

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



JERUSALEM AT THE PRESENT TIME

*Zionism's Tragical Failure Confronts the World. But Read—*

*The ISRAEL of God <sup>and</sup> <sub>Her</sub> Unfading INHERITANCE*





THE Bible continues as the world's best seller with a total distribution of 36,500,000 last year in 890 languages.

BABIES' thumb prints are to be taken in future in Vienna municipal nursing homes. The prints of both the mother and the baby will be recorded to prevent the risk of interchange of babies.

MAYOR CHANG YIN-WU, of Peiping (formerly Peking), China, has changed the age-old custom of selling the tax-collection privilege. On condition that the farmers aid in collecting their own taxes, the money will hereafter, and for the first time in history, be paid directly to the municipal government.

AN interesting test of the comparative value of radio and newspaper publicity was recently made by Roger Babson, famous statistician. Three thousand dollars spent in radio advertising brought only sixteen inquiries and two orders. The same amount expended on advertising in five newspapers in as many cities brought 4,000 inquiries.

TIHAMER NEMES, a Hungarian inventor, has constructed an ether organ, the keyboard of which enables the player to sound simultaneously as many tones as he likes. It can be tuned to any tonality or pitch to produce the tone colour of every known musical instrument. Nemes has also invented an apparatus for producing oxygen from the water, enabling a man to stay under water almost indefinitely.

THE windiest spot in the world is probably Commonwealth Bay, on the coast of Antarctica, South of Australia. According to the previously unpublished records made by Sir Douglas Mawson's expedition a decade ago, the average wind velocity over a period of twenty-two months was 44 miles per hour, and wind speeds of from 90 to 100 miles per hour were not uncommon. During a few brief intervals no records were made because the wind recorders blew away.

A CURE for the disease of leprosy which has defied medical science for centuries is reported to have been discovered by Dr. Hermann Dostal, a Viennese bacteriologist. Dr. Dostal claims to have isolated the germ of leprosy and to have developed a serum which has effected complete cures in some cases. For some time previous to this supposed discovery, in Africa medical missionaries have effected the cure of leprosy in a number of cases by the use of a specially powerful oil.

HENRY FORD'S new plant near Constantinople is now in full working order, and is capable of assembling eighty cars daily. This number can be doubled if the assembly plant, which is open eight hours a day five days a week, works at night. The Turkish Government leased to Mr. Ford for twenty-five years a strip of land at Tophand at the entrance of the Bosphorus and the Golden Horn, and a fine modern assembly plant has been erected. A majority of the workmen in the plant are Turks, and high wages, starting at \$2 a day, are paid. It is stated that more than 40,000 demands for work have been received, as there is a distinct lack of well-paid jobs in Turkey today.

AN untold quantity of radium, it is reported, lies locked in the granite of the famous Stone Mountain, near Atlanta, Georgia, U. S. A.

ANNOUNCEMENT is made from London that Lord Ampthill has participated in a wireless broadcasting experiment in which the speakers and artists were both seen and heard at the same time by the distant listeners.

THE Young Men's Christian Association founded in London eighty-six years ago by twenty young business men under the leadership of Sir George Williams, now numbers 10,374 associations in 54 countries.

THE experiment of rounding off street corners at dense traffic points, begun last year in Berlin, has shown excellent results, especially in the case of motor-buses, which no longer have to steer out to the middle of the street. New street cars being added to the Leipzig tram service have small tables between the seats, and are equipped with baggage-nets.

RAS TAFARI, the ruler of Abyssinia, has been recognised as Emperor by the Abuna, head of the church, and by the other bishops. It is greatly to be hoped, says the *British Weekly*, that Ras Tafari may use his influence for the abolition of slavery, which as Lady Simon has shown in her valuable and authoritative book, remains the chief curse of the country, and is sanctioned by the priests.

THE British and Foreign Bible Society observes the injunction that material values should not be set over against spiritual realities. It has not hesitated to meet the cost of issuing the Scriptures in the western Hindi languages, spoken by 40,000,000 people spread over northern India. With equal readiness it is at present printing St. Mark in Worrora, a language spoken by 1,000 Australian aborigines, of whom few can yet read.

THE United States Bureau of Education claims a reduction of from twenty to six per cent illiteracy in the United States in the fifty years between 1870 and 1920. It quotes Japan as having a 99 per cent enrolment of all children of school age as against 31 per cent who were attending school in the country fifty years ago. Even in Siam a primary education law went into effect in 1923. The mass education movement in China is said to be the most comprehensive plan of deliberately changing a written language and reducing illiteracy ever undertaken. If it succeeds in making 300,000,000 Chinese literate, world illiteracy will have been reduced by something more than one-third.

EXPLORES in the recently opened Lookout Mountain caves, near Chattanooga, Tennessee, U.S.A., report the discovery of a 150-foot waterfall 1,000 feet below the earth's surface. Already, says the *Central News*, it has been heralded by geologists as one of the scenic wonders of the world. An elevator shaft has been sunk to the level of the waterfall, thus making access possible for tourists. Over £50,000 has been spent in constructing Cavern Castle, a luxurious stone tavern, at the entrance to the caves. Flood-lighting effects, with coloured electric lights, have been installed throughout the labyrinthian passages leading to the waterfall.



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

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## LEST COMING SUDDENLY

*The Real Significance of the Recent Disaster in Burma*

By T. J. Michael

[The writer of this article is an interested observer of current events in India and the rest of the troubled East. He has rightly grasped the situation as it stands. Divine foreviews are meeting with a present-day response. A glad day is near at hand.]

**J**ESUS is coming again! There are over three hundred references in the New Testament to this fact, and in the Apostle Paul's epistles alone the second coming of the Saviour is mentioned fifty times. It is strange, therefore, that among Christians so little is heard of this all-important event. There is for this, however, a reason; and it is well stated by D. L. Moody, the great evangelist, in the following words: "To my mind, this precious doctrine of the return of the Lord to this earth, is taught in the New Testament as clearly as any other doctrine in it; yet I was in church fifteen or sixteen years before I ever heard a sermon

on it. . . . In all Paul's epistles . . . he speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now I can see a reason for this. The devil does not want us to see this truth, for nothing would wake up the church so much." And so it is in this state of carelessness and forgetfulness that the greater part of Christendom is to be found today.

### A Time for Watchfulness

Repeatedly in the Scriptures Christians are warned against falling into this condition. The parable of the ten virgins was spoken by Christ as a warning to those who might be tempted by the



*Things are out of course in Nature itself, and evidences of an aging world are multiplying rapidly. The above picture though not representing the recent disastrous floods in Ceylon, illustrates the fearful havoc which events of this kind sometimes occasion.*



devil to forget His coming and neglect to make necessary preparation. In Mark 13:26-37, Christ gives some more very pointed warnings. He depicts Himself as a house-owner going on a far journey, leaving his servants in authority to take care of his property. And He says, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming suddenly he find you sleeping." There is no reason why anyone should be found sleeping when the Lord comes, for He has given us multiplied warnings in His Word. He has even given us definite signs by which we might know that His coming was "near, even at the door." We are told that the day and the hour when Christ shall come is not known to any man, not even to the angels in heaven. But one day while Jesus was talking to His disciples, their anxiety and curiosity prompted them to ask Christ for some definite indications by which His people would know when to expect His return and the end of the world. (Matt. 24:3.) And then, in the twenty-fourth chapter of Matthew, there is listed by the Saviour an array of signs which would reveal the nearness of His coming. "Learn a parable of the fig tree," Jesus said. "When her branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so ye in like manner, when ye shall see these things come to pass, know that He is nigh, even at the door."

#### Troubles in Southern Asia

Some of "these things" are given in Matt. 24:7, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." For many years these signs have been in the process of being fulfilled. Most of these events predicted, however, had their fulfilment outside of India, and it has been difficult for people in India to fully realize the solemnity and significance of the messages of warning that have been preached by Seventh-day Adventist ministers, and that have been presented frequently in the columns of this magazine. But please read through that list of signs again, "Nation shall rise against nation,

and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes." And now compare these signs with the startling events of the last few weeks in and around the Indian Empire. We have experienced a little of what it means to have nation rising against nation. And what terrible catastrophies have taken place! The earthquake in Burma, the awful floods in Ceylon, that still more awful earthquake in Persia in which thousands are said to have perished! It brings the truth a little nearer home, does it not, when we have these predictions of our Lord being fulfilled in our very presence? We bemoan the loss inflicted on the localities primarily affected, and we sympathise deeply with those who have suffered and have been bereaved; and yet we should see in "these things" the heralding of our soon-coming Saviour.

#### Two Classes in Contrast

In His loving kindness, God has sent us numerous warnings, and there are signposts at every turn in the road, so if we are not prepared when Jesus appears in the clouds of Heaven to gather His redeemed to Himself, we shall be without excuse. The Holy Book tells us that there will be two classes of people on this earth when, in the near future, the world shall witness the triumphant return in glory of the Son of man. Rev. 6:

15-17 tells of one class who will hide themselves in caves and the rocks of the mountains and who will say to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." In another place in the Bible, the second class are described as those who will look up and say, "Lo, this is our God, we have waited for Him, and He will save us: this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. We would dearly love to join with all the readers of this magazine in being among this latter class to welcome our beloved Jesus, who, we earnestly hope, will not by the suddenness of His coming, find us sleeping. "And what I say unto you, I say unto all, Watch."

### His Promise

By ROBERT HARR

*Waiting? Ah yes! The time is short,  
The bells of promise ring,  
And faith in triumph hastens on  
To meet its coming King!  
The cycling hours count naught with God,  
A thousand years--a day--  
Pass in the greatness of His might  
Like mist-wreaths from our way!*

*Waiting? Ah yes! The promise still  
Whispers from Galilee,  
Tempests and storms cannot delay  
The hope it bears to me!  
Empires may crumble, kingdoms fall,  
And battle whirlwinds rage--  
The promise writ is living still  
Upon a deathless page!*

*Waiting? Ah yes! Expectant eyes  
Kindle above the gloom,  
And hope supplies, in gladness still,  
The place of sorrow's room.  
The tumult of a world moves by,  
Its restless life rolls on,  
O heart of mine, rejoice, all these  
Hasten the coming dawn!*

*Blow tempest winds, moons wax and wane  
And suns in darkness hide;  
Stars fall, mountains rock, but still  
The promise must abide!  
Wrestling with all the passing years,  
Imperious still it rings,  
Bidding the sons of earth prepare  
To meet the King of kings!*



# How to Adopt a Non-Flesh Diet

By G. E. Cornforth

IT does require some knowledge of the food substances needed to nourish the body properly, to change from a meat diet that has been supporting a degree of health to a non-flesh diet that will support better health. Hundreds of people have attempted to adopt a vegetarian diet, and after becoming weak and debilitated, have regained their vigour by returning to their former use of meat.

The arguments in favour of vegetarianism, scientific and æsthetic, are so reasonable and unanswerable that it is not difficult to lead a candid person to see its advantages and confess its attractiveness theoretically, but the same person will generally so seriously question its safety and practicability as not to adopt it.

The number of persons who have tried the non-flesh diet and given it up are many more than those who have been successful in its adoption. I wish to try to make clear the reasons for so many failures, and to show how they may be avoided.

One reason for failure is that meat has been dropped from the diet without including a sufficient amount of other foods of the same class. Meat is a protein, or tissue-building food, the kind of food material from which living tissue is built, and health cannot be maintained on a diet lacking this food principle. Other protein foods are milk, eggs, nuts, nut foods, dried beans, peas, and lentils; and all these foods as well as meat cannot safely be omitted from the diet.

Three-fourths of a cupful of nut meats, or one and one-fourth cupfuls of cooked beans, or one and one-half pints of milk, or three eggs, or two-thirds of a cupful of cottage cheese per day will be sufficient to supplement the protein of an ordinary varied diet of non-flesh foods including cereals,

bread, vegetables, and fruit. Notice I said "or," not "and," between the protein foods mentioned. It takes any one of those items, not all of them, to provide sufficient protein per day, along with what is supplied by other common foods.

But, more than this, it has been found that most vegetable proteins are not "complete," that is, while meat is flesh and contains everything necessary to build living tissue, the protein of beans, for instance, is not like flesh, and is not equal to its full value in building tissue. Proteins are made up of amino acids, called the "building stones" of protein. At least fifteen different amino acids



*A Non-flesh Eater of Great Physical Strength*



are necessary to build living tissue. Meat, of course, contains all these, but many vegetable proteins do not contain all of them, and therefore could not be made the sole protein in the diet. Milk and eggs contain all the necessary amino acids, and for this reason a diet that contains sufficient milk and eggs cannot be deficient. But if the amount of milk and eggs in the diet is limited, and the protein of the diet is obtained from vegetable sources, there must be a good variety of vegetable foods in order to be sure to supply all the necessary amino acids. While greens are low in nutrition, the protein they do contain is of great value in supplementing other vegetable proteins, such as that of peas, beans, and cereals.

Again something else besides protein is necessary for the building of all kinds of body tissue and the carrying on of all life processes, and this is mineral matter. And in this, even a flesh diet may and is likely to be lacking, for those who eat animals eat only the soft tissues; they do not eat the parts that contain the substances necessary to build bones, teeth, eyes, and hair, blood, and digestive fluids.

One of these necessary minerals is lime, and in this a flesh diet is likely to be lacking, because the lime of an animal's body is contained mostly in the bones which are not eaten. Carnivorous animals gnaw the bones as well as eat the flesh of their victims.

Milk is one of the most valuable foods in supplying lime. One pint of milk contains twelve grains of lime, which is about the daily requirement of this mineral. Other foods that are rich in lime are cottage cheese, eggs, nuts, oatmeal, whole wheat, natural brown rice, bran, beans, peas, lentils, spinach, dandelions and other greens, celery, cauliflower, turnips, figs, molasses, olives.

Table I  
GRAINS OF LIME PER POUND OF FOODS  
CONTAINING MOST LIME

(The figures in these tables are based, with one or two exceptions, upon tables in Sherman's *Chemistry of Food and Nutrition*.)

Molasses	... 63	Dates	... 7
Cottage cheese	... 21	Celery	... 7
Almonds	... 21	Blackberries	... 6
Rye bran	... 18	Raisins	... 6
Watercress	... 18	Spinach	... 6
Beans	... 15	Cabbage	... 5
Egg yolk	... 14	Raspberries	... 5
Milk	... 12	Lettuce	... 4
Olives	... 12	Lemons	... 4
Cauliflower	... 12	Oranges	... 4
Wheat bran	... 10	Strawberries	... 4
Oatmeal	... 9	Grapefruit	... 2
Walnuts	... 8	Beef	... 0.9
Eggs	... 7		

Foods lacking in lime are meat, white bread, white rice, breakfast foods that do not contain the whole of the cereal, white sugar, and all foods

made from white sugar and white flour, as cakes and sweets.

It will be noticed that fruits are rather poor in lime, and from the accompanying tables it will be seen that fruits are not so rich in other minerals as vegetables.

I would also call attention to the fact that while other foods contain more lime per pound than milk, it is easier to take a pound of milk than the quantity of those other foods that contain an equal amount of lime. For instance, one can easily take a pound of milk (one pint) at a meal, but if one should eat half a pound of almonds, or three-fourths of a pound of bran, or three-fourths of a pound of water cress at a meal, digestive disturbance would be likely to follow, and it would be better to take the pint of milk, if one is to take it to get lime, than half a pound of cottage cheese, which contains an equal amount of lime.

The daily requirement of lime is ten or twelve grains (some say sixteen), which would be supplied by a pint of milk, or half a pound of cottage cheese, or half a pound of almonds, or half a pound of figs, showing how easily the requirement of lime can be obtained from milk.

Another most necessary mineral is iron, and I think a non-flesh diet is likely to lack iron (which may, in a measure, account for the pale faces of so many vegetarians), not because meat is a particularly good source of iron, but because the blood contains iron and more or less of the blood is included in a flesh diet, and people are inclined not to include in their diet any considerable amount of other iron-containing foods. Therefore, when meat is dropped from the diet, their chief source of iron is lost.

But a non-flesh diet is not necessarily lacking in iron, because there are many vegetable foods that are much better sources of iron than meat. The animal gets its iron from the green leaves it eats. The green colouring matter of plants is rich in iron which Nature has specially prepared for use as food, for green leaves are the original source of food-iron for animals. Greens contain more iron per pound than meat contains, and of a much better quality. Other foods that are rich in iron are lentils, beans, peas, oatmeal, whole wheat, bran, nuts, dates, figs, raisins, molasses. Foods lacking iron are potatoes, white bread, sugar, butter, milk, root vegetables, breakfast cereals from which the outer part and the germ have been removed.

This shows the great importance of greens both raw and cooked, in the daily diet, and it shows that the greens should not be cooked in a large quantity of water and the water thrown away. Cook them in a small quantity of water, and use the water in which they are cooked in soup and gravy. It is a good iron food.

From Table II it is easy to see the value of greens as a source of iron when we consider that, while raw lentils and beans contain more iron than spinach, it would be much (*Turn to page 26*)



# The FLOOD Recorded in the ROCKS

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

THE interior basins have no drainage to the ocean. They cover about one-fifth of the total land area of the earth. That they were once all filled to the brim with

ocean water, but lost it by gradual evaporation, is proved by the deposits of ocean water on the surface of the benches and terraces on the slopes and hills surrounding these basins. Where the rainfall is not supplied from the outside, many of these great basins are now deserts. The geologists admit that a sea larger than the Mediterranean once filled to the brim the mighty Gobi Desert basin in central Asia. But the old Chinese records bring this inland sea right down to historic times. Arctic seals live today in Lake Baikal, 2,000 miles from the Arctic Ocean and 1,680 feet above it. ("Scientific Confirmation of Old Testament History," Dr. G. Frederick Wright, F. G. S. A., pages 214, 215, 305-311, 360-364; "Ice or Water," H. H. Ho-worth, Vol. 1, page 218.)

#### Deserts Once Lakes

Scarcely a month passes that traces of some ancient city or civilization are not found in some desert. The desert regions of both North and South America contain many of them, as well as Europe, Asia, and Africa. Just now the ancient city of Ur, Abraham's birthplace, is being dug out of the desert that once blossomed with abundant moisture. Also a city of 20,000, in the desert of Nevada, is being dug out where once there were flowing streams and wooded lands. Once fertile valleys and broad plains that were centres of civilization are now only desert wastes. The

people perished or migrated for want of water.

Even the slopes and hills around the ocean proper have these terraces or raised beaches or old shore lines, as they

are called. These seem to indicate that the water halted for a time at each of these old marks, or that high winds caused the waters just here, as they were receding from the land, to eat farther into the yet-soft banks in these places.

These old terraces and raised beaches testify that the main period of mountain raising came immediately or soon after the Flood, or during the latter part of it, and took place rapidly in each case. These risings and settlements caused radical changes in water levels and land levels everywhere, even on land not raised or lowered. Of course, every time land was raised anywhere, the water level was lowered everywhere. ("Scientific Confirmation of Old Testament History," page 204.)

We have reviewed what seems like overwhelming evidence that almost the same warm climate prevailed all over the earth before this great water convulsion. Of course, it is difficult to account for this. Many theories are put forth. Some say it was caused by several warm ocean currents from the equator, and channels so located that they could circulate freely among the islands and continents of the arctic regions. Those who support this idea point to the fact that most of the leading mountain chains of the world point in a northerly direction, and they say that the waters and upheavals of the Flood period may have filled these channels. However, the waters



The Flood Made Vast Changes in the Earth's Surface



in the tropics are cooler than they once were, as everywhere in the ocean; but if this theory were true, they would be warmer since being more confined by their inability to circulate in the arctic regions.

Some say that around the earth there was a solid sheet of ice high above the land, higher than the clouds are now, and that this ice shell gave the whole earth a tropical climate; that during the Flood this ice melted in some places and fell as rain or cloud-bursts or water spouts, and in other places it fell in huge masses or chunks and caused what some suppose was the work of glaciers, or ice sheets. This theory is so fanciful it is not worth considering. There are other theories, but we can not take them up in this brief space.

In the Hebrew creation story, water is the first substance mentioned. This is even before the processes started by which the earth was brought into its Eden condition, before the first day. Water was the first substance acted upon. This may have been a necessary step in order that light, which was acted upon next, could have its effect. We know that light is heat, and that both are forms of energy; and, of course, heat affects water in many ways. This brings us to a great fact: that temperature affects water in more ways and in different ways than any other substance. Heat is literally the most important thing about water.

#### No Rain Before Flood

We all know that water in its various forms does more to control climate than everything else combined except heat itself, and that it is the principal agent through which heat makes itself effective. Our weather experts can now predict with a fair degree of accuracy the temperature and the amount of moisture in the air a long way in advance, by recording the sun spots and figuring their result on the temperature of the various ocean currents. If water is so wonderfully delicate as that, it was just as delicate and climate-making when the earth was young.

The arrangement of the waters before the Flood was such that the temperature, the climate, and the watering of the life on the land were all radically different from what they are today. We read that no rain fell. A *mist* came up and "watered the *whole* face of the ground." This does away with deserts; and it is a fact that there is no evidence of any deserts in the record of the rocks. No desert plants or animals are found in the rocks.

The point is, How did the water then get into the ground and reach high internal points?

Miners today tell us that they find old water-courses, some of them full of water. Some have concluded that much of the water even today reaches high ground in this way, having been drawn into these porous systems of sand and rock from the oceans and lakes by the gravity of the land mass. Some explorers of high mountain ranges say that they find more water flowing from them than is produced by the local rain, snow, or ice, and that this water is pouring out from points too high and too far from other high points to

be supplied by underground circulation.

The intense earthquake activity that seems to have accompanied the Flood would have caused these underground porous strata to settle in many places. This, of course, would increase the pressure of the water in them. This water would escape upward, sidewise, or downward in every crevice or porous material available. As it reached places of less pressure or lower temperature, it would deposit every mineral or mineral compound it held in solution.

We all know that a rainbow is caused by the sun shining on falling drops of rain or any other drops of water. But the rainbow, when it appeared as the sun broke through the clouds after the Flood, was hailed by all who saw it as something entirely new. It had never been seen before. Here is a point worth much scientific investigation.

All these things are profoundly significant. Our weather experts may well give this whole subject of the weather before the Flood a thorough study. If men will but reverence the Creator and be willing to retain Him in their memory and reasoning, the Flood will soon be seen as a fact.

## Antarctic Once Tropical

"A PRESS dispatch from Dunedin, New Zealand, where the Byrd Expedition to the antarctic has recently arrived, reads thus:—

"Dr. Lawrence Gould, geologist with Rear Admiral Richard E. Byrd's Antarctic Expedition, said today that the discovery of coal on Mt. Nansen proved that the antarctic, until comparatively recent years, had either a tropical or subtropical climate.

"Dr. Gould, who returned with the Byrd party Monday after more than a year in the antarctic, in an interview said that he had determined that there was no evidence that the antarctic had long been very cold."

"With all respect to both geology and to Dr. Gould, we must hasten to remark that this finding is nothing new to those who believe the Bible. When God created the world some six thousand years ago, the earth, east and west, north and south, had an equable climate. Our planet was a veritable Garden of Eden from pole to pole. The tremendous change in climate and topography came at the time of the universal Noachian Deluge. At that time extensive forests were buried deep in the earth, which since have become the coal deposits we now find. Furthermore, great mastodons have been dug out of the frozen wastes within the arctic circle, and many of these have undigested grasses in their stomachs, some even in their mouths. This proves two things: first, that that part of the world was once covered with vegetation such as now grows in temperate and tropical climates. Second, that those animals were buried by a sudden catastrophe of overwhelming proportions."



# ANAPHYLAXIS

## or FOOD Poisoning

By H. C. Menkel, M.D.

WHAT is one man's food is another man's poison" has now been proven as a scientific fact. To a much larger extent than realized many persons chronically unwell and subject to headaches, digestive, bronchial, and skin disorders are thus ailing because some certain food quite good enough in itself is nevertheless a poison to them. It is believed that all foods may provoke anaphylaxis, but the individual must be sensitive to a certain article of food or food group. The food to which he is sensitive, when eaten by him, will provoke the anaphylactic state.

Three foods are at present considered of major importance in provoking a toxic reaction: milk, especially in infants; eggs, more particularly in children from four to fifteen years; flour, in adult life.

The toxic reaction may be so serious, particularly in infants, that death results in a few hours after becoming sensitive to milk protein. This certainly is the termination if a further feeding of milk be given to the sensitized little patient. The re-education to milk tolerance can be accomplished only by a very cautious drop-method of feeding.

There is a less serious but more prevalent type in which the anaphylaxis is accompanied by

abdominal pain, vomiting, diarrhoea, eczema or urticaria. Respiratory symptoms of asthenatic nature are frequent. There may be migraine and even epileptic storms.

There is a chronic form of anaphylaxis in which the patient is never quite well but has acute aggravations. These exacerbations may be dyspeptic, or muco-membranous colitis. There is usually persistent headache, chronic eczema and chronic asthma. When this association of symptoms is present it points strongly to food anaphylaxis as the cause.

The cure for this condition consists mainly in determining which food is the provocative factor, and eliminating this food entirely from the patient's diet.

As an aid to discovering the harmful food, two tests have been developed. They are known as the skin reaction test, and the intradermal reaction test. In both of these tests the suspected food is used in the effort to produce a characteristic reaction.

Since all persons are perhaps sensitive to some particular food, a careful check-up to find what is food and what is poison would be most helpful as a prophylactic as well as curative measure.

*Uncorrected habits  
of eating make the  
life of many people  
an uphill pull*





# The UNIVERSAL KING

*A Religion which Repudiated the Offer of National Dress  
when it Crossed from Palestine to Greece and Rome*

By Gentry G. Lowry

FROM the time that men began to form themselves into nations it has been the nature and ambition of men to get as much power into their hands as possible, and extend the borders of their domains as far as they possibly could. Few, if any, of the great potentates of earth seem to have been satisfied with what they have had. Rulers are always dreaming of ways and means of extending their power and dominion to the fullest possible extent. To the most ambitious, nothing short of the dominion of the whole world would satisfy. For this reason, from time to time, men have dreamed of subduing all the smaller nations, and forming for themselves a universal kingdom.

## A Very Old Idea

This is not a new thing by any means, for as far back even as the flood, men seem to have been obsessed with this universal kingdom idea. We read in the Old Testament Scriptures of Nimrod, one of the great grandsons of Noah, who undertook to unite all the people under one government, and, with himself at the head, to set up a kingdom that he hoped would eventually occupy the whole world. He aspired to becoming a world-wide monarch. God showed His displeasure regarding the plans of this man by destroying the great tower which he and his men had built, and scattering them to the four corners of the earth.

From that time on various men have had the same dream that Nimrod had, and at various times in the world's history some man or other has undertaken to unite the scattered tribes of the earth under one control. Nebuchadnezzar, King of Babylon, who flourished about six hundred years before Christ, was the first man to really make much progress in this direction. He seems to have gathered under his control at least one hundred and twenty provinces, comprising most of the then-known world. But even during his life time, God made known to him that his kingdom would not stand forever, and that his dream of establishing a universal and everlasting kingdom would come to naught. Later on, Medo-Persia, Grecia and Rome in their turn tried the same thing, and each met the same fate. Rome was hopelessly divided into a number of small states, some of which can be identified among the nations of the Europe of today. At different times great kings and military leaders have undertaken to unite these scattered states and build up another great world-wide kingdom. Charlemagne of France tried it. Later on Napoleon tried it, and both of them failed in

accomplishing what they set out to do. The last man to give trial to such a plan was William of Germany. He, too, failed in his purpose, and in the struggle lost his power altogether.

## World-Renowned Religious Leaders

Just as great kings and political leaders have, at different times in the history of the world, arisen, and for a time have exercised considerable influence in the earth, so also there have arisen, at various times and in different places, great and influential religious leaders. The influences of some of these men have spread over many countries and for many centuries. Some of these have been bad and some have been virtuous. That noted Frenchman, Rousseau, who lived in the eighteenth century, had an immense influence over education. His ideas along educational lines were adopted by leading educationalists of his time, and in this way he effected the education of the children of most of the world during the nineteenth century. It was also largely due to his efforts that the French Revolution took place. From an intellectual standpoint he was certainly a great man; but it is said of him that his character was anything but good—that he was a sensualist, and full of despicable meanness.

There have even been founders of religions (that have swayed, for centuries, multitudes of men,) who have fallen very short of what every man should strive to be. Plato and Socrates of Greece, Confucius in China, and Buddha in India,—four great teachers who have given systems of thought and morality, which have lasted for centuries. These systems, though they are the greatest examples of what mortal man can offer to the world, all have their weaknesses and limitations. They are the children of their age. They sum up and collect together the best aspirations and ideals of their fellow countrymen, but they do not present a perfect plan for man's salvation.

After all, what more could be expected of these leaders than what they did, for they were only men, surrounded and influenced by their fellow men. They felt the great need of some system of religion that would help their people. What they gave to their people was of necessity more or less of a national nature. It could have been nothing else. All show the same limitations and weaknesses, in that they leave out the all-important factor of providing for lost and sinful man a satisfactory way of escaping from the penalty of his sins. No mediator and no sufficient



sacrifice are provided for men. And an efficacious sacrifice is the very thing that is needed by all men, whether they be Greeks, Indians, Arabs, Europeans, Chinese, or members of any other nationality. The religion that provides this very important thing is the true religion, the universal religion,—the religion that is needed, not by just some particular section or portion of the earth, but by all the world.

Christ is the founder of Christianity. His religion, like Himself, is free from the limitations seen in the other religions of the world. He is the only One in all the history of the human family who challenges these limitations. He stood free from the spirit of His age, from the political strife and commotion that was paramount in His time, and rose above the customs and usages of His people and His country. The methods of thought popular in

His day did not restrict Him. So different was He from the popular teachers and leaders of His day, that He was not understood, and was even rejected by many of His own people. The things that He taught, however, were applicable to His people, and to His time, as they are to the world today. They were universal in their nature, applicable to every race and to all time.

Our Lord Jesus Christ was born in Palestine, of Jewish parents. His mother was of the royal house of King David. He was brought up a Jew, and knew the Jewish religion thoroughly. He studied it as a boy, and as a young man, while toiling away at the carpenter's bench with Joseph, His mother's husband. The study of the Jewish religion was His constant theme. At the age of twelve he astonished and baffled the rabbis and teachers of the law at Jerusalem. Though He was so thoroughly grounded in the tenets of His mother's religion, He was not limited by His country's ways of thought, nor by the circumstances of the age in which He lived. Of Him alone can it be said that He could have been born and have lived in any other country than Palestine.



*In the Divine deliverance given to the three Hebrews who had been cast into the fiery furnace, King Nebuchadnezzar found evidence that he was not the absolute monarch of the world*

He could have been born in England, or Africa, or China, He could have lived in any age of this world's history, and yet His life would have been just the same as it was, and His teachings would have been just what they were. He would have met the same death that He met, would have been resurrected in just the same way; and we would have had the same Gospel history that we have now. Jesus was not the Saviour because He was a Jew, nor because He was born in Palestine, but because He was a perfect man, the Son of God. The only reason for His having been born in Palestine and brought up as a Jew was because God chose that race for the purpose of His birth. He could have chosen any other race or any other country, and the results would have been just the same.

#### Christ the Universal King

Every other religious leader that has ever arisen has been hampered and limited by the fact that he was so closely tied and influenced by his own national ideas and the spirit of his time. Christ was not so, and for this reason He stands aloof from all other (Turn to page 29)



# Right FOODS For Strong BODIES

By Nurse Chappell, L.O.C., C.M.B.

**N**UMBERS even of intelligent and highly educated people do not realize the close relationship between health and right foods prepared in the right way.

The human body is a chemical compound. Good health is dependent on a proper balance of the right elements being supplied in the food. When we have mastered this fact and how to keep the right balance, we have solved humanity's greatest problem—how to gain and keep good health.

We shall realize, then, that there is no mystery about disease which need concern us, and that disease is only possible where the right balance of the chemical elements of the body has been upset by wrong foods and unhygienic living. A doctor who lived until 125 years of age, and was in practice for about 100 years, being a man of great wealth, made such independent investigation into the cause of disease, and how to avoid it or cure it when contracted. At the close of his work he said, "*There is only one disease, and that is bad blood. There is only one cure, and that is good blood.*" When patients went to him he used to say, "Yes, I can cure you. Get the acid out of your system which you have put in by wrong foods, *but on your honour you must not put any more in.*" The blood, we all know, is made from the food we eat, the air we breath, and the water we drink.

I would like to say here that often there are other things needed to get the poisons out of the system besides returning to right foods, because there are deposits in different parts of the body from wrong foods, which must be stirred up so that the different eliminative organs can throw them out of the body. Water treatments are a very powerful assistant, also massage, exercise, etc., and the patient often feels worse when poisons are thus stirred up until they are eliminated.

I had a forcible illustration of how right food cures disease in my work among the babies in New Zealand. The hopeless cases were often brought to me—sometimes those which had been doctored for months but were no better. I used to say to myself, "Where am I to begin?" Perhaps there were two or three diseases in the one baby. First of all, however, I would attend to the digestion and hygienic conditions, and by the time the right food and correct strength had been found and the digestive troubles overcome, the diseases had disappeared.

*The Home Physician and Guide to Health* gives a very interesting table showing the composition of the human body as compared with the earth, including water and atmosphere.

Constituents	Human Body	Earth
1. Oxygen	66.0	48.85
2. Carbon	17.5	.19
3. Hydrogen	10.2	.97
4. Nitrogen	2.4	Trace
5. Calcium	1.6	3.18
6. Phosphorus	.9	Trace
7. Potassium	.4	2.33
8. Sodium	.3	2.33
9. Chlorine	.3	.20
10. Sulphur	.2	Trace
11. Magnesium	.005	4.12
12. Iron		Trace
13. Iodine	Trace	Trace
14. Fluorine	Trace	1.00
15. Other Elements	Trace	
16. Silicon		26.03
17. Aluminium		7.28
18. Titanium		.41

It will be seen from this table that the composition of the body is quite similar to that of the earth so far as the constituents it contains are concerned. This table also gives some idea of the food constituents needed to keep the body fully supplied, as each of these elements must be replenished from the food eaten. Foods that are deficient in some important constituent if used persistently at the expense of other products necessary to build body tissue, will in the long run be damaging factors.

It goes on to say that those who are doing experimental work in dietetics in the research laboratories of the country recognize that lacto-vegetarian regime—that is, a diet consisting of fruits, grains, nuts, and vegetables, plus milk—is ideal for human beings. Such a diet gives all the necessary elements listed in the foregoing table, in a form in which they are easily used by the digestive system. In the feeding of children the old maxim, "An ounce of prevention is worth a pound of cure," is surely an excellent one. Children need food that will build tissue, repair waste, and supply fuel to meet the output of energy.

The foods necessary for children are milk, entire wheat bread, unpolished rice (*i.e.* natural brown rice), oatmeal, cracked wheat, hominy, vegetables, potatoes, carrots, peas, beans, and green leaves such as lettuce, spinach and cabbage, and fruits. The following are to be avoided as regular articles of diet: white bread, polished rice (*i.e.* white rice), pastries, syrup, sweets, pancakes, excess of sugar, and too much liquid food.

The excessive use of cane sugar in the food or in the form of sweets is a practice that deserves unqualified condemnation. Sugar of this type is an unbalanced food, being a carbohydrate only. In addition to being unbalanced it makes the maintenance of balance on the part of other foods more



difficult, as, in the body, the sugar calls for other elements to unite with it to prevent harmful action on the tissues. This is particularly true of lime. This extra call for lime depletes the supply of this very important constituent, and, as a result, certain tissues are damaged. This explains why the teeth are injured by the excessive use of sweets, for these organs require a liberal amount of lime to keep them in good order. Brown sugar and the dark syrups (or treacles) are less harmful than the pure, white product, since they contain fair amounts of both lime and iron, but even these should be used with moderation. It is far better to satisfy the desire for sweets by the use of fruits

such as figs, dates, raisins, and prunes. It should also be borne in mind that children need the protective foods such as milk and green leaves or vegetables quite as much as adults.

The valuable constituents of vegetables are largely lost when they are boiled and the water is thrown away. This can be avoided by cooking them in a small amount of water and using the liquid in gravies and soup.

A word of warning in giving the above list of dried fruits instead of sweets. Unless you are sure the children will chew them properly, it is advisable to put them through a fine mincer, when they can be spread on bread and butter.

## Keep Your Fingers Away From Your Face

By Herman G. Morgan

EVIDENTLY the role of the human hand in disease transmission and dissemination has not been sufficiently emphasized, if one may draw conclusions from daily observations of the careless manner in which human hands and fingers are used about the mouth, nose, face and other parts of the body. Without question the hands and fingers many times daily are highly contaminated, having been in contact through necessity with almost every type of bacteria known to infect and attack the human host.

In utter disregard of one of the primary lessons in hygiene and bacteriology, the average person insists upon using his hands as his careless habits direct. He complacently rests his face upon the hands, rubs the hands and fingers over the face or about the mouth, introduces the fingers into the nasal cavities, mouth or ears, and squeezes a pimple or ingrown hair with the same degree of surety as if he were an operating surgeon whose hands were thoroughly scrubbed and fitted with sterile rubber gloves.

The majority of cases of facial erysipelas are hand-to-face affairs and most certainly this is a disease for which the bravest may have a wholesome respect. The organisms causing this disease are widely disseminated and frequently may be left by another careless person on a strap in a tram car, street railing, drinking cup, or any one of the thousand articles the hand or fingers may touch. This trouble maker may be transferred to a new field by an infected hand touching the face or nose. Usually a slight abrasion or break in the skin is needed to favour the growth of the organism. However, some germs are so virulent that they attack the skin even in the normal state.

Slight skin lesions, infectious in character, and boils on the face or in the nose and ears are as a rule carelessly planted there by hands and fingers carrying infection. One who is unfortunate enough to have been subjected to these painful and annoying infections should remember the close relationship of the hand with the face, nose

and ears. Such areas of infection may be more than merely annoying, particularly infections about the nose and upper lip. The venous blood upon its return from these structures and certain other parts of the face passes through the cavernous sinus, a bony canal or lake very close to the brain. In no other place throughout the entire circulatory system is there such an arrangement. With infection existing in close proximity a clot may form in this lake of blood and block the venous circulation of the parts through which it flows. Such a complication is without exception fatal.

### Dangerous to Pull Hairs out of Nose

The careless habit of pulling hairs out of the nose is responsible for a large number of infections of the nose. The open hair follicle that results from such a procedure, frequently performed with infected fingers, leaves an ideal setting for a troublesome, painful and dangerous infective process. Each year a number of deaths occur from this cause; a clot in the cavernous sinus brings about the fatal results. Under no circumstances should hairs be pulled out of the nose. If they become unsightly and troublesome, clipping with scissors is a much safer method. There is consolation in the thought that these hairs perform a physiologic function and demand respect. Ingrowing hairs on the face pulled and dug out with unsterilized tweezers add to the ranks of fatal infections. If such apparently trivial operations are necessary they should be performed with respect for cleanliness and asepsis. With some men any slight lesion about the face is attributed to an ingrowing hair and the excavating procedure is carried out on an insanitary basis. Infection at first local, then systemic, occurs more often than would be suspected.

### Adolescent Acne

Among boys and girls, especially during the adolescent period, the change in skin texture and hair follicle formation often gives rise to a condition of troublesome acne, or (*Turn to page 23*)



# EDITORIAL



## *The Proposed Calendar with a Blank Day*

**A** GAIN and again the idea of calendar revision has been broached. Various plans of reform have been advocated. The plan which finds much present-day support is that which would give just fifty-two weeks to the year, thus doing away with the present counting of fifty-two weeks and one day. This scheme contemplates thirteen equal months, each having exactly twenty-eight days. The strange thing about the idea is the proposal to have one blank day every year, except when leap year occurs. To leap year, under this scheme, two blank days would be assigned. The advocates of the plan it seems wish to see such a calendar universally recognized. It is even considered that the League of Nations should recommend the adoption of the scheme.

Under such an arrangement people would meet with difficulties in attempting to regard the odd day of the year as a day not to be numbered in the succession of days of the weekly cycle. It would surely be impossible to ignore it altogether. In the ordinary course, people would have to live through it. With extremely rare exceptions, all would eat; and therefore the day would cost something. There would be no disguising the fact that the last week in December with the blank day attached at its end is in reality an eight-day week; and, therefore, to most housewives, a more expensive week than any other week of the year. In many and miscellaneous ways the stray day would not fail to assert itself as a day to be seriously reckoned with by many business men and others—notwithstanding that calendar reformers have explained that it could be observed as a national holiday. Crime would have to be checked, some of the wheels of government would have to turn. Gas and electric companies would not leave us in darkness we suppose, and their income would in this case go on much as usual.

There are plenty of business men who think this kind of calendar reformation would not be such a boon to business interests as some have supposed it would be. There are indeed a very large number of men of business who see very grave commercial reasons for viewing it with disfavour. Still, the League of Nations not long ago instituted inquiry by special committee into the whole proposition of calendar revision. There is a possibility that the League may endeavour to further the realisation of the scheme as above outlined. Yet none should be blind to the enormous difficulties which they would be a party to plunging institutions, firms and private individuals into.

Computations for interest of all kinds, and things of like nature, would have to take account of the so-called blank day. Houses would be as likely to catch fire, and ships would be as likely to be lost at sea, on the blank day, as they are on the corresponding day of our existing calendar. Is it credible that insurance companies would ignore such disasters because the day was a blank one? If the experiment is ever tried, statisticians will perhaps be among the first to acknowledge that the whole idea of a blank day was a mistake from the day of its inception.

The notion closely borders upon atheism. It offends religious principles. This fact should lead all lovers of religious freedom to oppose it. Legislators should not trample upon conscience toward God—for such conscience is sacred.

The introduction of a blank day into any week whatever would have the effect of making an eight-day period. But such eight-day period would not be a genuine week at all, because we have always been accustomed in our reckoning of time, and with good reasons, to associate the term "week" with the number seven. A genuine week is a period of seven days, and neither a shorter nor a longer period could, by any process of reasoning, be shown to have any title to the term.

The foundation of the week is discovered in the first two chapters of the Book of Genesis. The inspired record says, "God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 1:31; 2:1-3. From this we see the great antiquity of the universal time-cycle of seven days. The work of our Creator on six days, and His rest on the seventh day, laid the foundation of the perpetual institution known as the Sabbath, and therefore the week is not an elastic period. It is unchangeable in its nature. Ever since the foundation of the world, the weeks have been marked off by the seventh-day Sabbath. It would be improper to group days into any other combinations than those of sevens.

There is nothing in the natural world to mark off the seventh-day week, so mankind cannot be credited with having taken the week from the mo-



tions of celestial bodies and the recurrence of seasons have no correspondence whatever to this regular septenary cycle. It is different in the case of the year, which the recurring seasons have suggested and established. But he who would seek a reason for the week, searches nature in vain for any weekly occurrences which may be regarded as the cause of its observance by mankind.

But in turning to Sacred History the reason for the week is made plain, as we have pointed out. The division of time into weeks, or seven-day periods, is based upon the fact that our Creator made the world in six days and rested on the seventh day. He blessed the seventh day and sanctified it. To sanctify means to set apart for holy uses. The Sabbath institution was intended to stand forever as God's memorial of His Own creative power, and as such it was a necessity to the human family. They needed to be perpetually reminded that they owe their existence to His power, for the recognition of this fact is a necessary part of all true worship. The Sabbath still serves to point men to the creative power of Him who "hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10: 12.

The blessing thus pronounced upon the seventh day has never been reversed. No day may be substituted in its place for recognition as the Sabbath, and it is clear that the day commonly called Sunday has no claim to be regarded as the Sabbath day by any portion of mankind, for it was never sanctified or set apart by any commandment of the Creator. It is important to emphasize the truth that the Lord pronounced His blessing upon one day in particular, and that man was not al-

lowed the option of choosing another day instead, as the day of rest. "God blessed the seventh day." He Himself exalted it above the other six days of the seven-day cycle, and He still calls upon men to loyally obey Him.

The weekly cycle therefore comes to us with all the authority of a Divine plan. The calendar revision people who have devised the scheme we are condemning have failed to secure the indorsement of their project by a large and ever-growing body of people who observe the Sabbath according to the Fourth Commandment. This is not surprising. Every reader of the Bible should be true to the light that he sees in it.

Calendar changes made in previous ages of the world's history have never been out of harmony with God's plan for the week and its rest-day, so that seventh-day observers are in the happy position of being in harmony with our present calendar. They begin their rest on Friday at the going down of the sun, and continue the celebration of the Sabbath until sundown on Saturday.

The proposed new scheme, which is said to have originated with a Mr. Moses B. Cotsworth, if adopted, would cause the real Sabbath to wander through the week, that is to say, it would fall at a different stage in the Cotsworth week each succeeding year. This is obvious from the fact that the real septenary cycle would continue without change or disruption, and the Cotsworth reckoning of weeks would in most years be out of adjustment with it.

It would be far better to have no calendar change whatever than to have one which would be attended by such obvious difficulties. P.

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## LIFE THROUGH CHRIST ALONE

*By what promise did God place life and hope before sinful man?*

"I will put enmity between thee and the woman, and between thy seed and her Seed: He shall bruise thy head, and thou shalt bruise His heel." Genesis 3: 15.

*For what purpose did Christ come to the world?*

"I came that they may have life, and may have it abundantly." John 10: 10.

*How did the Apostle Paul teach men they could obtain that immortality which they did not possess naturally after the entrance of sin?*

"To them that by patience in well doing seek for glory and honour and incorruption, eternal life." Romans 2: 7.

*Who only possesses immortality?*

"The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Timothy 6: 15, 16.

*Upon belief in whom are immortality and everlasting life dependent?*

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3: 16.

*What terrible sin is committed by disbelieving God's word concerning His Son?*

"He that believeth on the Son of God hath the witness in him: he that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John 5: 10-12.



# The ISRAEL of GOD

## and Her Unfading IN

*Israel's Advancing Movement Is Not the Present-day Zionist V*

By Geo. F. Enoch

**T**HE name "Christian" had not as yet been fully adopted when the Bible canon closed. Hence we find various names in the New Testament used to designate the growing church of Jesus Christ. For example, the Apostle Paul gives to that collective body composed of all who are "new creatures" the name "Israel of God." See Gal. 6:16.

This great truth of "an Israel within Israel" was recognized in Old Testament times, as is witnessed to by Isaiah. There has been, on the part of some, an unfortunate misapplication of the prophecies which speak of this "Israel of God;" for they have failed to discern this *spiritual* Israel, and have applied those prophecies to impenitent, unbelieving Jews. The folly of applying those blessed promises to literal Israel was clearly shown by Jesus and by the Apostle Paul. When, in their unbelief, the Jews came to Jesus claiming to be "Abraham's seed" our Saviour repudiated the idea that they were of Abraham. See John 8:33-36.

The Apostle Paul elaborated the teaching of Jesus. He said, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God." Rom. 2:28, 29. He makes his meaning still clearer when he says, "They are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. 9:6-8.

In this text, the apostle is discussing the promise made to Abraham, which was renewed and enlarged upon by later prophets of the Old Testament; and he distinctly says by inspiration of the Spirit of God that these promises do not apply to "the children of the flesh" but to the "children of God," that is, to those only who have been born of the Spirit. These constitute the true Israel, and these only are the inheritors of all the promises. These

promises are given to those who become Christians, for the Apostle Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. It is to this "spiritual Israel" to whom he refers when he says, "And so all Israel shall be saved." Rom. 11:26.

The Christian church is therefore the heir of all the promises to spiritual Israel found in the Old Testament. It but leads to foolish conclusions, and is a violation of all the laws of exegesis, to misapply these promises to the Jews who hung Jesus on the cross and who have been the implacable foes of Jesus and the Holy Spirit, and of His church, throughout the Christian dispensation.

We turn back to the Old Testament to understand these prophecies. There Israel is likened to an oak, a hardwood tree. See Isa. 61



SERVICE IN SYNAGOGUE

*Many Who Conformed to Temple and Synagogue Services Were Not Israelites Indeed*



# RITANCE

## n Palestine

13. A goodly tree grew in the Israel of old. But that tree in the end miserably failed, and so it was cut down until only the stump remained. But like a feil tree and an oak, whose substance is in them, it was to sprout again. The holy seed shall be the substance thereof." Assyria and Babylon were compared a "soft-wood" tree—such as

the cedar and the fir. When once cut down these trees never sprout. But Israel was of the hard-wood variety—it was to sprout again. And the Sprout that was to spring from the roots of that bare stump was even to become larger, stronger and more wide-spreading than the original trunk, literal Israel. And that "Sprout," or "Branch," was Jesus. And His growth was the growth of the Christian church throughout the Christian dispensation. See Isaiah 11, etc., where we find the prophecy of the "Rod" or *Shoot* out of the stem of Jesse—"the Branch" that was to grow out of its roots. In Romans 11, the Apostle Paul shows the fulfilment of this in the grafting in of the branches of the wild olive tree into the stock of the tame tree. This is all fulfilled in the great ingathering of the Gentiles.

To this the Holy Spirit gave witness in one of the great general councils of the church that was called during the time of the apostles. There were Judaizing brethren in the early church who clung to this "literal Israel" idea, claiming that the Old Testament promises were made to Israel after the flesh," and, therefore, that all Christians should be circumcised. They made, in the early church, a very great deal of trouble. Eventually a general conference was called and the matter was definitely settled, under the inspiration of the Holy Spirit. After Peter had told the story of the supernatural way in which he had been led to baptize into "the Israel of God" uncircumcised Gentiles, the assembly listened to the marvellous story of the spiritual conquests among the Gentiles under the ministry of Paul and Barnabas. The Apostle James pronounced the decision of the Spirit of God by quoting one of the very prophecies now improperly applied, by certain interpreters of prophecy, to Jews "after the flesh." This great ingathering of the Gentiles was identified with the fulfilment of the promise made to Israel. James quoted one of them, but referred to the others. He said, "To this agree the words of the prophets." The building of "the tabernacle of David" was being fulfilled. As it is written, after this I will return, and will build again the tabernacle of David, which is fallen down;



MOSES AND THE TABLES OF STONE

*A True Israelite is One Who Has the Law of Ten Commandments Written on the Fleahy Tables of the Heart*

and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." Acts 15: 15-17.

Jesus Christ, the risen Lord, our great High Priest, exalted to the right hand of God, and NOW reigning jointly with Him, is "building the tabernacle of David" which is broken down. Paul gives us a beautiful description of the building of this "temple" in Eph. 2: 17-22. The prophecy of Zech. 6: 12, 13, is being fulfilled by our great Intercessor during the Christian dispensation. But the Gentile nations in the end will fill up the cup of their iniquity—as did the Jews nearly 2,000 years ago. That completes the story; and the chapter of mingled good and evil is brought to an end. Then the "times of the Gentiles" will be fulfilled. See Luke 21: 24. "Then cometh the end." Jesus will deliver up His authority as joint-regent to God the Father. He will take His own kingdom, (which shall last forever,) and come back to earth as "King of kings and Lord of lords." At that coming He will break all earthly governments as "a potter's vessel."

What a travesty of facts it is to apply these great prophecies to a handful of grasping, covetous Jews, who have gone back to Jerusalem and almost barren Palestine, where the population already there eke out a most meagre existence!

How fatal a mistake is the claim that the temple of Ezekiel is to be rebuilt at Jerusalem, and that the sacrifice of bullocks, lambs and goats, etc., is to be once again inaugurated under Divine guidance and sanction! Ezekiel's temple was promised before the return from the Babylonian captivity, and should have been built at that time. But when the call "out of Babylon" was made at the end of the seventy years, instead of the millions



of Jews whom God expected to answer, only a paltry 46,000 went up. The temple that was built was in proportion to the numbers who returned. That temple will never now be rebuilt. The Christian who preaches the building of a temple this side of the cross, in which animal sacrifices are to be offered, crucifies the Son of God afresh, and puts Him "to an open shame." When the unseen hand tore the veil of that Jewish temple from top to bottom at the time of the sacrifice of the Lamb of God, the infinite God indicated that all animal sacrifices had ceased. No true Christian can well be a party to the rebuilding of a temple intended for such sacrifices.

Three facts we should not ignore:—

1. Many of the prophecies much quoted today were made either before or during the Babylonian captivity, and were fulfilled in the gathering of Israel at that time from the places to which they had been scattered, and in their restoration to the promised land.

2. Many of those prophecies were to "spiritual Israel," some of which have been fulfilled in the great ingathering of the Gentiles into the "Israel of God," but many of which will not be fully realized until we reach the "world to come" of which Abraham was the heir. In the eternal reign of Jesus Christ on the throne of His father David, over the nations of the saved, will they reach their greatest fulfilment.

3. There were also promises made to Israel on condition. As with all of God's promises, there was a dreadful alternative. Disobedience would turn the blessing into a curse, and not one word of all that the Lord had promised would ever be fulfilled to "Israel after the flesh." So said both Moses and Jeremiah. If we would believe them we would be saved from these misinterpretations. See Deut. 28: 15-68; Jer. 18: 1-10, etc.

In the New Jerusalem there are but twelve gates, and over each gate is the name of one of the tribes of Israel. Where is the Gentile gate? Is the beautiful New Jerusalem, "the camp of the saints," to be enjoyed by "Israel after the flesh" alone? The suggestion is too absurd.

In Matthew 19, Jesus told the twelve apostles that "in the regeneration," that is, in the New Earth, they would "sit upon twelve thrones judging the twelve tribes of Israel." Those "twelve tribes of Israel" include every descendant of Adam and Eve who is numbered among the saved. There will be just twelve "nations of the saved." And not a single one of them will be there by fleshly birth. They are composed entirely of those who have been "born from above." Moses in his inspired writings, goes right back to creation and tells us the original purpose of God when He commanded Adam and Eve to "multiply and replenish the earth." He says, "When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." Deut. 32: 8. And the number of the children of Jacob was just twelve. So there are

twelve gates to the New Jerusalem, and twelve nations of the saved are to be in the New Earth.

Likewise the 144,000 of Revelation 7, are not "Jews after the flesh," but are made up of these spiritual Israelites, who have been "born from above," and who will be numbered among those who are redeemed from the earth when Christ comes. There is no way for you and me to tell now to which of these tribes we will belong, but we must belong to one of them, or else we will never arrive there.

To the patriarch Abraham was given "the promise that he should be the heir of the world." See Rom. 4: 13. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose Builder and Maker is God." These "confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for He hath prepared for them a city." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Heb. 11: 9, 10, 13-16; Gal. 3: 29. Thus the Bible explains the promise made to Abraham and Israel.

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## Promise Yourself

To be so strong that nothing can disturb your peace of mind.

To write injuries in the dust, kindness in marble.

To talk health, happiness, and prosperity to every one you meet

To make all your friends feel that there is something in them.

To look at the sunny side of everything, and make your optimism come true.

To think only the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past, and press on to the greater achievements of the future.

To wear a cheerful countenance at all times, and to give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.—*Selected.*



# Clean Body Housekeeping

By L. A. Hansen

**O**F all places that should be kept clean, the inside of one's body would seem to be first. Most people may be fastidious enough about certain forms of cleanliness for the body, inside or out. Baths, the washing of hands, brushing of teeth, shampoos, clean finger nails, and all that goes to make the body clean and dainty, externally, are scrupulously observed. And as for swallowing anything that would remotely suggest uncleanness—far from it!

Some people are not so concerned about the body toilet. Baths are infrequent, hands are washed when they are too visibly soiled to pass inspection, particularly of others. Teeth more or less the same, brushed because they show it too much when not. Shampoos are somewhat few and far between, far enough to allow dandruff to accumulate till it is unsightly. And so with the rest of the body's toilet cares, they are kept within bounds, not letting them be too much of a care to one in looking after oneself.

And there are those who have a philosophy about the inevitable lot of every person's eating his "peck of dirt," wherever that philosophy may have come from. While they may object to eating it all at once, they do not shudder at flyspecks or faint at thought of the waiters thumb in the soup. They seem to be able to "stomach" a good many things that would upset the more fastidious kind.

There is dirt and dirt. Corn and potatoes grow in one kind. It is all right enough in its place, in the field or garden, but bad enough on hands that have not been washed. For, be it known, garden soil sometimes grows things besides vegetables, especially after it gets on the fingers and is mixed with various other forms of dirt. Germs are not particular about where they stay, and many of them flourish in various forms of filth. The fingers are constantly coming in contact with germ laden articles. Washing the hands before eating not only is the proper thing for cleanliness, but is needful for safety.

It is in germdom that a great deal of danger lies in dirt. Not all germs can be kept out of the body, nor are all germs disease producing. There are so many germs of the dangerous type easily available through everyday contacts, that it is very important that we avoid as far as possible the risk of getting them into the body and letting them do their mischief. Washing the hands before eating, catching the sneeze in a handkerchief, keeping clear of the cougher, are not matters of fad or fancy; they are necessary health precautions.

It is true that the healthy body is well fortified against invasion by germs. Keeping up a good body resistance is the surest protection against all attacks. Even though bacteria may enter, the

body, if in good, sound health, will usually successfully combat their effects. But a body must be clean if it is to be in good, sound health. And here is where we may consider what is and what is not cleanliness.

In housekeeping dirt and germs go together. Germs breed, live, and thrive in dirt. A dirty house is usually the home of germs—and of sickness. Cleaning house thoroughly gets rid of them. But, better still, keeping the house clean keeps out disease germs, comparatively speaking.

It is much the same with the body. Dirty teeth, foul stomach, clogged colon, and an impure blood stream are most favourable quarters for germs. And germs are usually ready to move in. To rid the body of germs requires a pretty thorough renovation. But body house cleaning is not always successful in routing a disease; it may hold on until it takes the place—and the patient. The surest measure of defense is to keep the body-house clean of disease germs as far as possible.

Clean body housekeeping is not concerned with ordinary dirt. This is not so likely to give much trouble, and is not very often the direct cause of illness. It is dirt of another kind that brings disease. Lungs are weakened and disabled by "dirty air." The unventilated sleeping quarters, the sitting room, hall, or even the church, with its closed windows and its crowd poison, the packed street car or cab, are filled with dirty air. Breathing much of such air means poisoned lungs, weakened resistance against germs, and perhaps influenza, pneumonia, bronchitis, tuberculosis, or something else we should not and need not have.

Kidneys may become impaired by overwork in handling the products of gross foods or the wastes resulting from an excess of certain foods. Meats, for example, contain a considerable portion of animal waste products. These products, added to those normally formed within the human body, make too much of a task for the kidneys. An excess of sugar likewise means overwork for the kidneys. When they become diseased, the doctor advises leaving off meats or sugar, or both. Most doctors advise cutting down on these to prevent kidney breakdown.

The heart and blood vessels stand first as sufferers from diseases that are oftenest fatal. Valvular troubles of the heart, hardening of the arteries, high blood pressure, with apoplexy, classed under heart, and circulatory troubles, have moved to the top as men killers. And men die of these disorders largely because of the way they live, and most in their eating.

The alimentary tract is the largest room of the body, and probably the main room. Call it the reception room, the laboratory, or the garbage tin,



or all three, as you please, it is the centre of much body functioning, and the seat of much body enjoyment or suffering. Every particle of material that goes to build the body or furnish it with fuel or energy, must serve the body from the food tract.

The food canal includes the œsophagus, or gullet, the stomach, the small intestine, the colon, and the rectum, about thirty-two feet over all in length for the average man. The stomach receives the food first after swallowing. It will hold, in the adult, about three pints, but adjusts itself to larger or smaller amounts. Digestion begins in the stomach, but not much food is absorbed from it, the food passing into the small intestine, about twenty-seven feet in length, where the processes of digestion are practically completed, and from which most of the food is absorbed.

The unabsorbed food, or residue, passes into the colon or large bowel, a large tube about as thick as the wrist and about five and a half feet long. It terminates in the rectum, about five inches in length. It is in the colon that the indigestible remains of food accumulate, particularly in its lower portion. This indigestible residue consists mostly of the woody portion of plants, or cellulose. The colon contents also include bacteria, living and dead, and some secretions, principally bile.

It must be obvious that this large room of about thirty-two feet of alimentary tract, has its uses and purposes. Something is to be done here. The opinion offered by a prominent medical man, that the human tract could be shortened with benefit to man, must have been mistaken, for when that operation seems necessary surgically, the patient stands a good chance of having his life shortened as well.

The proper care of the food tract is most important when it comes to clean body housekeeping. Here again much depends upon what goes in to it. Spoiled food, mixtures that will easily spoil because of their combination, foods easily subject to decay or to forming ptomaines, and gross, low-grade foods will contribute to an unwholesome body interior.

Delayed digestion and absorption of food make the alimentary tract subject to undue fermentive and putrefactive processes within the body. Contributing to this may be foods improperly cooked, fried, greasy, spiced, oversweetened, etc., a surplus of food more than the digestive system can handle, too many varieties of food at a time, food eaten between meals or too near retiring, or food not properly chewed.

Reference has been made to the indigestible residue which collects in the lower part of the large colon. It should not be understood that this indigestible residue, or cellulose, is undesirable from the standpoint of uncleanness. In fact, this rather extensive digestive apparatus requires substance on which to work, and here lies one of the chief reasons why most people suffer from improper elimination and the retention of a certain amount of intestinal waste matter.

The fact that the alimentary tract is as roomy

and extensive as it is, indicates that it would require something to work on. The average diet of most people does not contribute a great deal of material for bowel exercise. Most of the grains or cereals of today, such as breakfast foods and the white flours, do not contain a great deal of residual material. Modern milling methods take out these, supposedly as an improvement on food, but really robbing the food of essential elements. Meats, eggs, milk, milk products, sugars, fats, and oils are all of them almost completely digested and absorbed, leaving but little residue. This means that the colon does not have enough material on which to work, and to effect natural bowel movements. Any organ that has nothing to do will soon cease to do anything.

The more recent call of dietitians and nutritional experts to a diet that includes the whole-grain cereals and breads, and the coarse and the green-leaf vegetables, is not merely a dietetic notion or a passing fad. These foods were provided by nature for our use, and the natural construction and function of our alimentary tract requires their use. Through our neglect of these foods and the consequent failure of the colon to have enough to work on, the colon has, as it were, ceased to function.

Instead of these rough foods being so much debris, as one might think, to clog the system, they act on the opposite principle, and serve to cleanse it. Spinach has been likened to a broom with which to sweep out the digestive system, and as the good housekeeper provides herself with the necessary utensils for thorough cleaning, so we, in looking after good body housekeeping, should see to it that these needed body cleaning foods are provided.

Remember that it is the blood which makes the body what it is, carrying to its remotest parts the food, fuel, and building material it needs. Remember, too, that the blood quality depends upon the quality of food eaten, digested, and absorbed. Bearing in mind that a healthy blood stream is the body's most important defense, we can see the importance of making our food supply only the best.

The presence in the small intestine and the large colon of spoiled, putrefactive, and poison material, gives occasion for more or less poisoning of the entire body. Acute distress may result from a temporary state of such systemic condition while chronic suffering may grow out of the more prolonged state of internal impurity.

It is well enough to be particular about keeping the home dwelling clean, and a neat housekeeper will see to keeping out all the dirt possible.

The quality of the petrol and oil that go into the automobile is of importance. It pays well to use intelligence and judgment in feeding animals. The same is true concerning what we put into these organs that make up ourselves.

The human habitation in which we live and function deserves the best. The good and wise Daniel refused to defile himself by eating what was not best for him.



## A Prayer

DEAR Master, in whose life I see

All I desire but fail to be,

Let Thy clear light forever shine

To shame and guide this life of mine.

Though what I dream and what I do

In my poor days are always two,

Help me, oppressed by things undone,

O Thou whose deeds and dreams are one!

—Anon.

## Working with "Ginger"

**G**INGER was a boy. Of course that was not his real name, but it was what "the fellows" called him.

"Why do you call him 'Ginger'?" I asked one of them.

"Oh," he replied, "because he isn't."

Boys' nicknames are usually significant. This lad's nickname had seemed singularly inappropriate until it was explained that he showed as little "ginger" as a boy could well show and live. When I first ran across him he was about fourteen years old. He was sitting with a group of boys who were listening to a supposedly interesting story,—sitting right on the middle of his spine,—and whether he was paying attention or not, it would have been difficult to tell.

Watching him that afternoon, I learned that his general behaviour bore out the first impression given by his attitude. It was obvious that he was an apathetic lad, inert mentally and physically. What, then, were the causes for this inertness and general slouchiness? He was not breathing through his mouth, although his jaw did sag a little sometimes. As far as I could see, the teeth in his upper jaw were regularly and nicely placed and were not the least crowded or crooked. No, Ginger had no adenoids. There might be no physical defect at all, but he was obviously in a miserable condition. His colour was poor and his muscular development wretched.

I cultivated his acquaintance and found that he had a first-rate mind, which at times worked with unusual celerity and effectiveness.

The problem was: Did Ginger go with a bad crowd, was he morose, moody, unpopular, and generally inert because he was physically underdeveloped, or was he physically underdeveloped because he went with a bad crowd and was basically inert, and so on?

One day Ginger was hit a staggering blow in a boy's most vulnerable spot when he was goaded into running a hundred-yard race with some twelve-year-old boys. He was fourteen, remember,

so he could not well refuse such a challenge, no matter how he hated running. The upshot was that he ran and that they beat him outrageously; for he fell flat with exhaustion before the race was more than half over.

He was very angry, and as soon as we were alone he wished to know what was the matter with him. His apathy had vanished, and there was a much more hopeful type of boy on hand—a highly enraged youngster whose vanity had been touched and who was anxious to do something about it right away.

This chance was too good to be lost. "What's your chest expansion?" I asked.

When he found what it meant, he promptly stripped to the waist and had his chest expansion measured. It was exactly one inch—no more. For his size it should have been three times that at least.

I described a simple but effective breathing exercise, and stipulated that he should walk at a rapid pace such and such a distance each morning. Then I measured his shoulders and arms. Measuring of this kind interests boys hugely. Also I took a photograph of his "profile" as he stood there, stripped to the waist; and then I sent him home.

Next afternoon he reported having done his walk and his exercise. I showed him the photograph taken the day before. There before his very eyes were his flat chest, his stooped shoulders, his prominent shoulder blades, and his protruding abdomen. He looked at the photograph with disgust, and this was doubled when he saw another photograph lying on the table, left there for that very purpose. This was also a "profile"—that of a lad of the same age, who carried himself like a soldier and who showed a muscular development of no mean quality.

The stimulus of his defeat, of the physical measuring, and finally of those two photographs kept him going over a week. When his interest began to flag, another photographic exhibition aroused him promptly. For a month he did his breathing exercises faithfully, and then he was measured again. This time his expansion was two inches and a half!

He was given more exercises; something was said about early hours, and he got a lecture on things which might prevent his gaining a first-class development.

He took his extra exercises, and as a result of increased outdoor exercise, self-confidence, and self-respect, there developed a different and better outlook toward life. His mind became filled with new and better thoughts; his school work became really respectable; his moroseness disappeared, and finally came cheerfulness and good humour.

I lost track of Ginger just before he was sixteen years old and did not hear another word about him till last spring, when I received as beautiful a letter from him as I have ever had written to me. He was then twenty-one and making a good living as a writer.—*Charles K. Taylor.*





## A Happy Thought

LISTEN now, my children dear,  
While I give you words of cheer,  
While I whisper in your ear  
Something sweet for you to hear.

Would you know the way for you  
To give sunshine, keep it, too?  
To be happy, never blue,  
From the dawn and all day through?

Kindly all your playmates treat,  
Turn to victory defeat,  
Have a smile for all you meet,  
Keep a temper mild and sweet.

And if you, my little friend,  
On your Saviour will depend,  
Yielding all, He will defend;  
Give you life that ne'er will end.

—A. E. Taylor.

## A Talk with Boys and Girls About Their Teeth

By W. C. Dalbey, D.D.S.

YOU know, of course, there are different implements that we use in preparing and eating food. We use a knife for cutting things like bread and other tough substances. We use spoons, forks, or chopsticks for carrying food to the mouth.

If you take a mirror in your hand and with it look into the mouth, you will see something quite interesting. You will notice four sharp-edged teeth below and four sharp-edged teeth directly above them. They are the knives. We call them incisors, from "incise," meaning "to cut." We use these teeth to cut off pieces of food, so the food can be more readily taken into the mouth.

At the corners of the mouth, just beside these incisors, or knives, are sharp teeth, two below and two above. These we can use to tear the food, if it is tough, into still smaller bits. These teeth we call cuspids, meaning "a point."

Back of these cuspids, or tearing teeth, we have the molars. I am speaking of the milk teeth now, or children's teeth. We call them molars because they do the grinding. They have large, square surfaces, and if you will look carefully, you will see they have grooves along their upper surface and sharp ridges in the sides. These teeth, when you use them as you should, will crush and grind your food into a pulp or fine mash before you swallow it.

Suppose you had prepared and eaten dinner last evening with those implements that I spoke of above, and they, together with your dishes had been left unwashed to be used by you this morning in preparing and eating your breakfast. Would you like to do it? Is there any boy or girl who would be willing to use those same spoons, forks and dishes the second time without cleaning them? I am sure there is not one of you who would like to do it. Yet that is exactly what takes place in the mouth if you did not clean your teeth after you had eaten your dinner the night before. If you leave food particles in the mouth, these particles stick around the teeth

and between the teeth until the teeth become filthy, and then you must eat your next meal with those dirty, unwashed teeth. How filthy! When we stop to think of it, what an unclean habit! After each meal the dishes and knives and forks and spoons should be washed as soon as possible. They wash easier. Just so the teeth should be cleaned immediately after each meal.

You should go to bed with a perfectly clean mouth each night, because decay of the teeth takes place more rapidly at night when the mouth is at rest. In the morning you should wash your teeth again. I am sure you would never think of eating your breakfast without first washing your hands and face, yet the washing of the teeth is much more important. I am sure if you wash your teeth each time after eating, you will not mix up with your new food the old and decayed food that has lodged between the teeth from the meal before.

Suppose your knife had all along its edge places broken out of it, both big and little, something like an old saw; or suppose there was a hole in your spoon, would it not be very difficult for you to use them? Now, in the same manner if your incisors, or knife teeth, were nicked or broken off, your cuspid teeth were missing or decayed, and your molars broken or missing, you could not cut or tear your food, or grind it thoroughly. Your food would then go into your stomach ill prepared, and you probably would have indigestion.

Your body is something like a steam engine; the fuel that goes into it must be broken fine in order to get the best results. In the same manner, if you swallow big pieces of food, your stomach cannot digest them, and consequently not enough good nourishment comes from the food you eat to give your body the strength it needs. Instead of being strong and healthy, you will be weak and pale and sickly, and will not be able to play or study hard.

I am sure you can easily see why your teeth should be well taken care of, why you should keep them brushed to prevent their decaying, and how you cannot use decayed teeth properly to grind your food and prepare it for the stomach. Yet as a mere matter of cleanliness you should keep the teeth and mouth clean, even though it did not preserve the teeth, so that they be the means of preparing your food well for your body, thereby contributing to your health.

You know what vinegar is. Vinegar can be made from a piece of bread put into water and placed in a warm room for a time. The water will become sour from the fermenting of the bread that is in it, and form vinegar. Now, if you take a piece of chalk and put it into this vinegar, it will soon dissolve and entirely disappear, just like sugar when it is put into water. Your teeth are made of the same material as the chalk that disappeared in the vinegar. If you take a tooth and put it into vinegar, after a short time it will entirely disappear, too, just as the piece of chalk did.

The same process takes place in your mouth when you leave particles of food around and between the teeth. These particles of food mix with the water of the mouth, and soon turn sour. In other words, a little vinegar is formed, and the vinegar begins to dissolve the teeth. The enamel is the outer covering of the teeth. Beneath this enamel is the dentine, which is much softer than the enamel. When the enamel is once eaten through, the tooth dissolves quite rapidly; and soon you have the toothache, because the tooth has been eaten away by the vinegar in your mouth.

I am sure that after you have read this article, you will never forget to wash your teeth after you eat.

"If early to bed and early to rise,  
You'll be, as they tell you, both wealthy and wise:  
If health you would keep, this counsel you'll take,  
Be early asleep and early awake.  
'Tis good for your health, 'tis good for your purse;  
No doctor you'll need, and but seldom a nurse.  
Then early to bed and early to rise,  
If you would be healthy, wealthy, and wise."



## MEATLESS RECIPES

A FEW recipes which should prove both palatable and inexpensive.

### VEGETABLE SOUP

1/3 of a carrot	1/3 of a small turnip
Small piece of cabbage	1 stalk of celery
1 onion	2 potatoes
1 quart cold water	1 pint bean broth
1 pint water in which potatoes	2 teaspoons butter substitute
have been cooked	1 cup strained tomatoes, if the
1 teaspoon herbs	flavour is liked in the soup
	1 tablespoon salt

Or, a teaspoon or two of marmite may be used in place of part of the salt.

The bean broth is broth left from stewed dried beans.

Grind the vegetables through a food chopper with the coarse cutter. Put to cook in the one quart of cold water. After boiling slowly for an hour add the potato water and bean broth and continue stewing slowly for two or three hours longer. The good flavour of vegetable soup depends on long, slow cooking. The butter substitute may be added before serving, or it may be cooked with the vegetables. Add the seasoning, and the tomato and marmite, if desired.

Instead of using bean broth in the soup, one-fourth cup of green split peas and one-fourth cup of lima beans may be cooked with the vegetables.

The broth from this soup may be used for bouillon.

### TOMATOES, CORN AND CHEESE

1 tin sweet corn	1/2 lb. cottage cheese
1 pt. tinned tomatoes	1 tbsp. cracker crumbs
	1 tbsp. butter

Fresh corn and tomatoes can be used also. Put a layer of corn in a buttered baking dish, a layer of tomatoes, a layer of cheese, and repeat. Sprinkle cracker crumbs over top, dot with butter, and bake for one-half hour.

### PUREE OF PEAS

Peas, fresh, 2 cups	Flour, level tablespoonful
Butter, 1 tablespoonful	Salt, 1 teaspoonful
	Milk 1 1/2 cups

Put the peas to cook in boiling water, and boil until tender; then simmer slowly, cooking as dry as possible without scorching. When soft and dry rub through a colander to remove the hulls. Put the butter in a saucepan, when it is melted, stir in the flour, being careful not to scorch. Pour in the milk gradually, stirring all the time; and when thoroughly cooked, add the salt and pulp of peas. Turn all into a double boiler, heat thoroughly, and serve.

### ESCALLOPED POTATOES

Peel potatoes and cut into thin even slices. Put in a baking pan and sprinkle with a little salt and a few small pieces of butter. Mix a tablespoonful of flour with sufficient milk to cover. Sprinkle the top with bread crumbs, cover, and bake until tender. Remove the cover, and brown lightly. Onions cut fine may be added, if desired.

Never serve potatoes in a closely-covered dish, as they become sodden and heavy. Instead, cover with a folded serviette and allow the moisture to escape.

### BROWNEED RICE

Spread a cupful of rice in a shallow tin and put into the oven. Stir frequently to prevent burning. Each grain should be of a yellow brown when done. Put on to steam over two cups of rapidly boiling water until each grain is separate and flaky. This form of rice is especially good for one suffering with flatulence due to starch indigestion.

### PINEAPPLE AND NUT SALAD

1 pint sliced pineapple	2 tablespoonfuls butter
3 tablespoonfuls lemon juice	1/4 cupful chopped nuts
1 egg	1 tablespoonful sugar
1 tablespoonful water	1/2 cupful whipping cream

*Method.*—Drain the pineapple and arrange the slices on individual salad plates, garnished with lettuce. Beat the egg slightly. Add the lemon juice, water, sugar, salt, and butter. Cook until the mixture begins to thicken, stirring constantly. Remove from the heat and cool at once. Should the dressing curdle, place in a pan of cold water and beat vigorously with an egg beater. Beat the cream to a stiff froth, and fold into the egg mixture. Heap a tablespoonful of dressing on each slice of pineapple, and sprinkle over each serving the chopped nuts.

## Keep Your Fingers Away From Your Face

(Continued from page 13)

pimples. During this period, youth should be rigidly taught the lesson of hands off the face. Comedones, or blackheads should not be expressed or pimples squeezed. If expression of infection becomes necessary, it should be done aseptically. The hygienic care of the face at this period of life is an important subject within itself. Suffice it to say that soap and water vigorously applied with a rough wash cloth and the adoption of the policy "Don't pick, don't squeeze and hands down" will eventually insure a good complexion not marred by bumps, scars and blemishes.

The sebaceous follicles in the skin of the nose afford a fertile field for infections through careless handling. The squeezing out of normal sebaceous secretion often referred to as flesh worms is a cosmetic pastime indulged in altogether too frequently. Fingers and fingernails are the human instruments used and numerous are the noses that are squeezed and pinched to shining redness. Infection is often transmitted by this practice. Seldom is there any hygienic or cosmetic reason for expressing the secretion from the nasal follicles. Washing and cleansing with soap and water is the better practice, with an occasional application of a mild astringent lotion.

If space permitted, it would be possible to enumerate many other unwise habits of a similar nature. In fact, to some persons every spot on the skin from a goose pimple to a scar is a challenge to pick, scratch or dig with the finger nail. Eventually infection will fall to the lot of all of these persons.

The cleanliness of the human hand can never be guaranteed, because its many functions subject it to an endless chain of infection. Biologically, nature never intended the hands to be in frequent contact with the face for picking and squeezing. If such had been the plan, fingers would be tweezer-like and the nails would resemble claws.





The

# DOCTOR SAYS



**Ques.**—"What is the best remedy to give a ten weeks' old baby for constipation?"

**Ans.**—Malt sugar added to the food will often afford relief. A level teaspoonful dissolved in warm water may be given with each feeding. Milk sugar will sometimes give satisfactory results. For immediate relief the enema should be employed. The temperature of the water should be of 108 degrees, the quantity, two to four ounces.

**Ques.**—"Is soup made from beef bone marrow good for anemia? What foods would you recommend for this trouble?"

**Ans.**—It is quite possible that in some cases a certain amount of benefit may be derived from preparations of this sort because of the presence of vitamins, but the use of bone marrow should be avoided. There are plenty of other foods which are rich in vitamins and in food iron. There are in fact more than twenty common foods richer in iron than is lean meat. For example, a slice of graham bread contains more iron than an equal weight of meat. Among foods which are known to be rich in iron are dates, figs, raisins, oatmeal, nuts of all sorts, bran, and whole grain preparations. The iron contained in these foods is not only abundant in quantity but is of better quality than the iron found in meats. Spinach and greens of all sorts are highly rich in iron and should be freely used by persons suffering from anemia.

**Ques.**—"What was the error that Horace Fletcher died so young?"

**Ans.**—Horace Fletcher is reported to have died of bronchitis or bronchial pneumonia. In the writer's opinion this was the result of a chronic intestinal toxemia, the natural consequence of his theory that roughage should be avoided. Mr. Fletcher did not appreciate the importance of keeping the colon free from putrefying residues. He unfortunately conceived the idea that if the food was thoroughly chewed and if no indigestible material was swallowed there would be little necessity for bowel movements and that a movement of the bowels once or twice a week was quite sufficient. In consequence he developed extreme toxemia, shown by a badly coated tongue and a bad breath and very rapid decay of the teeth. He apparently realized his mistake a few months before his death, but unfortunately too late to remedy the mischief which had already been done.

**Ques.**—"Is sugar of milk more wholesome than cane sugar? Is it as good as malt sugar?"

**Ans.**—Milk sugar is preferable to cane sugar. It is much less sweet and for that reason is not adapted for culinary use. It is less rapidly absorbed than is malt sugar and on this account is useful as a means of changing the intestinal flora since its slow absorption permits it to reach the colon where sugar is needed to feed the protective bacteria.

**Ques.**—"What is the best method of giving an enema?"

**Ans.**—Plain water may be used, or water with the addition of the juice of a lemon, or two or three heaping tablespoonfuls of lactose or Lacto-Dextrin, or a tumblerful of a very thick starch solution. The temperature should be 112 to 115 degrees, the quantity three or four pints. The best apparatus for giving the enema is the fountain syringe. The fountain should be placed about a foot and a half above the patient. The enema should be taken with the patient lying in a horizontal position. The water should be introduced slowly and should be retained for a few minutes after it has been introduced. The best time for taking the enema is at bedtime. This will not interfere with the normal rhythm of the colon.

**Ques.**—"What is your opinion of sleeping on an incline and which way should it be?"

**Ans.**—Sleeping on an incline with the head raised will sometimes relieve sleeplessness when a sense of fullness or heat in the head is experienced on lying down. Persons who are anemic and much exhausted may sometimes profit by sleeping with the head low. The half starved children in some parts of Italy may often be seen sleeping in the sunshine on a steep hillside with their heads lower than their heels.

**Ques.**—"Is milk constipating?"

**Ans.**—Milk is not actively constipating but it leaves no residue and on this account does not promote bowel action. A person taking milk only in moderate quantities would be likely to suffer from constipation. When milk is used in large quantities bowel looseness or even diarrhoea may be produced.

**Ques.**—"What is the cause and cure of sciatic rheumatism?"

**Ans.**—So-called sciatic rheumatism is either usually neuritis or neuralgia of the sciatic nerve. There are numerous causes for pain in the sciatic nerve. Neuralgia is usually due to toxins circulating in the blood. In this condition there is pain without marked tenderness of the nerve trunk itself. Neuritis is a more serious matter. The nerve trunk is the seat of an inflammation. It may be an infection. Very hot sitz baths, hot fomentations and complete rest in bed afford most relief in inflammation of the sciatic nerve.

**Ques.**—"Is it safe to give cold baths to babies?"

**Ans.**—Babies should not be given very cold baths. Water at 90° F. is cold enough for a young baby. The temperature of an infant's bath should at first be about 100° F., since to its sensitive, velvety skin even this temperature will seem cool; it should, however, be lowered five or ten degrees at its conclusion; and the general temperature should be gradually lowered from week to week until, when the child is six months old, water of 90° to 95° F. in winter and 85° F. in summer may be employed. With most children under four years it is well to begin the bath at about the temperature of the body if a tub bath is used, and at its close cool the water until the temperature is 80° or 85° F., or end the bath with a very short but not forcible spray of cool water.

**Ques.**—"What is referred to when mention is made of Welch's bacillus?"

**Ans.**—Welch's bacillus is a germ which is an active agent in putrefaction. It is found present in the colon in meat-eating animals and wherever putrefaction is taking place. In connection with its growth it produces enormous quantities of gas and so is called the gas bacillus. It produces highly poisonous products. Wounds infected by this germ become gangrenous, and the affected tissues become swollen with gas. The Welch's bacillus is thus the recognized cause of gas gangrene. When this germ is present in the colon in large numbers the stools are very foul and headaches, bilious attacks and other disorders due to intestinal toxemia are frequent. It is the presence of the Welch's bacillus and the colon bacillus which render change of the intestinal flora necessary. The Welch's bacillus grows best in an alkaline medium. It cannot grow in the presence of acids. It is for this reason that the *B acidophilus* and other acid-forming organisms capable of growing in the colon are effective means of protection against the Welch's bacillus and intestinal toxemia.



# A Fair TRIAL for the WICKED

By M. L. Andreasen

IF virtue is better than vice, if right conduct is preferable to wrong actions, then sometime, somewhere, there should be a recognition of that fact by the God of the universe. Right conduct is not always rewarded here on earth, nor is vice always punished. But if sin breeds suffering and death, and if virtue and good conduct are conducive to happiness and long life, God must in some way step in and demonstrate it. Hence a judgment is necessary, and a judgment day coming.

## The Sense of Justice

God must be just. And God's justice must be such as to be comprehensible by man. Men believe that there must be some relation between transgression and the penalty for transgression. Our sense of justice forbids us to mete out the same punishment for the infraction of a police regulation—such as overtime parking—as for the crime of kidnaping. Walking on the grass when there is a sign forbidding it is a violation of law, but is not to be compared with highway robbery. A boy who has broken a neighbour's window may require attention, but no one would treat him as a hardened transgressor of the narcotic law. Men make a difference and fit the punishment to the crime. This appears to them just, and is evidently in harmony with the mind of God.

## Unimpeachable Testimony

If God's judgment is to be just, we would expect that all the factors bearing on each case would be considered. It would not be just to present one side only and leave other vital matters out of consideration. For the sake of justice, therefore, it is comforting to know that God will "bring every work into judgment, *with every secret thing, whether it be good, or whether it be evil.*" Eccl. 12: 14. This assures us that nothing bearing on the case, "whether it be good, or whether it be evil," will be left out. There will be no covering up of testimony.

If the ends of justice are to be served, the testimony given must be unimpeachable. From the Bible it appears that nothing is left to the chance of memory alone, though we suppose that none would doubt the accuracy of angelic testimony. "The dead were judged out of those things which were written in the books." Rev. 20: 12. Apparently a faithful record is made of each life, and every transaction truthfully recorded. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36. If we are to give an account of every word, and if we are to be judged out of those things that are "written in the books," it follows that our words are written in the books.

This harmonizes with the statement in Mal. 3: 16 concerning the righteous, that "the

Lord hearkened, and heard it, and a book of remembrance was written." The words are recorded as they are spoken, and this written record is produced in the judgment. That makes the matter sure. There is no doubt as to the testimony. Not only are all circumstances taken into consideration, and the testimony presented full and complete, but it is also authentic and authoritative, and is accepted as such by the accused.

## The Judge Is Fair

For certain reasons God the Father is not the judge, but has "committed all judgment unto the Son." John 5: 22. The Father is competent, He is just, He is righteous. But He has never been identified with man as Jesus has and this apparently is one reason for the selection of Christ as judge. The Father has given Christ "authority to execute judgment also *because He is the Son of man.*" John 5: 27.

As man, Christ came to this world and "was in all points tempted like as we are," hence, He can "be touched with the feeling of our infirmities." Heb. 4: 15. In Christ we have One who understands all the sorrows and perplexities of man, He is of our flesh and blood, He is the Son of man, and is touched with the feeling of our infirmities. In all the universe there could be no one else so well fitted for the position of judge, and none other to whom we could so confidently commit our case. Apparently the selection of Christ as judge was done to favour us. He is not prejudiced against us, but was selected rather because of His understanding of and sympathy for us. We may therefore expect Him to be absolutely fair and impartial.

## Associates of the Judge

Associated with Him on the bench are the saints of God, saved through grace. "Do ye not know that the saints shall judge the world?" 1 Cor. 6: 2. "Judgment was given to the saints of the most High." Dan. 7: 22. And so Christ Himself stated of the twelve: "When the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the tribes of Israel." Matt. 19: 28.

These statements make clear the fact that the saints will have a part in the judgment. They will "judge the world." And even beyond the world will their jurisdiction extend. "Know ye not that we shall judge angels?" 1 Cor. 6: 3. When the final assize is held, the saints will have a prominent part to play. Christ associates them with Himself. They hear all the evidence. They are made acquainted with all the circumstances. And when at last the irrevocable decree is pronounced, they are assured of its justice and are able to exclaim from a personal knowledge of the



facts involved, 'True and righteous are Thy judgments.' Rev. 16:7; 19:2.

#### No Question Ever to be Raised

As to the judgment, God is abundantly able to do all that is to be done without our help. But it is better that we have a part in it. No question can then ever be raised as to God's justice. It is conceivable that some will be lost whom we rather expected would be saved. If we ourselves have heard the case, if we are acquainted with all the circumstances, no doubt will ever arise in our minds as to the justice of the decision. That is forestalled by taking us into partnership. We need never be in doubt as to any decision. *We know.* We sat on the case.

#### Court Opens

We are now ready for court to open. We have, as presiding judge, One who is competent and understanding. He is man Himself. He has stood before a corrupt human court and been condemned to death on false testimony. He knows what it is to be arraigned before a weak or biased judge. He has been confronted with lying and suborned witnesses. He knows what it is to have His words given a perverted meaning and an unintended slant. And He is there to see that no such thing is done here, that absolute and impartial justice will be meted out. Associated with Him are the saints. They also have had an experience. They have been tempted and have fallen. They know the wiles of the evil one, and how craftily his snares have been laid. They have been saved by grace, and their hearts are filled with love and praise to God and with sympathy for those who at last are to be lost. From a court such as this we may expect not only fairness and justice, but also the assurance that the final decree will be in accord with their innate sense of right.

We have noted before that justice demands that any punishment meted out shall be proportionate to the crime. This principle is accepted and emphasized in the Bible. Man is to be judged "according to his works;" "according to his ways;" "according to the fruit of his doings;" "according to his deeds;" "according as his work shall be." Matt. 16:27; Jer. 17:10; 32:19; Rom. 2:6; Rev. 22:12. Hence, "that servant, which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12:47, 48. This seems right and in accordance with ordinary rules of justice. The application of this principle would call for a very careful investigation, that exact justice be done.

#### The Punishment

The gospel offers men life. "I am come," Christ says, "that they might have life, and that they might have it more abundantly." John 10:10. This is the very essence of the message from heaven. God "gave His only-begotten Son, that

whosoever believeth in Him should not perish, but have everlasting life." John 3:16. When men reject this offer, they reject heaven's choicest gift. To be deprived of life is the greatest punishment that can come to anyone. For with life goes everything else. And it is to save men from perishing that God sent His Son. Those who do not accept Him will eventually perish.

The life we here live is given us that we may decide whether we care to live on and become partakers of the more abundant life that Christ came to give or whether we do not care to make the effort to comply with the conditions of eternal life. We get a little taste of life here and, by contrast, of what it might be if sin and sorrow were excluded. Do we care for life? There are many pleasant things here,—love, friendship, and social adventure. There are also many unpleasant things,—sorrow, pain, and disappointment. God offers to take out of life all that offends and to fill it full of good things far beyond our powers even to comprehend, and asks us if we will accept such an offer. There are certain conditions attached to it, but only such as are necessary in the very nature of the case. Will we accept these conditions and thus accept life? Those who do receive eternal life.

The judgment of which we speak concerns those who have rejected God's offer of life. They have in reality already settled their own cases. Life has been offered them. They have rejected it. They have judged themselves "unworthy of everlasting life." Acts 13:46. They have come short, they have sinned, and they are now about to receive the wages of sin, death. Rom. 6:23.

In speaking of the final punishment of the wicked as being death, we are well aware that some punishment must precede the final sentence. There must be consideration given to the deeds done in the body, and just deserts must be administered. He who knowingly has done wickedly must be beaten with "many stripes." He who unwittingly did evil will escape with "few stripes." In the end, however, the wages of sin is death,—death eternal and everlasting.

## How to Adopt a Non-Flesh Diet

(Continued from page 6)

easier to eat four ounces of spinach than four ounces of lentils or beans, which would be about ten ounces after they were cooked. And one could eat four ounces of spinach more easily than four ounces of nuts. I would also call attention to the amount of iron supplied by egg yolks. Notice also the richness of bran in iron. This means that the whole cereals and whole grain breads are a good source of iron, while white bread and white rice are practically devoid of iron. Molasses also is rich in iron, and honey contains some; but white sugar contains none.

Milk contains little iron, but what it does contain, seems to be more readily utilized by the sys-



tem than is the case with the iron of some foods that are richer in this element.

Table II

GRAINS OF IRON PER POUND OF FOODS  
CONTAINING MOST IRON

Egg yolk (six-tenths of a grain) ...	.60	Eggs ...	.21
Lentils ...	.60	Dandelion greens ...	.19
Bran ...	.55	Olives ...	.18
Molasses ...	.51	Prunes ...	.18
Dried beans ...	.49	Walnuts ...	.15
Dried peas ...	.39	Brown rice ...	.14
Wheat ...	.37	Almonds ...	.14
Raisins ...	.35	Peanuts ...	.14
Beef ...	.26	Carrots ...	.11
Hazelnuts ...	.25	Grapes ...	.09
Oatmeal ...	.25	Cabbage ...	.07
Spinach ...	.22	Asparagus ...	.07
Figs ...	.22	Lettuce ...	.07
Dates ...	.21	Honey ...	.07

The daily requirement is variously estimated. It is said that .15 to .20 grain should suffice, but that, pending further investigation, .23 grain (about a quarter of a grain) would be desirable or safe. This is about the amount contained in one pound of meat, and would be supplied by three-fourths of a pound of raisins, or five ounces of lentils, or seven and a half ounces of beans, or one pound of spinach, or nine egg yolks.

The large amount of even those foods that are richest in iron needed to supply the daily requirement of this mineral, would seem to emphasize the need of paying some attention to the obtaining of a sufficient amount of iron in the diet.

That there is no reason why a non-flesh diet should be lacking in iron, is shown by the observa-

Table III

GRAINS OF PHOSPHORUS PER POUND OF FOODS  
CONTAINING MOST PHOSPHORUS, IN TERMS  
OF PHOSPHORIC ACID

Rye bran ...	238	Raisins ...	20
Wheat bran ...	210	Prunes ...	20
Beans ...	80	Milk ...	15
Peas ...	70	Wheat flour (white) ...	14
Peanuts ...	63	Molasses ...	14
Wheat ...	63	Parsnips ...	13
Almonds ...	61	Potatoes ...	10
Oatmeal ...	61	Cauliflower ...	10
Walnuts ...	54	Spinach ...	9
Lentils ...	46	Onions ...	9
Gooseberries ...	46	Raspberries ...	8
Cottage cheese ...	35	Dates ...	8
Eggs ...	25	Kidney beans ...	8
Figs ...	23	Grapes ...	8
Beef ...	20	Celery ...	7

tion that the herbivorous animals are less liable to anæmia than the carnivorous.

It is also observed that anæmic conditions

and excessive intestinal putrefaction (which is encouraged by meat) go together. For this reason the bulkiness and laxative tendency of fruits and vegetables, along with their relatively high iron content, are advantageous, both in combating the conditions which give rise to excessive putrefaction and in increasing the iron supply.

Though this thought is connected with the subject of the comparative value of a flesh diet and a non-flesh diet in supplying iron, I might say that diet is not the only factor that influences the richness of the blood in iron. Excesses waste vitality. And since lack of use will permit any tissue to waste away, and since the work of the iron compound in the blood is to carry oxygen, it would seem that to retain our supply of iron we should give it something to do by supplying it with an abundance of fresh air through exercise and deep breathing in the open air.

Another mineral of great importance in the diet is phosphorus, which is necessary for the building of living cells and bone and nerve tissue; and there seems to be some connection between the presence or absence of this mineral in the diet and the disease beriberi. About fifty grains of phosphoric acid are required per day. Phosphorus is more abundant in animal foods than in vegetable foods, and for this reason may be lacking in a non-flesh diet though this need not be, because there is more phosphorus in beans, peas, lentils, nuts, cottage cheese, eggs, and whole cereals than in meat. But these may be just the foods that are not included in sufficient quantity when meat is omitted.

The fact that bran and whole cereals contain such quantities of phosphorus emphasizes the importance of using whole-grain flour instead of white flour.

Another essential in the diet which a non-flesh diet is likely to supply in greater abundance than a flesh diet, is vitamins. These have been called the battery of the body. As a motor-car cannot run without the battery, no matter how much petrol is supplied, so life activities cannot continue without a supply of vitamins in the diet. And, as people do not know what electricity is, yet can use it and profit by its wonderful characteristics and peculiarities, so though we do not know what vitamins are, we can know how to include them in the diet.

Flesh-foods are deficient in vitamins, but vitamins are supplied in abundance by milk, eggs, and greens, also by other vegetables and fruits, especially raw foods, for vitamins are partially or wholly destroyed by heat.

From what has been said, it will be seen that a health-sustaining non-flesh diet is not merely one in which some other protein-rich foods are substituted for meat. There must be a considerable variety of protein-supplying foods, unless milk and eggs are liberally used. Whole-grain breads should be used, and there should be in the diet an abundance of vegetables, especially greens and raw salad vegetables, also fruits.



# What to Do for a Troublesome COUGH

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

**C**OUGH is a very troublesome symptom of many diseases, especially those associated with the winter months. We often hear that a person "suffers from a bad cough" but it must be clearly understood that cough is not in itself a disease. It is only a *symptom*, and there is always an underlying cause. Owing to its troublesome nature, it often happens that a patient will seek advice regarding a cough rather than about the disease of which it is a manifestation.

## Some Causes of Cough

Before we can intelligently undertake the treatment of cough, we must know something about its cause and be able to recognize the more important varieties.

Cough is a direct symptom of diseases of the lungs such as bronchitis, common colds, influenza, pneumonia and tuberculosis. In such cases there is inflammation and secretion in the bronchi and air cells of the lungs, and the cough is an attempt on the part of the body to rid itself of the mucus and overcome the irritation. Sometimes cough may have its origin in the larynx or voice box, owing to inflammation or new growths. In other cases, it arises in the pharynx or throat. Here it is usually due to inflammation caused by chill, smoking or excessive speaking. Enlarged tonsils or adenoids, bad teeth and a long uvula are other causes in this situation.

Cough is a secondary symptom in some general complaints such as chronic cardiac and renal disease. In such cases, owing to an imperfect circulation, there is congestion at the base of the lungs. The presence of fluid in this situation causes irritation of the nerve endings in the lung, hence the cough.

Sometimes a cough may be due to disease of more distant organs such as the stomach, liver and intestines. Such a cough is said to be sympathetic as it is due to the close sympathy existing between all organs owing to their nervous connection.

## Varieties

All coughs, therefore, are not alike and it is important that we should be able to distinguish between them.

There is, first of all, cough of the *ordinary* or *dry* type, such as is met with in common colds. This is similar in character to the nervous or tickling cough and may be due to common colds, nervousness, an exceptionally long palate (or uvula) and diseases of the stomach, liver and more distant organs. The danger is that this type of cough is the same as that found in the early stages of tuberculosis.

Secondly, there is the *prolonged, heaving* and often *wheezing* cough of severe bronchitis and the later stages of consumption. Such a cough usually occurs in paroxysms, or "fits," and is attended by copious expectoration.

Then there is the *short, sharp, suppressed* cough of pneumonia and pleurisy. This variety may be recognized by the fact that the patient endeavours to suppress it owing to its painful nature.

Next we have the *hoarse, barking* cough of croup which is present in diseases of the larynx.

A *ringing* or *brassy* cough—sometimes said to be like the cry of a gander—is present in aneurysm of the aorta and in cases where tumours press upon the trachea or wind pipe.

*Whooping* cough, which is the chief symptom of the disease of that name, is characterized by a series of violent expiratory efforts, succeeded by a long inspiration aptly termed a whoop. A series of such coughs is frequently attended by vomiting.

Lastly, a *loud, barking* cough is frequently one of the symptoms of hysteria.

## Treatment

As we have already said, cough is only a symptom of some underlying disease, and we must remember this point in our treatment. If the disease, whether it be bronchitis, pneumonia or tuberculosis, can be treated successfully, that the cough will automatically disappear. It should also be remembered that cough is an attempt on the part of Nature to overcome irritation and rid the body of poisonous material. Therefore it may not be wise to stop all coughs indiscriminately. There are many drugs on the market which will do this but they should not be used unless it be under the care of a physician.

An ordinary, simple cough can usually be relieved by the sipping of lemon juice or equal parts of lemon juice and honey. Sometimes it is found best to suck the half of a raw lemon over which a little glycerine has been poured. Simply gargling with hot or cold water, or the inhalation of steam often proves effective. Demulcents, such as barley water or liquorice, are also useful. If a lozenge is preferred, that of the Brompton Hospital, or one containing eucalyptus and menthol, will be found to be as good as any.

For a morning cough, a hot alkaline drink is often of great value. A wineglassful of Ems water may be taken in half a tumblerful of warm milk before rising in the morning.

A nervous cough can usually be cured by exercising the will. Frequently the habit has been contracted while there was a reason for the cough, but when the cause is removed, the habit remains.

In bronchitis, when there is pain in the chest, the inhalation of hot vapour and the application of hot fomentations to the chest twice a day are the best measures. The fomentations should be followed by a quick tepid sponge. After this, a moist compress worn during the night will give comfort. For the inhalations, a special apparatus may be used or the vapour may be breathed through an improvised paper funnel held over the liquid. The



temperature should be about 140° Fahr. A convenient way is to mix equal parts—two half pints—of cold and boiling water.

If steam does not give sufficient relief, a teaspoonful of compound tincture of benzoin (Friar's Balsam) may be added to each pint of water. Menthol gives great relief to some patients and a useful mixture is formed by adding a teaspoonful of chloroform to the same quantity of 90% alcohol and then dissolving in this twelve grains of menthol. When dissolved, twenty drops of this solution are added to a pint of hot water for each inhalation. Two inhalations a day will usually be found sufficient, and the patient must not go out-of-doors after this treatment.

In cases of tuberculosis, it is always best to seek the advice of an expert physician. It is often dangerous to check a cough accompanied by much expectoration as the filling up of the lungs with sputum usually hastens the end. If the cough is troublesome but dry, any of the remedies already mentioned may be tried. Hot compresses on the chest and between the shoulders at the back for about twenty minutes, followed by a tepid compress at night and a dry flannel bandage during the daytime, usually give the greatest relief.

In cases of whooping cough, the response to the usual remedies is not so good, and treatment should be directed more to such general points as fresh air, diet and exercise. In severe cases of chronic cough a change of atmosphere and surroundings will often be found to act like a charm.

## The Universal King

(Continued from page 11)

founders of religious systems. This is why His claims to be the world's Saviour are hard to stifle or reject.

Though He was a Jew, He had no peculiarly Jewish outlook. He was above and beyond a national religion. He never spoke to the Jews as Jews, but as men, as members of the human race, just as He would have spoken to everyone else.

Because of the universal nature of Christ, the founder of Christianity, because He was not restricted by the national ideas and aspirations of the nation in which He was born, the religion of Jesus Christ is capable of being accepted and lived by all the nations of the earth. It had its beginning amongst the Jews of Palestine, because Jesus was a Jew. If He had been a Chinaman, Christianity would have had its beginning in China. The apostles would have been Chinese, and we would have had the gospels in the Chinese language. But the principles of the religion would have been just the same.

From the Jews it went to the Greeks and to the Romans. By and by the English people received it. From the English and other European nations it has gone to India, China, Africa, Japan, and the islands of the sea. It has been passed on to the

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nations of the world in more or less of a European dress because the Europeans have taken it to them. This does not mean, however, that because the Europeans have brought Christianity to India, or China, that it is a European religion. It is the religion of Jesus Christ, and as He was a Man who stood far above and beyond all merely national ideas and conceptions, so His religion is for all nations, and is not to be tied down by the national ideals and limitations of any nation.

Those to whom it comes, no matter what their nationality may be, are to absorb it into their life, just as did the Greeks and Romans who received it from the Jews, and as did the English who received it from foreigners. Even if a nation receives Christianity from an alien race, it yet can make it truly its own. In doing this, however, each nation must be careful not to let their ambition to free the religion of Christ from the peculiarities of the one who brought it to them, cause them to commit the error of leaving Jesus also out of it. Jesus the Saviour, the great sacrifice for sin, the resurrected Christ, must remain forever the central factor in Christianity wherever it goes.

The fact that Jesus Christ could be the founder of a religion and a church that can suit all nations, no matter what they are in civilization, and how different they may be in racial characteristics is the fact that makes Him the universal King, and that makes it possible for Him to become the one and only Saviour of the world. At the present time, in every continent, and among every



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race in the world, Jesus Christ is accepted and followed. What other religion can make such a claim? He speaks to them all, English, Germans, Chinese, Indians, and Africans; but He speaks to them as men, who share the common humanity with Himself.

Yes, Jesus is the universal King, and His religion, Christianity, is the universal religion. It was intended for the whole world, and to the whole world it must go. One of the last things that Jesus said just before His return to Heaven was, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

The Apostle John, one of the disciples of Christ, as he, in prophetic vision, looked down through the ages, saw a great religious movement in the world; and in describing what he saw, he said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The Gospel of the Kingdom of Christ is making rapid strides in the earth today. It will not be long until the prophecies of Christ and the Apostle John will be completely fulfilled, and the name of Christ will be honoured and exalted throughout the universe of God. For "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9-11.

## Sleep

THE healthy individual spends one-third of his life in bed. According to the laws of nature, eight out of every twenty-four hours, constituting the daily cycle in adult life, is intended to be occupied by sleep. This fact alone should impress upon us its vital importance. In sixteen hours we are able to perform all the functions of life—work, eat, exercise, and anything else our daily curriculum may include—but the remaining eight are to be devoted to complete relaxation from all physical and mental activities.

An active person usually has no difficulty in sleeping. However, there are some factors conducive to sleep which might be mentioned:—

1. A walk in the open air before retiring often enables one to sleep more readily and soundly.

2. When you lie down, make it a point to relax in every way, to derive the most benefit.

3. Don't allow your worries and troubles to accompany you to bed any more than you would retire with your clothing on. *Rest and worry can never attract each other.*

4. Being sufficiently covered at night does not mean that the blankets must be heavy and burdensome. If light wool covers are used we find that we are much more likely to awaken refreshed and rested.

5. Fresh air is an important requisite where sleep is concerned. An open window in a room so arranged that no harmful draught is created, aids materially in good sleep.

6. A very harmful habit is eating before one retires. By doing this, one does not give one's digestive organs an equal chance with the remainder of the physique to rest.

7. Our posture is affected by the position in which we sleep. We are told in the *Ten Commandments on Posture*, by Philip Lewin, to "lie tall and flat." In view of the fact that one-third of our time is spent in bed, let us remember that one-third of the influence for good or poor posture is exerted while we sleep.—*Selected.*

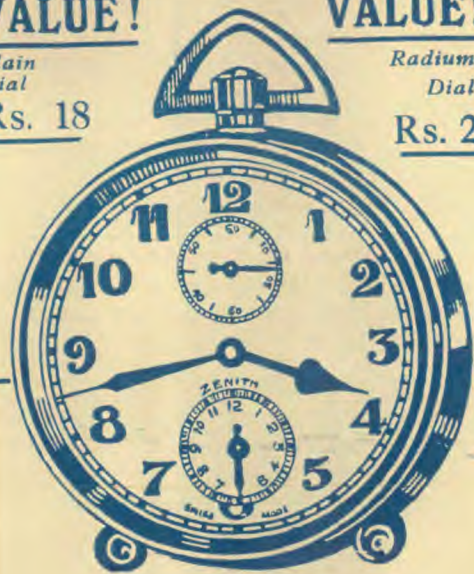


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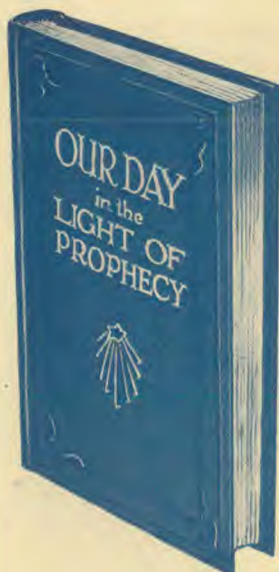
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# GARDEN SYMPHONIES

By Mildred C. Wood

I walked in my garden by moonlight,  
The darkness re-echoed my tread;  
A whippoorwill, mournfully calling,  
Awakened old echoes long dead;  
My trees bent their green branches o'er me,  
Soft breezes came kissing my hair;  
Pale moon and gold stars smiled above me;  
And, oh, it was good to be there!

I walked in my garden at dawning,  
The sky was all golden and grey;  
A streak of pale moon was sliding adown  
Into the west for the day;  
Sunbeams came stealing so softly,  
Waking my white lilies fair,  
Drying the dew from my roses,  
And, oh, it was good to be there!

I walked in my garden at noonday,  
My flowers were dusty, and dry,  
Not a breath stirred the leaves on the branches  
Or fanned the hot sun in the sky;  
I longed for the coolness of evening,  
For the dewdrops of morning so rare;  
My garden was hot, and so thirsty,  
But still it was good to be there.

But I walked again in my garden  
In the dusk, when the sky was all grey,  
And the shadows of night came a-creeping  
Over the light of the day.  
God's lanterns, the stars, twinkled softly  
In the place of the sun's garish glare,—  
The forget-me-nots of the angels,—  
And I knew God at Home hung them there.