

THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



G. I. P. Railway Publicity Bureau.

MATHERAN RAILWAY TRAIN, BOMBAY PRESIDENCY

Inactivity Induces Weakness, Read—

SIMPLE EXERCISES
SPELL HEALTH & VIGOUR



MORE than 24,000,000 radio sets, valued at about \$300,000,000 are now in use throughout the world; and 10,500,000, with a value of about 25 per cent of the world's total, are in the United States.

AN Austrian doctor claims that he can prevent diphtheria by means of an ointment. The ointment contains diphtheria bacilli that have been detoxicated by formaldehyde solution. In Vienna some 10,000 children have been immunised by means of this ointment, with satisfactory results. The method seems harmless, simple and effective.

WHEN the head of the listener rests on a new "radio pillow" he may hear music coming from a loud-speaker concealed within. A wireless company perfected this innovation so that inmates of hospitals might enjoy broadcast programmes without disturbing other patients, and without wearing ear-phones. The device may also be put into berths on Pullman railway cars and chairs on ships.

TRAVELLING "school trains" have been organized by the German government, to teach employees the theory and practice of the business. The road has equipped a number of passenger coaches as classrooms, each in charge of an instructor. These cars move from place to place, classes being held at each stop, where employees, without much loss of time, are given instruction in the operation of trains.

THE cactus plant is cultivated in Arizona, U.S.A. to the extent of a million acres, and it forms the basis of a growing industry. The products range from drugs and soaps to sweets and boiler compound. A small quantity of it will purify a heating system that has become clogged by scale and erosion. The fluid is also used for cleaning rust from exposed castings, for killing the algae growth in a city water supply, and for removing harmful minerals in the steam used in manufacturing food preparations. Because the cactus has to live on the minimum of moisture, its juice is able to handle mineral in solution. Thus it can turn otherwise poisonous alkali water into a safe beverage. Cactus roots are also very valuable, for the juice is extracted from them and then used as boiler compound.

THE largest truck in the world, so far, is now travelling on the English roads. It is so long that the assistant who rides in the cab at the rear convenes with the driver, away up in front, by telephone. A five-ton truck is no novelty in most countries today, but this leviathan is a hundred-ton specimen. It was designed especially to carry enormous boilers and other big pieces of machinery, and it had to obtain a special permit to use the roads. It is not allowed to travel by day, but goes on the road at night, when traffic is light. Its enormous weight is distributed on ten wheels, and it can pull over comfortably to the side of a narrow road to let smaller vehicles pass. At the back a large sign is painted, "You are behind the world's largest lorry. Drive with caution." If necessary, this giant truck could haul a small locomotive across country. Enormous as it is, it probably will not remain the largest in the world very long, as rivals are planned.

DR. FERDINAND BINGER, an Austrian chemist, has invented what he calls a perpetual match. He claims that it can be lit and used 600 times. It is made entirely of chlorate which forms the head of the ordinary match, with a substance added to prevent its catching light of itself. It cannot break or explode, is not affected by damp, and weighs a very little more than the ordinary match.

THE United States Department of Agriculture is making a study of the destructive insect, the silverfish, in an effort to get rid of it. Experiments have shown that silverfish like starch. It is the starch in the paste used in making books that attracts the insect. Strips of cardboard coated with flour and water paste to which small amounts of arsenic are added can be scattered about the library. The silverfish come in search of the starch and are killed.

ONE of Japan's prominent leaders has suggested a scheme to the Soviet Government whereby the Northern Japanese island of Hokkaido and the eastern coast of Russian Siberia will become semi-tropical. Both have very cold climates now, and are sparsely settled. The suggestion is that a dam be built at the narrowest point between Saghalien—of which the Japanese own the southern half—and the continent, which would deflect the cold Arctic current eastward. The straight is four miles wide at this point.

ROBERT NAUMBERG of Germany has produced a machine called a visagraph. It records in sound what it sees on the printed page. A thin band of light, just wide enough to reach from the top to the bottom of a line of type, is moved along the line across the page. The white surfaces between the type cause reflections which act upon light-sensitive electric cells, which in turn produce a current that is transformed into sound. The sounds are amplified through a loud speaker for the listener.

THE University of Miami, Florida, U.S.A. has established the first undersea classroom and laboratory. As everyone knows, there is a wealth of material in the shore waters of tropical and sub-tropical lands. Students of marine biology can study their subject at close range. Specially constructed glass boats have been obtained for the use of the weekly trips to the marine gardens. There the students will descend to the ocean bed. They dress in bathing suits, shoes, and a diving-helmet. Oxygen will be pumped to them from the boat. Thus they will see how the creatures of the ocean exist, and experience for themselves the sensation of life under water.

THE first electric bulbs burned a filament made of bamboo and were very expensive. Later on tantalum and tungsten were used more cheaply. A few years later, the introduction of a tiny trace of rare gas, such as argon, into the glass bulb made electric light twice as cheap. The time is coming when an even cheaper kind of lamp will be made without any filament at all. The light is given, instead, by the effect of violently agitating the molecules of a gas by the discharge of electricity. Mr. Georges Claude has been experimenting with the rare gases, especially helium. Lamps of this type can burn as long as 25,000 hours, and they give an illumination that is soft and free from glare.

You Can Avoid KIDNEY TROUBLE

A Much Abused Organ

By Frederick Rossiter, B.S., M.D.

IN the year of 1827 an English physician by the name of Richard Bright, wrote a paper in which he associated certain symptoms and signs appearing in sickness with certain definite changes occurring in the kidneys. In other words, he discovered that when these certain symptoms were present, the kidneys were diseased; hence the cause of those symptoms. Ever since that time the disease indicated by this group of symptoms has been called Bright's disease, in honour of the man who first recognized it.

While there are a number of other diseases that affect the kidneys, there is none that so frequently produces organic changes in the tissues of these organs as does nephritis, or Bright's disease. Both kidneys are always involved. When there is tuberculosis or cancer or stone in the kidney usually only one is involved.

There is something strikingly singular about many of the serious and fatal diseases that occur in the kidney or affect the heart. When a few little pus germs begin operations in a little appendix, there is a tremendous uproar. The victim of those germs knows that there is something doing, and he has no difficulty at all in locating the spot of activity. Not so with the kidneys. The most serious diseases may fasten upon these vital organs, either in acute forms or of chronic nature, and there be no local warnings at all.

Strange as it may seem, most people who think that they have "kidney disease" do not have it; and many who are unconscious of their condition, may have some organic disease. The same is true with troubles of the heart.

People who go to the phy-

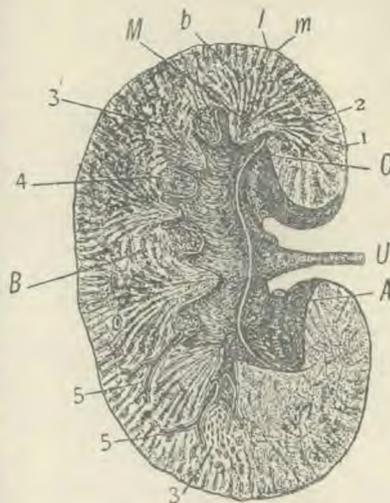
sician, worried for fear they have some heart disease, seldom have one. When symptoms appear from actual kidney trouble or heart trouble that cause one to take notice, the disease is, in all probability, well established.

Pain in the Back Not an Indication

There is a very popular idea, and one that has been handed down from father to son and from mother to daughter, that pain in the back indicates that there is something wrong with the kidneys. Those who hold to this opinion are not at fault, for medical quacks have made great gain out of that false statement for a great many years. Patent medicine concerns are striving with might and main to perpetuate this fraudulent notion, so that they can continue to deceive the public and fill their coffers by extracting the hard-earned money from people, and in return sell them some worthless medicines put up in a good percentage of alcohol, and advertised to cure any or all of the diseases that afflict the kidneys. It is well to remember that there is no medicine known to science that will cure any disease of the kidney.

Reasons for Increase

The question arises naturally, What are the causes of organic kidney disease, and why is this disease on the increase? In determining the causes of disease, a number of factors must be taken into consideration. All the acute diseases are due to a definite infection. Some we know absolutely, and others only by deduction. There can be no diphtheria without the Klebs-Loeffler bacillus. But all children exposed to diphtheria, even all who have the germs in the



Longitudinal Section of the Human Kidney

throat, do not have the disease; likewise with typhoid, and smallpox, and other infectious diseases. So we must conclude from this that there is a personal equation in each individual either favouring a disease or putting up a resistance against it. Whether this unknown quantity, this weakness or strength, is hereditary or something that is acquired, we do not know; nevertheless it must be considered.

In seeking the cause of a chronic disease, this unknown factor must be taken into account. Not all people who suffer from constant auto-intoxication have Bright's disease; not all men who drink alcoholic liquors excessively have Bright's disease; not all who are addicted to narcotics and live a most strenuous life, have Bright's disease; not all who eat meat excessively and other high proteid foods have Bright's disease; yet observations and investigations by the best men in medicine in various countries, and extending over a long period of years, show clearly that these practices are causes of this disease to a very large extent. So we might say that one or all of the conditions mentioned, plus the natural weakness of the kidney, are the cause largely of Bright's disease.

How large a factor the acute infectious diseases in childhood are in laying the foundation for Bright's disease in the fifth decade of life, no one has worked out fully, but it is very possible that they have much to do with it. The poisons in scarlet fever and other diseases are very hard on the kidneys, and frequently cause acute Bright's disease.

Alcohol has long been looked upon as one of the most important causes of kidney disease. A small amount of alcohol is destroyed by the defensive forces of the body, but any over and above this circulates in the blood; and as alcohol acts as a poison, especially to the blood vessels and glands, and as the function of the kidneys is to cast poisons out of the blood, and in so doing they suffer from the irritation, so those who are worshippers of Bacchus and friends of the "flowing bowl" are much more liable to have organic kidney disease than those who let them alone.

Poisons formed in the intestines from the putrefaction of flesh foods and other highly proteid foods, are absorbed by the blood and circulate through the body. These poisons cause what is known as auto-intoxication. All medical writers regard these poisons as a prolific cause of Bright's disease, as well as of many other diseases in the body. The quickest way to kill a patient with organic kidney disease is to let him eat all the meat he wants, or even a moderate amount.

These intestinal poisons are absorbed by the veins, and carried to the liver, which is the gateway or the door to the body. To poisons it is a closed door. That is, it keeps out of the blood all the poisons it can, by destroying them; the rest, passing on, do all the damage possible. But our bodies are supplied wonderfully with defensive forces, and so while the liver is a closed door and tries to keep out of the body everything that is injurious, the kidneys are open doors, opening outward, and they hasten to get all poisons out of the body. When they become diseased, they lose this important function, and so the poisons remain in the blood, and even cause convulsions and coma, two of the last symptoms of Bright's disease. In their faithful attempt to keep the entire body from being poisoned seriously, the kidneys are overwhelmed and become diseased. So intestinal poisons, due to overeating and mistaken notions about foods, lead to very serious results. If men and women in the prime of life were willing to give consideration to health matters, Bright's disease could be prevented as effectually as typhoid fever.

The Table Salt Theory

Whether or not common salt has anything to do in producing Bright's disease in human beings is not known, but the disease in an acute form has been caused in animals by injecting salt solutions into the blood. This we positively know: Salt is injurious to one who has this disease. As a part of the treatment of Bright's disease today, the patient is given a diet that is free from salt. Salt makes the dropsy worse. It causes the tissues to take up water, the patient gains rapidly in weight (all water), and dropsy appears. Before the time when the disease has become hopeless, there is a direct relation between the use of salt and dropsy in Bright's disease.

But if even the early symptoms of the insidious disease can be recognised, the life may be prolonged for many years by proper living. If taken in its incipiency, much can be done. The man who is threatened with Bright's disease has the choice of deciding whether or not he will actually have the disease. This is not true of smallpox or pneumonia, for instance. One either has it or not. People do not "have a touch" of pneumonia. They either have the real thing, or they do not. Who ever heard of "having a touch" of smallpox? If the early manifestations of Bright's disease and other organic diseases are discovered, one may by proper living and right habits of life, be able to live to a good old age, or at least to prolong the life with comfort for many years.

Prayer

*I do not ask for earthly good,
Fine raiment, fame or dainty food;
I only ask for inward Light
That I may always see aright!*

—Anna M. Wirth.

GOD'S MESSAGES

that Test the WORLD

A Present Message Peculiar to our Age

By E. Hilliard

*"The Commandments
of God and the Faith
of Jesus"*



EVERY generation has had its unpopular testing truth, and each message proclaimed has placed responsibility upon the people who heard it. Take, for instance, Noah's message of the coming flood. For one hundred and twenty years he preached, built the ark, and exhorted the people of his day to repent and prepare for the coming deluge. He gave the world an example of believing that God means just what He says. The world then was in its infancy; but steeped in sin of the darkest hue. Idolatry, polygamy, and the basest immorality prevailed everywhere. Iniquity had become so deep and universal that Divine interference was necessary, and God said, "I will destroy man whom I have created from the face of the earth." Gen. 6:7.

Under the preaching of the faithful patriarch, accompanied by the convicting power of the Spirit of God, many must have been convinced of the truthfulness of his message. It was ridiculed by men of science, and declared to be unthinkable that the world was to be deluged with water, for rain was unknown. See Gen. 2:6. With many, this must have stifled conviction and they joined the scoffers.

But when the last notes of warning had been sounded by God's faithful messenger, the beasts from the forest and the fowls from the hills came by twos and sevens, without any visible leader, and quietly took their places in the ark. An angel descended and closed the door. A few days passed by without anything unusual taking place; and those bold, sinful, pleasure-loving people regarded Noah as mistaken after all. They plunged more recklessly upon their sinful course. Soon dark clouds appeared on the horizon, distant thunder was heard, sharp lightning shot forth, and in terror they read their doom in the on-coming tempest. The rain

descended, the fountains of the great deep were broken up, and soon the ark rode triumphantly upon the waters that formed their grave. Too late they learned that God meant what He said. As it was then, so it is with the pleasure-loving world today. Oh, that all would heed the Saviour's warning words, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39.

In the days of ancient Israel idolatry had almost obliterated the knowledge of God. The prophet Elijah was raised up to witness for the only Being worthy of the worship of mankind. As he kneeled and prayed, fire descended from Heaven and consumed the water-soaked sacrifice upon the altar, and devoured barrels of water in the trenches surrounding it. The common people repented, but the false, idolatrous prophets were slain. See 1 Kings 18:21-40. If any man at that time had arisen and proclaimed a coming flood similar to that of Noah's day, it would have been false. This reveals the necessity of understanding, from the Word of God, the truth that is to test our obedience to its Author.

Sometimes the testing message is recorded in prophecy, and centuries pass by before it is due to the world. The prophet Isaiah foretold the message that would be proclaimed by the forerunner of Christ's first advent. He said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3.

Seven centuries passed by before John the Baptist was raised up to give the message. When questioned by the priests and Levites, "Who art

thou? that we may give an answer to them that sent us," he modestly replied, in the words of the prophecy, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23.

Christ came, was born in the manger, grew to manhood, was baptized by John the Baptist, was pointed out as the Messiah by the descent of the Holy Spirit in the form of a dove, and at the age of thirty began His public ministry. Some accepted Him as a great prophet, some as the son of David, but only a few as the Son of God. The testing truth for the people of that generation was God manifest in human flesh. Today, if any one should arise declaring himself to be Christ, his teaching would be out of date and of satanic origin. Just prior to the return of our Lord in power and glory we are warned that false christs will appear. "For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." But we need not be deceived, for Christ said, "Behold, I have told you before." Matt. 24:24, 25.

Doubtless many of the professed followers of Christ think that if their lot had been cast in the days of Christ they would have believed and obeyed Him. Anyone who will not obey His words now would not have obeyed Him then, even if they had stood by the grave of Lazarus when raised to life. The great majority of the professed people of God rejected the strongest, overwhelming evidence of His Messiahship, and they are resting in their graves without hope of the life to come.

But what about the present time. Is there no testing truth for our day? Certainly there is, and, like John the Baptist's message, it was set in prophecy, by the seer of Patmos, two thousand years ago in the following words, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Subsequent verses show that it is

the last warning, testing message to the transgressors of God's holy law, prior to the reaping of the harvest of the earth.

Ever since the fall of man it has been Satan's work to deceive men and women and thus lead them to transgress the Ten Commandments. King Nebuchadnezzar set up a golden image on the plains of Dura and commanded the multitude to worship it. This was contrary to the second commandment of the Decalogue. Three Hebrew men refused to obey and were cast into the overheated fiery furnace; but they were miraculously delivered.

The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. This time the controversy is not over the second commandment, but over the fourth precept of God's holy law; between a plain, "Thus saith the Lord," which is truth, and the commandments of men, which are based on fable and tradition.

This message of Rev. 14:12 calls for the restoration of the holy, sanctified, and divinely commanded rest day—even the seventh-day Sabbath. The Lord will vindicate every word, every jot and tittle, of the Ten Commandments just as He spake and wrote them word for word on Mount Sinai.

This last, testing message embodying the commandments of God and the faith of Jesus, now being given to the world, is unpopular, and like every testing message of the past it will be opposed by the majority of even the religious world, with religious teachers in the lead. But it is God's message and will surely triumph, no matter who opposes it or how strong the opposition. The Saviour said, "If ye love Me, keep My commandments." John 14:15. See also John 15:10.

"The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

The Tree's Way

*The high trees are honest folk;
They do not stand so much aloof
Up under heaven's roof,
Although they are earth's fairest cloak.
Their lives are very calm and slow;
They wait for coming things to come,
They wait, they rest, they ponder some
Purpose forgotten long ago
Like quiet folk;
And sometimes I am moved to stroke
Hand-greeting as I pass them near,
And often I am sure I hear
An answer from these stately folk!*

—George Cronyn.

The Daily MENU

Simple Rules for Increased Power of Digestion

By W. Howard James, M.B., B.S.

FOR those that take three meals a day, an early breakfast at 8 or 8.30 a.m. is a decided advantage, as it allows a good five hours between the meals, thus giving time for each meal to be well digested before the next is taken. An early breakfast of course means early rising, and early rising means early retiring; the old adage is a true one, "Early to bed and early to rise makes a man healthy, wealthy, and wise."

The Number of Meals in the Day

Most people could do better on two meals than three in the day. Our bodies can get accustomed to food five or even more times a day, and when that custom is established every meal seems essential. A reduction from five to three or two meals in the day is thus always primarily accompanied by some feelings of distress. Those confined to bed who can take but small quantities of food at a time often really require five or more meals in order to maintain their strength; but those who are up and about are certainly better with three than five meals in the twenty-four hours. If two of the five are left out of the daily menu, the appetite for the three increases and the power of digestion improves.

Only those suffering from organic trouble of the stomach, such as ulceration, when only small meals can be taken, really need more than three meals a day. Even in anæmia (poorness of blood), or general debility, the system rarely benefits from more than the three meals. When the stomach has a fair rest between meals, it is more fit for normal work. Suppers and eating between meals are decidedly injurious, even fruit (except perhaps an orange) should only be taken at the close of a meal. An evening meal of fruit only (especially apples) often proves of inestimable value to the general health, especially with the bilious and those whose tongues are more or less coated. If apples are at all hard, they should be scraped or passed through a grater.

The No-Breakfast Plan

The writer firmly advocates that when only two meals are taken in the day the one at night is the one that should be omitted. This plan allows good sound sleep and gives the system time in which to throw off waste products. When one is in bed, there is less need for the combustion of food in order to keep up the normal temperature of the body.

There are two conditions, however, when the no-breakfast plan is preferable. The occupation often makes it imperative for a man to have his chief meal about 7 p.m., and again the man who has to hurry away at an early hour to work may not have sufficient time to properly masticate a fair meal. In these cases the breakfast may be omitted or be of a very light nature.

A light breakfast in these cases might consist of whole-meal bread and butter with fruit or graham biscuit and milk. In hot weather shredded wheat, flakes, etc., with cold milk are very refreshing; in cold weather it is better to use hot milk for this. Do not, however, make the meal sloppy. A little fruit could be taken if desired after the cereal.

Toasted corn flakes or other similar food might be taken as a change.

Amount of Proteid Required Daily

Excess of proteids, especially in those who have little outdoor work, makes a man more liable to all general constitutional diseases. Chittenden's experiments, and the experience of a multitude of others, demonstrate that not more than 60 grammes (two ounces) of proteid are needed in the twenty-four hours. The necessary amount of proteid is easily secured without flesh foods.

With a healthful diet the appetite is a good index of the amount of food that is needed. Spices, mustard, pepper and pickles certainly increase the appetite, and tend to (*Turn to page 28*)



Hardy Vegetarians

The Present

EVIL ORDER

Our World the Lesson Book of the Universe

By J. C. H. Collett

*Though human sin
has marred God's
handiwork, Nature
still proclaims that
God is love*



THE present is indeed an evil order. Unable to understand it, men have been led by the present evil order to distrust the goodness, the love, and the wisdom of God. But such distrust is fraught with great danger; for it leads in turn to a rejection of God in principle and practice, and so to the ultimate loss of the soul. Let us therefore, in view of the issues involved, seek earnestly to understand the conditions at present existing—which to so many minds are wrapped in mystery.

God is love, and all nature proclaims it. To be sure of the fact, we have but to think of this beautiful earth, and God's provisions in it for our comfort and happiness—pure water; pure air; the blue sky; the healing beautiful sunlight; strength-imparting grains; gorgeously-coloured, fragrant flowers; pleasant, vitalizing fruits; and other precious blessings. These provisions show us that God has thought about us, and that He has only our welfare at heart.

But many of these good things are very unequally distributed; and in addition, there are ever present with us poverty and want; hunger; thirst and nakedness; pain and tears; sickness; suffering and death. Is God therefore unloving?

Are we led to question His love and wisdom? Let us answer the first of these questions by another question. Does a spring send forth sweet waters at one time and bitter waters at another? Does a fig tree, on occasions, change its nature and bear fruit of a poisonous genus? And can God, whose nature is love, permit the happening of anything, if such permission be not in accordance with His character of perfect love and perfect wisdom? The reply must certainly be in the negative. Nothing that God does, or permits, should therefore lead us to doubt His infinite love and wisdom.

Every thing made to be operated—or to operate itself, like man—is under law, the law of its manner of operation, the law which, by reason of the very constitution of the thing, decrees that, for it, certain modes of operation are proper and certain others improper. This law is called the law of a thing's being. Now the very expression, "the law of being," suggests the fact that the existence, or the continuance of the thing in question, is dependent upon its constant operation in harmony with the law of its being; acts of lawlessness lead first to deterioration and ultimately to the loss of being or death. For instance,

a chair is made with four legs, and the law of its being decrees that when the chair is being used, all four legs must function. But we know that too often chairs in use are tilted so that only the two hind legs function for a large part of the time. And we all know the result. Very quickly the chair becomes rickety, and has soon to be scrapped; and all because the law of its being was disregarded, whereas if it had been operated lawfully, it might have lasted ten times as long.

Now let us freely admit the fact that all intelligent created beings are endowed with free will, and therefore with the power to act, if they so choose, contrary to the laws of their being.

Let us acknowledge too that we live today in the midst of a condition of things where we see around us the evil results of the transgression of law. We must conclude that somewhere, and at some time, a case of disobedience to law did actually, and for the first time, appear in the universe.

The Bible is the only book that gives us an account of that first entrance of sin into the universe. It tells of a being called Satan, once an angel of great beauty and high office in heaven, into whose heart there entered one day pride and covetousness and, later, the spirit of disobedience, leading him into revolt against his Maker. This was in heaven, and the record of it is found in chapters 14 and 28 of the books of Isaiah and Ezekiel respectively. We read as follows:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

"Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty,

thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:12-19.

In acting thus, Satan was transgressing the laws of his being, and he was the first to take such a step. Further, we read that his course influenced many other angels to follow him in the pathway of disobedience, so that we can understand that the welfare of created beings throughout the universe was indeed being jeopardized.

We read of Satan on this earth leading the first man and woman into that same revolt against divine authority which had been his own ruin; and this has been his programme ever since. From this same devil-instigated revolt of man against the divine precepts has flowed all the ills that flesh has been, and is, heir to under the present evil order of things.

God did not destroy Satan in the beginning, but rather permitted him to be at large, in order that he might have time and opportunity to demonstrate the fruitage of a course of action at variance with the commands of God; in order that the universe, man included, might, by beholding the deadly nature of disobedience, wash its hands of disobedience for ever: and in order that such an object lesson as this might constitute the eternal guarantee against another rebellion against the Creator on the part of any of His creatures. The Bible makes this plain, for we read in Nahum 1:9, "Affliction shall not rise up the second time."

And now to quote the words of one who was preeminently a Christian and a deep student of the Bible:

"Satan had been so highly honoured, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the divine law.

"The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the (Turn to page 30)

CONSTIPATION— *That Most Popular DISEASE*

By Arthur N. Donaldson, M.D.

AS long as nature runs the human machine, all is usually well; but when mere man is introduced into the scheme of things, all is usually not well. Ration a man according to his needs rather than according to his desires and remove from voluntary control the elimination of waste, and the gastroenterologist will be out of a job. Constipation and kindred ills are the progeny of dietary foibles, wanton neglect of nature's call, and nerves, —one, two, or all. When human intelligence provides all the encumbrances of too much civilization, automaticity of organs ordinarily geared for perfect action somehow become incapacitated, and produce trouble. The prophylaxis and the therapeutics of gastrointestinal disorders in general, then, is to get back to the place where nature is in control.

Some Foes of Digestion

Some years ago, Dr. Cannon of Harvard was observing the movements of the stomach and bowel in a cat, by means of the X ray. Through the carelessness of an attendant, a dog was allowed to stray into the room where Dr. Cannon was working. Now a cat is expected to harbour a reasonably high-powered dislike for a dog, and Dr. Cannon's puss was no exception to the rule. Her tail elevated and her hair "porcupined," and—motor activity in the digestive tract stopped. Absolute quiescence obtained for four solid hours, and that cat's barium meal lay unmoved, to ferment and otherwise torment a usually docile feline.

This was the first positive evidence of the effect of the emotions on digestion. Fear, anger, worry, nervous strain, stimulate the adrenal glands to overactivity and to an abnormal production of that chemical element known as "adrenaline." By way of the blood stream, this adrenaline bathes certain nerve endings delegated to control the activity of the digestive tract, and stimulates them. What happens? The sphincter muscle standing between the stomach and the small intestine is tightly shut, and the stomach is relaxed. This means that food in the stomach can not digest (stomach sluggish), and can not get out (gate closed). It ferments—the stomach is a splendid incubator. Further, the small intestine and the large intestine relax—go limp—because these nerves thus stimulated are delegated to the business of relaxing the intestine. Therefore, from the stomach down we have what Dr. Cannon saw in the cat—a temporary paralysis of normal and necessary movement.

One of the main functions of the large bowel is to absorb moisture from the waste material passed into it from the small intestine. Therefore, when there is depression of motor activity, absorption will take place to such an extent that the contained material will be too dry and hard for the muscle of the bowel to move without help. The hapless victim of developing trouble then resorts to the enema or to the cathartic. This means two things—irritation and dependence. Cathartics always irritate. They injure the tender lining of the bowel, and make it sore and sensitive. Inches or feet of sore mucous membrane have no soothing effect upon the nervous system as a whole; on the contrary, this condition gradually precipitates a state of nervous instability that may reach serious proportions. Its immediate effect is a reaction upon the bowel, throwing it into a more or less constant spasm. Mucus is secreted as a protective agency, and the stool may contain it in large amounts. And here is a well developed case of mucous colitis.

A Background of Nerves

The background of this disease—mucous colitis—is nearly 100 per cent nerve strain. Patients who complain of "nerves" have colitis, and patients who complain of colitis are "jumpy." It works both ways. Therefore, the treatment of colitis cannot be limited to the questionable specialty of the colitis expert. Diet is a small part of the programme. The physician must break the vicious circle in two systems—the nervous and the digestive. There is always a cause for nervousness—improper personal hygiene, faulty psychology, or organic disease.

Diet Whims and Fancies

Diet in constipation is a popular field for romancing faddists to gambol in, and the unfortunate victim who follows all the whims and fancies is "in bad" with himself. Even constipation needs diagnostic intelligence; the status of things must be known before a diet can be established. If the bowel is flabby, atonic, relaxed, a scratchy diet is indicated. Eat bran, the coarse vegetables, roughage of all kinds and descriptions. Give the bowel plenty of scratchy bulk; it will help to wake it up and stimulate it to action. On the other hand, if the bowel is tied up in spasms from too much irritation, a roughage programme will simply make matters all the worse. It is here that white bread is beneficial and it is in this condition that we insist on a "smooth" bulk diet. Most cases of constipation are of the spastic type, and require a "smooth," non-irritating dietary.

Gradually, through a period of weeks, this programme is modified, and the patient is brought back to a normal diet, but only as evidence of repair and return of function are apparent. Agar-agar is used for bulk, and mineral oil* for mechanical lubrication. For a time, in obstinate cases, the flaxseed enema†, alternating with a retaining enema of cottonseed oil‡, are effective therapeutic agencies. Fomentations or dry heat to the abdomen at least once a day will be graciously received by the tender bowel.

Regularity in bowel habits is of great importance. The determination on a time and its establishment among the other daily fixed and set habits will bring into full co-operation and co-ordination the involuntary bowel and the voluntary sphincter that stands guard and that may so effectively prevent the consummation of a normal desire. Many are the individuals who may thank the ignoring of nature's call for the development of an obstinate constipation. When the call is ignored the alarm gradually becomes ineffective, and a lame bowel results.

Richard Cabot has the following prescription for the enhancing of normal intestinal activity: "Morning breathing exercises on rising bring on peristalsis. One or two glasses of water bring on another peristalsis. Breakfast brings on still another; an effort at the stool, at a set time, brings on a final peristalsis and results. The point here is habit formation.

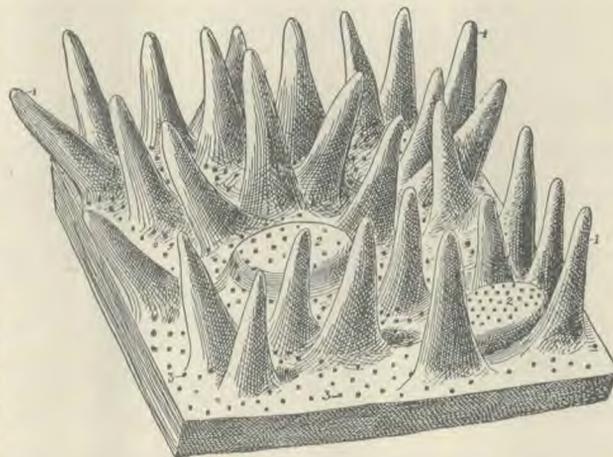
The Phobia of Auto-Intoxication

The auto-intoxication phobia is abroad in the land, and ergs of energy are dissipated in abject worry over the fear of absorbing some unknown poison from the bowel. There is no fact or fancy more prone to develop an ingrowing disposition of enlarging proportions than the thought of absorbing pints of poison from a putrefying mass in the intestinal tract; and there is no fancy or fable farther from the truth than that constipation means intestinal auto-intoxication.

Now, for the benefit of our bowel hypochondriacs, let us recite a few facts: Myriads of germs of all classes and descriptions are the normal occupants of a normal large bowel. A wise Creator provided a system whereby harmful by-products of the action of a certain kind of germ would be immediately acted upon by another type, and rendered harmless. It is a demonstrated fact that excreta, chemically treated so as to extract any effective element, is physiolog-

ically inert. It is therefore a profound question as to whether putrefactive poisons are actually liberated in the intestine; and even suppose they should be, no one has proved that the lining membrane of the intestine will allow them to pass through. For argument's sake, suppose they should get through, they would have to pass the liver; for all blood from the intestine must pass that way, and it is the function of the liver to hold up any poisons.

Several medical students submitted to a tie-up of their bowels for nearly a week. All developed classical symptoms of auto-intoxication—headache, loss of appetite, canker sores, foul breath, insomnia, general *malaise*. But the difficulty was relieved within thirty minutes after an enema. Were their symptoms due to the absorption of poisons? Impossible. If their blood was surcharged sufficiently to cause such a physical upset, it could not be clarified and the symptoms dissipated in a half hour. Furthermore, these same students were later subjected to having the lower bowel packed with cotton. Immediately the same symptoms of "auto-intoxication" obtained, again to be immediately relieved by removing the cotton. What caused the trouble? Mechanical pressure of accumulated material in the lower bowel, irritating the nervous system.



Mucous Membrane of Intestines

"Auto-intoxication" from constipation is due to mechanical instead of to chemical difficulties. Its greatest source of injury comes from the worry it causes.

Constipation is Curable

Constipation is curable. Because you have been a sufferer for twenty-five or thirty years is no reason for the conclusion that you are beyond hope. Others have rejoiced in a victory after a lifetime of enemas and

cascares. Check up with your physician on all possible causes. Look out for such things as hemorrhoids, a fistula, a fissure, a tight sphincter, a hernia, an enlarged prostate, pelvic disorders, a bad appendix, or a diseased gall bladder. Any one of them may have a hand in causing your trouble, and the cause must be removed before permanent relief can be realized.

It is our duty to correct faulty function in our bodies. The capacity of the mind to perform its work and to respond to the will of the Creator is in large part dependent upon the health of the body. God's desire for us is a healthy mind in a healthy body, co-ordinated fully, and operating in the interests of God and humanity.

*1 tablespoonful one-half hour before breakfast and supper.

†1 qt. hot, slowly injected.

‡4 oz. retained overnight.

The MEDIATOR

of the EVERLASTING COVENANT

A Lecture by Pastor O. Montgomery

THE Everlasting Covenant centered in an individual personal Saviour. The Second Person of the Godhead fulfilled that covenant, coming as the Messenger of it and to minister it as Mediator. In the office of High Priest He ministers His own life-blood to fulfil in us the terms of that covenant.

My first text will be Gal. 1:4: "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." He gave Himself. He did not give another. He gave Himself for our sins. He gave Himself according to the will of God our Father.

John 3:16: "For God so loved the world that He gave." God loved the world—the sinful, lost world—so passionately, so deeply, so genuinely, that He was willing to give the choicest, most blessed and precious gift of all heaven, He was willing to give His Son to die. Now remember, He did not have many sons to give. He had just one Son, the only-begotten Son. He so loved the world that He gave that only-begotten Son, that whosoever believed on Him should not perish, but have everlasting life.

We, through Christ, become more closely united to God than was Adam before his fall, or than we could have been if Adam had never fallen. It is a blessed relationship. It was for that purpose that God gave His Son.

Remember that God has given to you a personal pledge that He will fulfil His promise. That pledge is that Christ our Mediator, our Intercessor, bears human flesh in the presence of the eternal God. That is God's pledge that He will fulfil to you and to me His promise. He never took His Son back from the human family. He never unclothed His Son from human flesh when He ascended up on high, and led captivity captive, and received from His Father the gift of the Holy Spirit to bestow upon His church. God received Him back to the throne of glory. He received Him back to His own presence, and clothed Him again with all the glory of the Godhead that He had before He came to earth, and restored to Him all the power of the Godhead that He exercised in the creation of the world; but all this was done while He was clothed with human flesh, bearing the marks of His sacrifice which He will bear throughout all eternity.

God gave His Son. He did not lend Him. He gave Him to the human race, and He is identified with us forever, throughout eternity. This is God's pledge that He will fulfil every promise and

every condition of that everlasting covenant to you.

We will take another text. Matt. 20:28: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He is the purchase price. He gave His life. What more can one give?

The same thought is in 1 Tim. 2:6: He "gave Himself a ransom for all." I like that word "all."

Titus 2:14 brings it closer: "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Now turn to Acts 20:28. Paul's admonition to the elders of Ephesus was: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

God the Father was in Christ the Son, reconciling the world unto Himself. He suffered at Calvary with the Son. It was the life-blood of the Son of God, paying the penalty of your sins and mine, that was poured out on Calvary. The Son of God died the second death. The Son of God died the death which is the ultimate penalty of sin. And yet the Father, in His mercy, through or because of the blood of the everlasting covenant, sent the Holy Ghost and broke that sleep of death, and called Him forth to life eternal. So He is alive forevermore, and is the Author of life and salvation for all who will believe in Him.

It is His *own* blood that purchased us. There was no other way. There was no other means—no other price that could be paid, no other gift that could be made that would be efficacious, no other possible provision that could be made that would do. There is only one plan of salvation, and that is the plan that God, in Christ, outlined.

Then that other very familiar scripture, 1 John 1:1, 2: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us)."

Life, the life of God, that eternal life of God, was manifested. Their eyes had seen, their ears had heard, their hands had handled, the Word of life. The Word of life was manifested—that eternal life. It was because of that manifestation

(that he refers to in this chapter) that in the second chapter, the first verse, he says: "My little children, these things write I unto you." What things? The very things he starts to tell in this first verse of the first chapter. The manifestation of the life of the eternal God was made in human flesh. That life manifested in Jesus. Believe, then, that the power of the Godhead for salvation, or deliverance from the dominion of sin was manifested in human flesh; the righteousness of God was manifested; the wisdom of God was manifested; the redemption that God had provided was manifested. "These things write I unto you, that ye sin not."

John 1: 14: "And the Word was made flesh." This says that the Word of God, the Son of God, the Second Person of the eternal Godhead, was made flesh and dwelt among us. *Everything* centres in a Person—a living Person, a Person born into this world; and that Person is the Son of God, the Second Person of the Godhead. Apart from that Person there is nothing. Apart from that Person there is no salvation. Apart from that Person there is no power. Apart from that Person there is no redemption. Apart from that Person there is no cleansing, no forgiveness of sin, no washing away of guilt. He is the gospel. Taking all these Scriptures in the New Testament that refer to the gospel you cannot possibly get the idea that the gospel is merely concerning Him, or that the gospel is merely something about Him, or that the gospel is merely the story of what He has done. He is the gospel.

Hear Him say, "I am the Light of the World;" "I am the Door." He is the Door—Christ, a Person. It is not said that the Person has made a door. The Person *Himself* is the Door. That is what He says: "I am the

Door;" "I am the Good Shepherd;" "I am the True Vine;" "I am the Way." He does not say, "Come, son, daughter, and I will show you the way." He does not say, "Come, and I will appear to you in the way." He does not say, "Come, I will help you to find the way." What does He say?—"I am the Way." The Way is the Person—the Christ of God.

John 11: 25: "I am the Resurrection, and the Life." There is no resurrection of the dead apart from Him—from His personal presence, from His personal power, from the living Christ.

Now take Ephesians 1: 7: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." In Him we have redemption. In Him we have forgiveness of sins. The redemption is through His blood, the forgiveness of sins is according to the riches of His grace. And according to the promise of the covenant.

Now we will turn to Gal. 2: 17: "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Now read a portion of this from the American Revised Version: "We seek to be justified in Christ." I want to emphasize that word "in," for salvation is in Jesus Christ. Take another one: 2 Tim. 2: 10: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." What is that which is in Christ? Salvation is in Christ.

Col. 1: 19: "For it pleased the Father that in Him should all fullness dwell." Now coming to the next chapter, the sixth verse: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Now the seventh verse: "Rooted and built up in Him, and established in the faith, as ye have been taught, (Turn to page 29)



Our Mediator has passed into heaven, and in a city "whose Builder and Maker is God" He intercedes for others

FATIGUE and Rest

Loss of Efficiency Due to Long-continued Over-strain of the Human System

By Dr. P. S. Bordeau-Sisco

EVEN food is not more needed than rest. A man may fast for forty days and still survive; but ten days, only, without sleep will probably prove fatal. And yet there are multitudes of people who sleep too little. This practice has become their unconscious habit. They are chronically lagged. They never know the abundant life of him who keeps himself well rested. The fatigue of men and nations daily pleads for needed rest.

Causes of Fatigue

One widespread cause among the labouring classes is our present-day competitive commercial and industrial system, with its frequent over-work, its long hours of work, its monotonous work, and its resultant grinding struggle for existence. For another class, the excessive strain on their social life is a fruitful source of fatigue. Among general causes may be mentioned insomnia; the use of certain drugs, as alcohol, and ether used as an anæsthetic; all high or continuous fevers, and all forms of physical pain. Still another very prolific cause is found in all painful emotional states, such as worry, fear, disappointment, grief, anger, etc. In fact, the causes are legion, but the consequences are one—fatigue of body and mind.

Results of Fatigue

Rabbits, deprived of sleep for one hundred consecutive hours show a distinct degeneration of brain cell substance. Many of these cells, under rest, recuperate, but some are permanently destroyed. Likewise, long-continued over-strain of the human system produces similar results, including, without doubt, a certain loss of efficiency.

Another fundamental result of body fatigue is chronic disease. The normal reaction of the body, chemically speaking, is slightly alkaline; but with fatigue the body tissues become slightly acid. If this condition is pronounced enough, death ensues. If less pronounced, but continuous, health begins to fail, and chronic disease appears, of heart, blood vessels, kidneys, nerves, or of other vital organs. Fatigue poison, or tissue acidity, is probably one of the direct causes of the increase in chronic diseases, as indicated by census returns. Furthermore, it is highly probable that the condition of decadence, which we call old age, is greatly hastened by chronic tissue acidity. Brain cell deterioration, chronic disease, and premature old age—these are the children of body fatigue.

How to Rest

To rest truly is an art. Many have never learned it. Nature's chief mode of rest is sleep.

All animate things sleep. Even our vital organs sleep. The heart sleeps between beats; the lungs between respirations; the stomach between meals. These involuntary organs probably rest from one-third to one-half the time. Should our voluntary functions sleep less? Each individual must be a rule unto himself; but many people sleep too little.

And, too, nature has incorporated regularity into all her activities. One's hours of sleep should be regular, also. And when resting, relax. Some people sit, or lie down, and still persist in holding themselves up. The chair and the couch are, however, for this purpose. A nap in the middle of the day is sometimes advisable. A few moments, even without sleep, lying flat upon the back, bring much rest.

We need also the rest of change—other work, other scenes, other thoughts; a vacation from one's routine environment is often of more value than an extra hour's sleep per day. A hobby—the camera, boating, gardening, walking, a course of reading, etc., are in some cases the very best of medicine for the body fag or tire of nerves. Such activity is rest.

And, finally, there are those who almost think they are not doing life's full duty, unless they are anxious and worrying about something. But such should recall that the Master when on earth, of the two sisters who served Him, commended the one who worried not. Worry is the vicious seed of disease. It is the deadly foe of health. We must rest from worry as well as from overwork.

Results of Adequate Rest

Perhaps the first result will be a zest for work. One knows the joy of toil, the buoyant life. Rest makes for happiness.

Adequate rest also increases the quantity and quality of work. The labourer working eight hours a day, if rested, is worth as much to his employer as the twelve-hour worker, chronically fatigued. Rest makes for efficiency.

And furthermore the rested worker is less subject to disease. No part of his vital machinery is prematurely worn out. His co-efficient of resistance remains high. Rest makes for health.

The fountain of perpetual youth has never yet been discovered, but its nearest approach is the sanely-lived life. We may not hope to roll back the progress of the years, but we may hope to stay them somewhat in their flight. Rest also makes for length of life.

EDITORIAL



The Israel Tree and the Modern Jews

THE preservation of racial identity by almost the whole of the Jewish race, notwithstanding that the identity of certain other conquered nations of the past has disappeared by processes of absorption, is a response to Divine foreviews given in the eleventh chapter of the Epistle to the Romans. Written nearly two thousand years ago, they foresee the existence of the Jewish race just before the close of human history, for this chapter reveals that, as a last-day movement, many Jews will be gathered into the Christian church.

By the illustration of the two olive trees—one described as "good" and the other as "wild"—the pen of Inspiration conveys to us important lessons. In studying them let us bear in mind that the "good olive tree" is the tree of Israel, and that the name Israel is applied, in both the Old Testament and the New, to the church of God.

"If some of the branches be broken off," wrote Paul, addressing Gentile believers, "and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." Verses 17-20.

The natural branches of the "good olive tree" are the literal Jewish nation. The vast majority of the Jews rejected their Messiah, though their leaders in Jerusalem had been given many proofs of His Messiahship. Tragically they failed through unbelief. Withered they were—many of these natural branches—long before their Redeemer came. But the Israel-tree was not to be permanently impoverished.

First notice that there was to be a great ingathering of Gentiles. In Paul's time even, faith was springing up in the hearts of men of other races in many parts of the world. The church was receiving large accessions of Gentile believers. Thus, the Gentile branch was grafted into the "good olive tree," filling part of the place of the natural branches which were "broken off."

God's mercy shines out also in the statements made regarding these natural branches. These lineal

descendants of Abraham are not left without hope. Observe what encouragement is held out to them in the following words, "They also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." Verse 23.

And the Gentile must see his true position in the following words, "If thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Verses 24, 25.

And this passage clearly means that the coming in of the fullness of the Gentiles would be a signal for a religious awakening among members of the scattered Hebrew race. There is great opportunity for them in the final missionary movements of the church. Many of them will receive the gospel message under its present-day very widespread proclamation. Many of them will reverse the wrong judgment formed at Pontius Pilate's judgment seat.

So the lineal descendants of Abraham, as well as members of Gentile nations, may, through faith in Christ, be grafted into the true-Israel tree. In verse 26 Paul says, "So all Israel shall be saved." He was speaking of true Israelites alone. The "all Israel" that "shall be saved" will include only a remnant of the Hebrew race, or such as obey the gospel. This is according to Romans 9: 27, which reads, "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Hebrews as individuals may become members of the commonwealth of the true Israel.

It would be far better for the nominal Israelites of our day to come forward and embrace the gospel promises than to struggle to build up a "national home in Palestine." The Saviour has promised to His followers an inheritance in the New Earth, and we all should seek cleansing in His blood most precious, and watch for the glad day of His return. No one has any right to be called an Israelite unless he is a man of faith and repents of his sins as Jacob did. Overcomers we all must be.

BODILY exercise is nature's method of accelerating the circulation of the blood, of forcing from the system the clogging waste, and of strengthening the muscles. But the process, to produce the desired results, must be general and complete.

The most neglected muscles of the entire anatomy are those of the trunk. These muscles aid, control and regulate the vital organs; and they are the first to grow flabby and weak from lack of exercise. It is marvellous how soon after reaching maturity we lose the desire or inclination to bend or stoop.

Caged wild animals and domesticated cats and dogs are constantly bending, turning, twisting, swaying and stretching their supple bodies, so that in their captive or domesticated state they are always nearly as vigorous as were their wild ancestors. Nature has implanted deeply in the hearts of all animals this instinct to exercise the body. But modern living conditions have constrained man alone, of all animals, to abandon many of the movements which serve to keep him healthy and strong.

Most of us will be pleasantly surprised with the improvement in our health, if we will indulge in some simple exercise which will bend, sway, stretch, and twist the trunk. Any easy movements which do this will give vim and vigour to the vital organs. Under ordinary living conditions, these organs, getting no exercise, grow weak; and their power to resist disease is lessened.

In prescribing exercises to improve the health, something simple and easy, which can be indulged in without much trouble, is more likely to be followed than any other. So we submit the following as suggestions, to which a person may add such other movements as he desires, in order to accomplish the end in view. These movements may be performed in bed, just before arising in the morning.

1. Lie on the back. Raise the right leg as high as possible, and lower it. Repeat ten or fifteen times; then rest a moment, and indulge in deep breathing. Perform the same movements with the left leg, followed by ten seconds of deep breathing.

2. Lie on the back, draw up the feet until the soles rest flat on the bed. Then slowly raise the abdomen till the trunk and thighs are in a straight line. Remain in this posture about a second, then let the body slowly down, repeating till tired. Follow with deep breathing.

3. Lie on the back, remove pillow so the head and body will be level, and raise both legs together high in the air, then bring them over till the knees touch the chest, if possible. Now let the legs slowly down till they rest on the bed. Repeat till tired. Follow with deep breathing, expanding well the lungs.

4. Lie flat on back, place hands on hips, and raise the legs and body straight up until the entire weight of body rests on head, shoulders, and elbows. Remain in the position ten to fifteen

SIMPLE EX

Spel

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By G



Photo, G. I. P. Railway Publicity Bureau

seconds. If unable to keep balanced, then lie on floor and place the feet against the wall, as high up one can reach.

Varicose veins of the legs, with which so many afflicted, are due to the walls of these veins being dilated and ruptured from the great pressure of forcing the blood upward to the heart. Blood, as water, naturally flows downward. It must be forced upward. We can relieve the veins of the lower extremities of this great pressure and greatly aid circulation, by giving the blood in the body, from the waist to the feet, a chance now and then to flow downward. This in itself is one reason why a person should sleep on a level bed.

A large class of organic troubles can be traced to the stagnant condition of the blood in the lower or pelvic region. A settling of the blood here, drains it away from the heart and other parts of the body, where it is needed. The foregoing movements, especially the last two, will arouse and force the sluggish blood out of the

EXERCISES

Health and Vigour

Advocated

Elements



Fondness for bodily motion is displayed by beasts, fishes and fowl.

parts. As the contents of the blood-vessels are moved forward, fluids outside these vessels pass through their walls to replace the stagnant blood which had been moved forward, other blood flows into these parts, and thus active circulation is induced, the parts nourished and the waste matter carried off.

It is difficult for us to realise that when we inhale a deep breath of pure air, we are aiding nature to purify the blood; and that when we indulge in exercise, we are aiding nature to accelerate circulation; which means nourishment of the body and the cleansing of it of clogging waste. It is difficult for us to realise these things, because we do them every day and they are so easy, so simple, so natural.

The whole secret of good health and long life is in these easy, simple, natural things. When we seek the occult, the mysterious, the unnatural, we deviate from nature; and as we deviate from nature, we deviate from the things in life for which we are searching.

It is a physical impossibility for a person to enjoy a high degree of health, without a certain amount of proper exercise. We all need it; but the average person will say, I have no time for such foolishness as exercise; only faddists and fanatics indulge in such nonsense. He later finds that he has plenty of time to lie on a sick-bed, harassed with some illness, which proper exercise, no doubt, would have prevented.

Every person has time to devote the few minutes a day necessary, to a matter so important as the proper growth, development, and maintenance of a strong body and a vigorous mind—the preservation of this life. But we often lack the will-power and energy to do these things. We expect health and long life to be ours without working for them.

Good health is priceless to us, to our families, to our friends, and to our business. Our business, for which we often so sadly neglect our bodies, would mean little to us, if we gained ever so much, but lost our health or our lives in the struggle. "What is a man advantaged, if he gain the whole world, and lose himself?"

Rest means rust, and idleness causes the body to grow old, stiff, and weak. By use, muscles are developed and strengthened. Through idleness they shrink and weaken. To get strength out of our muscles, we must put strength into them. "Give, and it shall be given unto you."

All exercise for health should be sufficiently vigorous to cause deep breathing, to cause perspiration, and to keep active the millions of skin pores through which the body not only breathes, but throws off large quantities of waste. If we indulge in vigorous exercise, we unconsciously breathe deeply. This increases the action of the heart, and expands the air cells of the lungs. If we never indulge in this kind of exercise, we are failing in one of the most important of all physical requirements.

To live is to work. To be young in body and mind is to appear young in action and thought. We crave the suppleness of a child, but do nothing to acquire that suppleness. We long for youth and strength, but do nothing to rejuvenate our body. It is a law of nature that activity begets activity. If we run and skip and roll and jump, as we did when a child, the years drop off, we grow young, and we feel again the life-giving fluid pulsing through our bodies, as in the days of yore. If we did these things, we would then go to our dining-tables with a feeling of natural hunger, and to our beds with a keen desire to rest and sleep.

"MANY busy men object to hygiene because, they say, they have no time for it. They imagine that to devote an hour each day to exercise or relaxation is a waste of time and that they are really economising their time by working that hour instead. If these could know the suffering which sooner or later follows inevitably as the consequence of this mistaken policy, they would not pursue it for a single day. A slight loss of working power comes immediately."

Our Weekly Reminder

of
our

CREATOR'S

POWER

A Permanent Institution

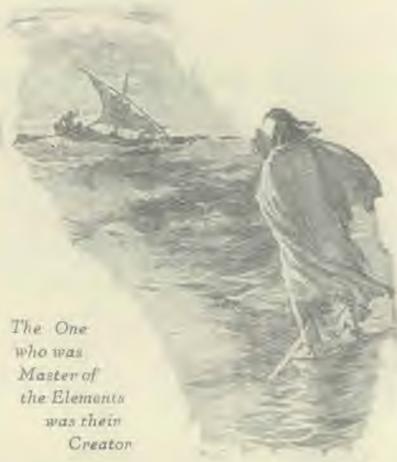
By L. Ervin Wright

THERE is abundance of evidence that the early apostles of Christianity were true Sabbath keepers, following the example of Christ Himself.

Had the apostles instituted a new Sabbath in place of the seventh day, despite the fact that Jesus had not made any change of days, it would seem that such a revolutionary occurrence would have been recorded in the New Testament. But the inspired writings do not even hint that the apostles ever so much as contemplated such a change. Indeed, the apostles taught by their lives and writings the perpetuity of the Decalogue, and not its abrogation.

When Jesus Christ, author of the Sabbath, dwelt among men, He taught by example and by precept the true purpose of His day, for the Jews had reduced the Sabbath to an irksome burden by covering it up with nearly four hundred regulations and Pharisaical traditions. It was because of their Sabbath fanaticisms that the Jews more than once cavilled about Jesus' doing acts of mercy on the Sabbath. Because He restored a blind man's sight on the Sabbath, some of the Pharisees said of Christ, "This man is not of God, because He keepeth not the Sabbath day." John 9:16. On another Sabbath day Jesus healed a man who had been infirm for thirty-eight years, "and therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." John 5:16. On yet another Sabbath, when Jesus had healed a man with a withered hand, it is said, "Then the Pharisees went out, and held a council against Him." Matt. 12:14. Luke says, of the feeling that the Jews had on this occasion, that "they were filled with madness." Luke 6:11.

There is no record in the Bible that the Jews ever accused the apostles or early Christians of working on the Sabbath and of keeping another day. If the apostles had abolished the Sabbath and regarded it as a working day, it is most remark-



*The One
who was
Master of
the Elements
was their
Creator*

able that those fanatical Jews never found it out for they were watching to find fault with them at every turn. But Luke, the early church historian, says that they found "nothing how they might punish them." Acts 4:21.

Paul, the great apostle to the Gentiles, was a Sabbath keeper, and not a Sabbath breaker. He laid out for himself a rigorous programme for each of his missionary tours, but he never forgot faithfully to observe the Sabbath. In Antioch in Pisidia he and his company "went into the synagogue on the Sabbath day, and sat down." Acts 13:14. Sabbath keepers are under grace, for Paul admonished the Christian Sabbath keepers at Antioch "to continue in the grace of God." Verse 43. A week later, or "the next Sabbath day came almost the whole city together to hear the word of God." Verse 44.

Paul's Example

When Paul was in Macedonia at the Roman military city of Philippi, it is recorded that he preached to a company of women on the Sabbath day. (Acts 16:12,13.)

At Thessalonica Paul found a synagogue of the Jews, and Luke says, "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. Paul here raised up a company of believers in Christ, but this company seems to have been largely composed of converts from paganism, for Paul in his first letter to the Thessalonian believers reminds them that they "turned to God from idols to serve the living and true God." 1 Thess. 1:9. When Paul preached Christ unto them, he must have presented Christ's day, or the Sabbath, for it is Christ's weekly reminder that He alone is the living and true God, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11. Jeremiah distinguishes the "true God" and "the living God" from all false gods, because the latter "have not made the heavens and the earth." Jer. 10:11.

And Paul himself said to the people of Lystra that they should turn from their vanities "unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15. The true and living God to whom the Thessalonians turned from their idols was in Paul's estimation the One who made heaven and earth and the sea, and all things therein, and who gave the Sabbath as a memorial of that fact.

At Corinth, the wickedest city at that time in the Roman Empire, if not in the world, Paul "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. But that his converts were mostly the Greeks is evident from his words in a letter to the believers at Corinth some time later. In it he says: "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." 1 Cor. 12:7.

Seventy-Eight Sabbaths

It was at Corinth that Paul "continued" "a year and six months, teaching the word of God among them." Acts 18:11. That was seventy-eight weeks. The record never once states that he instituted another day of worship while he was among the Corinthians, nor is there even a hint about observing some other day of worship in either of his lengthy letters to the Corinthian church, which touched upon nearly every phase of Christian living. If Paul reasoned with the people "every Sabbath," as Luke says he did, and continued there for seventy-eight weeks, he must have observed the Sabbath and preached on it seventy-eight times, for in seventy-eight weeks there are seventy-eight Sabbaths. During this period of a year and a half Paul must also have worked on the first day of the week, or Sunday, seventy-eight times, for Paul was a self-supporting missionary, and while at Corinth made tents, for by occupation Paul was a tentmaker. (Acts 18:3; 20:34; also 1 Cor. 4:12; 1 Thess. 2:9.)

In one of his letters to the Corinthian church, Paul laid down a safe rule of interpreting God's commandments. He states it thus: "Circumcision is nothing; the want of it is nothing; but to keep God's commands is everything." 1 Cor. 7:19, Twentieth Century New Testament. Paul's Sabbath keeping at Corinth proves that he practiced what he preached.

Paul was very careful to teach his converts what their new duties and obligations were. To the elders of the Ephesian church, he said in a

farewell charge, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you *all the counsel of God.*" Acts 20:26, 27. It is obvious that Paul by example and by his teaching did not believe that Sunday keeping was in anywise commanded of God, for, had he believed otherwise, he would have included it in the "whole counsel of God." A.R.V.

From the proceedings of the first general church council, which was held in Jerusalem about twenty years after the resurrection of Christ, may be gleaned some facts which indirectly prove that the apostles and early Christians were not Sabbath breakers but Sabbath keepers.

No Reproof for Sabbath Keeping

The express reason for holding this council was that certain of the early Christians taught, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15:1. It appears that the ones who were making this doctrine prominent and creating no small amount of dissension and disputation were "certain of the sect of the Pharisees which believed," for, when the meeting was in session, these men rose up, saying "that it was needful to circumcise them, and to command them to keep the law of Moses." Verses 4, 5. The ones they wished to see keep the ceremonial law were the Gentile converts of Paul and Barnabas and of the other apostles.

It was those of the Pharisaical sect of the Jews who were so angry with Jesus when He healed on the Sabbath and who plotted to destroy Him; and it was converts from this same Jewish sect who were making this trouble in the early church. But, mark well this fact, *these Jewish brethren who were so given to fanaticism found no fault with the Gentile Christians over the question of Sabbath keeping.*

If they believed that the ceremonial law of Moses was binding upon Christians, they must also have believed that the law of God, the Decalogue, was also binding, and so had Paul or Barnabas or any of the other apostles been teaching either Gentile or Jewish believers to observe a new day, or that the Sabbath was no longer to be observed, we may be assured that these Jewish brethren would have made a live issue of the matter. Their silence over such an issue is indirect proof of the highest nature that a new Sabbath was unheard of, unthought of, in the early Christian church.

*"The best revenge is love;—disarm
Anger with smiles; heal wounds with balm;
Give water to thy thirsting foe;
The sandal-tree, as if to prove
How sweet to conquer hate by love,
Perfumes the axe that lays it low."*

Work your BRAIN

By B. M. Heald

IT IS not so much what is on your face as what is behind it. Pretty faces are cheap these days; only about fifty cents a box. A little powder and two little daubs of paint make up all the beauty many folk have.

This isn't the brute, bone, or stone age, but a thought and power age. For over five thousand years, there was little initiative, push, or progress. Men travelled on camel back, in prairie schooners, and by sailboat. Only about a century and a half ago, there wasn't a foot of railway on the planet; not a motor-cycle, steamboat, or train; motor-car, radio, or plane.

One hundred years ago there was no seismograph, cardiograph, multigraph, telegraph, phonograph, or photograph; not a sewing machine or submarine.

It is a great privilege to be living in the twentieth century, A. D. Today, the oceans and seas are surveyed for our floating palaces to reach every port of entry. Whole cities float. Today, the highways of travel form a network that belts the globe, making each town and hamlet accessible. Today, the blue dome above has become a whispering gallery, and the very atmosphere we breathe is saturated with radiograms.

Today, men "run to and fro" in the air, around the earth, through the earth, on the seas, under the seas and there is hardly a spot where man has not pioneered.

Think! Thought-power does things. The brain is the generator of life. Thought-power is an energy, a dynamic force, a vitalizing, irresistible influence. It creates, conquers, and controls.

Men of achievement are men of thought. All achievements are the results of thought-power. Thought-power produces painters, poets, artists, and architects. The illiterate and ignorant must give way to the intelligent and the inventive. The universe is united against the thoughtless and trifling person. "As he thinketh in his heart so is he," is a fact.

To illustrate the power of thought: a magnanimous character is developed by right thinking. With the mind we serve the Supreme Being. There is virtue in thinking truth, justice, joy, love, loyalty.

A man is what he thinks. Thought is character. Tell me what a man thinks, and I'll tell you what he is. Think love and learning—and be lifted. Think lust and laziness,—and be lowered.

Thought crystallizes into action; therefore, think right. You are no higher than your thoughts. Dishonest thoughts crystallize into dishonesty. Hate thoughts crystallize into violence, which materializes into war and persecution.

Impure thought crystallizes into disease, death, and damnation. Thought crystallizes into habit, which materializes into reality very rapidly.

Think right. It may make your head ache at first, but it will only be an acute attack of brain cramp; so don't worry.

Then again, thought-power is proved to be a physiological energy. Shame-thoughts bring blood to your cheeks. Fear-thoughts drive the blood away. What makes you cry? Grief-thoughts react upon the tear ducts of the eyes. Courage, hope, faith, and love not only give us a clear conscience, but also a good appetite.

But look out for fear and worry thoughts. They dry up the salivary glands. That is why a public speaker calls for a glass of water.

In some parts of India, the criminal suspects are brought before the court and given dry rice to chew. After a short time, it is spit out on a fig leaf, and the one who ejects dry rice is adjusted guilty. Fear thoughts paralyze the tongue and digestive tract. They cause gray hair, wrinkles, old age, and even death in many cases where another disease is named in the death certificate.

A religion of mental health is a good religion, but it is hard to have a sound mind in an unsound body. Sick body, sick mind. That is why sour stomachs make sour dispositions.

The gospel of health is to the body what the gospel of salvation is to the soul. The soul and body are very closely related. While the body may not be converted in the same sense that the soul is converted, it can be improved.

The body is the medium through which thought is developed and expressed. Therefore, the care of the body is not only an imperative duty, but a sacred privilege. The joy and satisfaction of personal hygiene, and care of the house we live in, is well worth the effort. The fleshly home of the thought should be kept renovated, cleaned up, and washed out.

Exercise Necessary

A CAREFUL observer of mental workers found that an hour invested in exercise in the afternoon often pays for itself within a day, by rendering possible more rapid work. He also found an improvement in the quality of his work. The razor-edge of the mind needs daily honing through physical exercise.

The same principle applies to all work. It is just as necessary to stop, at intervals, our physical and mental machinery for oiling and repairs as to stop the machinery of a factory.—*Professor Irving Fisher and Dr. Eugene L. Fisk.*

OUR HOMES

Making an Exception

By Rebecca Dunlap

YES, she has a remarkable memory for such a tot. Lucy! Lucy! Come here, darling—no—the rest of you can go back. Well, stay then, if you want to, but Lucy's the one we want—to hear her say her little poem about the bird in the tree-top. Now, stand right there like a little lady, and say it."

Lucy, a rather chubby little girl whose innocent prettiness was hidden beneath a spoiled, smug expression, needed no urging. She lisped about the birdie in the tree-top with the presence of a prima donna, and sure enough, her reward was a chorus of "Isn't she a darling!" "Perfectly precious!" laughter and other forms of appreciation. While she performed, the other children, grinning with generous approval, climbed to different points of vantage.

And looking up to see one little boy just beaming with a missing-tooth smile of shy delight, one motherly visitor swung an arm around the slender little fellow and dragged him to her lap. Overcome with shyness he smiled into her face and dropped his head. "How about you? You don't know any pieces, do you?" she said good-naturedly. He shook his head. She laughed, and released him.

It was Lucy this and Lucy that. Lucy's golden hair was curled in careful ringlets. Lucy's feet were shod in delicate slippers.

"Charles, stop troubling that child this minute! Come, mother's darling, did that bad boy make my baby cry?"

"Mamma, Lucy was throwing sand at Charles first." The loyal friends of Charles stood by him.

"Well, Charles is a big boy, and Lucy's just a little girl—just a sweet little girl—who didn't know any better."

And the mother went on, sublimely unconscious of her mistake in putting Lucy on a pedestal—a little queen who could do no wrong—and expecting the other children to accept her as such.

When Lucy would come in slyly whimpering that the other children had been "mean" to her, her mother would go out and tell them that they must play nicely with the little girl, or she would punish them. And Lucy was not very popular.

Then Uncle Charles came home—their idol. He romped, played, and laughed with the children. He teased them and loved them for a whole month, and then it was time for him to go. His sister looked at him fondly, and asked complacently, "Well, Charles, what do you think of my little family?"

He looked away, uneasily, and then, honestly into her eyes. "Let me ask you a question first," he said. "You remember Enid Smith?"

His sister's mouth straightened. "Yes! I despise her very memory—spoiled, selfish, conceited, smug—and a 'tattle tale' besides. I don't care ever to see her again as long as I live!" Charles understood; they had all been young together. He squared his shoulders and plunged in.

"Well, Sis, I will answer your question now. I'm wild about Janey, think Charles a vast improvement on myself, and Jim and Ellen are such darlings I can't bear the thought of staying away from them, but I wouldn't care if I never saw Lucy again."

His sister sat up, incredulous, choking, blinking, gasping.

He nodded, "Just that. She probably has good qualities at bottom, being your child and Jim's, but you have catered to her, adored her, sacrificed the other children to her, until you've made her a selfish little simpleton. All the other children despise her without realising it."

His sister looked as if she would choke.

"Hard, I know, hard for me to tell you. But if you keep it up you are going to make just the sort of woman out of Lucy that Enid's mother made out of her 'darling, precious littlums' Enid. Quit it, Sis, like a good sport. Give the kid a chance with the rest. I'll be back in a month," as he leaned over and kissed his still speechless sister gently, "to see how you undo it!"

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The Home Guards

My teeth are little soldiers;
They guard my life each day
By chewing well all food I eat,
In the finest kind of way.

My lips are little helpers,
That kind words often speak
To cheer the weary workers
Whose hopes are growing weak.

My ears are regular boy scouts.
So good and loyal, too;
They listen for each word I say
Or what I think to do.

My nose is a keen sentinel
To warn of odours bad;
For clean fresh air to fill the lungs
Should every day be had.

My eyes, they serve as brightest guards
To watch my steps all day;
To see I do my duties well,
Nor loiter on the way.

I'll keep my teeth so very clean,
That they may serve me long.
I'll train my ears to hear the good,
And turn away from wrong.

I'll keep my eyes so bright and clear
That they may good things see,
And teeth and nose, eyes, ears, and mouth
Will my good home guards be.

—J. Leland Fowler.

Make Play Time Health Time

CHILDREN are like kittens, calves, cubs, and other young creatures in that it is natural for them to play. Whoever saw a child that did not want to play? that is, if the child was well and able to play? Indeed, play and health go together. Health makes play and play makes health.

Older people know that children ought to have time to play, and usually let them have it. The school gives time for play, and some schools have swings, seesaws, rings, giant strides, sand pits, and other things that help the children have a good time playing.

People are learning more and more that play of the right kind is good for the health. If children had to stay indoors all the time, they would get sickly and pale. Their muscles would get flabby. That is what happens to older people who have to work too much in an office or shop.

Getting outdoors in the sunshine and fresh air helps to make rich, red blood. Exercise in the open air makes sound muscles and strong bodies. It would be well for those who have to work indoors to live some distance from their work and then walk to and from their work.

It would be a good thing for most school children to walk to and from school. Walking is one of the very best forms of exercise. It helps carry the body right, that is, when it is done in the right way. Walk with chest up, chin in and hips back. Do not throw the head back.

Play in the open air helps to make the lungs strong. The exercise of running and playing makes one take deep breaths. But be careful not to run too much or play too hard. Stop when you find you cannot get through the nose all the air you need. If you have to breathe through the mouth, you are playing too hard.

In deep breathing the diaphragm and the strong muscles of the wall of the abdomen knead, or squeeze the organs in the abdomen. This aids in the circulation of blood through these organs.

The liver is squeezed at each deep breath, and this helps the circulation of blood through the liver. You know how a sponge will hold water, and how, by squeezing the sponge, the water is emptied out. Well that is the way it is with the liver when we breathe deeply.

You know how a boy can make his biceps muscle large by doubling back his arm. Then when he straightens his arm, the muscle gets long and flat. In exercise the various muscles of the body are made to contract and relax, over and over. This squeezes the blood along in the veins, past each little vein valve. The fresh blood is also brought through the arteries. And so it is that exercise makes one feel fine, because the circulation of the blood through all the body is helped.

Along with the exercise of play, comes a good appetite for simple, wholesome food. Now be careful, and do not eat too fast. Take time to chew your food well. If you do not have much time, eat less. But you would better see that you have time enough to eat.

Play not only helps to build health, but to form good habits. When children learn to play fair, never cheating, they are learning how to be fair in other relations of life. Everybody thinks well of the one who will follow the rules of the game.

Learning to play together without quarrelling is a fine thing too, and helps later in the bigger things of life. Team work always helps to win, whether in games of play or in the game of life.

But, of course, all the time can't be play time. There are other things to do, too. Isn't it fine to come in from play, and do the errands and little jobs with the same willingness and enjoyment that are found in play? That is just what play should help us to do.

So make your play helpful. Let it make health for you. Let it teach you to be fair. Let it help you to work with others.—*Selected.*

MEATLESS RECIPES

Meat-Substitute Dishes for the Children

THAT the children of today will be the citizens of tomorrow is a fact of which we are constantly reminded by those interested in child welfare. Through all the processes of development the child depends upon its elders to provide for its needs and it rests with the mother, generally speaking, to see to it that her children have the purest body-building material available, so that no weakness or lack of stamina shall handicap the human structure in later years. The birthright of every child is health.

The fact that the use of flesh food is not essential to physical or mental health we continually endeavour to bring before our readers through the columns of this paper. The foods furnished us by the vegetable kingdom contain all the nutritional properties required by the body, and in a more wholesome state than can be found in flesh. We give in this issue a few simple and nourishing meat-substitute dishes which should assist those mothers who really desire to give their children clean, nourishing, body-building food.

SCHOOL BOY'S RICE DISH

3 cups milk, $\frac{1}{2}$ cup rice,
 $\frac{1}{2}$ cup water, 1 tablespoon sugar,
 $\frac{1}{2}$ teaspoon salt, 1 cup sultanas,
 $\frac{1}{2}$ tablespoon corn-flour.

Wash the rice thoroughly. Put it into the top part of the boiler, add the water and salt and bring to a boil, cooking for ten minutes. Add the milk and sugar, bring to a boil, then set this into the lower part of the steam boiler over a hot fire and steam for an hour, until rice is beautifully flaky and milk absorbed. While the rice is cooking wash the sultanas and put on to cook in one cup of warm water. Cook slowly for fifteen minutes, add one teaspoonful of sugar. Blend the corn-flour in a very little water, stir this into the sultanas, also a tiny sprinkle of cinnamon, and cook slowly for fifteen minutes. When rice is cooked turn into a dish to cool. Pour around the rice the stewed sultanas, cool, sprinkle the top generously with crushed nuts and serve. Allow a spoonful of cream over each serving. A generous helping of this rice with two or three sandwiches made from home-made entire wheat-bread, peanut butter and fresh lettuce, and a glass of milk, is an excellent lunch for a growing school child.

BAKED CREAM CORN

2 cups corn pulp, $\frac{2}{3}$ cup light-coloured
 1 $\frac{1}{3}$ cups milk, toasted crumbs,
 2 eggs, 1 teaspoon salt,
 A sprinkle of celery salt.

Select new corn and shave the corn kernels off the sides of the cob with a sharp knife, cutting

them through the middle, so as to avoid having too much of the hulls in the product. Go over the cob again and scrape out the pulp with the back of a knife. Grind the corn through a food mill if it is not very tender. Warm the milk, pour it over the crumbs. Whisk the eggs, mix in the other ingredients, put small pieces of vegetable butter, or a little rich cream, over the top, and bake to a light brown. While cooking stand the pan in another shallow pan of cold water.

DAHL RISsoles

4 cups dahl pulp, 1 cup toasted dried
 1 cup tomato juice, crumbs,
 1 onion, mint, salt.

Wash and pick over two cups of dahl. Tie in a pudding-cloth with a teaspoonful of dried mint tied in a separate piece of linen. Cook until tender in enough water to well cover. Turn into a mixing bowl and add grated or minced onion, salt, tomato juice, and sufficient of the toasted crumbs to make the lentils nice for moulding into rissoles. Dust the rissoles with toasted crumbs, place on a greased pan, and bake in a moderate oven for fifteen minutes. Serve with any desired gravy.

MACARONI AND CHEESE SAVOURY

$\frac{1}{2}$ pound macaroni, $\frac{1}{2}$ pound cream cheese,
 $\frac{1}{2}$ pint new milk, 2 new-laid eggs, salt.

Throw macaroni into quietly boiling salted water, stirring often to prevent sticking. When quite tender drain and place in a mixing bowl. Separate yolks of eggs from whites and beat latter to a stiff froth. Beat yolks into milk, then add whites, heating all thoroughly together. Sprinkle grated cheese into the macaroni, then pour in the egg and milk mixture. Finally pour all into a well-greased pie-dish and bake in a moderate oven until set. Standing the dish in another shallow dish of water whilst cooking prevents curdling.

NUT AND RICE SAVOURY

2 cups steamed rice, 1 cup dahl puree,
 $\frac{1}{2}$ cup chopped 1 tablespoon chop-
 walnuts, ped onion,
 1 tablespoon vege- 1 tablespoon brown-
 table butter, ed flour,
 3 tablespoons milk, A sprinkle of sage,

Salt to taste.

Put the butter, the onion, and the savoury into a small saucepan and simmer for a few minutes. Add the browned flour, then the milk, and stir over the fire until smooth. Add salt to taste, and mix in the rice with a fork. Mix all the ingredients, pack lightly in an oiled bread tin, and bake until hot through and slightly browned on top. Serve with a good brown or tomato gravy.—F.



The

DOCTOR SAYS



Ques.—"Please give treatment for asthma."

Ans.—The best treatment for asthma is preventive treatment, given before the attack—that is, removal of the cause. The immediate cause in many cases is some local irritation, usually in the nose.

But this irritation is usually occasioned because the patient is sensitive to some particular form of protein, say of egg, or fish, or cheese. When the offending protein is eaten, an attack of asthma is likely to follow. Prevention consists in discovering which is the offending protein, and banning it from the diet.

But asthma is not always caused by a food. The offending protein may be carried to the nose by means of plant pollen, cat hairs, feathers, horse dander, and so on. When the person learns that one of these is the cause of his trouble, he can usually plan his life so as to avoid it.

Many physicians have an outfit by means of which they can test the patient's reaction to various proteins, and thus discover the one that is causing the mischief. Often there are more than one.

In some cases, when it is impracticable for the patient to avoid the source of the irritation, as when he is sensitive to the pollen of a widely scattered weed, he may take desensitizing treatments. It is much more successful if these treatments are taken before the time of the expected attack.

Ques.—"Since buttermilk is formed by germ action, can it be a good food?"

Ans.—Buttermilk may or may not be a good food, according to its predominant germ. A good buttermilk is essentially a culture of the lactic-acid germ, and this, to a certain extent, antagonizes putrefaction in the intestinal tract. But some so-called buttermilks contain enough barnyard colon germs to make them more harmful than useful.

The best so-called buttermilks are made by inoculating them with a pure culture of an acid producing germ, of which the best is *Bacillus acidophilus*.

Ques.—"Woman, sixty-two, has hardening arteries, and pressure 280. Would she be helped by rest in bed, and by going on a diet for a while?"

Ans.—Rest in bed may be helpful at least in preventing increased pressure. Probably neither that nor the low diet would relieve the situation.

As to diet, I should think a low diet for the rest of her life would be in order, avoiding especially the purine-containing foods, including tea, coffee, and flesh. There should be no excess of food; but be sure to include vegetables and fruits. Avoid foods that might cause indigestion and constipation.

Ques.—"I have been afflicted of late with a skin disease. It confines itself to my arms and legs only, with the exception of my scalp, where it appears in spots and forms dandruff. The disease first comes in a small spot, which grows larger and is covered with dry white scales. When these are removed the skin is red and inflamed. What is the nature of this disease, and what its remedy?"

Ans.—It is impossible from the description you have given to know what the form of skin disease is from which you are suffering. For the head, I would recommend that you use an ounce of methylated spirit to wash the hair and head, rubbing it well into the scalp until it is quite dry. Then wash the hair. For the body, use a lotion of saturate boracic acid with 2% carbolic acid.

Ques.—"Periodically I am attacked with sharp shooting pains in the thigh, and any movement of the leg increases the trouble so that I am unable to move for days at a time. Is this rheumatism? I would be glad to know of the best kind of treatment for this complaint."

Ans.—This pain may or may not be rheumatism. Without an examination it would be impossible to tell. I would suggest that you use hot fomentations to the thigh morning and evening.

Ques.—"I am forty-six years old, weigh nearly 200, and have a pressure of 160. Awaken easily at night. Can you suggest a diet?"

Ans.—It may be well for you to have your heart examined. Your increased pressure, together with your wakefulness may point to beginning heart trouble; and though probably not serious now, may give you trouble later unless early precautions are taken.

I have no specific suggestions for diet under the circumstances, except that, judging from your weight, you might perhaps with advantage eat considerably less than at present. You should be careful, however, to have a well-balanced dietary, one giving an ample supply of vitamins and salts. This is secured by free use of vegetables, and fruits, being sure to include green vegetables and some uncooked vegetables. On the other hand, you can very well omit pastries and sweets; and if you use animal food, substitute milk for meat. Your weight will tell how successfully you are following this change in diet.

Ques.—"I have sour stomach, and my mouth is sour at times. Should I use lemons and oranges? What would you advise?"

Ans.—Sour stomach is normal to everybody. That is, digestion is performed in an acid or intensely sour medium. If one, for some reason, belches up some food during active digestion, it will be sour. There are sour stomachs caused by the too free secretion of gastric juice, or by the secretion of juice when there is no food to digest. But the fact that one's stomach is sour when food is regurgitated during digestion is no sign of sour stomach. If under these circumstances the stomach were not sour, there would be some cause for worry.

I do not know from your description just what your condition is, or just what to advise. If there is an irritable stomach with too much acid, I should say that lemon and orange might prove to be too irritant, and a cause of increased acidity. One thing you can do in case you have too much hydrochloric acid, and that is to cut down your salt to the minimum, and use cream and other fats.

But it is rather hazardous to attempt to advise a diet without knowing something about the patient's peculiarities and something about his habits.

Ques.—"Will you please tell me the reason for fetid feet? What can I do for them?"

Ans.—The cause of a fetid condition of the feet is a germ. This must be destroyed. The best treatment is a teaspoonful of Formalin in a footbath at night. Follow this by a lotion containing one per cent of Formalin in a saturated solution of boracic acid. A few drops of glycerine may be added to this.

Ques.—"I would be glad if you would give me a simple remedy for a very mild form of erysipelas, which is attended by a slight fever."

Ans.—Erysipelas of all kinds should be treated by a physician. I would hardly dare to undertake, without seeing you, to prescribe. However, until you can see a physician, use a moderately strong antiseptic, such as a saturated solution of boracic. Do not, however, depend upon this, but be guided by a physician in your treatment.

ST. VITUS'S DANCE—

Its Symptoms and Treatment

By W. Howard James, M.B., B.S.

CHOREA is a Greek word signifying *dancing*. In the Middle Ages there were epidemics of dancing mania when patients were cured by a pilgrimage to the shrine of St. Vitus—*Chorea Sancti Viti*. This dancing mania, however, was of an hysterical nature, and had nothing in common with the disease now known as chorea, or St. Vitus's dance.

Nearly half the cases of this trouble occur between the ages of five and ten, and another kind between ten and fifteen. It is two or three times more frequent in girls than boys, and is more common in the poorer classes. It is not inherited. In many cases it follows rheumatic fever. Rheumatic pains are frequent in cases of St. Vitus's dance, although the fever has never developed. Sometimes the disease follows one of the infectious diseases, such as scarlet fever, measles, or other septic conditions. The septic trouble is undoubtedly carried to the brain. Although nothing can be seen in the brain after death the microscope frequently reveals little septic spots. The sepsis may originate in the tonsils or adenoid (post nasal) growths. The exciting cause has often been put down to a fright. In those predisposed to the disease, it may be developed by the sight of those suffering from the disease, hence the necessity of isolation.

Symptoms

The first symptom frequently is the dropping of articles out of the hands; the child frequently is blamed for carelessness before the cause is recognized. The disease, when developed, is easy to recognize. In slight cases the twitchings and involuntary movements may be slight and hardly noticed; they are, however, in most cases worse when the child knows she is watched. The patient, in moderate cases, is in a constant state of movement whether lying, sitting, or standing; in sleep, however, these actions subside. All the movements are jerky, irregular, and without purpose; they are made worse by voluntary movement, such as stretching out the arms or walking. The fingers are opened and shut, and the wrist bent backwards or forwards. There is often twitching about the face and eyebrows. The movements, as a rule, are not so bad in the lower extremities. Speech is often irregular, and the patient is unable to sing a long note. In severe cases the patient may not be able to swallow food and it is necessary to give nourishment through a stomach-tube.

The duration varies considerably; in the majority of cases it lasts from six weeks to three

months. There may be relapses; often slight twitchings will occur for months. Most cases recover. The severe cases are generally of short duration. Death occasionally occurs in severe cases within two or three weeks, but this is rare. The heart is often diseased.

Treatment

The child should be kept in bed and free from all excitement and worry and from study. The less notice taken of the trouble the better; ridicule by other children delays recovery and increases the symptoms. The diet should be simple and plain, consisting chiefly of bread, milk, fruit, and vegetables. Flesh foods, tea, coffee, and other stimulants must be avoided. Arsenic for a long time was considered a specific, but it is now recognized as being useless. No drugs should be given except under medical advice. In very violent cases, care should be taken that the patient does not injure herself. When the case is mild, or when necessary, exercise may be found useful. The removal of septic tonsils or post-nasal growths will sometimes, bring about a rapid cure, with gain in weight and good health.

When the rest in bed is prolonged, daily gentle massage is useful, the limbs being moved by the masseur. A daily neutral bath (96-98 F.) for an hour is a good sedative; this, when given at night for twenty minutes with a cold compress on the head, will help sleep. When the heart's action is very rapid, an ice-bag or cold wet compress may be placed over the heart for fifteen to twenty minutes three or four times a day. The patient should always be examined by a physician in order to ascertain if possible the cause of the trouble. Liquid cascara may be necessary for the bowels.

Great Health Builder

"OUTDOOR sleeping, properly used, is a great health builder. It does not improve one's health to go out on a porch and shiver all night. Intelligent use of the outdoors brings health as nothing else will. By adequate covering and hot bottles, if necessary, one must keep comfortable. The remedy that enables a poor consumptive to fight a strong fight against the invading germs is good for other people. Roosevelt was a puny boy who earned rugged health in the open air."

The Noble Art of WALKING

By Dr. William M. Scholl

SOME of my readers, no doubt, will take prolonged walks, perhaps too long, and feel weary for several days afterward. But walking must be done every day. It must be methodical. It must become a habit, and it takes real effort of the will to keep it up and gain the prize of health. Systematic exercise is a vitally needed function of life. It is no light matter. Lack of it fills hospitals and sanitariums. Not long ago, when I was in an hotel, a bell-boy came with word that one of the guests would like to see me. She was a wealthy woman of over forty, and opened the conversation by saying that she did not wish to consult me professionally, but she felt very miserable, and wished to know if she might have a friendly talk with me. She suffered from headaches and constipation, her breath was short upon the slightest exertion. I found that this lady never exercised. She never walked, but always took a car; she ate heavily of rich foods, and her hours were quite irregular. I told this lady what anyone could have told her, that she was trying to commit suicide, and that if she would eliminate heavy foods, wear sensible clothing, give up late hours, and above all, walk regularly every day in the fresh air, I was quite sure that her troubles would vanish.

I make a practice of walking every day, rain or shine. Up to a few years ago my daily average was five miles, but now it is eight; too much, I realize, for the beginner. I do not leave my walking to guesswork. To walk intelligently I use the simple device of the walk metre, a small affair like a watch, which is adjusted to my length of step, which, by the way, is very long, thirty-three inches. It tells me how far I have walked each day. No one who begins methodical walking should overdo it at the start. A safe rule to follow at the beginning is to walk until there is a light feeling of fatigue. If you wear one of these little implements to measure the distance you walk, note your mileage when you begin to feel tired, and try to walk a little farther each day. I do not do all my walking at one time, but scatter it about through the day and evening, usually walking from my home to the office in the morning, about two and a half miles.

Above all, I wish to emphasize two points for those who will cultivate the habit of methodical walking. The first thing is correct posture, the second is deep abdominal breathing. Only about one person in fifty knows how to stand and walk correctly; or, if many do know, they do not always practise it. Correct posture is of great importance, for unless one holds the body correctly there is an expenditure of muscular and nervous energy in maintaining the balance, that is, to keep the body from toppling forward, or backward, or sidewise.

But it is of even greater importance in holding the lungs in position to receive fresh air, the segments of the body so that they are balanced one above another without strain on the ligaments and muscles, and so that the vital organs are correctly held without interference with their functions. Without going deeply into this most complicated subject, I can illustrate by saying that a bent-forward position which presses in the abdomen at the belt line, may interfere with the normal position of the folds and turns in the digestive tract, or result in a downward crowding. Similarly the habits of posture that produce round shoulders forward-dropped head lessen the space in the chest for the lungs, and may inflict great injury upon the organs within the abdominal cavity. But for the average person who is more interested in results than causes it is sufficient to say that it is far easier to stand correctly than incorrectly.

A good way for most people to attain correct posture at the beginning of the walk is to stand with the back against the wall with head up and shoulders back. Because of the differences in physical conformations I do not like to set an empirical rule as to posture; but generally speaking, the axis of the head and neck should be vertical, and the axis of the body should be vertical to the ground. A test usually good is that a vertical line from the base of the brain should fall at the axis of the heel. But children who are trying to assume correct posture often have a way of sticking out their chests like little pouter pigeons, or standing with abdomen too far forward and shoulders too far back, and it is better that the grown person who has given attention to the matter advise them. Of course, in walking, the toes should always be pointed straight ahead. The toes-out position tends to throw the weight of the body toward the inner border of the feet, straining the delicate muscles and tendons. Many school children have been found to develop weak arches through extreme "toeing out." The only fault I have to find with the posture as set forth in the army drill regulations is that referring to "toes out." Otherwise I think they are excellent for any one who is trying to maintain a habitually correct posture.

Now, as to the other cardinal point in walking, that of breathing properly. It is strange that very few persons do. They nearly always breathe from the chest. Cultivate deep breathing from the abdomen which is good practice not only for those who are walking, but for all occasions of life. Proper breathing, is a great blood purifier and vitalizer. Incidentally, the rise and fall of the abdomen with each deep breath is likely to stimulate the vital organs in this region, while the muscular action is

particularly valuable in overcoming constipation. A good way to fill the lungs is to take a deep breath, inhaling through the nose; then walk as many steps as you can comfortably, and slowly exhale through the mouth while walking. Repeat this at short intervals. On cold days you will find that the stimulating, vitalizing effect of this fresh air quickly produces a glow of warmth.

Finally, it is very important to walk briskly, so that the circulation is stirred up, and the functional organism made to produce a better, more virile quality of blood. A slow dragging gait, with a dropped-forward position, cannot produce the physical and mental alertness that makes

walking the most valuable of pastimes because it is the most universally available. Brisk walking induces healthful perspiration, which, in turn, aids in eliminating impurities from the blood.

Do not expect to become a good walker all at once. Your body must be energized and your nervous system toned up before you can maintain a habitually correct poise, without fatigue. But when once you have made walking a habit, so that your muscles unconsciously pull your body into correct form, and when you have felt its physical advantages, and the mental clarity which it brings, you will regret any day in which it must be interrupted.

Watch your WEIGHT

By A. M. Fraser

THERE is no health in fat. Many people think that if they could only get more fat upon their bones, they would be more healthy; whereas the fact is that fat is often a burden, and sometimes a serious handicap. Those who are experiencing the fact of a really fat condition, are generally willing to part with a considerable sum of money in order to reduce. They take little joy in walking; ascending an incline puts them "out of breath;" they perspire profusely during the hot season; and they are uncomfortable generally.

Then, too, when they begin to inquire into the situation, they find that an over-abundance of fat is an indication of ill health, and if persisted in, may lead to fatty degeneration of the heart. Here is where the fat reducers reap a harvest. A fat man or a fat woman is regarded by a life insurance company as a bad risk. Overweight necessitates overwork of the vital organs, and this excess of weight will prematurely exhaust these organs.

But how can we know when we are overweight? Get a height and weight chart from an insurance company or from a doctor, and check up with that. If this shows you are carrying about too much adipose tissue begin at once to restrict your diet, eating less of those foods which are fat producing. If this method fails to produce the desired result, consult a physician who understands dietetics, and follow his advice religiously in this matter, checking up every few days with the height and weight chart. It is possible that the increasing bulk may be the result of some physical condition that should have medical attention.

In no case permit yourself to be deceived by the big-type advertising of the professional fat reducers. There is no permanent and safe method of reducing that does not include careful dieting and the restriction of fat-producing foods.

What are the foods that need to be eliminated in order to delete the fat?—Butter, sugar, cream, oil, spaghetti, potatoes, cheese, pastry, white bread, and starchy and sugary foods generally.

What shall we eat, then?—Eat extra quantities of vegetables, such as spinach, kale, lettuce, parsnips, egg-plant, kohlrabi, green peas, string beans, beetroot, tomatoes, cress, and whatever else in the vegetable line the market affords.

Besides dieting, what else can I do?—Increase the amount of walking or some other form of regularly taken exercise which is not too violent for the condition of the heart.

One writer has said that there is only one sure way to be thin, and that is not to let yourself get too fat in the first place. This can be accomplished by watching the scales, if there is a tendency to overweight, and then taking determined action as soon as the first pound of surplus weight appears. "But," continues this writer, "if one has once begun to ignore the increasing circumference of one's waistband, nothing is so necessary as courage and perseverance in reducing healthfully. These, however, are indispensable to success in anything, and what is there more vital in life than health?"

It is sometimes felt that the overweight person is immune to such diseases as tuberculosis. But this is not the case, according to the report of the American National Tuberculosis Association; and this association has been making a close study of the matter. Whatever weakens the vital organs and the process of nature makes fertile ground for the ever present germs of disease. A surplus of fat weakens the individual and thereby breaks down the system's wall of defence. Watch the weight and be heroic and persistent in keeping it where it ought to be to conserve your health and energy.

FOOD FALLACIES

Evil Rumours Regarding Some Wholesome Articles of Diet

By Marie Blanche

IT is really surprising how rapidly a rumour spreads. It is equally astonishing how readily we accept a theory that any particular food is injurious, that it is productive of harm and even malignant disease if we persist in eating it. Now the truth is, there are very few, if any, of what may honestly be called natural foods that are injurious if taken in reasonable quantities. Indeed, it is only in faked and devitalized or animal foods that any danger or disease lies.

Why, I want to know, should the tomato be banned and shunned under suspicion that it is a contributor to cancer? Yet some do shun it. It is entirely struck off the menu by credulous and ignorant people ready to believe every fallacy that crops up. They would as soon eat a tomato as a dead mouse. And yet the tomato is, in fact, a most healthy and valuable fruit. It is strongly anti-scorbutic, rich in vitamin C; and its refreshing, rather sharp flavour is due, not to oxalic acid, as rumour states, but to its abundance of a volatile oil and citric acid. That it induces the growth of cancer has been repeatedly contradicted by scientific food specialists and expert dietitians.

Celery, too, is another natural food that has been wrongly charged with having evil effects. This, again, is a rumour entirely without foundation. It is an unfortunate fallacy and an ungrateful libel on one of nature's protective foods. Those who say it has no food value show a very superficial knowledge of facts. It may be true that celery contains no protein, no fat, no carbohydrates. We are kept in health by these qualities, but we are not kept in health by these qualities alone, and must remember that there are important minerals such as calcium, magnesium, potassium and iron in vegetables and salads which the body needs, and these are found in celery.

Nor have nuts escaped the voice of calumny. If we believe report we should shun all nuts as highly indigestible and entirely unwholesome. The probability is that a peep into the mouths of those who would have us believe this fallacy would show that it is the inefficient grinding tools, and not the nuts that should be censured. Faulty teeth will make any food indigestible, so before condemning nuts as unwholesome see to it that your masticating apparatus is in order. If nature has failed you in this respect visit a dentist, and later on have another try at eating nuts. You will find them perfectly digestible, believe me, when you are equipped with efficient dental machinery and can chew them well before swallowing.

Watercress we have all heard is "a dangerous

salad." Let me remind those who circulate that fallacious rumour, that all salads are dangerous unless carefully and thoroughly cleansed before use. Even lettuce, onions and radishes are dangerous if they have not been well-washed and examined before eating. All these things are a danger if contamination from the soil in growing is not removed by copious water and cleansing. Watercress is in fact a very useful green food for it contains a great amount of iodine, and this is very necessary to us if we are to keep in health. The regular rule of eating a quarter of a pound of freshly cut watercress daily when obtainable is a rule that would be followed by appreciable results and benefit.

Then there is that false notion that eating coarse, brown, wholemeal bread is irritating to the inside. This, except where there is some intestinal irritation, or where ulcers or inflammation render it necessary that only the softest, smoothest food and liquid should be taken is absolutely incorrect, the truth being that, in ordinary health, coarse, brown bread can do nothing but good, for it acts as a stimulant to digestion and helps to overcome chronic constipation. To say that fine, white bread is more wholesome because of its finer texture is as false as it is foolish. Moreover, it shows an entire lack of knowledge of facts, for without a certain roughage, such as coarse bread supplies, our interior arrangements for eliminating waste and poison cannot function regularly nor efficiently.

And so I suggest that all these fallacies respecting our natural foods should be rejected entirely. It is well to remember that all fruits and all vegetables, all the harvest of the hedges, berries, nuts, and in some cases, even leaves, are intended for our food, or for our medicine, and, except for those things that are known to be poison, let us ignore the foolish and ignorant fables that cling with a peculiar tenacity to some of our most valuable and health-giving foods.

The Daily Menu

(Continued from page 7)

overeating. Too many varieties of food at the same meal have a similar result. The meals should be varied in order to be sure of obtaining every ingredient necessary, but only two or three varieties of food are needed at the same meal. If exactly the same food is taken at every meal, probably some important ingredient will be missing.

Amount of Fat Required Daily

Authorities on dietetics give the amount of fat necessary to the adult in the twenty-four hours

from about 4 ounces to 1½ ounces. Most place the amount from 2 to 3 ounces. More is required in winter or cold weather than in summer or hot weather. When we recognise that milk, eggs, and all cereals contain fat, we realise that but a very small amount of free fat need be taken with the meal. One ounce of butter daily with the usual menu would certainly bring the amount up to the requirements of the system. Children, however, require more fat in proportion to the weight of the body than do adults.

Rules to be Remembered in Selecting Diet

Avoid all foods cooked with or in fat or butter, such as fried foods, pastry, and rich cakes. The outside cut of a roast of beef is saturated with cooked fat, and should be avoided by the dyspeptic. Avoid sloppy foods. With the healthy, however, oatmeal and wheatmeal porridges are very valuable foods, but the dyspeptic has to be satisfied with a very small helping or none at all. Children do well on the porridges.

Good mature fruit should be taken with two meals of the day, and green vegetables with the main meal. The root foods contain valuable dietetic ingredients, but are not well digested by the dyspeptic. Avoid much sugar and sweet foods.

Milk agrees well as a rule when cooked with rice or other farinaceous puddings.

Soups made of legumes contain a large amount of nourishment, but animal broths are almost devoid of nourishment except when barley or other thickening is added. The legumes mostly used are lentils and dried peas and beans. A good plate of soup would supply nearly one-quarter ounce of the daily need of proteid. If soup be taken at a meal, all other liquids, such as milk and water, are better avoided. With the dyspeptic, soups often have to be omitted.

The Mediator of the Everlasting Covenant

(Continued from page 13)

abounding therein with thanksgiving." Ninth verse: "For *in Him* dwelleth all the fullness of the Godhead bodily." Tenth verse: "And ye are complete *in Him*."

Notice Gal. 1:16; "It pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son *in me*." What was Paul's qualification to go out for the Lord Jesus? The revelation of the Son of God to him? more than that. It pleased God to reveal His Son *in Paul*.

Another text, Phil. 3:8, 9: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found *in Him*, not having mine *own* righteousness, which is of the law, but that which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of

His sufferings, being made conformable unto His death."

We are saved *in Jesus*—not apart from Him, not simply because we believe everything concerning Him, but because we have entered into that close, intimate relationship with Him. He gave Himself for our sins that in Him we might have that blessed experience that we do not have apart from Him. We may have Him personally, in His fullness. We may have the blessedness of His Divine presence dwelling in the heart, the life controlling the mind, dominating every purpose of the same. It is only in that experience that we know the power of His salvation and are kept from sin. May we know what it means to be in Him.

Think of some statements that He makes, as found in the gospel of John. "I am in My Father, and ye in Me; and I in you." "As Thou, Father, art in Me, and I in Thee, that they also may be one in us." One with the Father because we are one with Him; and one with each other because we are one with Him. That is unity.

But it means so much to manifest Jesus, does it not? It means so much that His life shall control in us; and, remember, it is Jesus in the soul living there and abiding there.

How is it possible for Christ to abide in the heart? With the Third Person of the Godhead, the Holy Ghost, Christ comes into the heart and takes possession, and manifests His life, His character, His disposition, His nature in us.

It is wonderful what provisions He has made for us. And how sweet is the communion that the soul can have with God when we are established in this faith of Jesus!

[This lecture was delivered at the Council Meeting of the Southern-Asia Division of the General Conference of Seventh-day Adventists, held at Poona, and lasting from December 17, 1903, till January 3, 1931, inclusive.—Ed.]

Prevention of Heart Disease

CHILDREN should not be allowed to take active exercise after they have had measles, scarlet fever, or diphtheria; after an attack of acute rheumatism, the patient should be kept quiet until all danger of injury to the heart is passed.

Those who suffer from infected tonsils should have the latter removed.

A dentist should be consulted frequently in order to ascertain if there is any pus around the roots of the teeth. Such pus, if discovered, should be drained to prevent the absorption of poisons which may injure the heart.

Alcohol and tobacco should not be indulged in to excess (better not at all), as irregularity of the heart's action often follows after their use.

Persons who have led sedentary lives should not suddenly take up athletics or engage in occupations which require sustained muscular effort, as the heart muscle is liable to be injured thereby. Such a change, if made, should be a gradual one, in order that the heart may accommodate itself to the extra work required of it.—W. G. Stimpson, M.D., Assistant Surgeon General, United States Public Health Service.

Published Monthly by

THE ORIENTAL WATCHMAN PUBLISHING HOUSE.

Post Box 35, Poona, India.

P. C. POLEY, *Editor*

Single Copy, 8 Annas.

Subscription Rates: Single yearly subscription, Rs. 4-8-0, in advance. Special club rate three years' subscription, Rs. 12-8-0. Postpaid, V. P. P. ans. 2 extra.

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

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

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Published and Printed by J. C. Craven,
at and for the Oriental Watchman Publishing House,
Salisbury Park, Poona. 788/31

The Present Evil Order

(Continued from page 9)

working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

"Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear, rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in

their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

"Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment."—*The Great Controversy*, pp. 497-499.

The first entrance of sin or lawlessness into the universe made it necessary, for the eternal good of all created beings, objectively to demonstrate the consequences and true nature of such lawlessness. The Bible teaches this truth, and embodies it as one of its leading doctrines, adding particulars as to the name and office of the being who inaugurated the reign of lawlessness, and as to his ultimate fate.

In the Bible there is recorded the warning which God gave to Adam. "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. In it we are shown that the first pair, wilfully and without excuse, and in spite of that previous admonition, transgressed that commandment, by yielding to the temptation of Satan, the instigator of sin. In this sacred volume an emphasis is clearly placed on the importance of obedience to law.

And in the Bible alone is found an account of that plan of salvation which God has employed to provide a way of escape from death for those who are willing to profit by the lesson.

To summarise: The present evil order is an object lesson of the evil consequences of transgression, to the intent that all the universe, man included, in whose life the baneful fruitage came to be borne, might, by beholding, learn for ever the lesson of implicit obedience to the Creator's law. Man is thus both the lesson and a learner.

The Bible offers the most reasonable explanation of the present evil order that can be found anywhere.

Carrots and Vitamin A

THE carrot has been found to be a much richer source of vitamin A activity than was hitherto supposed. On a basis of dry weight the carrot root must approach cod liver oil activity; and on account of its ready accessibility and cheapness this fact may have economic importance.—*The Lancet*.

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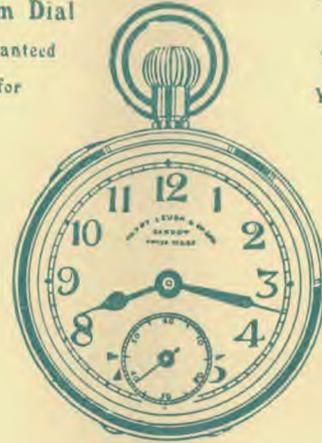
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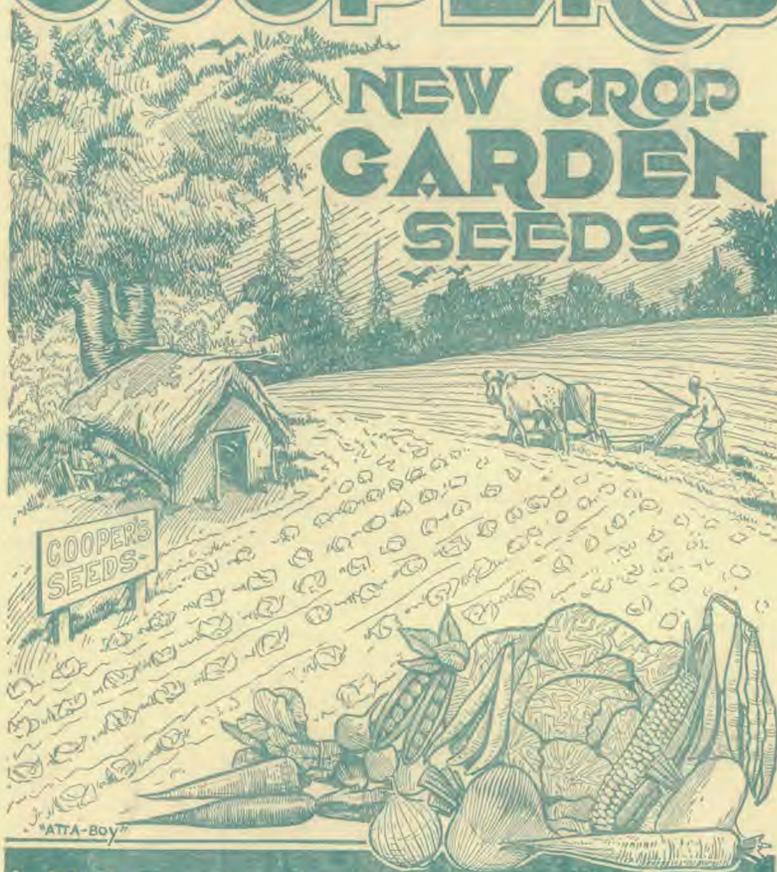
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