrine in New-Testament times for Paul the Apostle, writing by Divine inspiration, asks this question and gives this very answer, "What saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3. The apostle was well versed in Old-Testament passages setting forth God's plan for justifying sinners who repent of sin.

The righteousness of Christ is a twofold gift of God. There is the righteousness which is imputed. By this we understand that the transgressions of the past are covered, and that we are counted just in God's sight. We are justified by faith. Again, there is the righteousness which is imparted; and this impartation of righteousness is a continual process. Receiving imparted righteousness, we become sanctified. Thus, we are sanctified, as well as justified, by personal faith. A lively exercise of faith on our part is that which appropriates these blessings.

Briefly, the case may be stated thus: Righteousness by faith includes two things—righteousness imputed which results in our justification, and righteousness imparted which results in our sanctification. Imputed righteousness is our title to the world to come. Imparted righteousness is our fitness for it.

Now, as the righteousness by which we are justified, and the righteousness by which we are sanctified, are freely offered to us in the gospel, it is clearly our duty to accept God's wondrous offer. The privilege of possessing Christ's right-doing is so great and so exalted that no one can afford to turn away from it.

Believers receiving the imparted right-doing of Christ will inevitably live a life of obedience to the Divine requirements and will walk in the Saviour's footsteps.

Let us glance at the experience of the Apostle Paul himself. He received righteousness when he saw the futility of trusting to his own human strength and was led to embrace the promises of God. Henceforth he depended upon the power of the indwelling Saviour who had knocked at his heart's door and had obtained entrance. The wondrous experience of Divine power—operating within him—to overcome sin, changed his whole thought on the subject of righteousness. He began to make his boast in "the righteousness of God." No revolution of human outlook can be mightier than this.

To the Philippian church, the same apostle wrote, "It is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. We must be prayerfully desirous that Christ's right-doing may be fulfilled in us.

These blessings flow earthward because the Son of God lived a pure life of right-doing that He might cover repentant transgressors with the glorious garment of righteousness that has no flaw nor imperfection. He died for men that pardon for sin might be given. Those who believe in Him are justified of past offences, and freed of the penalty of the violated law of God. They learn by rich experience that Christ has the power to break the power of the old nature that once had the mastery over them. They may ring out a message of cheer to those who long to escape a life of powerlessness and sin, because they know that Christ in the heart of man, having the control of his affections, radiates therein His light and purity. They know that the law of God is a spiritual thing, guiding spiritual men in the path of rectitude, and that obedience to its holy precepts is made possible through grace. Relying upon the Holy Spirit who, in the exercise of His office in the great redemptive work for fallen man, writes the holy law of God upon the fleshy tables of human hearts, they realise transformations in heart and life.

But does not the Bible speak of rewards? This is certainly true. But concerning (*Turn to page 27*)



**M**AN has been provided with a wonderfully efficient chewing organ. As a mill for shearing and grinding natural foods it is a masterpiece of engineering. Every little curve on the surfaces of the teeth has a scientific reason for being *just so*. The way food is distributed over the teeth by the action of tongue and cheeks, the strength of the muscles of mastication, the co-ordination between the joints of the jaw and the chewing surfaces of the teeth, the emptying of saliva at the most convenient points for distribution, and many other features of the mouth that space does not permit of mention are too wonderful to have just evolved or happened so. And, would we be provided with such a machine showing infinite wisdom in every detail of its design were it not a necessity to our health?

#### Low Chewing Efficiency

In the clinic of my employment I see many semi-wrecked mouths. Along with other data, the percentage of chewing efficiency of every patient is estimated; the figures being arrived at largely by the number and position of teeth that meet. What do we find? The large majority of patients who have not had more than 60 per cent chewing efficiency for several years are majoring in stomach and intestinal complaints.

Such people have to live on soft foods, as their stomachs soon get so they cannot handle coarse foods improperly chewed; and in time they rebel against everything. The whole alimentary system needs just what the teeth and gums need, something to exercise them. Exercise is one of the requirements of life that will not be ignored forever; and how else can our digestive system get exercise, but through coarse and bulky foods? When mouths are put in condition to handle such foods, we frequently see the patient secure a new lease on life.

#### Detecting Pyorrhoea

Pyorrhoea is responsible for more wrecked mouths than all other causes combined. It is a disease of the investing tissues of the teeth (bony process and gums) that earnestly invites your investigation, it being so destructive, so prevalent, so easily prevented.

The early beginning of pyorrhoea may be easily recognized from the appearance of the gums. In the

#### Did You Know That—

Most people do not have more than 60 per cent chewing efficiency?

- ☉ A diet of soft foods destroys the teeth?
- ☉ Pyorrhoea is responsible for more wrecked mouths than all other causes combined?
- ☉ Pyorrhoea can be cured if taken in time?
- ☉ Many people chew mostly on one side of the mouth?

# CHEWING a Pres

By Roy



healthy mouth the gums are of a light pink colour and hug the teeth tightly, tapering off to meet them in a sharp margin. Early symptoms of pyorrhoea are the gum between the teeth showing a swollen and puffy condition and a dark red colour, and bleeding of the gums on regular brushing. Looseness of the teeth is a later symptom appearing at a time when in many cases it is too late for a satisfactory arrestment of the condition. X rays are an aid in diagnosis.

The possibility of a cure lessens in direct ratio to the advancement of the disease. Only incipient and slightly advanced cases may ever be considered cured, in the sense that we speak of a broken arm or leg being cured—the part returning to a condition as good as normal. If not too far advanced, the pyorrhoea may be "arrested," and the teeth do good service for a long time with proper care.

#### The Causes Classified

As in other diseases, the cure of pyorrhoea is dependent upon the removal of its causes. The causes, according to the understanding of the writer, may be classified as follows:

1. The germs in the mouth



# Means of Curing the Teeth

ms, D.D.S.



*Wrecked  
mouths  
as well as  
wrecks at  
sea take their  
toll of  
human life*

2. Lowered general tissue vitality
  - a. Unhygienic living
  - b. Systemic disease
  - c. Senility
3. Lowered local (mouth) tissue vitality
  - a. Faulty occlusion of the teeth
  - b. Gum irritants, such as calculus, and overhanging fillings or crowns
  - c. Lack of exercise of the chewing organ

Food remaining around the teeth invites the rapid multiplication of germs. Pyorrhœa is an instance of lowered resistance (vitality) of tissue plus germs equalling disease. There are no germs common to pyorrhœa, so far as known, that may not be found in the average mouth, and there are sufficient germs in the average clean mouth to cause pyorrhœa in the presence of lowered resistance of tissues. Hence the importance of treating pyorrhœa by raising the vitality of the tissues involved, although keeping the mouth scrupulously clean to lower the number of germs involving germs will always remain a first consideration in allaying the disease. The chewing of coarse foods and natural foods is all-sufficient for the cleaning of the ideal

mouth. The additional intelligent use of the toothbrush, however, is indicated when such food is not eaten, when teeth have not been put in an ideal condition of repair, and especially in the presence of pyorrhœa.

## Blood and Circulation

Low tissue vitality is caused by either poor blood or poor circulation, or, as in many cases, a combination of the two. The treatment to bring up tissue vitality and resistance is directed toward stimulating good end circulation of good blood. By end-circulation is meant the flow of blood into the finest capillaries in the end tissues, that is, those nearest the outside. Such a circulation of healthy blood readily combats disease, through the activity of the white cells, called "the little soldiers of the blood."

The importance of general measures in treating pyorrhœa is obvious. That which affects the circulation of the whole affects that of the part. In some cases improvement in the circulation and quality of the blood is the only treatment necessary for pyorrhœa. One patient told me that the "run around the block" that he took every night he thought did his pyorrhœa more good than anything else. Exercise, tonic water baths, sun baths, air baths, and a general hygienic routine of living are more important measures in curing pyorrhœa than any highly coloured medicine one can use on the gums.

Systemic disease is a common cause of pyorrhœa. This is especially true of the diseases influencing most the quality of the blood and the circulation. Diabetes and tuberculosis are good examples. Peoples so affected are highly predisposed to pyorrhœa, and should consider the treatment of their systemic disease the most important phase of their treatment for pyorrhœa.

With few exceptions, young people are free from pyorrhœa. In fact, it has been called a disease of old age. Age, however, may be measured by tissue vitality; and lowered general tissue vitality, in the opinion of many, is the greatest predisposing factor to pyorrhœa. Hence the appearance of pyorrhœa may well impress one that man is not immortal, and that the human machine requires a

❖ ————— ❖

## Did You Know That—

❖ Chewing is one of the best preventives of pyorrhœa? ❖ Brushing should not only clean the teeth but should stimulate the circulation in the gums? ❖ The stiffer the tooth brush the better? ❖ Two brushes, used alternately, are the best plan? ❖ Table salt is one of the best dentifrices?



life well conformed to the principles of natural law if it is to last the allotted threescore and ten years. Therefore we must look upon pyorrhœa as a symptom, as well as a disease, and advise the early correction of all stresses predisposing old age (unhygienic habits and disease) along with local treatment.

In many cases we find sufficient cause for pyorrhœa in the mouth itself. These cases may expect improvement only when the local causes are removed.

The way teeth meet each other in chewing is spoken of as "occlusion." "Faulty occlusion," so called, is considered a cause of much pyorrhœa.

Because of cavities, uncomfortable dental work, unsupplied spaces, and in many instances for no apparent reason, many if not most people chew on one side of the mouth, almost to the exclusion of the other side. Thus the wear is not evenly distributed. The cusps will be longer on the side not used, and the lateral movement of the jaw, tending to conform with the flatter surfaces of the other side, will cause the teeth with the longest cusps to "rock" and thus loosen each other. If you do not know already that you do most of your chewing on one side, have a friend watch you at the table when you are unconscious of your chewing. Dentists can always tell which side is used the most, if either, by the cleanliness of the teeth and the comparative lack of pyorrhœa. The secret is also revealed by an over development of the face on the side that does most of the work. By grinding off a small fraction of the enamel it is possible for dentists to even up on the wear of the teeth.

Gum irritants, such as deposits of calculus and overhanging fillings and crowns, invite pyorrhœa. The gums become inflamed, red and swollen, around such irritants; the circulation is congested from the excess of blood to the area; and infection and breaking down of the underlying bone is to be expected. Overhanging fillings and crowns and restorative work of certain types may make the mouth difficult to keep clean, and the often ever-present *debris* is very nourishing to the many hard-working germs. It is the part of the dentist to remove all such irritants.

Of Utmost Importance

Chewing is of the utmost importance in preventing and curing pyorrhœa. If one refused to use his arm, and just let it hang loose by his side, we would expect it soon to become a sick member of the body. Just so with the teeth and gums. Every chewing movement makes the teeth give a little in

their sockets, and stimulates circulation in the pad of elastic tissue between the root and its socket. Also the food passing over the teeth scratches on the gums. The gums are poorly supplied with nerves, to allow for this. It is their way of getting exercise. From this we see that our diet should be made up of foods that will require muscular effort in chewing and that will be coarse enough to stimulate the gums. Primitive tribes of people who live on such diets have been found to be 100 per cent free from pyorrhœa. A diet of mashed potatoes, fresh bread, and pudding and pies, is an insult to the wonderfully efficient chewing organ we possess, and it robs it of its needed exercise. Eat more natural foods and raw foods, such as carrots, cabbage, celery, hard bread, nuts, and the like.

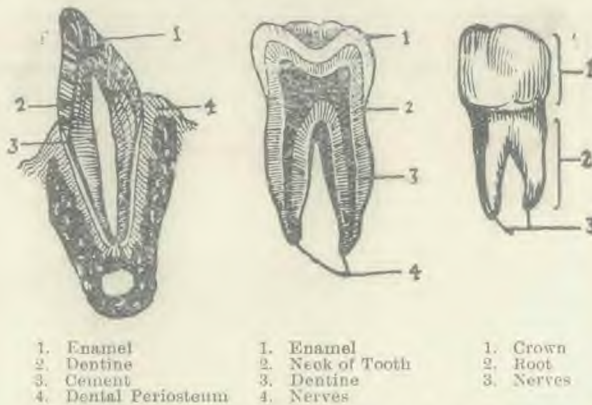
It will be found difficult to chew food properly if there are missing teeth, or if spaces have been filled with unsatisfactory restorations, or if food can be forced between the teeth in chewing. The mouth should be put in fine condition for chewing, as a step in caring for pyorrhœa, a point which patients frequently overlook because they are expecting to lose all their teeth some day. If it is too late to save them, they should be out and dentures fitted.

To raise the resistance of the mouth to pyorrhœa, next in importance to chewing is correct brushing.

Only chewing is correct brushing. A stiff brush, and preferably one with bristles set far apart and fairly short, is advised. Brush from the teeth towards the gums. Keep in mind the thought of reaching in between the teeth with the bristles with each stroke.

There are good reasons for recommending this stroke. It has been scientifically demonstrated to clean the teeth more efficiently. It is the direction that food is naturally forced in its excursions in chewing, and the tissues are so built to resist this movement, and respond to its stimulation.

People affected with pyorrhœa might well spend five minutes morning and evening brushing their teeth and gums in a systematic manner. Generally speaking, the more gums bleed, the more they need to be brushed. If all gum irritants are removed, after faithful brushing for several weeks, bleeding may be expected to entirely subside. If gums are tender, begin brushing lightly for the first few days. Gradually tone the gums so you can brush harder, and after several weeks you may be able to brush as hard as you can with the stiffest brush without bleeding, and it may even feel good. You are then getting results. (Turn to page 29)



Human teeth. The mouth may be regarded as an important organ of the body



# Traced Through Six Thousand YEARS

By Benjamin Schafer



*"A double portion of manna fell on the sixth day of the week so that the people could observe the Sabbath as a day of rest."*

**I**N the country of Mexico live a tribe of Indians who have kept distinct their history since five hundred years before the coming of Columbus to the country. This they have accomplished by choosing a number of lads from each generation, whose life work it was to learn by heart, from word of mouth, the entire history of their tribe. This they repeated to five persons who had learned it in the previous generation, so that if a single error was made in repeating it, at least one in the five would detect it. In like manner we have had handed down to us, even from the days of Adam, the story of the observance of the true Sabbath.

God completed the work of creation at the end of the sixth day, and on the seventh day He made the Sabbath. This He did by resting upon it, by blessing it, and by sanctifying it, or setting it apart for holy use. God did not rest because He was weary, but because He desired to set apart the last day of the week of creation as a memorial of His creative work. God created the Sabbath for man, by the observance of which He would be pointed to the work of his Creator. When God rested upon the Sabbath, He put His presence into it; and, unless man enters into the Sabbath rest, he can not expect to receive the joy of Sabbath keeping that God intended for him.

#### Sabbath Knowledge Preserved

After the fall, Adam and Eve kept the Sabbath as God had commanded them to do. Adam, who

had talked with God, faithfully expounded the Sabbath truth, which he had received from God, to his descendants. Adam lived to tell Lamech the Sabbath truth; Lamech lived and told Shem of the Sabbath; Shem lived till Abraham had reached the age of one hundred and fifty. Thus the knowledge of the Sabbath was preserved. Abraham, Isaac, and Jacob were all faithful observers of the Sabbath, which was to them a constant reminder of the true God.

The following story is related in the book of Jasher, an ancient volume mentioned in 2 Sam. 1 : 18 and Joshua 10 : 13, and included in the Septuagint. When the children of Israel were slaves in Egypt, they were unable to keep the Sabbath, and when Moses grew to manhood, he saw that the children of Israel were forced to work on the Sabbath. He therefore besought the king that the children of Israel might have the seventh day as a day of rest. It pleased the king, Pharaoh, called Melol, to grant Moses' petition. He made a decree that on the seventh day the children of Israel should not labour. But when the next king, Pharaoh Adikam, came to the throne, he made the children of Israel work seven days a week.

#### God Himself Made It Known

When God led the children of Israel out of Egypt, He made known to them the Sabbath, for in Ex. 16 : 25-30 we read that a double portion of manna fell on the sixth day of the week so that the people could observe the Sabbath (*Turn to page 27*)



# OUR HOMES

## The Art of Child Training

### The Timid Child

By A. W. Spalding

SOME children are timid and fearful; and some parents of timid and fearful children are impatient of their timidity and fear. They say to them: "Don't be so foolish! There's nothing to hurt you. You can just as well stay alone as not. There's nothing to be afraid of in the dark. There's no reason why you shouldn't go on that errand by yourself. It's foolish to act so afraid of other children you don't know. Stop being so foolish!"

Impatience never did anything toward solving the problem of child training. The parent who manifests impatience with the child's difficulties and peculiarities thereby shows that he is ignorant of the actual conditions, and at a loss for means to remedy them. Have you ever noticed that? Anyone who loses his temper gives evidence that he has already lost control of the situation. Impatience is witness to ignorance and weakness.

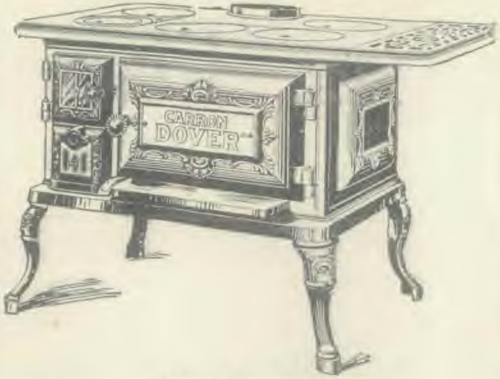
To help a child in his difficulties and faults, it is necessary to maintain an open and a studious mind, to study to know the causes of the difficulty, so that the remedy may be found. You may not find out much by questioning the child; for usually he can give you no clear explanation of the causes of his behaviour. The parent must observe and reflect, and connect the bits of information he gathers from the child and elsewhere with a knowledge gained from study, in order to interpret the situation.

Timidity and fear in a child may be hereditary or induced by experiences, environment, and education. Usually there must be some natural tendency to fear, or the influence of fear-inducing experiences will not make so deep an impression.

If the child is naturally shy, timid, or fearful, it does no good either to reprove, to threaten, or to punish him for it. Instead, it increases the fault. The more his attention is called to his defect, and the more he is blamed or punished for it while still he has no power to overcome it, the more despairingly does he settle into it. The remedy, so far as there may be a remedy, is rather in a right environment and a right education.

It is a bad practice to tell stories of fear to any child. There are children who may not seem to be greatly influenced by them, because they have little natural fear; yet though such stories may not determine their mental attitude, they do have influence. And upon children naturally timid and fearful, such tales have a very deep effect. Stories like "Little Red Riding Hood" can serve no good purpose, and they do induce fear. Many fairy tales and some animal stories are of the same order, and have similar effects. Another familiar nursery

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tale, "Goldilocks and the Three Bears," is the example of a less tragic kind of story, in which many children delight, and yet which to the nervous child, and especially the timid child, is often fear-invoking. Ghost stories, in which many people indulge for the sensation of "getting the shivers," are to be condemned from every standpoint. Upon the timid child they have a most injurious effect. The safe thing is to avoid altogether stories with terrifying tendencies. They have helped to wreck more than one child's life.

Tell your children stories of self-forgetfulness and courage, like "The Little Hero of Harlem," "David and Goliath," "The Captive Maid," "Grace Darling," etc. Include the element of danger, but not of terror. Always have the hero unafraid or triumphant over fear. Such stories will help to build up courage.

#### Teach Courage

Never seek to terrify children into obedience. Some parents threaten their children, when naughty or disobedient, with wickedly false statements. One mother says, "If you don't behave, that policeman will carry you off and put you in jail," — and the child is taught to fear the officer upon whom he should learn to depend as a friend and protector. Another parent says, "The bears will get you," or "The old snake that lives in the apple tree will bite you." Such a practice on the part



of a parent betrays a mind primitive almost to the point of savagery.

It is of course true that there are dangers against which we have to warn our children. There are other situations, likewise, against which it may be necessary to warn them. While this is necessary, the greatest care should be taken not to frighten or over-impress the child so as to induce unhealthy fear. The way in which this is done, and the degree to which the impression should be made, differs with the nature of the child. Parents will sometimes find it necessary later to speak reassuringly of conditions about which they have spoken warningly to their child, so as to counteract the fear induced in him.

Always we may and we should impress the child with the fact that though there are dangers in the world, there is also the protection of our heavenly Father and of His angels who are sent to guard us. A living and abiding sense of the attendance of guardian angels is one of the greatest producers of courage in the child, as it may also be in the adult. Tell stories of angel intervention and protection, as "The Angel That Stopped a Mob," "The Hidden Soldiers," etc.

#### Fear of Dark

Take, for instance, the very young child who is afraid of the dark, who perhaps objects to going to sleep without a light. The parent should ascertain, if possible, what causes the fear. It may be merely habit, wrongly formed by the parent's having always left a light with the child from babyhood. Or it may have been caused by fear-inducing stories. Or it may be traceable to no apparent cause, and possibly is just a congenital fear. If the cause is apparent and can be removed, that much progress is made at the beginning.

Next comes the building up of the child's will against the fear. Children differ; you must know your child. If the fear in him is slight, you may progress more rapidly to the removal of it; if it is deep, if he is terrorized by it, you must proceed more slowly. In any case be neither abrupt nor harsh. Make the atmosphere of home one not of fear, but of confidence. This extends to every phase of home life. It means cheer, and happy laughter, and loving welcome and care. It means the absence of fretfulness, of scolding, of blaming. It means to let the sunshine of God's love shine in all the time.

Cultivate the child's sense of courage by courage-invoking stories, just before bedtime. Then build up his pride of courage in himself: "Bobbie is Mother's little man. He'll be her David (or whoever your hero). He isn't afraid. Mother is near him, and Father is near him, and Jesus is near him, and his dear good angel stays with him all the time."

If his fear (or you may say, his "notion") is slight, and you see his courage swelling, you may be able to put out the light the very first time, and he will go at once to sleep. But in some children you will find the fear deeper and the courage weaker, and you may have to graduate the treat-

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ment. Go with him and stay with him for a little after he is in bed, with the light out, sing a song, or tell a story. Perhaps when you leave you will need to leave the door ajar. But keep at the building up of his courage and increase the independence of his life, until going to sleep in the dark is natural to him.

And so with all other fears. The prime secret of cure lies in love, sympathy, understanding, and skill in teaching.

Some children who are not noticeably afraid of natural things are very shy in social life, shrink from meeting grown-up people, find it hard to become acquainted even with children, and prefer solitary play to associating with other children.

If this attitude is not exaggerated, it is not to be objected to. We cannot turn all children out in the same mould. We may find in the retiring, shy child some very admirable qualities which bolder children do not possess. He is apt to be more reflective, more open to spiritual impressions, and very deep in his devotion to his parents or whoever wins his confidence. He may make a great philosopher, a great scientist, a great inventor. But special contacts are good for everyone; and if the child is too seclusive, he should be given special opportunity to associate with other children and should be taught how to manage himself in that association.

It is well for mother or some (*Turn to page 29*)





## A Skeleton

HOW many bones in the human head?  
Eight, my child, as I've often said.  
How many bones in the human spine?  
Twenty-six, like a climbing vine.  
How many bones in the human chest?  
Twenty-four ribs, and four of the rest.  
How many bones in the human arm?  
In each one, two in each forearm.  
How many bones in the human wrist?  
Eight in each if none are missed.  
How many bones in the fingers ten?  
Twenty-eight, and by joints they bend.  
How many bones in the human hip?  
One in each; like a dish they dip.  
How many bones in the human knees?  
One in each; the knee-pan, please.  
How many bones in the ankles strong?  
Seven in each, but none are long.  
How many bones in the toes, half a score?  
Twenty-eight and there are no more.  
And now altogether these bones may fix,  
And they count in the body two hundred and six.  
And now and then a bone I should think  
That forms on a joint, or to fill up a chink,  
A ses'a-moid bone, or a wormian, we call,  
And now we may rest, for we've told them all.

—“*The House We Live In.*”

## Keeping the Body House Beautiful

WHEN we have a nice, new house, children, we don't like to have it marred or scratched, do we, or unnecessary dirt brought into it? And we do all we can to keep the furniture clean and free from marks, do we not? And certainly we want to be fully as particular about the body house. No, I am not thinking about scratching our faces, or cutting our fingers, or any of the little hurts we are sure to get, and that heal so quickly; I am thinking about the inside of the body house. The outside of a *real* house is supposed to stand more in the way of rough weather than the inside; and so it is with the body house—the inside suffers most from bad treatment.

The linings of the body are very beautiful and delicate, and if rightly used, will remain so; but often they are so mistreated that they become

harsh and coarse, and lose their beauty, just as a handsome piece of furniture loses its polish under improper care.

You wonder how we could do anything to harm the body linings. Surely they are out of our reach. Let me tell you how they can very easily be injured: by eating things that are hot even when they are cold. Your eyes are opening wide. You wonder how that could be.

Did you ever try to eat soup that had pepper in it? And do you remember how it made your throat smart? This was not because the soup had just been taken off the stove, either. Well, pepper burns the delicate lining as it goes down. If it is used often, it makes the lining of the stomach grow thick, the same as using a broom or hoe makes thick places on the palms of your hands. That is all right for the hands, but it is not all right for the stomach. The fine, beautiful wall becomes coarse and ugly-looking, and the important mixing juices have a hard time finding their way out when the stomach needs them.

*Mustard* acts on the delicate lining in the same way. Leave it alone if you would keep the inside of your body beautiful and strong.

*Vinegar* is another enemy. It will surely help to take the polish off the furniture inside the body house.

Then there are *spices* of different kinds that we think we like sometimes; but remember that they too take away the polish, and that we are much better off without them.

If we get used to eating these hot things, by and by the inside of the mouth and the throat becomes coarsened, so that we lose the power to taste the delicate flavour of the natural foods God has made for us to eat. That is why some people think that food without pepper and a great deal of salt is flat and tasteless.

There are other things taken into the stomach, that only do us harm. Among them are *tea* and *coffee*. These drinks not only take the place of the milk we need, but they actually contain a poison. This poison at first excites and then dulls the nerves, the wonderful electric wiring of the body house, and in the end spoils the beautiful house we are trying to build.

There is another food that, while it contains a large amount of lumber for the body building, is so full of waste matter that it carries into the body much dirt along with the lumber. And this dirt is very hard to get rid of. The blood, try as it will, cannot keep itself as clean as though some other kind of lumber were used. And what do you suppose this food is? It is the flesh of dead animals—or *meat*, as we call it. You remember what fine, clean body lumber we can get in milk and vegetables, in wholemeal bread, nuts, and legumes; and it really is too bad to use that which is so full of unclean matter from the body of the dead animal. We won't will we? We are going to give our bodies the very best chance, are we not?—*Dr. Belle Wood-Comstock.*



# MEATLESS RECIPES

## *Some Thirst Quenchers That Are Cooling and Invigorating*

THE month of May finds us in the midst of our hot season and those who can arrange to do so are glad to spend some time in the hills. That it is a "thirsty" month we are all well aware, and we would strongly recommend the liberal use of fruits with a good amount of fruit juice drinks, instead of the usual thirst quenchers.

Fruits possess medicinal value. They supply a variety of agreeable acids which refresh and give tone to the system, and their generous and proper use does much to keep the vital machinery in good working order. The citrus fruits are particularly good.

Auto-intoxication or self-poisoning resulting from absorption of toxins, produced by fermentation and putrefaction in a sluggishly acting bowel, has long been recognized as the chief cause for most chronic diseases. It is now becoming quite well known that in fruits we have a very desirable intestinal disinfectant. This disinfecting power of fruit juice is due to the acids they contain. These fruit acids are readily acceptable to the body tissues, being normal food constituents.

### ORANGE PUNCH

$\frac{1}{2}$  cup lemon juice, 1 teaspoon grated lemon  
2 cups orange juice, rind,  
 $\frac{1}{4}$  cup sugar,  
Grated rind of half an orange, 3 cups water.

Cook the sugar and water for five minutes, cool and add the other ingredients. Strain and serve cold.

### PINEAPPLE JULEP

$\frac{1}{4}$  cup fresh mint leaves, 3 cups pineapple syrup,  
 $\frac{1}{2}$  cup powdered sugar,  $\frac{1}{4}$  cup lime juice,  
3 cups ice water.

Chop fresh mint leaves fine. Add powdered sugar and rub together. Add the pineapple juice, lime juice and ice water. Allow to stand one hour in refrigerator. Serve in tall glasses, garnish with a sprig of mint. A cube of ice may be added if desired.

### BARLEY LEMONADE

2 lemons, 2 ounces brown sugar,  
4 ounces barley, 1 quart boiling water.

Wash the barley, then put it in a saucepan and just cover with cold water. Put the barley in a large jug. Rub off the yellow part of the lemon rind on to the sugar and add this to the barley. Pour over a quart of boiling water, stir to dissolve the sugar and leave till cold. Stir in the juice of the lemons, strain into glass jugs and use. This has been recommended as a wonderful thirst quencher.

### GRAPE JUICE LEMONADE

4 lemons, 2 cups grape juice,  
1 cup sugar,  $1\frac{1}{2}$  cups water.

Mix sugar and water until sugar is dissolved. Add lemon juice and grape juice. Pour into a pitcher into which a large piece of ice has been placed. Allow to stand a few minutes to chill.

### FRUIT NECTAR

Juice of 3 oranges, 1 cup pineapple juice,  
Juice of 1 lemon, 2 cups water,  
1 quart of ice water,  $\frac{3}{4}$  cup sugar.

Boil two cups water and three-quarters cup of sugar for five minutes. Cool and add fruit juices and ice water. Serve cold.

### RASPBERRY PUNCH

Crush one quart of raspberries (or strawberries). Add one quart of cold water, the juice of one lemon, and the juice of one orange. Allow to stand for four hours. Strain and sweeten with honey.

### PINEAPPLE PUNCH

Pare and chop finely one medium pineapple, add one sliced lemon and about 2 quarts of hot (not boiling) water. Add the juice of three lemons and sweeten with honey. Serve when cold.

### PEACH PUNCH

$1\frac{1}{2}$  cups peaches cut fine (fresh or tinned),  
 $\frac{1}{2}$  cup lemon juice,  
 $1\frac{1}{2}$  cups orange juice,  
1 cup sugar,  
1 tablespoon grated orange rind,  
4 cupfuls water.

Cook sugar and water for five minutes, cool, and add other ingredients. Strain and serve cold.

### LEMON PUNCH

$\frac{3}{4}$  cupful lemon juice,  $\frac{3}{4}$  cupful sugar,  
2 cups water, 1 bottle soda water,  
1 spray fresh mint.

Cook sugar and water for five minutes, add mint finely minced and lemon juice and let cool. Just before serving add soda water.

### APPLE LEMONADE

Two large apples, or a corresponding bulk of small ones, should be used for each pint of water, and the apples should be cut into thin slices. They should be thoroughly washed before doing so, but should not be peeled. The apple slices are put into a jug, with a sufficiency of brown sugar, the juice of half a lemon, the rind of half a large lemon, thinly pared, and over all is poured the water, freshly boiled. The jug is then covered, and the liquid left to get cold, when it is strained before using.—*F*.





The

# DOCTOR SAYS



**Ques.**—"What are ductless glands, and what should be done for them?"

**Ans.**—There are two principal kinds of glands in the body. The duct glands pour their secretions out on to the surface of the body or into some of the organs that empty out on to the surface. They include the salivary glands, liver, pancreas, and many others. The ductless glands have no outlet. Their secretions are washed away by the blood. They are extremely important to the body. They are such glands as thyroid, suprarenal, and spleen, with many others. They should not be tampered with in any way. They are very delicate organs to interfere with, even by the most skillful physician. When they go wrong, one is very soon compelled to go to a physician for advice. Do not worry about the ductless glands.

**Ques.**—"What causes an acid mouth? Does it indicate an acid stomach? Will a regulated diet cure this condition? What foods should be avoided?"

**Ans.**—The usual cause of acidity in the mouth is the fermentation of carbohydrates—starch, sugar, etc. Where there is such an acid condition, it favours the more rapid corrosion of the teeth. The stomach is normally acid, and *very* acid during the height of a meal. I take it that many complaints of acid stomach come from persons who have belched up some of the sour stomach contents. A stomach that is *not* acid during digestion is abnormal. There is sometimes an acid fermentation in the stomach, but this is more likely to be in a stomach which does not have enough of the natural acid—hydrochloric. The best preventive of acid mouth is careful mouth hygiene, making sure that no carbohydrate food is left in the mouth after a meal. The free use of sweets is more likely to be followed by acid fermentation, and for this reason should be avoided.

**Ques.**—"Being a sufferer from periodic attacks of Bright's disease, I would be glad if you would prescribe a correct diet or method of treatment during an acute attack."

**Ans.**—Directions for conducting a case of Bright's disease, especially in the acute stage, are too difficult to indicate in a general publication like this. It requires the attention of a physician and should be prescribed for daily in order to facilitate the recovery of the patient. In general, however, he should avoid a highly protein diet and drink freely of water, but should refrain from much exercise. Fomentations to the spine daily always give considerable relief and benefit, especially to the lower part of the spine over the kidneys. A neutral bath daily is also beneficial.

The kinds of food to be used are fruits, grains, and vegetables, with very little protein food such as nuts, beans, etc. Milk may be used in moderation.

**Ques.**—"What do you recommend for an aged person suffering from diabetes. Will you give me a list of foods?"

**Ans.**—The remarks at the beginning of the preceding answer apply in this condition also. Diabetes needs careful supervision. The patient should avoid sugar and starches very largely. The degree of the diabetes is a very important thing. Extreme conditions call for a very rigid diet; a complaint of medium degree needs a less rigid diet. It would be necessary for the one prescribing to know exactly what the conditions are. The foods usually used for diabetes are protein foods, eggs, cheese, cottage cheese, nuts, legumes, gluten bread, coarse vegetables such as cabbage, cauliflower, greens, and green salad with a moderate amount of fat and oils. You should place yourself under medical care and be guided by the doctor's advice.

**Ques.**—"I am sixty-five years of age, and although I have always been active, find that my strength is now failing. My physician has advised me to drink coffee as a stimulant, but have read in your paper that this is harmful. What should I do?"

**Ans.**—Coffee is a narcotic, sometimes thought to be a stimulant. It allays fatigue sensations and other sensations to some extent, making people feel that they are better. Everyone is better off without narcotics of this kind. Nourishing food, with proper amount of exercise and rest are the only means of restoring one's strength.

**Ques.**—"What is the best treatment for an accumulation of wax in the ear, and can it be prevented?"

**Ans.**—Accumulation of wax in the ear may be removed by inserting a few drops of warm olive oil or sweet oil into the ear for two or three consecutive nights. Place a small blotch of cotton wool in the ear to keep the oil from escaping, then syringe the ear gently with warm water preferably from a fountain syringe raised a foot or so above the head. Allow a stream of water as large as a goose quill to flow gently into the ear for a considerable length of time. This will wash away the wax. It is often difficult to prevent the reforming of this wax. However, this treatment repeated two or three times a year, will assist greatly in overcoming the difficulty.

**Ques.**—"What treatment would you advise for appendicitis in the early stages so as to avoid an operation?"

**Ans.**—Real appendicitis cannot be treated in any other way safely than by an operation. A tendency to appendicitis is usually manifested by constipation, and may be overcome to a greater or less extent by regulating the bowels. Use medicinal paraffin, taking a tablespoonful an hour and a half after each meal. A thorough enema two or three times a week is also advisable.

**Ques.**—"What can be done for chronic bad breath?"

**Ans.**—There are many causes of bad breath. One, and possibly the most common, is bad teeth. See that these are attended to. The second is infected tonsils. These also must receive attention. Catarrh is a third very common cause. This requires long and careful treatment. A nasal ointment containing about 2 per cent of camphor and menthol is good when applied inside the nasal passages. The fourth cause of bad breath is poor digestion, including constipation. This should be carefully treated. Bronchitis may also be a cause. Most of these should receive the attention of a good physician.

**Ques.**—"I am much troubled with scurf in my hair, and at certain times in the year my hair comes off abundantly. Can you please tell me the reason for this and suggest how I can prevent them?"

**Ans.**—For scurf and falling hair keep the scalp clean by shampooing once a week with a good soap. You will find Listerine, diluted with one or two parts of water, an excellent tonic to use daily on the scalp. Rub in vigorously with the finger tips.

**Ques.**—"I am constantly troubled with a terrible heart-burn, though I have tried to take the greatest possible care so far as dietary is concerned. Is there a medicinal remedy for this?"

**Ans.**—One of the best remedies for heart-burn is to drink two or three glasses of as hot water as you can fifteen or twenty minutes before meal time. This dilutes the acidity of the stomach and carries it on into the intestines. Use a moderate amount of fat with your food, such as cream, olive oil, and other fats. Do not drink with your meals. Use dry foods largely. Masticate thoroughly.



# CALM Your Nerves

By B. M. Heald

**N**ERVES are not imaginary. They are real. The tragedy of nerve trouble is no theory, and the only way to cure it is to corner the cause. I will talk from experience.

It is no reflection on her intelligence to hear someone say, "It's all in her state of mind." Where else would you expect it to be? That is the most important state.

Where is the seat of control of the digestive system, nervous system, respiratory system, circulatory system, or any other body system? Because revolting sights nauseated people, the old Greek philosophers thought the brain was in the stomach. The Babylonians believed the liver to be the seat of thought. Other ancients thought the heart was the centre of intelligence, while still others thought the kidneys and bowels were the abode of the soul. But you know better than that. People now-a-days have their minds located in their brains.

Speaking more seriously, isn't it true that sin, spirituality, temper, timidity, character, passion, pride, fear, fatigue, hate, and hypocrisy find their origin in thought?

I might mention a hundred other matters that are generated in thought, and you know the body doesn't know anything anyway. So the following straightforward, forceful facts will help this scientific study to stick.

Man is a reasoning animal, the chief of all creatures, a master mind. Thought is his greatest asset. It originates speech and receives the perceptions of sight and all the special senses. The physical eye can no more see than can a telescope. The physical tongue can no more produce music than can a melodeon. The body and brain are the servants of thought. Thought is the master of man. The brain does not think. It is largely composed of water, as the player piano is composed of wood and wire. Thought passes through the realms of reason from consciousness to choice. Choice is man's glorious, God-given gift. Man has the free moral agency to think, and his choice of thoughts largely decides his destiny. Choose happy, healthy, heavenly thoughts.

Thoughts ripen into action. Life itself is a constant reaction and adjustment to inside and outside conditions. To illustrate the danger of choosing wrong thoughts, I wish to call your attention to the decidedly destructive influence of anger upon the delicate nerves. Anger thoughts are violent. Acute anger is appalling in its psychological and physiological effects. First; the face may become ashen white, or redden. Sometimes a blood vessel bursts. Tears flow, saliva foams. Fists clench. The whole body trembles, and the victim becomes demonized, demoralized, and sometimes paralyzed. With his temple of reason desert-

ed, the victim becomes a desperado and a tornado, charging upon his loved ones as a mad monster. I have known six weeks' sickness to result from a fit of anger. You know the symptoms: palpitation, shortness of breath, twitching of muscles, headache, loss of sleep and appetite.

Anger pours poisons into the perspiration of some people. The perspiration of an angry person will poison a guinea pig. The milk from an angry mother poisons her infant.

Angry thoughts destroy the finer sensibilities, and any victim of such violence can expect an aftermath of nerve exhaustion. One attack is sufficient to short circuit the nerves and shorten the life. It is the cause of a large share of nervous troubles.

The exhibition of anger is an exhibition of mental weakness and is surely a sad shock to the sensitive soul within. Nerves cannot be nettled without trouble. One attack of "righteous indignation" (?) may bring on unrighteous indigestion, congestion, palpitation, and several other symptoms to shun.

There are several methods of procedure in harnessing runaway nerves. First: Don't let them get away with you. They never get away *from* you. If they don't run away with you they generally wait uncomfortably near. Let no one get on your nerves. Master your nerves. You alone can do this. A friend may help, but cannot fight your battles for you.

Self-control is absolutely essential. Remember your nerves are *you*. To conquer self is about the biggest job you have in life. Self wants prominence and preference. If not conquered it will destroy you.

In babyhood we were spanked for lack of self-control. Too bad we aren't spanked now. For as it is, we are slaves, sold to sin, selfishness, and suffering.

One good way to show who is boss is to go alone and have a round or two with yourself. Put it up to yourself like this: "Now look here, you have bossed me around long enough, I'm boss now. Henceforth I am a creator of circumstances. No more selfish, stubborn tantrums. My soul has eternal possibilities."

## Experimental Religion

(Continued from page 11)

kingdom. His purpose to destroy sin will be accomplished. He will ride forth triumphantly as KING OF KINGS AND LORD OF LORDS. See Rev. 19:16.

"Truth crushed to earth will rise again,  
The eternal years of God's are hers;  
But error, wounded, writhes in pain,  
And dies among her worshippers."



The World's

# Dole-Fed MILLIONS

What Does It Mean?

By E. Hilliard

ONLY a few months ago more than eight thousand men gathered at the door of the City Hall in San Francisco, California, and appealed to the city authorities for bread. Think of such a multitude of able-bodied men begging for food. They have not earned the appellation of mendicants, but under the stress of unavoidable circumstances are compelled to ask for food to keep from starving. Most of these men have families to feed, rent to pay, and incidental expenses to meet. They are willing and anxious to work, but work is not to be had at any price. This condition of affairs is by no means confined to the city of San Francisco, but typical of prevailing conditions throughout the world.

It is estimated that the United States has more than four millions on the unemployed list, Great Britain about three millions, and so on throughout the world. Not only is the bread line lengthening daily, but new ones are being created. Today the total of unemployment throughout the great cities of the world has reached the enormous figure of 15,000,000. What does this great army of destitute, starving men portend? They and their families must be fed whatever the cost. If the present policy to keep these millions from starvation should be withdrawn, what would be the results? Would it lead to revolution, and the cry be raised for bread or blood? Or would these starving millions die quietly? It is surely a most perplexing problem. C. Delisle Burns, a Cambridge University professor, in an article entitled, "Europe's Dole-Fed Millions," says:—

"The alternative possibility, the withdrawal of maintenance, has not been discussed, because in European countries it is generally believed that withdrawal would lead at once to revolution and social chaos. Having no money to buy bread leads at once to taking bread; we have had experience of that in Germany and elsewhere since the war. At the most, therefore, public assistance is an insurance to prevent violent revolution against a social order of which some believe themselves to be the victims. Men in Europe will not starve or die quietly; nor will they work under what they regard, however erroneously, as slavish conditions. The fear for what would occur if the maintenance from public funds were withdrawn from the able-bodied, is one of the chief causes for the continuance of the policy."—*Current History*, December, 1930.

In some way these starving millions must be fed if peace is maintained. Some plan must be

adopted to meet the emergency or the population in the large cities must meet the consequences; for it is self-evident that as the Professor of Cambridge University has said, "Having no money to buy bread leads at once to taking bread."

In some localities terrible drouths have produced famine and large communities have been forced to beg for food. *The Madras Mail*, of February 27, 1931, under the caption, "Starving—and Too Proud to Seek Assistance," sets forth the terrible condition of the people, following the awful drouth in the once-prosperous State of Arkansas, U.S.A. It reads:—

"Empty larders in the homes of hundreds of farmers are taxing the resources of the Red Cross to the uttermost. Despite the response to appeal for ten million dollars (£2,000,000) to feed the destitute, the funds available do not permit the spending of more than one ½d. per day for each of the needy. More than 100,000 persons are suffering, and investigators believe that the number will be doubled before spring planting begins. "In many cases," said an investigator, "sufferers are reluctant to ask for help even when obviously starving and many weep when asked to tell of their plight."

The situation is ominous. It appears to be no small factor in the fulfilment of Daniel's prophecy. In writing of the turbulent scenes that will take place just prior to the coming of the Son of man in majestic glory, the prophet says, "And at that time shall Michael [Christ] stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation." Dan. 12: 1.

Dear reader, there is a refuge from the on-coming tempest, and but one. The prophet points to it in these words, "And at that time thy people shall be delivered every one that shall be found written in the book."—*Id.* By repentance, confession of sin and faith in Christ, every one's name can be registered in this book of life. Listen to the words of the Revelator, "He that evercometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." Rev. 3: 5. The privilege of being introduced by Christ to His Father and the holy angels awaits every faithful overcomer. Such will be sheltered when the dark clouds of God's wrath against sin shall break on the shelterless heads of the impenitent. The world's cup of iniquity is fast filling to the brim.



It is heart-sickening to read in the daily papers fresh revelations of strife, bribery, fraud, horrifying murders, increase of insanity, and suicide. Amid all this turmoil of strife and increasing wickedness, "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him," 2 Chron. 16:9. He is searching out those who want light and truth in these days of peril.

Who can fail to see in these troublous days an omen of the coming of the King of kings to forever banish sin, suffering, and international strife: He Himself will wield the sceptre of universal peace. Then, and not till then, shall we have permanent peace. Now, just now, is the opportune time to prepare for a peaceful home in the world to come.

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### *Traced Through 6,000 Years*

*(Continued from page 19)*

as a day of rest.

At Mt. Sinai God wrote, with His own finger, the Ten Commandments, on two tables of stone; the Sabbath was not forgotten. The fourth commandment plainly shows man's duty to God on the Sabbath day. When Moses was in the mount, the Lord spoke to him, saying, "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:12, 13. To sanctify anything is to set it apart. The nation, Israel, was set apart by God that the people might observe the Sabbath. Many times God commanded the children of Israel to keep holy the Sabbath. "Ye shall keep My Sabbaths, and reverence My sanctuary." Lev. 19:30. "The seventh day is the Sabbath of rest, . . . it is the Sabbath of the Lord." Chapter 23:3.

Some think that the weekly Sabbath and the annual sabbaths are identical, but they are not. The weekly Sabbath was instituted at the time of creation; God rested upon the Sabbath and set it apart as a memorial of creation. The annual sabbaths were not observed until after the children of Israel had entered the land of Canaan; they were observed by men only, and were a memorial of the Exodus from Egypt.

#### *Defeated Through Sabbath Breaking*

The children of Judah were carried captive to Babylon because they polluted the Sabbath. But after their return from Babylon they were never guilty of open idolatry. Instead of neglecting the Sabbath, they added many doctrines and traditions to it. Some of the traditions were as follows: As they could not bruise or thresh on the Sabbath, they might not walk on green grass, as that would bruise it. They were not to carry a burden on the Sabbath, consequently they could not carry water to a thirsty animal, but they might lead the animal to the water. This was not considered work. All of these traditions placed upon the Sabbath made it an oppressive, burdensome day instead of a day of rest and refreshment.

When Jesus came to this earth, He tried in every way to correct their erroneous ideas about the Sabbath. He healed the sick during the sacred hours of the Sabbath, which was in direct contradiction to their traditions. He said that it was lawful to do well on the Sabbath; and, as He is the Creator of the Sabbath, certainly we may have confidence in His statement.

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### *Righteousness by Faith*

*(Continued from page 15)*

this question of rewards, there is a great deal of misunderstanding existing. Let it be clearly understood that salvation comes by Divine grace alone. It is neither earned nor merited. We cannot earn eternal life by anything we can do. That precious gift can never be bestowed on anyone as a reward for good deeds and self-denying actions. Salvation is a Divine achievement—not a human one. Christ died. He became the great sacrifice for human sin. He rose again for our justification. He gives pardon and righteousness to every true seeker.

Knowing, then, that salvation and eternal life do not come in the nature of rewards, we understand that any blessing or privilege to be enjoyed by a Christian in Christ's coming kingdom, as a reward for his service here in this life, is something of a different kind.

So the believer lives in prospect of receiving, at the return of Christ, much more than eternal life. He will receive a reward, or rewards, for his good deeds and sacrifices for Christ's sake. When the Saviour bestows His rewards upon His people, individual faithfulness will be taken into account.

There are many incentives to a life of diligent and faithful service. In God's great Book of eternal truth we learn that Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14.

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### *Your Mind and Your Stomach*

*(Continued from page 14)*

of good food is likely to be followed by a good disposition and a good conscience. All these tend to make up the character.

#### *Good Food Makes Good Thoughts*

Many who try to change their ways of thinking would find great help in studying their own bodies, and considering what they are trying to make thoughts out of. You may read thoughts after other men have written them, and you may wish to keep them as your own, but find you are not able. Ask yourself, How were these thoughts secured, and on what soil did they grow? Were they the product of cells that were nourished by the juice of pickles, pepper, and a mixture of cigarette nicotine, and poor food,—beef, perhaps from a tuberculous cow, perhaps only a few weeks from her natural grave? Can one's brain make good



moral thoughts, or even think them, with a blood stream so polluted?

I once knew two families who hated each other. One family would throw dead chickens, pigs, and such like, into the well where the other family secured their drinking water. Sickness followed, and the misdemeanor was finally found out and the offenders punished. Moral: Keep dead animals out of your wells and out of your soup.

## The Coming Conflict in the Orient

(Continued from page 7)

the multitudes of every nation, kingdom, tongue and people Satan advances over the broken surface of the earth to make an attack upon the city of God. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Then follows the last scene in the conflict with evil: "And fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone. . . . And death and hell [Hades, the grave] were cast into the lake of fire. This is the second death." Rev. 20: 9, 10, 14.

The second death ends sin and the author of sin and all sinners. Of the completeness of Satan's destruction we read: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28: 18, 19.

The wicked, too, will be utterly destroyed by fire. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1, 3.

In this lake of fire the earth will be purified from every vestige of evil: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. The New Jerusalem, however, is exempt from the purifying fires of "the day of the Lord," being the undefiled city of the redeemed. While the earth is being purged by its maelstrom of fire, the hosts of the redeemed abide safely within the walls of the holy city,—kept by the power of God. Of this time we read, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 6. The righteous alone have part in the first resurrection, which takes place during the first stage of Armageddon. They alone are protected from the

horrors which surround them. The wicked only are included in the awful cataclysm in which the earth is involved, and which to them brings the second death, from which there is no awakening forever.

It is worthy of notice that the destruction of the wicked will take place where once the Lamb of God was led to the slaughter. In the same locality where the ancient Jews drank from the cup of wrath they had filled to the brim by their rejection of the Son of God, there the wicked of earth, having refused the Saviour who loved them and gave His life for them, will drink the dregs of the same cup.

Thus we see that the first phase of the Armageddon struggle centres around the coming of Christ to earth at the end of the Christian age, while the second phase of Armageddon centres around the coming of Christ at the end of the millennial age.

Armageddon will be the war that will end war, by blotting sin and sinners out of the universe. Rebellion shall not rise up a second time. Righteousness shall win a final and eternal victory, when all rebellion, and war, and hate shall have gone out entirely and forever. Sin and evil will be eternally destroyed and will never again exist in the universe of God. "There shall be no more curse." Rev. 22: 3. "He will make an utter end: affliction shall not rise up the second time." Nahum 1: 9. God's original plan is to find its fruition in that better land and better day so soon to dawn. Out of the destruction of sin and all its horrible results, out of the bloodshed and strife and war and commotion, there will be raised up a "new earth wherein dwelleth righteousness." The prophet John telling of the vision given him of this time, says: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write: for these words are true and faithful. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be My son." "And he said unto me, These saying are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. . . . And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 21: 1-5, 7, 8; Rev. 22: 6, 12.

The choice of rewards is with man himself. There is no need that any human being should share in the awful punishment of death eternal



which will be meted out upon the great author of all sin. But, oh, how solemn the thought that the question as to whether Christ's coming as earth's rightful King will mean to us the morning of eternal glory, or, to us the night of unutterable sorrow and indescribable desolation, is determined by whether we are found prepared or unprepared in the day of His coming. To every soul who reads these lines we would say, Cast away the sins that offend Him, forsake the thoughts which insult Him, and take Him for your Friend and Redeemer. The day of the Lord hasteth greatly. The finishing touch will soon be applied, and the Redeemer will appear. May He at that time find us ready to meet Him.

Then, O my Lord, prepare  
My soul for that great day.  
O, wash me in Thy precious blood,  
And take my sin away.

### *The Art of Child Training*

*(Continued from page 21)*

other competent person to play with the group to which she introduces her shy child. That is one value of the kindergarten: the teacher plays with the children and guides and helps them. But the home with social contacts may make its own kindergarten. If mother or teacher makes herself one with the children, suggests and starts interesting plays, and keeps herself just enough in touch to ease the children through their first bashfulness and get them started into familiar trails together, and thereafter assists as necessary without getting in their way or dominating their activities, she will lead out the shy child into self-expression and happy intercourse.

### *Neuritis Or Nerve Inflammation*

*(Continued from page 8)*

passes into the third stage, if not treated early. It is at this time that the muscles begin to waste. There is increased loss of power and movement, leading to contraction of the muscles and tendons, and resulting in deformity of the hands, arms, feet and legs.

#### *Electricity and Massage*

When the disease has reached these latter stages, simple remedies applied at home are not of such benefit. It is necessary to resort to various forms of electrical treatment, such as galvanism, using a mild electric current at first, and then regulating the strength to the requirements of the case. Galvanism may be given for ten or thirty minutes twice daily. A weak Faradic current is also beneficial. Gradually, scientific massage and movements to the limbs or other affected parts may be introduced daily. Both the galvanism and the massage should be given only by competent trained nurses and under the direction of a qualified physician.

#### *The Diet*

This is an important question in all cases of neuritis associated with gout or rheumatism. Anyone with a tendency in this direction should adopt a light, easily digested, non-stimulating diet, free from alcoholic liquors and uric acid products. Now

meat and meat extracts contain a large amount of uric acid bodies, similarly certain organs, such as the pancreas (sweetbread) and liver are rich in them. They are also present, though in smaller amount, in many vegetable foods, for example, beans, lentils and oatmeal; and they are relatively abundant in some accessory articles of diet, notably tea and coffee. To a certain extent tea and coffee produce an intoxication. They draw upon the strength of the nerves, leaving them greatly weakened. Tea especially is poisonous to the system, and the only safe rule for all—especially sufferers from neuritis—is to "touch not, taste not, handle not" tea, coffee, wines, tobacco, and alcoholic drinks. Instead, one should drink plenty of water, orange and lemon juice drinks, *cereal* coffees, such as Instant Postum or cocoa. A uric-acid-free diet, consisting of milk, bread, potatoes, cream, butter, fats, eggs, apples, grapes, figs, dates, raisins, macaroni, cheese, nuts and vegetables should be adopted instead of meat.

Lastly, great care should be taken in careful mastication of the food, attention to the teeth and prevention of constipation. The proper daily regulation of the bowels is an important factor.

### *Ill Health Unnatural*

*(Continued from page 5)*

and even taste better.

Add to man's dietetic transgressions—his deficient and ill-balanced diet plus his overeating and often too frequent eating, his eating of wrong food combinations and of food badly or wrongly cooked—add to all this the fact that he frequently does not take sufficient exercise, that through overclothing he deprives his body of the health-giving air and healing sunlight thus reducing his vitality, and that in all too many cases alcohol or tobacco or both, poison and clog his body and make inroads upon his constitution and lessen his vigour, and it need not be marvelled at that disease should be so rampant and that hospitals should be overcrowded!

Just, however, as wrong methods of living produce ill health, so will right methods result in abounding health. Unless the body organs are irreparably damaged, the course of disease can be arrested and reversed. It is marvellous what changes can be brought about. The number of those who have given nature a chance, and from the shadows of pain and suffering have moved out into the glad sunshine of bouyant health, is legion.

### *Chewing as a Means of Preserving the Teeth*

*(Continued from page 18)*

It is advisable for patients to have two brushes, and use them alternately. This gives them time to dry out thoroughly. Then they will be harder and more efficient instruments for cleaning and massaging. Incidentally, it is economy. It is the continuously moist brush that wears out fastest. A dry brush will last indefinitely.



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### Just Ordinary Salt

Ordinary table salt is a superior dentifrice, and is especially recommended to those having pyorrhœa. After brushing, wash out the brush, shake partially dry and press in cup or glass of salt. Then hang to dry in an airy place. The salt will cake on the brush and it will be kept reasonably sterile for the twenty-four-hour period, when next to be used. Salt inhibits the growth of bacteria, and is excellent as a tonic when applied to gums, as well as to the skin. A powder dentifrice may be substituted if the teeth are too sensitive for salt, or used alternately if it proves to remove stain better.

The treatment of pyorrhœa should be rational. Reason from effect back to cause, and the treatment should suggest itself. Avoid fads of treatment. The enthusiasm of faddists, if carried into a well-balanced course of treatment, is excellent.

If you are threatened or bothered with pyorrhœa, analyze carefully, with the aid of physician and dentist, what are the main and contributory causes in *your* case. Be content with nothing short of an efficient mouth for chewing, and beware of cooks who have sought out many soft inventions.

## Intemperance

(Continued from page 9)

patient organ and quite easy to please. Regularity and a plain but nourishing diet should make stomach troubles almost an impossibility. Temperance in eating as regards quantity is also essential.

Stimulating drinks in the form of tea, coffee and alcohol are indulged in at meals. These things, together with the use of tobacco, and possibly other poisonous drugs, are other modern forms of intemperance.

Still other people go to excess in regard to work, especially those who make money or the attainment of some ambition the chief aim in life. The laws of health are disregarded, and too often when the goal is reached it is at the expense of a ruined constitution and lost health. Wealth, pleasure, success, in fact anything that the world can offer, is absolutely worthless without health. How often those who have paid for their folly with their health are heard to remark, "If only I had my time over again." But then it is too late.

What, then, is the remedy? Let us be wise while we still have health and strength and find out our particular form or forms of intemperance. We surely have one or more. Let us check off our habits of life against the laws of health with our eyes open and not closed to our faults. If we seem perfect to ourselves, let us ask our friends. They will probably know our weak points better than we do ourselves. It is a mistake to be above taking advice from those who are qualified to give it. On the other hand it is dangerous to accept some of the quaint advice one so often hears given in all kindness by so-called friends and neighbours.

Let us break free from the modern evil of excesses and become truly temperate in all things. Remember that this includes not only eating and drinking but also work, exercise, recreation, dress, rest and many other things besides. By obeying the great law of temperance we shall not only enjoy better health but the character will become strengthened and the mind elevated. Self-control is a most wonderful aid to all forms of mental effort. True temperance will prove a blessing directly, and indirectly many other blessings will follow in its train.

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## Vitamins and Their Importance

(Continued from page 4)

America to present his findings, "Tell the people of America, that they are vitamin crazy."

There are diseased conditions when these leafy vegetables are essential, as for instance in diabetes, but they are not indicated in every case. The best foods as a rule for man are the foods God gave to man in the beginning, the fruits, legumes, grains, and nuts. By living on such foods the food problem will be greatly simplified. There is little danger of getting a deficiency or an excess of any one of the food elements or of not obtaining our supply of vitamins.



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