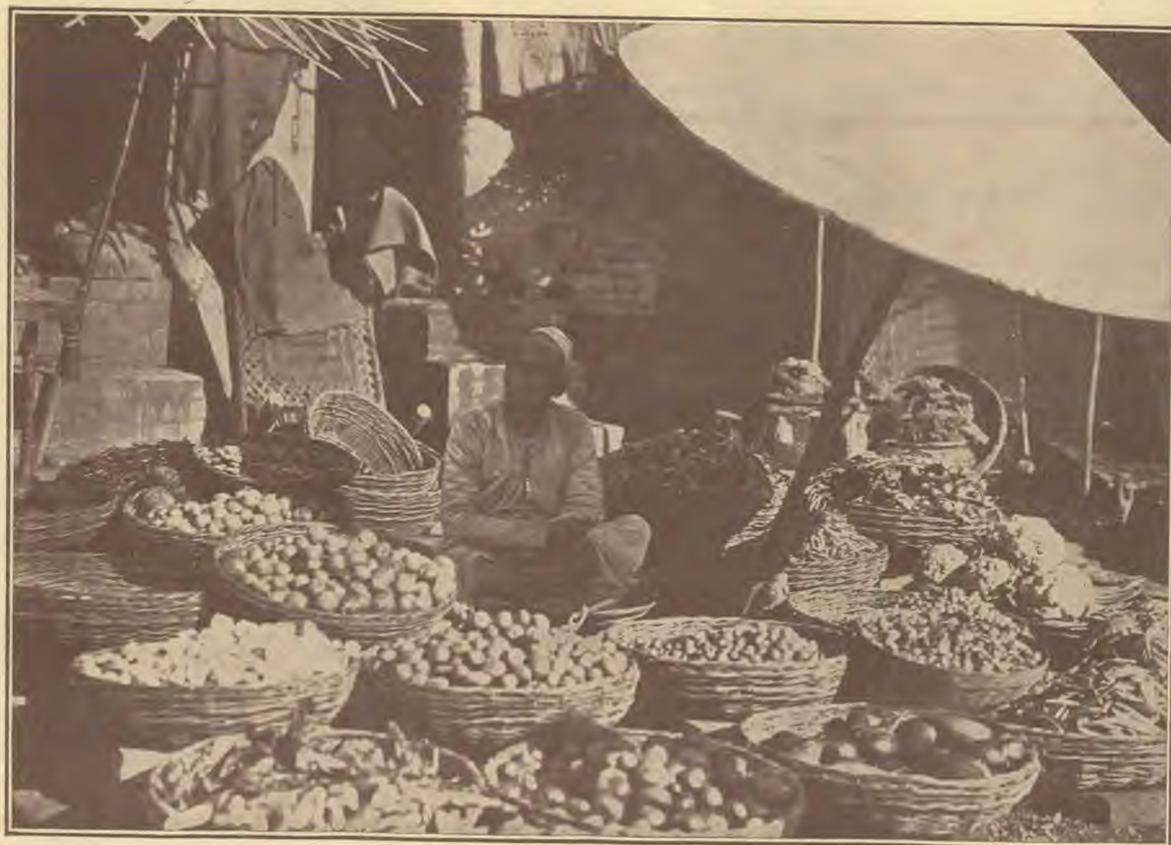


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The Oriental WATCHMAN & Herald of Health



* * * * *



THE VEGETABLE SELLER

Read Page 23—

VEGETABLES ARE CHEAP AND GIVE GOOD
FOOD VALUE



ONE hundred years ago there were only 4,000 magazines and newspapers in the world. Today there are approximately 94,000.

THE adoption of the decimal in British coinage was suggested recently by the Manchester Chamber of Commerce to the Chancellor of the Exchequer.

A NEW motor just perfected for gliders is so small—weighing but twenty-two pounds—that it can be tucked under the owner's arm and carried to the air field easily. It develops ten horse-power at 6,000 revolutions a minute.

DO you stammer? Then you are a quick thinker according to a Mr. Winkler, who says one stammers because "he has an unusually quick brain." He thinks faster than he can talk. Stupid persons rarely stammer.

THE stratosphere plane is being built at the Junkers' shops in Dessau, Germany; and is expected to be ready for a trial in July. It is built to fly at 50,000 feet altitude and is expected to travel three times as fast as at sea-level. Passengers in a two-shell cabin will breathe air of ordinary density and warmth, regardless of the altitude.

WHO started the electron? This question was put by a famed scientist to a class in the Northwestern University, U.S.A. Neither lecturer nor class attempted to answer. Dr. W. Lee Lewis, the speaker, went to show how chemistry, physics, and all science must stop before the question, "Who started it all?" "We must go to the philosophers for that," he said. No. Better go directly to the One who did the starting, the Creator of the universes and the earth, from whom whatever real knowledge either scientists or philosophers have is derived.

JUST before Lenin died, he requested Russia to erect no statue to him, but directed that any money raised to commemorate his work be used for the erection of schools for the people. Notwithstanding this request, the city of Leningrad has decided to erect a gigantic bronze statue to the Soviet prophet in its harbour. It will be 370 feet high, patterned somewhat after the statue of Liberty, and surmounted by a beacon light. Volunteer workers will collect 1,250,000 roubles from the common people to pay the expenses of the enterprise.

A BY-PASS, 350 miles in length, for the waters of the Upper Nile is planned as the result of an aerial survey of 30,000 square miles of the swamp areas of the Sudan, which has just been completed by two specially equipped Fairley-Napier survey aeroplanes. At present the waters coming down from Lake Albert disperse into the vast swamp or sudd-area, where they are wasted by evaporation and absorption instead of flowing northward to irrigate the desert plains of Egypt. As the result of the aerial survey, however, it is proposed to construct a canal 350 miles in length, which would by-pass the swamp areas. Many old water-ways and river-beds discovered by the aerial survey would be used in constructing the by-pass canal, which would provide a constant flow of water for irrigation in Egypt, and would also drain the vast swamp areas of the Upper Sudan, and convert them into rich agricultural land.

THE population of the world is estimated at about 1,992,500,000, and there are 39.2 persons for every square mile of land on earth.

SOMETHING new in the way of laws has been instituted by the French Government. Every child attending school must now learn to swim.

WORD comes from Ottawa that the population of Canada, according to the 1931 census, is 10,374,196, as compared with 8,788,487 in 1921. The rate of increase during the ten-year period was largest in British Columbia, which now stands sixth in the list of provinces.

AN innovation in riding comfort appears in a new British car in which the steering-wheel is mounted on springs. These replace the usual spokes, and prevent the transmission of continual road shocks to the driver's hands. The springs are sufficiently strong to permit no loss in the control which the driver has over the car, even in making a sharp turn. On long drives the device reduces fatigue.

MORE sun spots, less rabbits. Few sun spots, many rabbits. A study of the records of the number of rabbit, fox, and other animal skins presented for sale to the Hudson's Bay Company's fur posts for a number of years, shows that the number increases and decreases at approximately eleven year intervals. These variations coincide exactly with the eleven year cycle of the sun spots, only in inverse relation. The reason for this is thought to be the great radiation of ultra-violet by the sun spots.

ONE of the strangest fairs in all the world is the Insect Fair which is held at the German town of Frankfurt every year. From all parts of the world come collectors and sellers of insects. Some people buy and sell rare butterflies and moths, many of them worth amazing sums of money. Others offer and dispose of beetles, flies, grasshoppers, crickets, and various kinds of insects. These vendors do not bring their strange stock with them, but sell them "on the hoof," so to speak. That is, these insect sellers know just where the rarest specimens are to be found, and when a collector wishes a certain kind of insect, the seller takes his order "to be delivered later."

MOSQUITOES were passengers on an unusual aeroplane flight from Porto Rico to Miami, U.S.A., recently, when the United States Health Service set out to discover whether disease-carrying insects were likely to be transported from one country to another by air. At San Juan, Porto Rico, about thirty mosquitoes were captured with the aid of a novel suction device, resembling a vacuum cleaner, designed especially for this delicate work. After having been sprayed with an identifying stain from an atomiser, they were released within the cabin of a tri-motored Pan-American Airways plane. During the 1,250-mile flight to Miami the presence of the mosquitoes was made evident when one bit the radio operator on the face. Three stops were made on the way, and evidently some of the mosquitoes left the plane, for only nine were found when it completed the ten-hour journey. This number, according to the Health Service, proved conclusively that aeroplanes carrying insects might conceivably begin an epidemic.

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

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Looters fleeing on the approach of the police in the Bombay rioting.

Copyright—"Times Illustrated Weekly of India."

BOMBAY'S BATH of BLOOD

Who is Behind the Recent Riots?

By Robert Arnold Beckner

WITH nearly two hundred known dead, ten times as many injured, and over six lakhs' worth of property destroyed beside that looted, one would like to write that Bombay's recent orgy of murder, fire, and looting has come to an end, but each passing day brings a fresh outbreak to show that the fires of hate and passion still smoulder, ready to throw off the covering ashes and burst into red flames at the least wind.

Rumours of various petty incidents as being the friction that caused the first spark to fly, are current, but whatever it was, fuel was added and fanned by every possible current till it was beyond the power of the police to handle, and even with the military it was not until the end of the first week that things became quiet enough to count up the cost in dead and wounded. The known killed for the seven days were 153, and the injured 1,680.

The comparative lull of the second seven days added only 4 killed and 31 injured, but the next four days saw 10 more dead and 160 wounded, making, up to and including May 31, a total of 167 killed and 1,867 injured. While the estimated damage by fire to that date was Rs.5,50,938, the value of property looted will never be fully known.

Investigation shows the dead and wounded to be more or less evenly divided between the Hindus and Mohammedans. The lawless element in either community were the aggressors whenever the opportunity presented itself. While the Hindus suffered from knife stabs, the Mohammedans were brought to the hospitals with concussion wounds on the head and shoulders. For one of either community to venture into areas held by the other element was as much as his life was worth. As is natural, each community blames the other, but some want to hold that Congress

propaganda is back of the trouble; others that "Red" influence is responsible.

Under the heading, "A Sinister Body Behind Riots," the *Times of India* for June 1 says, "Is there any sinister body behind the present communal disturbances in Bombay?"

"The Citizens' Committee, composed of the leaders of the various communities in the city, strongly suspect that some organisation is in existence behind the present troubles."

There is no doubt but what there is a "sinister body" behind the riots. It will not be difficult to place a finger on it. It may be called the Spirit of Lawlessness. The outbreak in Bombay is only one of its many manifestations. It is seen in almost every country and in varied forms. Especially since the Great War there has been a general breaking down of the social fabric, a general and growing disrespect of law and order. Children object to parental restraint; men disregard laws that do not suit them. Human life is held very cheap.

While we should deplore it and do all in our power to help irradicate it, we need not be surprised by its appearance. It is only another evidence or sign that "in the last days perilous times shall come. For men shall be lovers of their own selves . . . disobedient . . . fierce." We have reached the time when many even have a form of religion, but, denying what power for good that religion may have, let themselves be controlled by the "sinister" power of the Evil One, or as the prophet expressed it, "the spirits of devils," seem to take possession of men and they become fiends in human form. Seemingly without rhyme or reason, crimes of bloodshed and violence multiply at an alarming rate; and those whose duty it is to keep the peace are at their wit's end to cope with the situation. Like John on the Isle of Patmos we hear a loud voice saying, "Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." And truly it is as if the devil were making

his final and supreme effort to get men to yield themselves to his control.

In speaking of the time that would just precede His second coming, the Master spoke of it as a time when "iniquity shall abound." And while this is a most enlightened age, and wonderful discoveries have been perfected for the benefit of mankind, so that knowledge has increased a thousand fold, yet instead of men becoming better and the world safer, the news of each day tells unmistakably that men are not getting better morally, but as the prophecy reads, "evil men . . . shall wax worse and worse."

No matter through whom this "sinister body" behind the riots may work, we can know that the more frequently he stirs up passion and the greater depredations he causes men to commit, it is but an evidence that he knows that his time is short, that soon his chance to control men will be over, that soon "the devil that deceived them . . . and death and hell" will be "cast into the lake of fire." That lake of fire is not now in existence, but when the "great earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great," causes the mountains to move and uncovers the storehouses of coal, and releases the reservoirs of oil and gas so that "the streams thereof shall be turned into pitch and the dust thereof into brimstone, the land thereof shall become burning pitch;" then "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." And "He will make an utter end, affliction shall not rise up the second time." Purified of everything that is evil by this fire will come forth "a new heaven and a new earth. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

"Today if ye will hear His voice harden not your hearts." "Choose you this day whom ye will serve."



Contents of a looted shop set on fire in the street.

Copyright—
"Times Illustrated
Weekly of India."



Digestion and Indigestion

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

L.D.S., R.C.S. (Eng.)

LAST month we studied the changes which take place when food is acted upon by the first of the digestive juices, saliva, in the mouth. We will now consider what happens as it passes farther along the digestive tract.

It is interesting to notice first the means by which the alimentary canal propels its contents along. We have previously learned that this canal, or tract, contains involuntary muscle. This muscle, by means of the nerves which it contains, contracts in waves from above downwards. This form of contraction is peculiar to the oesophagus and intestine and is termed peristalsis. It is by means of this muscular wave that the contents of the alimentary canal are propelled onwards. The movement is a reflex one. That is to say, it is beyond the control of the will. Under ordinary conditions, we are hardly conscious of it. When it becomes exaggerated, however, we are familiar with it as the griping sensations felt at times in the abdomen.

Proper peristaltic movement is most essential to good digestion. When it is sluggishly performed, the passage of the intestinal contents is delayed, and stagnation, fermentation, and flatulence result. Normally peristalsis is caused by the presence of food, the nerves being stimulated and sending out impulses which cause the muscular coat of the oesophagus and intestine to contract.

Gastric Digestion

We will assume, then, that the food which has been thoroughly masticated has passed down the oesophagus into the stomach. Here it will probably remain for three or four hours.

The coat of the stomach is composed of several layers. From the point of view of digestion, the two important ones are the muscular and the internal, or lining, layer which contains special cells. These cells, which it has been estimated number about five million, secrete the gastric juice. In contrast to the saliva, this is an acid containing 0.2 to 0.3 per cent of free hydrochloric acid. Other constituents of the gastric juice are pepsin, mucin, salts—chiefly phosphates and chlorides—and a

very large proportion of water. The active digestive agent is pepsin, a ferment which, in the presence of hydrochloric acid, acts upon proteids in the food. This is the essential action of the gastric juice.

When conditions are suitable for gastric digestion, the proteids in food are acted upon and broken down into peptones. The envelopes of fat globules are also dissolved, but the fat itself is not changed at this stage. Milk is precipitated or curdled by the gastric juice. The object of these changes is to get food into a soluble and more simple state so that it can be absorbed later by the cells into the body.

The amount of gastric juice secreted daily varies greatly in different individuals and according to conditions. It has been estimated that between ten and twenty pounds, even thirty in some cases, are secreted by the gastric glands in twenty-four hours, though a large quantity of this is reabsorbed. The flow is not continuous, but fluctuates according to requirements. When the stomach is empty and at rest, the special cells manufacture and store up the juice ready for digestion. Pleasant emotions also stimulate the secretion; hence the value of laughter and music as aids to digestion. The flow is checked by fear, worry and feverish conditions.

Favourable Conditions

Conditions which favour gastric digestion are, a moderate temperature, such as that of the body, and a minute subdivision of the food when it enters the stomach. This, of course, means thorough mastication of all food. Should the material to be digested not be properly broken up, it cannot be thoroughly mixed with the gastric juice. Another most important point is that the amount of hydrochloric acid must be correct. Too much or too little acid will hinder or stop digestion at this stage.

Provided the stomach is healthy and empties itself regularly a given amount of gastric juice will convert an unlimited amount (*Turn to page 28*)

On the

BRINK of the PRECIPICE

By A. S. Maxwell

OUR world today is like a car on an ice-bound hill. Out of control, it skids from side to side, racing down, down, down. Faster and faster grows the pace.

Ahead lies a hairpin bend; beyond, a precipice.

Good men at the wheel steer frantically to avoid the corner. But the car will not obey them.

They apply the brakes with all their might, but it skids worse than ever.

Every moment the alarm of the passengers increases. The bend in the road becomes clearer as they rush towards it. They see that there is hardly one chance in a thousand of missing disaster. Appalling calamity seems inevitable.

"The complicated problems and haunting uncertainties which loom ahead in 1932 cause stout hearts to quake and quail." So wrote the Moderators of all the Churches of Scotland to their people in their great call to prayer on the first Sunday of the new year.

"We know," said the Archbishop of York at the same time, "that the new year may bring us to the verge of great disasters; we know that all nations are eager to avoid the disasters which threaten."

"The problem before our own nation and all other civilized nations are baffling to the wisest," added the Archbishop of Canterbury.

"We face not the wreck of a nation but the wreck of a world," writes that noted economist, Sir George Paish. "The distress of all nations which is rapidly growing threatens to bring universal revolution. . . . The situation needs to be considered not as a depression but as a disaster. . . . Universal bankruptcy accompanied by universal revolution will place in jeopardy not merely civilization but life itself.—"*The Way to Recovery*," pages 159, 160.

The cries from the passengers multiply as the jagged edge of the precipice approaches. More real, more solemn become their warnings of the danger ahead.

And there seems no way out. Ice covers the road round the bend.

Our greatest statesmen have affirmed that those who predict a sudden recovery are false prophets.

And Hilaire Belloc, speaking over the wireless one evening in January, affirmed that civilization is doomed.

What does it all mean? Where are we going? Going?

Look at the men on the front seat trying to hold the wheel. Feel how the car is skidding. Look at the road!

We are going—over the precipice.

We have reached the time foretold by the prophets of old.

We are living in the last days.

The end of the world, so long ridiculed and made the laughing-stock of men, is upon us.

This is no time for the preaching of smooth things.

Centuries ago the prophets predicted that, preceding the final scenes, mankind would experience "a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1.

That time has come.

The Prince of Wales, addressing the youth of the British race throughout the world from the Albert Hall on January 27, stated: "We have before us today a world sick with fearful doubt, weary with repeated disappointments, a world of troubled nations whose vital need is courageous faith in each other. It is an era of potential plenty, when confidence should be supreme, yet we see in almost every land widespread distress and perplexity."

Centuries ago the Prince of princes drew the self-same picture of our time.

"There shall be signs," He said, "in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

Amazing simplicity of words!

Prophecy has become history. Light shines out of obscurity. The last piece of the prophetic puzzle has found its place. Life's map of destiny lies clear and complete before our eyes. The broad red road is clearly marked. The last steep slippery hill stands out as plain as pen can make it. And above the precipice shine in glittering letters the warning words: "The Coming of the Lord Draweth Nigh."

They are the words of our Lord Himself.

When the world is full of unprecedented distress and perplexity, said He, "Then shall they see the Son of man coming in the cloud with power and great glory."

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verses 27, 28.

Draweth nigh? Is it true?

It is true.

And this is the precipice towards which the world is hurtling. For let us make no mistake

about it, the return of Christ in glory will be a day of judgment indeed.

Voices from the dim, distant past call to us across the centuries to prepare ourselves for the terrors of that time.

"The great day of the Lord is near," cries the prophet Zephaniah, "it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:14-18.

Towards this cataclysm we are moving faster and faster. A strange intensity is taking hold of "every earthly element." Everything is combining to prove the awful scenes portrayed in the prophetic picture of the final tragedy. The spirit of revolution seethes in a hundred million hearts. Insanity spreads like the plague. Crimes of violence multiply. Respect for law declines. Even convicts revolt and burn their prisons with impunity. Legions of devils seem to be invading the minds of men who have banished God from their lives.

Good men apply the brakes. They cry, "Peace, peace," but there is no peace. The car slides on. They call conferences and say, "Let us all disarm," but their pleadings are ignored. Visionless men, blind to the approaching peril, retort, "We must protect ourselves," and proceed to make more guns, more battleships, more aeroplanes, more poison gas. So the brakes fail. The

locked wheels only accentuate the terrors of the skid.

Only a miracle can save anyone from the impending wreck.

Yet there is just one chance.

The prophet Zephaniah points it out.

"Before the day of the Lord's anger come upon you," he says, "seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:2, 3.

A similar opportunity was once given to Nebuchadnezzar when threatened with a visitation

of divine displeasure and it is surely applicable today: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Dan. 4:27.

Nothing we can do is more important than to make our peace with God just now. The door of mercy is still ajar. The arms of Jesus are still outstretched to welcome us. His loving voice still pleads: "Come unto

Me, all ye that labour and are heavy laden, and I will give you rest." But the time is short.

If we heed His call, all will be well. His coming will have no terrors for His own. They will say with eagerness: "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9.

And so as the world leaps the precipice angel arms will save us. As it hurtles to its doom we shall mount up with wings as eagles.

It is just one chance in a thousand, but it is worth taking.



"We have before us today a world sick with fearful doubt"

"The Mother To-Be"—

Before Baby Comes

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

DIRT at all times favours disease. For this reason too much importance cannot be attached to the cleanliness of a lying-in-room, as well as of the bed, bedclothes, and anything else connected with it.

The room should be as far away as possible from all sources of infection, such as the lavatory and drains, and no rubbish or dust-bin should be permitted near or underneath the window.

If possible have a room that admits plenty of sunshine.

The room, furniture, wood work, and floors should be thoroughly cleansed, some disinfectant being added to the water. If there is a carpet it should be taken up. If this is not convenient, it should be well brushed with wet sawdust, tea leaves, or small damp pieces of paper.

Avoid dry dusting in a lying-in-room, since dust often contains germs of disease. A slightly damp cloth will remove the dust without any risk of disseminating the germs contained in it. Pure air is one of life's first essentials, and if a correct standard of purity is not maintained in the lying-in-room both mother and baby will suffer. Impure air is the cause of headaches, sore throat, and colds, and it favours the spread of disease. Therefore it is necessary to have some means of ventilation which will admit pure air and let out the impure air. If the room is small adequate ventilation is of the greatest importance. At the same time draughts must be avoided.

A good method of allowing air to enter the room is to place a piece of wood, four to five inches high and as long as the window is wide, under the lower window sash and close the window upon it, air will then be forced upwards into the room between the sashes. Where the windows are of the casement pattern, these may be opened in such a way as to protect the patient from draughts, or the room may be intermittently ventilated at frequent intervals by opening windows and door.

The fireplace is also a good means of ventilation and a small fire will keep the room warm and produce sufficient draught adequately to ventilate it. The room should not, however, be allowed to become too hot and the chimney flue should never be closed.

Preparation of Bed

The bed should preferably be a single one, made of iron and with wire springs. A horse-hair mattress is preferable to any other kind. To prevent sagging, place a piece of wood (a table leaf will do) underneath the mattress.

To protect the carpet if it has not been taken

up, cover with a piece of linoleum or thick brown paper. Remove all curtains and valances from the bed.

Place a piece of mackintosh over the mattress and under the blanket, next a clean sheet, and over this place a second piece of mackintosh, which should hang over the side of the bed. This will protect the bedding. Over this place a draw sheet, and, if possible, an antiseptic accouchment sheet. An upper sheet, blanket, and bolster or pillow complete the making of the bed.

The following articles will be necessary: two wash-hand basins; two smaller ones, about nine or ten inches across; one smaller one (all basins should be boiled and covered with a clean towel until wanted); a large jug; zinc bath; slop pail; sterilized nail brush; soap; sterilized thread; clinical thermometer; bath thermometer; scissors; safety pins; binder; Lysol; vaseline; cotton-wool; hot-water bottles; water bottle and medicine glass; clean sheets and towels; bed pan; needles and cotton; olive oil.

All articles should be put in readiness, together with those that will be required for baby. Under no consideration should any of these things be used for any common accident that may occur. It is a practice for many to lose sight of the importance of keeping these things for the doctor's or midwife's sole use. Many mothers have been known to open the jar of vaseline and use it for some sore place on their cat or dog, so making it unfit for medical use.

A good powder for baby can be made by using equal parts of starch powder, zinc powder and boracic powder well shaken together.

Early Preparation

Plan to have all necessary articles ready some weeks before needed. The following example will show how foolish it is to leave things to the last minute. A gentleman called a midwife to attend his wife in labour. The baby was born soon after she arrived. When the mother was asked where her baby's clothes were, she said, "I haven't any. I intended seeing about them tomorrow." Not one thing was ready and she had had nine months for preparation. In another case a girl about twenty-four years of age left the booking of doctor and nurse and the obtaining of all necessaries to be arranged for within the last week or so of pregnancy. The doctor she endeavoured to arrange with justifiably declined to take her case and advised an immediate booking with a nursing home. Many such cases have failed to pass through the ordeal of childbirth with satisfaction for lack of adequate preparation in good time.

Are You Looking *After* *Your* Teeth

By Rosa Prince-Bishop

IF some "Good Spirit" were to come along and offer you the gift of strong white teeth and say, "If you follow my direction you will never have toothache again," you would be very happy, wouldn't you? And you would be most careful to follow out his directions. Well, I cannot promise you such a welcome visitor, but the gift can be yours if you desire it and are prepared to work for it.

There are three main factors which enter into the building and maintenance of pearly bright and healthy teeth: 1. A well-chosen, healthful diet, 2. A good dental surgeon, 3. A regular dental toilet.

A Well-chosen Healthful Diet

The teeth are built up out of the food we eat in just the same way as every other part of the body. If, therefore, we would have good teeth we must eat foods containing the element necessary to build them.

The wife who has had intimation that a little visitor may be expected by-and-by should begin early to prepare so that the little one may be the prettiest and most healthy baby that ever was, and that in time she may see strong pearly teeth peeping through the little pink gums. For this purpose she should eat wholemeal bread, natural brown rice, and other cereals in which the outer coats of the grains have been retained because these contain the lime, salts and vitamins so necessary for the growth of healthy teeth. She should also eat plenty of fresh vegetables and fruit, raw whenever possible, and avoid excesses of protein foods, sugar and dainties made from it, and soft, sticky foods which tend to adhere to the teeth and cause decay. About two pints of milk should be taken daily, as it is especially rich in lime compounds of which the tooth structure is largely composed.

Such a diet will not only ensure baby's teeth being healthy and strong, but it will also safeguard

mother's teeth as well. "A tooth a child" is the fate to which many mothers resign themselves, but this need not be so if these simple directions regarding diet are followed.

While the question of diet is essential to ensure dental health for expectant mothers and unborn children it is most important all through life if the health of the teeth is to be maintained. Consequently the relation of diet to dental health should be born in mind by all.

A Good Dental Surgeon

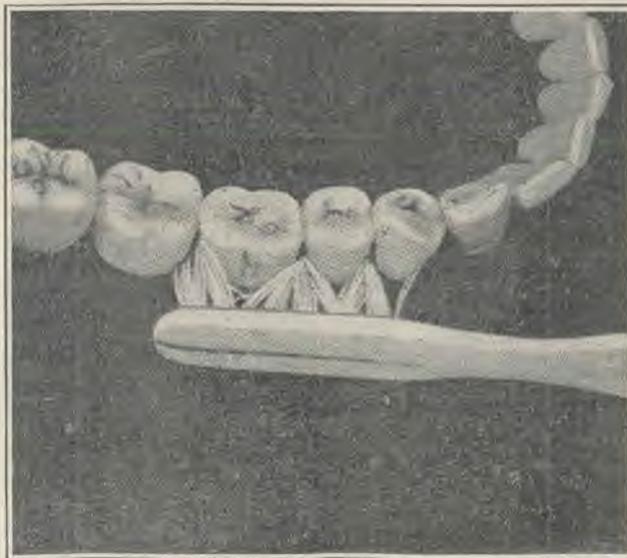
If any one of the teeth do begin to decay it is essential that they should be attended to at once, otherwise the decay will affect other teeth very quickly. For this reason a thorough examination of the teeth twice a year is very desirable. Care should be taken to secure the services of a qualified surgeon-dentist. Each person's teeth and jaws have special features and an inferior practitioner may do much harm through lack of knowledge and skill.

A Regular Dental Toilet

Diet helps to build and maintain teeth from the inside. Regular dental toilet safeguards from the outside by removing adhering food particles and destroying intrusive colonies of bacteria, which if allowed to remain would cause decay.

Our toilet accessories need only be quite simple. They are: (1) a good pure bristle toothbrush with uneven bristles which will get into the crevices between the teeth, and a curved handle (for dentures a stiff brush with a short broad head is best); (2) a good dentifrice, thoroughly antiseptic, and preferably with a pure vegetable oil base. (3) an antiseptic mouth wash, such as peroxide of hydrogen.

The teeth should be brushed systematically, the upper teeth with a downward motion and the lower ones with an upward stroke. It is not satisfactory to brush across the teeth as the (Turn to page 30)



Brush the teeth up and down

WHY and WHEN Men Ought to Rest

By H. Christensen

PARSON," I've heard much about this Sabbath business, said Mr. Hilman one day to the padre, I mean the Christian's Sabbath. One says it comes on Sunday, another that it comes on Saturday, and still others say that it makes no difference which day it is just so one day is set apart for rest, and so I am wondering what to do about it. I am much perplexed. Can you tell me about it, or give me the information?"

Laying aside his book and adjusting his spectacles, with a thoughtful look the parson replied, "There is no need for so much concern over a matter of such trivial consequences; but if you must, let us study God's Holy Word and see what it teaches." After a lengthy and earnest study they reached conclusions which gave the parson a new vision on a question which upon first thought seemed to him so insignificant, and enabled them both to understand more fully the importance of the matter. They together saw what the Sabbath meant to the church, and what God's design was in giving it to mankind.

The Christian Sabbath, the day upon which Christian men and women are admonished to lay aside their toil and duties, is one which deserves more thought than is usually given it, and by the lack of its proper observance in the Christian church the religious fervour and devotion of thousands are growing cold, and the flicker of conscience in many is going out in utter darkness. The observance of the Sabbath means more than cessation from physical and mental labour on one day each week.

Jesus said, "Come unto Me, all ye that labour. . . and I will give you rest." And further, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 28-29. Jesus will therefore give us rest if we will come to Him, and the rest which He will give is the Christian rest, the only satisfying rest. How sweet is this promise to the weary toiler labouring under life's burdens through the heat of the day.

The observance of the Sabbath day of rest is a definite requirement of one precept in the Decalogue, and this precept is embosomed in the midst of the ten. To transgress any one of these ten precepts is to sin for, "Sin is the transgression of the law." (1 John 3:4.) This law, of which the Sabbath precept is a part, is as eternal as Jehovah for it is a transcript of His own character. The prophets and apostles in many instances declare it, "Holy, just and good." David attests its perfection and asserts that it stands fast forever and that all His precepts are righteousness. Jesus bears the same testimony concerning it. If there were no law there could be no sin, consequently, there would be no need of a Saviour to save from sin.

If then this law, of which the Sabbath precept is a part, is eternal, and imposes a binding obligation on all, are we not then required to keep the Sabbath day? If a Sabbath day is not required and obedience to this one precept not necessary, it follows that no other precept in that same law need be obeyed, a concession no rational mind will allow, for would not such a concession open the flood gates of sin, violence, and crime. As they studied they could draw but this one conclusion.

"Let us now inquire further concerning the origin of the Sabbath," they said, "and how it came to pass that a Sabbath was instituted, as God requires nothing of mankind but that for which there is a good reason. God's requirements are not arbitrary but 'for our good always.'"

As they proceeded they read, "In the beginning was the Word, and the Word was with God and the Word was God. And the Word was made flesh and dwelt among us." John 1:1, 14. They saw clearly that this refers to Christ. They read and studied on and found, "All things were made by Him; and without Him was not anything made that was made." Verse 3. Thus the apostle clearly affirms that Jesus Christ is the maker of all things. This same truth is set forth in Colossians

Sabbath Welcome

*The peace that comes with setting sun
When all the weekly toil is done,
And Sabbath hours are ushered in
That shut away the world and sin,
Is gladsome in its note of praise
Which carols to the Lord of Days.
For this dear peace which finds its birth
Amidst the toiling hours of earth,
Comes with its mystic sign of love
Unites the earth to God above.*

*The rest of Sabbath thus begun
When Earth its weekly cycle run
Comes to the last and best of days
Full toned to sing its peaceful lays;
The struggle o'er, the toil all past
Thus then begins that joyful fast,
A fast that knows no woeful pain
But joining with angelic strain
Recites with all the Universe
To God in joyful song and verse.*

—Thomas E. Hirst

chapter 1, verse 16, where Paul declares of Him, "For by Him were all things created, that are in heaven and that are in earth," and further in Hebrews 1:2, "By whom (Jesus) also He (God the Father) made the worlds." Thus everything which was made to gladden the heart of man was made and created by Jesus Christ as the active agent in creation during the first week, known as creation week.

Now Jesus positively declares that the Sabbath *was made*. Mark 2:27. If this be so, and who will doubt it, He is the maker, for all things were made by Him. When, where and how was it made?

He who has read the record of creation in the first chapters of the Bible will recall the definite steps in creation. The work was finished on the seventh day by making of it a Sabbath day, after the heavens and the earth were finished and all the hosts of them (Gen. 3:1-3). The Sabbath is a part of creation, and was not an after-thought as some seem to imply. It was made before sin entered, consequently it is not a ceremonial sabbath, for that which constituted the ceremonies of ancient Israel in every instance without an exception pointed forward to a Saviour, of which there was no need before sin entered. But the Sabbath was made and given to mankind before sin entered, therefore, before there was a need of a Saviour. All of the ceremonial days and requirements came in consequence of sin and pointed a lost race to a divine provision, then future, for their salvation, while the weekly Sabbath comes as a reminder of the creator and His creation wrought in the beginning before sin.

One day in seven does not meet the requirement of heaven, for the seventh day was that day which was sanctified and blessed. Four steps are necessary in making a Sabbath. First, the making of the world in six days; second, the resting upon the day by the creator; third, the creator's blessing pronounced upon it, and fourth, the day was sanctified and made holy and given to mankind as a day of holy rest. This is then the Christian Sabbath, for Christ is creator, and maker of all things including the Sabbath day of creation. His own divine presence is in it to make it holy. (See Ex. 3:2-8 where the burning bush and the surrounding soil was hallowed by the divine presence.)

A man sees his wife in a group of seven women, but surely he does not argue that he may take any one. "They are all women" he may say, "and all I need do is to choose one." No, he takes his wife, a definite one, though she may appear as other women, for the choice of former days was



Worship and communion with God gives rest to body and soul

hallowed at the altar, and she, and no other, is his as wife and life companion. What confusion would follow should man reason in these temporal matters as he sometimes reasons concerning eternal values. The definite day is the one set apart as a Sabbath of rest. It is holy because God's presence is in that day as in no other day. He has sanctified *it* and not another. He has blessed that one day and made it holy and men can keep holy only that which God makes holy. This day of the week is different because God has made it so and thus given it to mankind.

The Sabbath day is the birthday of the world. It marks the birth of a new creation. A boy whose birthday fell on the 1st of April implored his mother to change it as the other boys called him the "April Fool boy," much to his displeasure. Much as his mother sympathized with him in his troubles she could not change it, for his birth on April 1 was, and is, an unalterable fact which made the change impossible. So Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

A judge on one occasion requested a Sabbath keeping Christian to give his strongest reasons for the observance of the seventh-day Sabbath. In support of his practice he first quoted the precept from the law of God which is as follows: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy

God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (Ex. 20: 8-11.) And then he said, "This is my first reason." The second," he continued, "is —" At this point the judge interrupted saying, "You need no second reason if the law requires it. One law as clearly and definitely stated as the one you have referred to in the civil jurisprudence in my state is sufficient reason for obeying it, and there need be no second reason why it should be obeyed."

"The Sabbath was made for man," said Jesus. (Mark 2:27.) Some read it thus: "The Sabbath was made for the Jews." Nowhere in sacred Writ is it ever called "the Sabbath of the Jews," but it is repeatedly referred to as "the Sabbath of the Lord." The following verses may direct a gleam of light to the mind of one who perchance may read this text as quoted above:—

"When we present God's holy law,
And lessons from its precepts draw,
Objectors say, to pick a flaw
It's Jewish."

"Though at the first Jehovah blessed
And sanctified the Sabbath rest,
The same belief is still expressed,
It's Jewish."

"If from the Scripture we present
The Sabbath's meaning and intent,
This answers every argument,
It's Jewish."

"They love the rest of man's invention,
But if Jehovah's day we mention,
This puts an end to all contention,
It's Jewish."

"O, ye who thus God's day abuse,
Simply because 'twas kept by Jews,
The Saviour, too, you must refuse,
He's Jewish."

"The Scriptures, too, we may expect,
With the same reasoning you'll reject,
For if you stop to recollect,
They're Jewish."

"Thus the apostles also fall,
For Andrew, Peter, James and Paul,
Thomas and Matthew, John and all,
Were Jewish."

"Now to your hapless state resign,
And without hope in darkness pine,
Salvation, too, you must decline,
It's Jewish."

Jesus while on earth observed the day of rest which He made in the beginning of which He says He is "Lord," and enjoined it upon His followers after His ascension. (See Luke 4:16; Matt. 24:20.) Paul, the great apostle to the Gen-

tiles, kept it both when among the Jews and when among Gentiles. Where there was a synagogue he attended it on the Sabbath day, and where there were no Jews, therefore no synagogue, he sought a quiet place near to nature and her beauties and there in prayer and devotion spent the day. (See Acts 13:14-16; 16:11-13).

Nowhere in the Book of God can one find a single line or command authorizing the observance of any day but the seventh day, which in turn is strictly enjoined and commanded.

Leading writers of various persuasions clearly state that there is no command nor even an intimation that Sunday, the first day, should be observed. Cardinal Gibbons in his book, "Faith of our Fathers," page 89, says, "But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify. Father Conway in his Question Box, page 179, says, "If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing Saturday with the Jews." These two statements come from Roman Catholic pens. What do Protestant writers say?

"The Sabbath is Saturday, the seventh day of the week," says Archdeacon Farrar. "It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday. There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." Pages 106, 107, "The Ten Commandments," by the late Dr. R. W. Dale of England.

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath was not Sunday. It will be said, however, with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week." This quotation is from a paper read before a New York Minister's Conference, held Nov. 13, 1893, prepared by Dr. Edward Hiscox, author of the "Baptist Manual." Reference to this paper was made in *New York Examiner* of Nov. 16, 1893.

With all this evidence, and much more, before them Mr. Hilman and the parson felt well repaid for their hours of diligent search and study and now they turned themselves to the study of how the change came about. This new aspect of the question kept them at their books until the early hours of many mornings, and the evidence gleaned from many sources will be presented in later articles.

"The Poor Man's ORANGE"

By George E. Cornforth

A RECENT magazine article calls the tomato "the poor man's orange." Years ago the tomato was believed to be poisonous, and was grown only as an ornament. Later, after it was found to be edible, and in fact, until only recently, the tomato was believed to be detrimental to rheumatism, and was even said to be the cause of cancer. I had a man tell me that if he ate a tomato, it would tie him up in knots. The tomato was said to contain enough oxalic acid to make it unwholesome. All these beliefs are now known to be false. The chief acid of the tomato is citric acid, the acid that is contained in oranges and lemons.

Perhaps a reason for the prejudice against the tomato may be the fact that there are found in the family to which the tomato belongs such plants as henbane, Jimson weed, belladonna, and tobacco; but respectable relatives of the tomato are the potato and the eggplant.

No doubt where oranges are cheap, the tomato is not a strong competitor of the orange, because most people are more fond of oranges and orange juice than of tomatoes or tomato juice. But in places where oranges are more expensive, the tomato—especially when people learn that in health-giving qualities it has many points of superiority over the orange—may be substituted for the orange; and its very low price when it is in season, and at all seasons when tinned, is a great encouragement to its use.

The tomato contains more vitamin A than does the orange. Vitamin A protects from infections that cause colds and sinus trouble. Tinned tomatoes are practically equal to fresh tomatoes in all their health-giving qualities. So eat them freely. Try them cold, right from the tin, as you would eat raw tomatoes, as well as hot as a vegetable.

The tomato is also a better source of vitamins B and G, or B₁, and B₂ than is the orange. B or B₁ is required for the health of the alimentary tract to guard against various digestive disturbances, including constipation, colitis, and ulcer of the stomach. Vitamin B₂, or G, prevents and cures pellagra.

The tomato, even that in tins, contains as much vitamin C as does orange juice. This vitamin is needed, not only to prevent scurvy and pyorrhœa, but to promote the health of the teeth. Vitamin C is likely to be lacking in the winter when people usually eat less raw food than in the summer.

Also the tomato is more highly alkaline in its

effect upon the blood than the orange. It is better to prevent and cure acidosis and to maintain vitality than is the orange.

Tomato juice as a beverage, or cocktail, is the latest form in which the tomato is becoming popular. It is said that while a fruit drink, or cocktail, may cloy the appetite on account of the amount of sugar in the drink, tomato juice does not do this, but whets the appetite. Yes, I should have mentioned that vitamin B creates appetite.

The fact that the tomato contains less sugar than the orange is not against it, as most people eat too much sugar. Also this makes tomato juice a good drink for those who wish to reduce or who have too great a tendency to grow stout. Such people cannot drink much orange juice without gaining or failing to lose, but they can drink almost unlimited amounts of tomato juice. And the tomato contains as much iron as does orange juice, and is therefore stronger in blood-building power.

A cook told me recently that he has been making a drink by combining tomato juice with juice left from cooking spinach. As a result he has raised his blood hemoglobin above what is considered normal.

CREAM TOMATO SOUP

Most people use soda in cream tomato soup, to keep it from curdling; but this should never be done, because soda has a detrimental effect upon vitamins, and the vitamins are the chief thing for which the tomato is valuable. Follow this recipe and you will not need to use soda:—

2 cups of strained tomato,	1 cup of water, 1 cup of cream,
2 tablespoons flour,	1½ teaspoons salt,
Bay leaf or Greek thyme to flavour, if you wish.	

Heat tomato and water to boiling. Stir the flour smooth with the cream, and whip it into the boiling liquid. Add salt and serve at once. There is so little casein in the cream, that the soup is not likely to curdle when made this way.

A man who was over in Europe during the war told me that when soldiers returned from the front exhausted and suffering from shock, the first thing they wanted to do was to open a can of tomatoes, and eat the whole of it. This they found very refreshing. Vitamin B, I should have mentioned, is necessary for the health of the nerves. Perhaps we are not quite ready to believe that that is a reason for the rapid effect of tomato in refreshing the soldiers.

LACK of FAITH

a Sign of the Times

By J. C. H. Collett

MOST thinking men will agree that the human race is on the down grade. Evolution may claim that the trend of man is ever upward, and that he is marching from imperfection toward perfection, but our eyes tell us a different story—a story that seems to harmonize better with the Bible statement that man in the beginning was created perfect, in the image of God—and that, because of sin, he is fast receding from the perfection in which he was created.

While past ages have undoubtedly furnished examples of widespread sinfulness, still it is true that certain popular sins enjoy a far more general distribution today than ever before. History repeats itself. We read in Gen. 6:5 of the period just before the flood that, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Then divine intervention followed speedily in the form of the flood, and so it will be in this age. The Bible promises that God will only once more intervene on a wholesale scale in human affairs, and it is certain that the human race is going about rapidly to call down that intervention upon itself.

The divine intervention we have just spoken of is synonymous with the second coming of Christ, and it is also man's glorious hope, for it signifies the inauguration of a new and better state of things wherein perfection will indeed be the order of the day. We say it with all reverence that the character of Christ and the truthfulness of His teachings preclude the possibility of His having been guilty of uttering a falsehood when He said, "In my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself." Jesus not only assured us of His second coming, but He also outlined conditions that would prevail in the days of His second appearing whereby we might know that it was near. Let us now examine how just one of those conditions is rapidly coming about, in order that we may understand how near we are to the realization of man's glorious hope.

As recorded in Luke 18:8, Jesus once asked the following question in regard to conditions as they would be in the day of His second coming: "When the Son of Man cometh, shall He find faith on the earth?" Christ is of course alluding to faith in Himself and in the Scriptures which, as He Himself said, testify of Him. Further, the

implication in the question is that in the days immediately preceding Christ's second advent, such faith as we have indicated will be remarkably scarce over the whole earth. Now is this prophecy meeting with its fulfilment in our own times? And if so, then at what rate? Let us see.

For our present purpose let us divide earth's inhabitants into just two sections—the Christian and the non-Christian, and let us ask the question, what is the condition of the Christian world today, as regards faith in the fundamentals of Christianity? We may find an answer to this question by an examination of the movement known as Modernism or Liberalism.

Modernism signifies a school of thought that aims directly at the fundamentals of the Christian faith; that aim in other words, to undermine belief in Jesus Christ as the divine Son of God and the Saviour of the human race through His incarnation, sinless life, vicarious death, resurrection, ascension, and present mediatorship in the heavenly courts. We thus have in Modernism a movement abroad in the earth today that is working specifically to destroy faith, and this certainly looks like the fulfilment of Christ's prophecy quoted above. Modernism may be said to have arisen in France in the Roman Catholic Church with the publication of Alfred Loisy's book, "The Gospel and the Church." That was in 1902. Now to gauge the probable future rate of progress of Modernism by the advance it has made during the brief thirty years of its existence, we will quote from the book, "Christianity and Liberalism," by J. Gresham Machen, D. D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. We read on page 177, "The present is a time not for ease or pleasure, but for earnest prayerful work. A terrible crisis unquestionably has arisen in the church. In the ministry of evangelical churches are to be found *hosts of those* who reject the gospel of Christ. By the equivocal use of traditional phrases, by the representation of difference of opinion as though they were only differences about the interpretation of the Bible, entrance into the church was secured for those who are hostile to the very foundations of the faith." (*Italics ours.*)

Again we read on page 171, "The Christian man discovers to his consternation that the agencies of the church are propagating not only the gospel as found in the Bible, and in the historic creeds, but also a type (*Turn to page 26*)

That

HEADACHE!

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

IT is well to remember that headache is not a disease, but a symptom. There is a cause for every such pain, and the headache indicates that something is wrong somewhere, something is out of order, the harmony of health is broken.

The head is brotherly and accommodating, because it does the aching for many of the other more or less important parts of our anatomy. It aches for the stomach, that is to say, some persons have stomachache in their heads. It aches for thirty feet, more or less, of intestines, until one almost feels that he has head colic. Then it aches out of sympathy for a liver that feels somewhat burdened over its duties, most of which are thrust upon it. It aches for nerves that "ache to rest," and it aches for many other organs. I have heard my little daughter say with much enthusiasm that she "just ached" to do a certain thing. That is about the way the head feels in regard to the rest of the body, it "just aches" for it. In fact, many people would be glad if the head were not so much concerned about what is going on elsewhere.

Where is the ache? Is it in the brain? No, not as a rule. When it is, the matter is serious, for this indicates a brain tumour, a brain abscess, or some other abnormal state. The brain tissue itself is not very sensitive to injury, for it has few, if any, nerves of sensation like the other parts of the body. But the coverings of the brain are sensitive, and may cause the headache; though this is not often the case. The headache is not in the skull bones. That leaves the scalp only. Here is where most of the headaches manifest themselves. Further, only certain areas of the scalp seem to locate the pain. These areas are the forehead, the temples, and the back of the head, so most of the headaches are "frontal" or "occipital."

What is it that aches? It is not the brain or its coverings or the skull bones, but it is a few of the branches of the fifth pair of cranial nerves which supply the scalp and face with sensation. So, with but few exceptions, all the headaches are confined to some of the branches of this pair of nerves. It is comforting to know that these head pains are limited to these few nerves, for if the other eleven pairs of cranial nerves could create a like amount of headache, life would have few attractions for a good many people.

As we have said most headaches are referred or reflex pains. That is, there is something out

of order elsewhere in the body, and the headache is the signal of distress.

Headache Pain Comes Easily

One of the significant things about headaches is that these pains seem to be caused more easily than pain in any other part of the body. For instance, excitement, shock, fright, or great unexpected pleasure may cause a headache, and it is not likely to produce pain in any other part of the body. A telegram, or the emotion from any unexpected surprise, may result in a headache for a short time.

Then again, going without a meal when one really is hungry may result in a mild headache, and it does not always disappear altogether when the next meal is taken. But the fact remains that all these simple headaches disappear in a short time, especially if rest is taken or one can have a little sleep or a little time passed in recreation in the fresh air. These headaches are never dangerous and need not give one any concern, nor do they require any particular treatment, and may occur in people who are apparently in good health.

Nevertheless it is true that those who abound in energy and have good control over their nervous system, seldom have headaches from the above causes. When a man or a woman has a headache because of excitement, or shock, or fright, or any strong emotion, it shows that the individual has only a narrow margin of nerve force in reserve, and usually is spending a little more daily than is being made. The more nerve force one has in reserve, the less likely is he to become excited, and hence he prevents most of the nervous explosions that would wreck one who is living on the border line all the time.

Most of the distressing headaches that afflict humanity are the local manifestation of a general toxic state of the blood and tissues. Fatigue must receive the blame for causing a good portion of headaches; but fatigue, whether it be due to the normal action of the muscles, or abnormal from an excessive using up of nervous energy, is due to "fatigue poisons" that circulate in the blood. It is among the class of individuals who are over-fatigued that most of the headaches are found. But there is something peculiar about the nervous organization of those who have frequent headaches, that no one has been able to analyse.

No classification of headaches can be accurate, for nearly all are caused (*Turn to page 29*)



IN MY former article entitled "The First Scientific Shipbuilder," it was shown that the Bible narrative unmistakably bore all the characteristics of truthful testimony from an eyewitness. It is a well-known fact that all the writers of the Bible were Jews. It is also a well-known fact that the Jews were not a maritime people. They knew practically nothing about boat building; yet here is an ancient account written by Moses, a Jew, about Noah's building a ship that in size alone excelled anything in history until the present generation.

It was shown that the dimensions of the ark, its construction so as to be able to ride the waves of a great storm, and other details were all in harmony with the science of modern boat building. Hence we are forced to the conclusion that whoever wrote the account was four thousand years ahead of the wisdom and science of his day. The Bible thus bears on its pages the unmistakable stamp of divinity, for in that remote age of civilization no man possessed the ship building wisdom of our generation. It strengthens the faith of Christians to see modern science acknowledge with bowed head the scientific accuracy of the Bible account.

The Christian believes in the story of the Flood because it is in the Bible. He has learned by experience that whatever is in the Bible is there because it is true, for God's "word is truth." Our Saviour believed in the story of the Flood. "As it was in the days of Noe," He said, "so shall it be also in the days of the Son of man." Luke 17:26. And speaking of Noah's time, He said, they "knew not until the Flood came, and took them all away." Matt. 24:39.

Universal Tradition

We now ask, "What convincing proofs can be given that the Flood actually occurred?" If a flood destroyed mankind and all living creatures except those in the ark, it would seem that there

The Universal FLOOD

The peoples of antiquity

By

should be, apart from the Bible record, unmistakable evidence of its occurrence. Let us briefly examine facts that will corroborate the Scriptural account. Much proof may be found in the earth itself and in the records and customs of ancient peoples. We shall first examine the evidence from the records left by primitive nations.

It is a well-known fact that every nation has a tradition of the Flood. These traditions "are common to all civilized nations of antiquity. . . . One ancient religion did not borrow these traditions from another, but each possessed primitively these traditions in their original form. A careful examination of all these traditions shows that the Genesis record is the purest, the least coloured by extravagances, and the nearest to what we must conceive have been the original form of these traditions."—*Ira Price, in "The Monuments and the Old Testament," page 129, 130.*

Lenormont, in his "Beginning of History," says, "We are in a position to affirm that the account of the Deluge is a universal tradition in all branches of the human family, and a traditional affair so exact and concordant cannot possibly be referred to as an imagin-

"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



STORY

united in their testimony

Fries

truth. It must be the reminiscence of an actual and terrible event which made so powerful an impression upon the imaginations of the first parents of our species that their descendants could never forget."

The Babylonian Story

Here are a few of these ancient records. The Babylonian story of the Deluge was preserved on a brick tablet, which lay buried for four thousand years. Mark how strikingly similar it is to the Bible account.

"The deity Kromos appeared to Xisuthrus and warned him that on the fifteenth day of the month, Dasus, a flood could be sent to destroy the seed of mankind. He was also told to build a vessel, put on board of it food and drink with different reptiles, birds, and animals, and take with him his friends and relatives.

"As for the ship thou shalt build, the measurements shall be carefully measured. Its breadth and length shall correspond.

"Build it five stadia in length and two in breadth."

Then follows the story of the Flood and the destruction of all living things. "After the Flood had abated, Xisuthrus sent out birds, but they returned to the vessel.



After another interval they were sent out again, and they returned with mud on their feet. A third time he repeated this experiment, and they returned no more. Opening the door, he saw that the ark rested upon a mountain. He quitted the ship and offered sacrifices." The accounts tally even in such minute details as, for example, the device of sending out birds to ascertain the abatement of the waters.

We are reliably informed that "the Babylonians divided their history into two great periods,—the one before, and the one after the Flood."—*Friedrich Delitzsch, in "Bible and Babel," page 42.*

Hindu, Buddhist, Greek

In India the story of the Flood is recorded in the Mahabharata of the Hindus where Brahma, appearing to Manue, finds him building a ship and putting into it all kinds of holy beings. The Flood begins, covers the whole earth, and the ship finally lands on a mountain top.

In China the story of the Deluge is carved in many Buddhist temples, depicting the gods looking down from heaven upon the lonely Fun He (Noah) in his ark amid the raging waves of a deluge, with a dove holding an olive branch and flying toward the vessel.

In ancient Greece, Lucian attributes the necessity for the Deluge to the exceeding wickedness of the existing race of men, and thus corroborates the sixth chapter of Genesis. The account declares that the earth opened and sent forth water to swallow them up, as well as that heavy rain fell upon them. This tallies exactly with the Bible account as recorded in Genesis 8:11.

Ancient American Tradition

On Flood records in the North and South American continents Alfred Maury says: "It is a remarkable fact that we find in (*Turn to page 27*)



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."



WHO is the

CHRIST?

By W. W. Prescott

THERE is a classic passage, found only in the Gospel by Matthew, which invites more than ordinary study. It reads thus: "All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him." Matt. 11:27.

It is the Man of Nazareth who speaks. His Messianic claims have not been recognized even by His closest associates. The common people have heard Him gladly, and they are grateful for His ministry of blessing both physical and spiritual, but to them He is as yet only a remarkable teacher and healer. The religious leaders have become disturbed on account of His rapidly spreading influence over the people, but He is to them only another pretender who is to be exposed and severely dealt with.

Just before giving utterance to the statements quoted He had upbraided "the cities wherein most of His mighty works were done, because they repented not." It is plain, then, that He realized that He had not been generally acknowledged as one who had come from heaven with full authority to be the Saviour of the world. And yet He does not hesitate to profess openly His absolute oneness with the Father of all. "As the Father only can know the Son, so the Son only can know the Father; and others may know the Father only as He is revealed by the Son. That is, not merely is the Son the exclusive revealer of God, but the mutual knowledge of Father and Son is put on what seems very much a par. The Son can be known only by the Father in all that He is, as if His being were infinite and as such inscrutable to the finite intelligence; and His knowledge alone—again as if He were infinite in His attributes—is competent to compass the depths of the Father's infinite being. He who holds this relation to the Father cannot conceivably be a creature."

An All Powerful Saviour

But what I wish to emphasize chiefly is the bearing of this great message upon personal experience. What does it mean to me? What satisfying assurance does it supply to anyone who really accepts it in its obvious meaning? Note the facts stated: all things, in the absolute significance of these words, have been handed over to the

man who was then a dweller in Palestine. He speaks of Himself as the Son of the Father who controls the universe. He assumes that no earthly being can really know Him, or comprehend Him, as the Son of the Father. He asserts that no one knows the Father besides Himself, and that no one else can know Him unless He himself reveals Him. And this remarkable unfolding of the claim of the Son to be equal with the Father is immediately followed by our Lord's gracious call, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28,29.

What disturbs the conscience and causes unrest to the soul? It is sin. How only can rest of soul be found? By being saved from sin. What assurance have we that He who thus promised rest of soul, is able to fulfil His promise? It is found in His oneness with the Father. The Christ of the New Testament is able to atone for the crime of sin, and relieve those oppressed with a sense of guilt, because "in Him dwelleth all the fullness of the godhead bodily" (Col. 2:9), and therefore He "is able to do exceeding abundantly above all that we ask or think."

Upon such a Saviour as this I can confidently rest my hope of deliverance from the power of sin here, and of eternal life in His presence with exceeding joy, and with such assurance, based upon the test of personal experience, I can urge others to accept Him and find rest to their souls.

A Revelation of God

Furthermore, according to the assertion of Christ himself, all knowledge of the Father is possible only through a knowledge of the Son. This is not only true now, but it has always been so. In the centuries before the incarnation all revelation of the Father was made through the second person of the godhead. Jehovah of the Old Testament was the revealer of God. Sometimes He temporarily assumed the form of a man, as in the interview with Abraham (Gen. 18), with Manoah and his wife (Judges 13), and with Joshua. Joshua 5:13-15. And we have already found that Jehovah was manifested in the flesh in the person of the Messiah, Christ. So in speaking of His office as the revealer of the Father

He was not making a new claim, but was merely affirming His identity with Jehovah of the Old Testament whom His hearers recognized as the intermediary between God and man.

But how does the Son reveal the Father? The answer is found in His own words, so listen to Him:

"He that believeth on Me, believeth not on Me, but on Him that sent Me. And He that beholdeth Me beholdeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me may not abide in the darkness. And if any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from Myself; but the Father that sent Me, He hath given Me a commandment, what I should say, and what I should speak." John 12:44-49.

Here again the Christ of the New Testament asserts His absolute oneness with the Father both in what He is and in what He says. He represents God by being God. Faith in Him is faith in the Father. To see Him is to see the Father. To hear Him is to hear the Father. "God is light," and the Son came down from heaven, not simply to talk about the Light, but to be that Light. His words are not His own merely, but the Father speaks in Him. In His talk with His Father just before His death He said to Him, "The words which Thou gavest Me I have given unto them." John 17:8. Surely "God was in Christ."

God's Love Revealed

But again: "God is love" and love cannot be exhibited even by the most beautiful definitions of an abstract term, or by the most brilliant verbal pictures. The love which we can understand is love in action, and "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. The love which astonished loyal angels and wins rebellious men, endured scoffing, the reviling, the spitting, and the striking of a band of mockers, and inspired the suffering of Calvary.

How may we know the fullness of the meaning of love? By beholding Him who "endured the cross, despising the shame." The crown of thorns rested upon the brow of love personalized. The wounds in the hands and the feet testify to love unfeigned. The premature death was proof of the agony of love bearing undeserved guilt. The blood and water let loose by the thrust of the cruel spear provided the mute testimony to such an outburst of love as no physical heart could sustain without breaking. On the cross the Son was revealing the height and depth of the love which is the very nature of the Father—the love which led Him to give Himself in the person of His Son, the supreme sacrifice in behalf of those who had rebelled against Him. "For God so loved the world, that He gave His only begotten Son." In Christ love is defined as the sacrifice of self for the benefit of the unworthy.

Now God knows and deals with individuals rather than with humanity in the mass. He who loves the world, loves the individual. To this the apostle Paul bears clear testimony when he writes of, "the Son of God, who loved me, and gave Himself up for me." Gal. 2:20. I find encouragement in applying this to my own case. God loved the world; He loved the church; He loved me. In coming to Him for forgiveness, I come to one who made provision for forgiveness before I come to Him. My asking in faith is simply the prescribed method of receiving the gifts of God's love, "for every one that asketh receiveth."

I cannot measure such a love. It passeth knowledge. There is nothing with which to compare it, but I do not need to try to measure it or to compare it, since I am not asked to do that, but only to accept it. This I do with a thankful heart.

"O Love that will not let me go,
I rest my weary soul in Thee:
I give thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."



We may know the meaning of love, by beholding Him who "endured the cross, despising the shame"

To DIE or to DIET

By Hans T. Anderson

THERE are several distinct affections popularly included under the term rheumatism, such as rheumatic fever, acute articular rheumatism, chronic rheumatism, inflammatory rheumatism, gout, and arthritis. All of these are prevalent these days, and constitute a group of the most painful maladies mankind is heir to.

Within recent years, since it has become known that infections of the teeth and tonsils are often associated with chronic inflammation of the joints, it has become a fad to attribute all cases of this type to mouth troubles; but this is an extreme. There are many persons who suffer of rheumatic pains and associated diseases after having their tonsils and also their teeth removed. It is becoming more and more evident that in a large proportion of the cases the real seat of the trouble is in the digestive tract.

It is more than clear that indications in rheumatism are for a strict antitoxic diet and the free use of laxative foods. The popular notion that fruit acids should be avoided in rheumatism has been proved an error. These wholesome fruit acids are oxidizable in the body like carbohydrates, and are found in combination with the organic bases, soda and potash. When these fruit acids are eaten and oxidized in the body, the bases are set free; so while the acid has a sour flavour and produces an acid taste in the mouth, when absorbed into the blood the acid disappears, leaving behind the soda and potash, which serve a very useful purpose in rheumatism in neutralizing the acid products of tissue waste, which have a tendency to accumulate in this disease.

Fresh fruits, cantaloupes, and muskmelons are specially advantageous in rheumatism because they tend strongly to alkalize the blood and tissue fluids. Potato soup and vegetable soup are valuable in this case because of their richness in bases that alkalize the body fluids, and potatoes and root vegetables should largely take the place of bread and cereals in this disease. Careful experiments have shown that in this disease there is a marked increase in creatinine, which is a clear indication for the elimination of meats and fish of all sorts from the dietary.

Acute Articular Rheumatism

As the name indicates, this disease affects the joints and is an inflammation of the smooth membrane that lines the joints, called the synovial membrane. This affliction may extend to other parts of the body containing the same membrane, such as the heart, in which case serious and permanent difficulty may result.

Symptoms: This condition often begins with

a sudden attack, but in some cases the manifestation is a local difficulty such as pain in the joints, which is very often preceded by a few hours or a few days of more or less fever. Sometimes the soreness in the joints is felt for some time before the fever begins.

The beginning of the disease consists of a painful swelling in one or more joints, the skin around which is red and tender, and the pain often becomes almost agonizing upon the movement of the inflamed joints. Perfect quietness is a prerequisite for a temporary diminishing of the pain. The knee, wrist, elbow, and ankle usually exhibit considerable swelling. It is a singular feature in the disease that the corresponding joints on the two sides of the body, both knees and elbows, for instance, are simultaneously affected. The relative liability of the different joints to the disease appears to be, first the knee, then the ankle, wrist, shoulder, elbow, hip, and fingers.

Acute rheumatism is always associated with more or less fever, and is therefore often called "rheumatic fever." The appetite is very poor, but there is a marked thirst, and a profuse acid perspiration of a sour odour, and in most cases there is an obstinate constipation. The urine also is strongly acid and scant in quantity. The patient's mind is usually not impaired, and his strength is, as a rule, well preserved; the chief suffering consists of the pain in the joints.

Chronic Rheumatism

This name, according to medical usage, represents a continuation of the acute form of rheumatism in the less violent form. Yet this name, as ordinarily employed, designates several affections, all of which are characterized by pain in the joints or in the muscles, which has a tendency to persist indefinitely. In some cases of acute rheumatism the severity of pain varies with the weather, so that such individuals are able to foretell by a few hours the occurrence of cold or moist weather.

Gout

The exact nature of the disease called gout is not known. Faulty tissue changes, with an excess of uric acid in the blood and tissues are always associated with it. Uric acid is a poison that naturally is eliminated from the body when there is a state of health. When large quantities of protein foods are consumed, particularly flesh foods, more uric acid is produced than eliminated. In the course of time this may amount to a considerable quantity. In the gouty state, uric acid is retained in the body because of faulty activity of the kidneys and diminished oxidation; little by

little it is precipitated in the tissues and about the joints in the form of urates (salts of uric acid).

Causes: This type of disease is most common in temperate climates among the prosperous inhabitants of large cities where civilization and wealth and pleasure are carried to the highest degree. Perhaps the most exciting causes are the habitual use of alcoholic beverage and the use of certain kinds of food, particularly liver, sweetbreads, calves' brains, etc., which are rich in nucleins (phosphorized proteins) and which yield rich stores of uric acid and other purines.

Symptoms: The first manifestation is usually an attack similar to the attack of acute rheumatism, except that generally there is but one joint that is involved (the first joint of the great toe is usually the seat of trouble). The joint is swollen, red, and actually painful. The patient usually experiences comparative comfort during the days, but is likely to have another paroxysm at night. Chronic inflammation of kidneys, hardening of the arteries, high blood pressure, and enlargement of the heart finally develop in many of these cases.

Muscular Rheumatism

Although this affliction is designated as rheumatism, there is every reason to believe that it is a species of neuralgia. The liver being unable to change the poisonous waste of the body into urea and uric acid so that it may be eliminated by the kidneys, it is pushed out into the nerve sheaths (coverings of nerves), causing neuralgia, commonly called muscular rheumatism.

Symptoms: A dull pain usually felt at certain muscles (those muscles controlled by the nerves thus affected by poisonous waste), gradually increasing until quite severe. The muscles thus affected are tender under pressure. Such pains may also be located in the muscles of the back, which constitutes the affliction known as "lumbago."

The Root Cause

These poisonous wastes lying as the root cause of the various maladies we have sketched may be likened to clinkers and injurious gases resulting from the burning of impure coal in the furnace. The elimination of cell waste is incomplete; the tissues become clogged with substances that should have been eliminated in the regular process; the kidneys (the grates) do their work incompletely, with the result that the vital fires are "banked," and the "stove smokes." These waste materials must be eliminated from the body, or they will clog and poison the system.

The kidneys, the liver and the skin will remove the normal amount of waste materials resulting from the normal quantity of protein. If, however, an excessive quantity of protein is eaten an excessive amount of uric acid and other waste substances is produced. In such case, one of two things must result,—either the liver or the kidneys or both organs must overwork to eliminate these

surplus waste products, or they will remain to clog the body machinery. To this may be traced in large measure the rapid growth of degenerative disease so common today.

Spare the Kidneys

There are certain acts of life which serve to bring a heavy strain upon the kidneys. For instance, every pound of flesh meat that is eaten puts into the system an amount of poisonous waste that must be eliminated by the kidneys, and that places upon these organs a tax which is several times what they bear when one lives in harmony with the laws of nature.

If through the eating of excessive amounts of poisons, the liver is so overpowered that it cannot cope with the surplus waste products, it follows naturally that these substances are permitted to pass into the blood stream unchanged. The next place of detention is the kidneys. Overpowered with extra work as the result of a surplus poisonous waste, the kidneys are injured, and the result is often Bright's disease.

Suppose the liver and kidneys unitedly go on a "strike" and refuse to dispose of these poisonous wastes, then what is the body going to do? The body seems to take the same measures with this surplus waste that we can exercise when we have more old "junk" than we can use—we look about for some place in which to store it. Likewise, the liver and kidneys, through overwork, refuse to eliminate these wastes, therefore they must be stored elsewhere. Where shall they be stored?

There are some tissues in the body that are of little vital importance, and the body seeks such tissues in which to store or deposit these dietary clinkers. One of these tissues is the synovial membrane, or cartilage, about the joints. Here are some tissues that can be packed with these waste materials; and what is the result? The answer is rheumatism, arthritis, stiff joints!

The body is aware that the coverings of the nerves serve well for the same purpose, and so these nerve sheaths are packed with the same refuse, causing neuritis or neuralgia. Possibly one of the most common places to store these waste materials is in the blood vessels. The arteries have thick walls composed of involuntary muscle connective tissue,—a very good place to use as a storehouse, and what is the result? Arteriosclerosis (hardening of the arteries) and consequent high blood pressure. Even the arteries of the brain may become hardened, and under some special strain, they "snap" causing apoplexy.

But this is not the whole story. These waste and poisonous substances remaining in the blood and tissues and stored away as body junk cause premature old age to the tissues. As a result, the skin wrinkles badly and becomes leatherlike in appearance, and even the twentieth-century "beauty shop" has no panacea for this sad condition. It is a very common occurrence that when any of these diseases are observed, the doctor says, "You must not eat meat!" If, then, (*Turn to page 30*)



Rita's Dream

By Daphne Lacey

RITA dear, I've bought for you some nice new toothpaste and a lovely brush with a pink handle!" Mummy said in a coaxing voice.

Rita hunched up her shoulders and began to take off her shoes.

"I don't want them . . . I hate them!" she said crossly.

"But, Girlie, you don't want bad, nasty teeth, all black with decay, do you?"

"I don't mind," returned Rita, naughtily, and took off her socks.

"And then they will begin to ache," went on Mrs. Smith desperately.

"Well, they don't ache now, Mummy, so I won't clean them tonight. I hate that nasty toothpaste!"

Mrs. Smith sighed. Rita was getting so tiresome about cleaning her teeth. Mrs. Smith had tried all the toothpastes the chemist told her about, but Rita wouldn't use any of them, nor was she to be persuaded with a lovely pink toothbrush.

So Rita, feeling she had won the day, said her prayers and clambered into bed.

"Well, what are we to do?" inquired a small voice.

"We might all ache at once," answered another.

Rita shivered with fright. . . . Where were the voices coming from; it sounded just as though they came from inside her own mouth!

"But that's bad for us, too, I don't see why we should have to suffer any more than we have done already!" objected the first voice indignantly.

"Nor I."

"Nor I," came a positive chorus.

"But if Rita won't take care of us, we must take care of ourselves. . . . We can't go on being neglected like this. We're all yellow and sticky now. I've some orange inside me and if Rita isn't going to clean me out I shall have to start aching soon!" wailed another voice.

"Oh, dear," thought Rita, "they must be my teeth talking!" She was much too frightened to say anything.

"The only thing that remains for us to do is to go on strike."

"What a splendid idea." "Where shall we go, what shall we do?"

"What will Rita do without us?"

"She doesn't appreciate us now we're here, perhaps she'll be sorry when we've gone!"

There was a perfect hubbub.

"We'll go and clean ourselves first."

"To the bathroom . . . quick march!"

Rita opened her mouth to scream and with a series of little jerks out jumped her teeth, two and two like a regiment of tiny soldiers and trotted down to the bathroom.

Rita tried to cry out, but it was awkward to talk when one hadn't any teeth, so she jumped out of bed and went running after them.

This was dreadful! She must make them come back. What would she do without any teeth? She hurried into the bathroom, and there, sure enough were all her teeth cleaning themselves in the wash-basin.

"Rita will have to live on bread and milk now," remarked one big front tooth.

"It's her own fault," replied a smaller one.

"Oh, no, no,!" cried Rita, she talked very awkwardly indeed. "Please, dear teeth, come back and I'll promise to clean you, really and truly I will, only do, do come . . . I cannot get on without you!"

The teeth looked at her doubtfully.

"Will you promise to clean us *twice* every single day?" Inquired the big front tooth, who seemed to be the spokesman.

"Yes . . . yes, I will, I promise."

"We do all the hard work for you . . . biting up your food, so it's only fair we should have a little consideration. . . . What do you say comrades, shall we go back? he turned to the others.

"Yes, we will, and see if she keeps her word."

"Quite right. Open your mouth Rita."

Rita gasped with relief as she ran back to her room.

Rita sat up with a start to find her mother bending over her and the sunlight streaming across her bed.

"What were you calling out about in the night, dear?" inquired Mrs. Smith.

Rita placed her finger between her lips and sighed with relief.

"They're all there . . . oh, mummy, I had a dreadful dream. Please where is my new pink brush and the toothpaste, I must clean them right away!"

MEATLESS RECIPES

What About Onions?

By Nurse E. Crooks

THE onion belongs to a class of foods containing an acid oil of a strongly irritating character, on which account it cannot be considered a wholesome food when eaten raw. The essential oil is, however, quite volatile, so that when cooked its irritating properties are largely removed. The varieties grown in warm climates are much milder and sweeter than those grown in colder countries.

The onion is not high in nutritive value, but it contains a considerable proportion of mineral salts so essential to health and it is very valuable for flavouring purposes. When combined with other foods it considerably enhances their taste. The following are some tasty onion dishes.

STUFFED ONIONS

Ingredients:—

- 4 even-sized Spanish onions,
- 1 cup stale white crumbs,
- 1 dessertspoonful melted butter,
- 1 beaten egg with a little milk,
- Pinch of mixed herbs and salt.

Method—Peel, wash, and steam the onions until partly tender. Remove from pan and allow to cool sufficiently to handle. Take out the centre and fill with a mixture composed of the bread-crumbs, butter, eggs, milk, chopped onion centres, herbs, and salt. When stuffed place on a well-greased pan, brush over with cooking butter, and bake in a hot oven until evenly browned. Serve hot with a choice gravy.

BUTTERED ONIONS

Ingredients:—

- One pound onions, cooking fat, salt.

Method—Peel and wash one pound of onions for two people. Cut into very thin slices. Place in a deep, well-greased pan, putting small pieces of cooking fat in alternate layers with the onions, and a sprinkle of salt. When the pan is full cover with a plate or lid. Place in a moderate oven and cook until a light brown, occasionally stirring to prevent burning. No water is needed.

These are very nice served with hot roasted potatoes.

SAVOURY ONIONS

Ingredients:—

- 6 large Spanish onions, 1 pint tomato juice,
- 4½ oz. grated cheese.

Method—Peel and wash the onions. Cut into quarters and steam until partly tender. Make sauce by bringing the fairly thin tomato juice

to a boil, slightly thickening, and stirring four ounces of the grated cheese thoroughly into the sauce. Pour the sauce over the onions which must be placed in a well-greased pie-dish. Sprinkle a little more grated cheese on top and bake in a moderate oven for thirty-five minutes.

ONION SAUCE

Ingredients:—

- 1 pound cooking onions,
- ½ pint milk,
- 1 cupful stale white bread-crumbs,
- 1 dessertspoonful butter,
- Salt.

Method—Peel and wash the onions. Cut in halves and place in a double boiler in half a pint of milk. When tender strain and chop the onions, reserving the milk. Put the bread-crumbs into the reserved milk, adding more fresh milk if necessary to soak crumbs well. Add the butter, a little salt, and the chopped onions. Return all to double boiler for another thirty minutes, beating occasionally with a fork. When done serve hot with any kind of savoury roast.

Cheap Vegetables

EVEN the humblest vegetable is fit for a feast if it is skilfully prepared and correctly seasoned. Cook most vegetables in very little water, so as to conserve the flavour as well as the important minerals. Use part of your day's supply of milk and butter to make white sauces for some of them. And in every case, remember the importance of that bit of sugar in giving new and subtle flavour to every garden product. It will not call attention to itself, but it will raise an ordinary dish to extraordinary heights of excellence.

You, too, can make your everyday vegetables enticing by following these simple but delicious recipes.

GLAZED ONIONS

- 10 medium sized onions, ¼ cup sugar,
- 2 tablespoons melted butter.

Peel the onions and cook whole until fairly tender, in salted boiling water, from twenty to thirty minutes. Mix the sugar and butter together and spread over the sides and bottom of a baking dish or pan. Drain the onions and place them in the pan. Bake in a moderate oven until brown, increasing the heat toward the last. Water cooks out of the onions, and the browning process is rather slow. When finished, the onions should have a rich brown glaze. (Turn to page 30)



The

DOCTOR SAYS



Sleep Walking and Talking. *Ques.*—"I talk and sometimes sing in my sleep, almost every night. What is the reason for this. I do not have a heavy meal before retiring. My age is twenty, and I keep good health. I do not dream."

Ans.—Without knowing more about yourself, habits and practices it would not be possible to give an answer as to the reason for your disturbed sleep. I would suggest that for the matter of a month you refrain from eating at night, taking nothing at all but water. This has been found helpful in similar cases.

Perspiring Hands and Feet. *Ques.*—"My hands and feet perspire very profusely, and cause me much embarrassment. What is the cause, and the cure, if any?"

Ans.—Excessive perspiring of hands and feet is sometimes found in persons suffering from nerve exhaustion. Also it may be caused by constipation. Whichever of these two conditions you are suffering from, take means to clear them up, and the condition of your hands and feet will improve and finally be restored to normal.

Odour from Feet. *Ques.*—"My feet always have such a strong odour to them, and when they perspire, the odour is much worse, especially between the toes, and sometimes there are cracks between my toes. What can be the cause, and is there anything I can do for this? I have tried everything."

Ans.—You are very likely suffering from a ringworm infection called epidermophytosis. This can quite easily be cured, and you will find your feet smelling better. Soak your feet at night and then dry thoroughly and apply Whitefield's ointment to affected parts. Next morning put on freshly laundered stockings, and shoes that have been disinfected with formaldehyde. Keep this up faithfully for some time, and you will be happy to be rid of your present "strong" affliction.

Vitiligo. *Ques.*—"For over a year now, I have been having quite large white patches on my chest and back; also some on my arms. I seem to be quite well, but this condition is embarrassing as it always excites questions. What can I do for it, and just what is the trouble?"

Ans.—Your condition is known as vitiligo. The pigment in the skin is gone wherever you have a white spot. The condition seems to be of nervous origin. We are sorry to say there seems to be no cure for it, although various blood-building remedies are often suggested. You can colour the white spots with walnut juice to the same colour of the pigmented areas of your skin, and thus avoid questions.

Drowsiness after Meals. *Ques.*—"I feel drowsy and want to take a nap after meals. Is this a hindrance to digestion?"

Ans.—The drowsiness after meals is due to the fact that a large amount of blood is drawn to the stomach to aid in digestion, and there is a temporary anemia of the brain. A short nap is not particularly harmful after meals, but a long sleep does hinder the process of digestion. Sleep causes not only a slowing in the peristalsis of the stomach, but also an increase in the production of acids in the stomach, and so the food becomes highly acid and causes irritation and pain in the walls of the stomach, and continued sleeping after meals will eventually cause much trouble in the stomach with a great hindrance to digestion.

Weak Digestion. *Ques.*—"I am troubled with weak digestion and herewith submit my usual diet. Please advise any changes you may think necessary. 7.30 a.m. milk with toast or 'Force' with milk. Noon, bread with cooked green vegetable and dahi (curd) and fruit (banana, mango,

orange or musk melon). 5 p.m., milk and soda and fruit on alternate days. 8.30 p.m., night dinner. Green vegetable and dahl cooked together with tomatoes and bread."

Ans.—I observe one mistake in the matter of combinations. You should not combine bread or any starchy food at the same meal with acid fruit such as orange, tomatoes, mangoes or any others of an acid nature. Such a combination at one meal interferes with the digestion of starch and is sufficient to produce what is known as starch intoxication.

Try correcting this defect and note what effect it has on your digestive troubles.

A favourable combination with acid fruit is milk or green vegetable or proteins.

Pus in Gums. *Ques.*—"Kindly recommend the formula for the disease of chronic 'Marginal Gingivitis' which when squeezed profuses a considerable amount of pus from pockets between the gum and teeth. The gums are very soft."

Ans.—There is no recognized formula for the treatment of this condition. Rectified tincture of iodine may be painted on the gums, and there should be a daily massaging of the gums to press out all pus and to stimulate a circulation through the tissues. It is essential to have an X-ray study and ascertain if the teeth are in a condition necessitating extraction.

Pyorrhoea usually indicates the prolonged use of a diet which is deficient in vitamin content and unbalanced as to its acid alkaline ratio. Little progress toward recovery can be made without a definite correction of the dietary defect as this is usually the cause for lowered tissue resistance. Such an adjustment requires the study of your present diet and correction as will be indicated.

If the condition is as bad as the description suggests it is more than likely you would need to have the teeth removed as otherwise your general health is certain to be impaired.

Tonics. *Ques.*—"Please enlighten me about these tonics: Sarsaparilla, Burdock Compound (containing some twenty or more ingredients), and Extract of Cod Liver Oil Tonic (containing port wine, pure extract of malt, and other ingredients)."

Ans.—These preparations are fine as a tonic to the purse of the man who sells them. The only preparations which have "tonic" properties are those which contain strychnine or nux vomica or alcohol or some other nerve irritant, which you do well to leave alone. Good doctors never use a great mixture of drugs such as these. If the patient needs potassium iodide, he gives it, but does not give it in a "shotgun" prescription.

No drugs rid the blood of impurities. The best blood purifiers are pure water and clean, wholesome food.

Cod-liver oil is excellent when one lives in a place lacking sunshine. It is almost necessary for all babies in a northern climate in winter, and perhaps even in summer, unless you can have ultra-violet ray treatment. But if you need cod-liver oil, just use it as it comes, and not in one of these tonic mixtures, which only add to the expense of the medicine, without doing any real good.

Port wine is a "tonic," but let it alone. So are whisky and rum. In fact, so much of a tonic are they that soon a man can't get along without them.

Nux vomica "peps" one up; but it acts like a whip, and forces the body to use up its own strength, leaving a man worse off and needing a larger dose the next time. You do not need and should avoid any drug that speeds up the heart. I can only warn you against using any of these deceptive things. They may make you feel good, but so does whisky.

OUR HOMES

Pinpricks

By MARION CONWAY

THE pinpricks of life—have you felt them,
How they worry and irritate?
How they spoil your charm and temper,
And turn your love to hate—
And add to the burden of living,
In this world of fuss and fret?
For cuts and burns and bruises
Some remedy you'll find—
But the only cure for pinpricks
Is a philosophic mind.

The Vicar's Remedy

By Charles L. Paddock

Try this prescription in your home

A WOMAN whose brawling, boisterous husband caused constant discord in the home went to her vicar for advice. She felt her burden was becoming unbearable, and she must find relief from some source. The tender-hearted old clergyman had helped to restore peace to more than one troubled household; so he listened patiently to her story.

"My husband flies into a rage at the least provocation," she said. "If the supper is not ready when he comes in from his work, he storms and curses. Every day something happens to upset him. When he flies into a rage, I usually lose my temper too and it ends in a family quarrel. I can't stand it any longer. I have come to you for help."

"No," the vicar said, "you cannot go on in this way any longer. Every home should be a little heaven. But the unruly tongue will ruin any home. I have some medicine, which I have prescribed in many cases just like yours, and it works wonders. If you will follow the directions carefully, you will soon notice a marked change in your husband. When this bottle is empty, come again, and I will refill it for you without any charge. Be sure to report the results to me."

The husband was to know nothing about this medicine. The directions said, "When your companion becomes angry and says unkind words, slip into another room and take two large tablespoonfuls. Do not swallow a single drop, but hold it in the mouth until said companion has quieted down and ceased his or her unkind remarks."

That very night the husband became violently

angry soon after reaching home. He railed and raved as usual, uttering the most cutting and provocative words. The wife slipped quietly into the adjoining room, and took a good big dose of the vicar's remedy. Coming back to the kitchen, she held the precious medicine in her mouth, going about her work, while the husband continued his tirade.

The results were wonderful. She was delighted. Each night the remedy was used, and it seemed each evening that her husband had less to say. The bottle being soon emptied she returned to have it refilled. By the time this second bottle had been used, her husband was a changed man, and their home a different place.

When she reported to the wise old clergyman how miraculously the remedy had worked and how happy they were in their home, she asked for a third bottleful. He told her she could fill the bottle from her own well.

Then it dawned upon her that the trouble in their home had ceased when she had stopped answering in kind her husband's cutting remarks. Before, when he had said unkind words, she usually had an unkind answer. One word called for another. When she used the vicar's prescription and could not answer her husband, the trouble soon ceased. It is true in any home, that it takes two to quarrel.

"A soft answer turneth away wrath: but grievous words stir up anger." Prov. 15:1. "A soft tongue breaketh the bone." Prov. 25:15.



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Lack of Faith a Sign of the Times

(Continued from page 14)

of religious teaching which is at every conceivable point the diametrical opposite of the gospel. The question naturally arises whether there is any reason for contributing to such agencies at all. Of every dollar contributed to them, perhaps half goes to the support of true missionaries of the cross, while the other half goes to the support of those who are persuading men that the message of the cross is unnecessary or wrong."

Thus we see, according to this author, that in the space of thirty years Modernism has infected and corrupted half of the number of those who are by profession ministers of the gospel. We see that he also suggests the possibility at least of a failure of missions owing to this cause. Facts like those quoted could be multiplied almost indefinitely. We read in Isa. 9:16, "The leaders of this people cause them to err;" it is therefore not hard to imagine that ere long there will be a general movement of the sheep after their shepherds in the pathway of scepticism; well-defined indications of this are not wanting even now. In view of the progress Modernism has made, it is logical to conjecture that it may not be more than a few years before the whole lump—priests and people—will be leavened with the leaven of a "naturalistic liberalism." As regards the "Christian" nations the situation will then be fully ripe for the second coming of Christ; and in the meantime, through

the preaching of the faithful few, all the honest-hearted even from among the non-Christians will have accepted the message of the soon-coming Saviour. The work of the gospel will thus be finished; God will tarry no longer, and man's glorious hope will be speedily ushered in.

What the second coming of Christ will mean to the faithless and the wicked is plainly revealed in the Scriptures. We read in Rev. 6:15-17, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" On the contrary, the day of Christ's coming will mean joy and salvation to the faithful, for we read in Isa. 25:9, "And it shall be said in that day, Lo, this our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." This great hope of salvation at the second coming of Christ each one of us may share, for probation still lingers. By the renewing operation of the Spirit of God upon our hearts, through a diligent study of the Scriptures, we too may develop and preserve in ourselves that faith which will enable us to overcome sin in our natures and to have a part in man's glorious hope not alone now, but also at its not-far-distant realization.



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The Universal Flood Story

(Continued from page 17)

America traditions of the Deluge coming infinitely nearer to that of the Bible than among any people of the Old World." A. Von Humboldt says the Aztecs and other tribes had paintings representing the Deluge.

The most striking analysis exists between the Bible account and the story of the Deluge as told in the "Popul Vuh" (the Sacred Book) of the Central Americans. "A great inundation came. The face of the earth was obscured and a heavy rain commenced,—rain by day and rain by night. There was heard a great noise above their heads. Then were men seen running, pushing each other, filled with despair; they wished to climb upon their houses and the trees. Water and fire contributed to the universal ruin."

The Mexican historian, Xtlilxochitl, gives the Toltec legend of the Flood: "Men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without the exception of anything, and the highest mountains were covered up and submerged in water *fifteen cubits*." (Here we see that the depth of the water over the earth, fifteen cubits, is precisely the same as worded in the Bible, "fifteen cubits upward did the waters prevail." Gen. 7:20.) "After the Flood men multiplied upon the earth and erected a very high 'zacuali,' in order to take refuge in it should the second world be destroyed. Presently their language was confused, and not being able to understand each other they went to different parts of the earth."—"*Mexican Antiquity*," vol. 9, page 321. The ancient Incas and Mayas carved the Flood story in hieroglyphics on stone for future scientists to decipher.

Lost Civilization

The Grecian legend of the lost Atlantis, as narrated by Plato, is but a story of the Flood, and is remarkably akin to the Mosaic record. It tells of a highly civilized nation dwelling in Atlantis where now flows the Atlantic ocean. Great stress is laid upon their civilization, which was of an advanced order.

In this, the Bible record corroborates the Grecian legend. The antediluvians, according to Genesis 6:4, were "mighty men which were of old, men of renown." The generation of men destroyed by the Deluge were a race of physical and mental giants. Instead of living a short seventy or eighty years, eight centuries was the average span of their lives. Think of the marvellous developments and achievements there might be if men like Edison and others could live to be eight hundred years old! Ignatius Donnelly in his book "Atlantis," speaking of the evidences of a wonderful civilization long before Greece and Babylon, sums up the evidence by saying:

"The conclusion is forced upon us irresistibly that beyond Egypt and Greece, beyond Chaldea and China, there existed a mighty nation of which these states are but the broken fragments."

A World-wide Catastrophe

"Languages, as well as history," says one historian, "point back to a lost civilization and a golden age."

Go where you will, search for the primitive folklore of generations living thousands of years ago, and you will find the Flood story in each one. True, the names may vary, the accounts may differ in detail; but after putting them all together, one is forced to the conclusion that some great disaster happened. It made such an impression upon the human race that when they spread to the ends of the earth and forgot even whence they came, they never forget the Flood story. Such a universal agreement among so many hundreds and thousands of races and tribes of mankind is good evidence that something more than a "local disorder" originated the story. A rising of waters in Mesopotamia, no matter how destructive to that neighbourhood, would never be perpetuated by people thousands of miles away from one another. It must have been a world-wide catastrophe.

Summing up all the corroborative evidence of this kind, we can but repeat the words of Lenormont, "Far from being a myth, the Biblical Deluge is a real and historical fact."

The Date of the Flood

Great events are appropriately remembered and memorialized. The French memorialize Bastille Day. In the United States the signing of the Declaration of Independence is observed every fourth of July. The Canadians celebrate July 1, in memory of their confederation. We might present a list of other nations observing days in memory of some striking event that occurred in their history centuries ago. Think you that the human race could forget the awful catastrophe of the Flood? The records of ancient nations show that they did not. Their mythologies are interwoven with the events of the Deluge, and are explained by it.

The force of this argument is illustrated by the fact that nations widely separated both by ocean and by centuries of time observe a great festival of the dead in commemoration of the Flood. This festival is moreover held on or about the time when, according to the Bible, the Deluge took place.

Thus we find that apart from the story of the disaster, some peoples seem to have observed a day in memory of that terrible event which destroyed their friends and relatives in the waters of the Flood. As time went on, it became a day of prayer for the dead. In ancient heathen nations we find this day observed as a time when the living go to the burial places and pray for those deceased. The observance of this day occurred on what we now call November 2.

Heathen Holydays

It is acknowledged by all good church historians that in the early centuries a number of heathen customs and holydays were incorporated into the practices of the church. Today we have

lost track of the reasons for their introduction. Many suppose innocently that they are founded upon Bible custom or precept.

Take the well-known day called Christmas, December 25. The world over, it is observed as the birthday of Jesus, and most Christians have been brought up to believe that it is the actual birthday of Jesus. But every Bible scholar knows otherwise. The Bible does not record the birthday of our Saviour. No such date as December 25 is found between the covers of Scripture.

The gospel tells how shepherds were keeping watch over their flocks the night Jesus was born. Because of the severity of the winter weather, Palestine shepherds do not keep their flocks out later than October. The last of December is, therefore, an improbable date of His birth. But where did we get the date December 25? Any good encyclopedia will inform you that December 25 was the "birthday of the invincible sun god, a heathen deity."

All Soul's Day

Easter and Sunday are of the same heathen origin. An apostate church took these heathen days, incorporated them into the "tradition of the church," and bequeathed them to modern Christians as a sacred legacy.

Some church historians assert that the Christian church adopted the heathen day observed as a memorial of the Flood, and placed it in the church calendar of "Holydays." Instead of a day's commemorating the tragedy of the Flood, we now have "All Soul's Day." On this day many persons belonging to Christian churches go to services and to cemeteries, and also pray for the dead.

"The festival of the dead was formerly observed at or near the beginning of November by the Peruvians, the Hindus, the Pacific Islanders, the Australians, ancient Persians, ancient Egyptians, nations of Europe, the Japanese, and the ancient Romans on all soul's day, November 2. On that day the gay Parisians lunch at the graves of their relatives in a 'Feast of Ancestors,' on the very same day that savages in far distant quarters of the globe observe in a similar manner their festival of the dead."—*The Year of the Pleiades*, by E. G. Haliburton, pages 388-391.

But here is a striking corroboration of the Bible record. Christians observe November 2, the identical day the heathen are said to have kept in memory of the Flood. Now turn to the Bible and read Gen. 7:11. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. The Flood, then, took place on the seventeenth day of the second month. When is that, you ask? The civil Bible year begins in September. From the middle of September to the middle of October is called the "the first month." The second month is from the middle of October to the middle of November. Hence the seventeenth day of the second month falls about November 2. People who keep the day in

honour of the dead, little dream they are corroborating the Bible account that the Flood occurred on the seventeenth day of the second month.

The Bible Corroborated

As Colonel J. Garnier says in his "Worship of the Dead": "The observance of this festival at or about the seventeenth day of the second month of the recognized year in exact accordance with the Mosaic account by almost every race and nation of the earth in commemoration of a world-wide cataclysm in which a few survivors saw all their friends and relatives swept away by a mighty flood of waters is overpowering evidence of the reality of the Flood and the truth of the Bible."

The antediluvians scoffed at the warning message of Noah. Their wise men doubtless proved to their own satisfaction that it was scientifically impossible for rain to fall. It had never rained; hence it never could. (Gen. 2:5, 6; Heb. 11:7.) The people who believed the scientists died a scientific death.

Another cataclysm is coming upon the earth, and the ones to be saved are those who heed the warning message and prepare to meet the coming Christ. Let us ask ourselves whether we are prepared to meet God in judgment. The Lord... is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. "Turn ye, turn ye from your evil ways; for why will ye die?" Ezek. 33:11.

Digestion and Indigestion

(Continued from page 5)

of proteid into peptone, as the pepsin is not used up during digestion.

Other factors which affect digestion are muscular and mental effort. Normal or gentle work is favourable, but over-exertion is harmful, as also is complete rest. Acids or alkalies taken in food are not good as it will readily be seen that they upset the balance of acidity.

Lastly, a most important point is regularity of meals. It will be obvious that if the stomach is to function properly, it must have periods of rest in which it can recuperate and store up secretion for the next meal.

Importance of Stomach Muscle

But the digestive fluid is not the only thing we have to consider at this stage. There is another factor which plays a most important part and that is the muscular coat of the stomach. During digestion the stomach is not at rest. By means of the muscular fibres the food is continually kept moving and turning over and over as it passes from one end of the organ to the other. This is sometimes spoken of as the churning action of the stomach. It is a very vital part of gastric digestion, as without it the food would never be thoroughly mixed with the digestive juices. When this muscular action is weak, the stomach becomes more or less flabby and the food remains in the organ longer than it should do. Fermentation

and stagnation takes place, gases are generated, and a very troublesome state of indigestion is established.

Let us remember, then, that in order that gastric digestion may be normal and vigorous, two things stand out as absolute essentials. These are normal gastric juice, with the correct amount of acid, and strong, healthy movements.

Gastric Hygiene

Having studied these few elementary facts concerning the stomach and its function it will be easy to form a few simple rules to ensure sound gastric digestion. In other words, it should not be difficult to escape that multitude of ailments vaguely described as "indigestion."

First, we must avoid overloading the stomach by too much food at one meal. This is probably the commonest of all causes of stomach trouble. Three moderate meals a day should be the maximum, and when the age of forty-five is reached, two will probably be more suitable.

Four or five hours should be allowed between each meal, during which time nothing whatever must be taken except water. Even a small thing, such as a biscuit, causes a flow and consequent waste of gastric juice, besides delaying the expulsion of any food already partly digested. At least three hours should elapse between the last meal and bedtime.

Heavy exercise and rest are both harmful after a meal and should be avoided. The same applies

to mental exertion and worry. Laughter and cheerfulness are great aids to digestion. General exercise daily out of doors is essential, otherwise the stomach like the other muscles of the body, will become flabby and sluggish. A daily action of the bowels to allow the intestinal contents to pass on is imperative. A good carriage and upright posture are also helpful.

Things which tend to produce fermentation and interfere with the normal process of digestion are alcohol in all forms, tea, flesh-foods, spicy preparations, strong acids or alkalies, such as vinegar, bicarbonate of soda, etc. Some of these may even seem to be good for a time, but in the end they render the condition far worse.

That Headache!

(Continued from page 15)

by poisons circulating in the blood; but for the sake of showing the distinction in the character of these head pains, we speak of reflex headaches, congestive headaches, anæmic headaches, sick headaches, and organic headaches.

Reflex Headaches

Reflex headaches are due largely to disturbance of the stomach and intestines. Too much acid in the stomach, fermentation of food or decomposition either in the stomach or in the intestines, dilation of the stomach, and prolapsed bowels, in all of which conditions poisons are formed, cause a large share of the headaches

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among a certain class. There is a most intimate and sympathetic relation existing between the digestive organs and the head nerves. Increased acidity of the stomach irritates the nerve centres. Displaced organs put the sympathetic nerves on the stretch, and this causes backache or headache. Constipation is one of the most common causes of reflex headache. The relief of this condition by proper diet, exercise, or massage, furnishes permanent relief from certain headaches. Laxatives and cathartics may give relief, but they do not cure.

An overworked liver, with an excess of poisons in the bile, is another cause of reflex head pains. Congestions and disturbances of the circulation in the pelvic organs are a common cause of headaches on the top of the head.

Eyestrain frequently will result in headache, either in the young or in adults. When there is eyestrain, reading for any length of time, any fine work, or even sight-seeing, will cause discomfort in the head.

To Die or to Diet

(Continued from page 21)

this precaution is essential as a cure for these serious conditions, why should they not be ideal in their prevention?

A diet rich in organic salts and life-giving

vitamins derived from a liberal use of fresh fruits and vegetables, both raw and cooked, and whole meal breads, supplemented by milk and milk products, offers the surest way of avoiding the evils resulting from retained waste in the tissues, commonly called rheumatism.

Cheap Vegetables

(Continued from page 23)

QUICK CABBAGE

1½ quarts shredded cabbage, 2½ tablespoons butter,
3 cups milk, 2½ tablespoons flour,
1 cup cream or rich milk, 2 teaspoons sugar,
Salt to taste.

Cook the cabbage for two minutes in the three cups of hot milk. Add the cup of cream or rich milk, the blended butter and flour, sugar, and salt. Cook rapidly for three or four minutes. The result is a crisp vegetable, delicate in flavour and colour.

RICED CARROTS

6 large carrots, ½ cup cream,
2 tablespoons butter, 2 teaspoons sugar,
Salt to taste.

Cook the carrots in boiling salted water until tender. Drain. Press through a coarse sieve, Melt the butter in a saucepan. Add the cream, carrots, sugar, and salt. Cook until thoroughly heated and serve at once.

Are You Looking After Your Teeth?

(Continued from page 9)

bristles do not get into the crevices between the teeth. The crowns should next be cleansed, then the backs of the teeth should be thoroughly brushed to dislodge any particles of food remaining there. Finally cleanse the roof and sides of the mouth and gently brush the tongue. This latter is most important as the tongue has a roughish surface, and needs to be cleansed as regularly as the teeth. If this is not done your carefully brushed teeth will become infected by the germs that breed overnight from food particles remaining on the tongue.

It is advisable to brush the teeth, dentures, and mouth after every meal, but if this is impossible, make a practice of carefully cleansing the teeth and mouth morning and evening, after the first and last meals.

Avoid cheap, gritty powders and pastes. Their action is to wear fine grooves in the enamel of the teeth, causing food to cling to its surface, and in time develop carious cavities. A good tooth paste or powder cleanses the teeth and preserves their colour without in any way injuring the fine enamel surface.

At Christmas time why not include an economy gift of a good dentifrice amongst the presents to your friends instead of the usual box of chocolates. The chocolates may do more harm than good, especially if others send chocolates as well. The dentifrice will be a gift worth while.

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FACING THE CRISIS : *by Francis McLellan Wilcox*

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

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

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

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

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

PEACE OR WAR : *by John L. Shuler*

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

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

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

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

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

WHAT IS COMING : *by Carlyle B. Haynes*

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

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

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

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

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