

THE
ORIENTAL
WATCHMAN
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THE ELEPHANT TOWER—FATEHPUR SIKRI

A Worth-while Article for Mother—

HOW TO FEED BABY
AFTER WEANING



DR. HERBERT SORENSON, of the University of Minnesota, United States America, announces, after a series of experiments, that up to the age of fifty he could find no decline in "learning power," and that persons who study can learn at that age just as well as at the age of fifteen.

THE city of Peiping, more familiar to us as Peking, is losing population at the rate of a thousand a day. It now has 900,000 people as compared with 1,250,000 a year ago. War, revolution, and the removal of the capital of China to Nanking, are the chief causes of the decline. In the past three thousand years this Chinese city has had a number of different names and innumerable ups and downs.

THE Remington-Rand Company of the United States recently filled an order for five hundred typewriters for the government of Mongolia. This is the first lot of typewriters ever made in America for the Mongolian language. It has its own peculiar characters—quite different from the Chinese—and it is written from the top to the bottom of the page, and from left to right.

WHEN you take up a card upon which a menu is printed, to order breakfast, luncheon, or dinner, do you ever wonder why we have menus? Here is the story: Duke Henry of Brunswick, when sitting at a sumptuous feast, was noticed to glance frequently at a long slip of paper. Questioned by his neighbour, the Count of Montford, as to the reason of his table studies, he replied that the "master of the kitchen" had drawn up for his benefit a list of all the dishes, just to enable his master to reserve his appetite for the best things to come. The other guests were so well pleased with the intelligent cook's invention that the habit of writing out bills of fare instantly spread in Germany. The dinner, whence the custom began, is said to have taken place at Regensburg in 1541.

WE are always hearing of interesting feats accomplished by animals and birds. Here is a story of a crab which crawled a hundred miles. Four years ago, this crab was caught on the coast of Scotland, and an indelible mark was scratched on his back. Then he was thrown back into the water. Four years later, the same crab was caught on the coast a hundred miles farther north. This remarkable journey was noted by the Ministry of Fisheries and Agriculture. Other Scottish crabs have been known to make sixty and seventy mile trips, but this crab holds the record, which is a record indeed when one remembers that a crab does not swim, he crawls along the rocks and the sands, inch by inch.

"SYMPATHY is wasted on bears in torrid summer weather," says a well-known and widely experienced English zoologist. The public err profoundly with regard to polar bears. They are pitied in hot weather, while a severe spell of frost always calls forth the remark that the polar bears will enjoy themselves. Actually they do not like the cold; they rarely enter the water between October and February; on the other hand, nothing pleases them so much as hot weather, when they will lie flat with all four feet extended, enjoying the blazing sunshine. In the Arctic, radiation from the white snow is extreme and the heat terrific. Carl Hagenbeck has seen polar bears stretched out to enjoy sunshine that gave leopards heat apoplexy.

A FIREMAN in New York has invented a "sword of fire" which will cut through iron. It is an acetylene torch on a pole and gives out such a powerfully hot flame that it can melt through iron hinges of doors in two minutes. It is to be a part of the regular equipment of the fire department, to be used in cutting through barred windows and thus rescuing people in burning buildings who might otherwise perish because of their inability to escape.

THE complete water system of Pompeii, which was buried beneath lava from Vesuvius 1,900 years ago, was accidentally discovered recently by workmen digging for a water main. The system consisted of an artesian well 110 feet deep from which pipes led in every direction throughout the ruined town. There was still water in the well to a depth of 90 feet. When a pump was installed and the water raised to the level of the pipes, it was carried through them just as it must have been before the great eruption of 79 A.D.

BLIND school boys in England are taught to play cricket, and they bat and bowl and field so cleverly that at a distance, an onlooker hardly realizes that they are blind and are playing entirely by a sense of hearing and a previous knowledge of where the wickets are. Blind people, as is known, have a very acute sense of hearing and touch, and these boys actually hear the ball coming! A new kind of ball has now been made, which will make the game easier and more interesting for them. Inside the ball is a bell, and in the rubber covering are little holes so that the blind boys can more accurately judge the distance of the ball.

A MISSION from France is to investigate the possibilities of making the Sahara Desert one of the most fruitful places on earth. Searches have convinced a body of scientists that the desert sands cover a great area of fresh water—a vast underground lake—which only needs to be tapped at various points in order to irrigate the whole desert. Geographers have remarked that the desert still bears traces of hundreds of river-beds, now dried and barren, and from this they conclude that the Sahara was once very fertile. Their theory is that it only became a desert because those who lived in it knew nothing of irrigation, and allowed natural springs to become choked up by sand. The mission is to draw an accurate map of the hidden lakes and springs, so that wells may be sunk and an area of something like 2,500,000 square miles brought into cultivation.

MARKED advances toward the comfort of first-class travellers on English railway trains have now brought about a standard claimed to be higher than any other place in the world. The latest development is the inauguration, by the London and North-Eastern Railway, of a "luxury" train from London to Scotland. The new train is described by the London correspondent of the *Christian Science Monitor*. It is provided with individual bedrooms, six or seven to a carriage, each room having running hot and cold water and other appurtenances equal to those found in the best hotels. There are the usual attendants, hairdressers, ladies' maids, manicurists, stewards, and so on. Also bathrooms, a library, and a new and improved observation carriage add to the comfort. The coaches are dust proof, with an arrangement by which the air is kept fresh and at any required temperature. The carriages are provided with heavy carpets, which have a thick rubber underside, intended to offset whatever jarring may result from the high speed.

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BEST FOODS for Better HEALTH

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

FOR many thousands of years man has been trying to discover the secret of perpetual motion. That quest has not yet been attended with success, and I do not suppose it ever will be. We cannot get life, power, or motion unless we supply something to produce energy; if we have a motor-car we cannot get it to start unless we put some petrol in the tank; it is the same with the steam engine; and it is equally true with the human body.

Food, therefore, is the material necessary for the nutrition of the body. It is eaten for two reasons: First of all, food is taken into our bodies to repair waste. Secondly, it is eaten to produce energy. As we live day by day, the cells of our bodies are broken down. This process of decay and regeneration is always going on. A certain amount of the body is cast off every day, and certain foods are used to repair the waste that takes place. Waste is a constant factor; it goes on just the same in the man who is studying as in the man at work on the street. We sometimes think that the man who is doing manual work needs more food to repair waste. But this is not so. He needs food to produce energy. The daily loss amounts to eight or nine pounds in the average man, and includes, of course, a considerable amount of water, which passes off

through the skin, lungs, kidneys, and bowels.

The importance of the food supply cannot be emphasized too greatly. When a farmer sows his seed he is usually particular to get good seed. If he uses inferior seed he expects to reap a poor harvest. Perhaps some of us have gardens and wish to buy seeds for flowers. We will be particular to procure the right kind. Again, a man would not build a house of inferior bricks and expect to have a strong building, nor would a lady buy poor material in order to make a fine dress. How often we think about these things, and yet how infrequently do we trouble about the kind of food we eat!

We should remember that the right kind of food means health and high resistance to disease, but the wrong kind of food means disease and lowered resistance to infection. This is to us quite a natural thing if we stop to think how the food goes into the stomach, is digested, passes into the intestines, and is absorbed into the blood which travels around in the arteries to all parts of the body, and is taken up by the cells and tissues and built up into new cells to replace those which have been broken down. Furthermore, our thoughts come from the brain, and our thoughts determine character. Consequently, character is determined to some extent by the food we eat. The nerves, too, are nourished by the



Foods which give joy to the eyes are our natural body-builders and energy-producers. India has a wealth of them.

food which we take into our bodies, and every particle of food that we eat has some effect.

The ills and sufferings that we see all around us are largely due to wrong food. Appendicitis, constipation, and rickets are due directly to wrong food; tuberculosis, diabetes, and, we believe, cancer, are due indirectly to wrong food.

In order to make a wise selection of foods we must know something about the elements which are required to build up a strong, healthy body. These are as follows:—

1. Proteins—the body-builders.
2. Carbohydrates—the producers of heat and energy.
3. Fats.
4. Vitamins and salts.
5. Water.

What we need to know now is what food we should eat to obtain a supply of these substances to strengthen and nourish our bodies.

1. Not very much *protein* is necessary for a healthy body as its chief purpose is to repair waste. The great mistake most people make is to eat too much of this element. It can be used to a certain extent for producing energy, but it is not so satisfactory for this purpose; moreover, it is a very expensive energy-producer. Proteins are essentially the repairers of the tissues, and if we eat more than is necessary for this repair, the excess must be dealt with somehow by the body. As there is no way of storing these substances in the body they have to be eliminated. The organs which do this work are chiefly the kidneys and the liver. An excess of protein taken into the body means that these organs are going to work overtime, and in consequence they break down long before they should.

There are two kinds of protein: (a) first class; (b) second class. We need about one-third of the good protein and the rest may be of the inferior kind. The question now raised is, What kind of food are we to have to supply the necessary quantities of protein?

The majority of people in the United Kingdom get it from a flesh diet. But is this really advisable? Flesh-foods are easily digested, thus giving the stomach little work to do, and as a result it becomes lazy and weak. If we have not been doing much muscular work for some time, and come to spend a few hours in the garden, the next day we feel very stiff. The same thing applies to the stomach. If we give it very little work to do by feeding it on things easily digested, and then call upon it to do hard, active work, we will have indigestion, and then say that that particular article of food did not agree with us. Now the trouble may not be with the food, but the stomach which has become sluggish. Feeding on meat thus encourages indigestion.

There is a great deal of disease among animals today, such as tuberculosis and cancer. By eating their flesh we run the risk of contracting these diseases. Pork is a filthy flesh because the habits of a pig are unhealthy. Tape worm frequently

comes from eating pork. In all forms of flesh-foods there are also large amounts of substances called toxins which come into the animals at the time they are killed as a result of fright. It is not yet known how many diseases are caused by these toxins, but it is believed that they are responsible for such things as high blood pressure and rheumatism. They are also instrumental in producing old age.

On comparing the food value of meat with that of vegetarian food, it will be found that there is more value for the money in the non-flesh diet.

We need not, therefore, go to meat to get our supply of protein. Firstly, there are milk and eggs. Milk is a very good food as it contains proteins, carbohydrates, fats, and vitamins. I believe that everyone should drink about one or one-and-a-half pints of milk daily. It is also a wonderful tonic. It may cause indigestion at first, but it can be diluted until we get used to it. The food in an egg is rather concentrated; it contains fourteen per cent of protein and also vitamins A and B. These things will supply us liberally with first-class protein without our going to meat, but we need some rougher protein to give stimulus to the intestines and to help the body to function properly. In the second class are peas, beans and lentils. They contain starch as well as protein, and require good cooking as well as thorough mastication. They are very nourishing and as a rule quite cheap. As they are pure, there is no danger of disease.

2. Next we deal with *carbohydrates*, which are the producers of heat and energy. They are found in:—

(a) *Bread*.—Bread also contains about eight per cent protein. Although white bread is used extensively and looks very nice, it contains no salts and no vitamins. In the process of milling the husk of the grain is removed, and the inside of the grain is used to make white flour. If we are to get the full value out of bread, we should eat the wholemeal or brown bread, which contains the husk of the grain and vitamin B. The bran it contains forms some substance upon which the intestines can act. The trouble with our food today is that it is so fine and concentrated and so much cooked and tampered with that we get it without roughage, and this is one reason why there is so much bowel trouble. Unless we eat brown bread, or wheat preparations, it is difficult to say how we may get a sufficient supply of vitamin B.

(b) *Potatoes*.—These are composed chiefly of starch. The best way of cooking them is to bake or boil them in their skins. So many people throw potato water away; as this contains all the nutritive value of the vegetable it may be saved by using it in the making of soups and gravies.

(c) *Rice*.—What we have said of bread applies also to rice. Unpolished rice contains the husk which is removed in the process of polishing. An incident which occurred at one time in the Japanese navy is interesting in this connection. The sailors contracted beri-beri (*Turn to page 29*)

Has SIN

LOST *the Bitterness of its Sting?*

Tragedy on the Threshold of Human History

By J. B. Conley

SIX thousand years ago earth's first preacher proclaimed his message to a sinless world. With a tree for his pulpit and our first parents for his congregation, he chose his text. Fresh from the annals of his own bid for heaven's throne the text rolled forth,—“Yea, hath God said, Ye shall not eat of every tree of the garden?”

Across the minds of his audience there flashed the memory of a previous scene. That same audience had listened to the solemn voice from heaven proclaiming the path of happiness. With awful solemnity God had traced the beauties of His plan—had revealed the utmost secrets of life's glorious ideals. In loving tones He had blessed the companionship of those to whom He had entrusted the earth—the latest marvel of His creation. The kingship of a world was theirs, and the privilege was theirs to think God's thoughts after Him. With what joy they had received the charge of stewardship, knowing only righteousness! But Heaven's instruction had not ended. A positive righteousness was the standard—the ideal—the daily resting-place. But man, in his perfection, was privileged to be forewarned against the dire results of transgression. Heaven's love demanded that the human race should be guarded. God revealed to our first parents that death should be the wages of sin. The Holy Will had been proclaimed in tones of love; the results of transgression were proclaimed no less with loving regard to their welfare.

The serpent's voice from the tree spoke on, “Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” The sermon closed with a benediction of doubt. Boldly the tempter plucked the fruit and placed it in the hands of the half-reluctant Eve. Ah, suddenly, the ideals of God meant less to her, the exalted standard faded much from view.



All who are born of Adam's race need the covering of Christ's perfect righteousness

Together they viewed the falling leaf and fading flower in which even nature proclaimed the wages of sin. They keenly realized that the price of sin must be paid. But when they at last stood by the lifeless body of their murdered boy they perceived more vividly the truth that “the wages of sin is death.” Rom. 6:23. And so the reign of sin began, and centuries of misery and sorrow were ushered in.

Of the “Ye shall not surely die,” said the tempter. If men could not die, why be afraid of death? If man was possessed inherently of immortality, why be denied the pleasures of an individual bent which so naturally turns to sinning? These were the tempting questions whispered eloquently into the ears of the two sinless listeners in Eden from the lips of the one lone preacher of the natural-immortality doctrine. And in the passing of six thousand years

of time the congregation has grown, the exponents of the false doctrine have multiplied. Congregations have changed and are changing, new exponents are continually arising with new devices for arresting the world's attention, new eloquence calls forth new acclamation, but the message remains unchanged. Preceded by a sneer, the tempter's doctrine rolls forth to a listening world, “Ye shall not surely die.”

Today the story is told at a graveside, “Our brother is not dead;” and the listeners dream of a mystic paradise where immortal souls are resting. And again, in the darkness of the seance chamber a voice tells again the old story, “We are not dead, we are happy and progressing.”

But why has Satan so persistently besieged the world with this one sustained attack, never altering the charge? Is it to corrupt church doctrine? He is not so much concerned with doctrine. Rather he is concerned with deeds. And he could use no greater temptation than to assure earth's children that “there is no death,” in order to drive the strongest shaft of discord into (*Turn to page 29*)

The Coming Conflict in the ORIENT

The Significance of Current Events in Eastern Lands

(First Article in the Series)

By Thos. Killoway

THERE is in the hearts of men an ill-suppressed consciousness that something in the nature of an overwhelming crisis is near at hand. An unparalleled era of feverish preparations for war is expected by many, resulting in a cataclysm far surpassing all wars which have ever been known before. What is very noticeable is that the attention of the whole world today is focussed in the East. The eyes of the British Empire, and of other nations, have turned toward the Orient.

Fifty years ago the average person living in the Occident knew little about India, China and Japan. They were remote places—politically little more than nil. Today, what a change!

Glance first at Japan. In one generation an isolated, almost unknown, country has risen to be one of the greatest powers of today—wielding an enormous influence in world affairs. The strength of Japan is a source of alarm to the nations of the western world.

Then look at China. Things are happening there. China's awakening is one of the most portentous and far-reaching developments of our times. The biggest of all nations—with a population exceeding that of the United States, England, France, Germany, Argentina, Brazil, Mexico, and Turkey put together—she is rapidly developing her latent powers, and learning the ways, weapons and wisdom of the West. And China's millions are seething with hatred towards the nations of the West.

India too is seeking for greater political freedom.

And Russia, no longer regarded as a western nation, also calls for brief mention. The political affairs of Japan and China, and even of India, vitally concern her. Behind the storm-clouds that are now gathering on the eastern horizon may be seen the hand of Russia ready to fasten a death grip on these awaking millions.

What is to be the outcome? What is the meaning of this great twentieth-century awakening among the nations of the East? Are these things only skirmishes before a coming general engagement?

Statesmen view this unprecedented situation with grave concern; but only the student of Divine prophecy appreciates its tremendous significance.

Twenty-seven centuries ago, the God of heaven foretold this phenomenal awakening of "backward" peoples. In connection with Joel's prophecy of a world-wide preparation for war in the last days, the prophecy declares that the so-called weak nations will declare their strength and there will be a general awakening among the non-Christian peoples from their slumber of centuries. Thus we read:—

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:9-14.

The very terminology of this graphic forecast puts the time of fulfilment at the close of earth's history. The expressions "harvest" and "day of the Lord," as here used, apply to no other era. While civilization has pursued its onward march for two millenniums the multitudes of the East have slumbered on. But they have been awakened. They have commenced their war preparations.

William T. Willis, international traveller and correspondent, ventures the forecast that another world-war might at any time burst forth from Palestine or adjacent lands. Yes, conditions are ripe for the last conflict. Both the Old and the New Testament assert that the final battle of history will occur in Palestine. The prophecy of Joel, already noticed, indicates the Valley of Jehoshaphat as the pivotal point, and in strict harmony John the Revelator declares: "He gathered them together into a place called in the Hebrew tongue Armageddon." Rev 16:16.

Both of these places are within the confines of the ancient Holy Land. "Armageddon" or "Har-Magedon" means literally the mountain, or hill, of Megiddo. It is a vast, triangular plain in the northern part of Palestine. This triangular plain is sometimes spoken of in the Bible as "the

valley of Jezreel." Hosea 1:5. It is the plain shown on Bible maps as "the plain of Esdraelon." It became, indeed, a "valley of slaughter," and because of battles which settled the destinies of nations, it came to be known as "the valley of decision." The "Encyclopædia Americana" speaks of it as the great battlefield where occurred the chief conflicts between the Israelites and their enemies. George Cormack, in his "Egypt in Asia," page 83, says: "Megiddo was the military key of Syria; it commanded at once the highway northward of Phoenicia and Coele Syria and the road across Galilee to Damascus and the valley of the Euphrates. It was, moreover, the chief town in a district of great fertility, the contested possession of many races. The vale of Kishon and the region of Megiddo were inevitable battle-fields. Through all history they retained that qualification; there, many of the great contests of southwestern Asia have been decided. In the history of Israel it was the scene of frequent battles. From such association the district achieved a dark nobility; it was regarded as a predestined place of blood and strife."

Nearly 2,000 years have passed since the prophet of God in the Isle of Patmos was shown the clash of interests and the gathering of the nations around this historic centre. And here earth's mighty men are, before long, to fight the battle which will close the history of the warfare of man against man, of race against race, of nation against nation.

But note an event previous to this climax. The revelator saw the visitation of God upon the river Euphrates. "The water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16:12. When using figurative language, the Bible employs the term "waters" to denote "peoples, and multitudes, and nations." This is made quite clear from the following passage,

which interprets the symbol: "And He saith unto me, The waters which thou sawest, . . . are peoples, and multitudes, and nations, and tongues." Rev. 17:15. Now the valley of the Euphrates formed a part of the Turkish Empire that for long centuries wielded the sceptre over vast territories in three continents. For a full hundred years the Ottoman power has been steadily dwindling in strength—literally drying up—until the empire has perished. The republican remnant, with its capital established at the little mountain town of Angora in Asia Minor, is no longer a really dominant factor, even in Near-Eastern affairs.

Dr. Harry Judson says, "The history of eastern Europe for the last two hundred years has been the story of the gradual expulsion of the

Turk from the Continent."—*"Europe in the 19th Century,"* p. 259.

So the way is preparing for the coming of "the kings of the east" to this battle of the day of God. The drying up of the power which ruled over the territory through which the river Euphrates flows is the prelude to Armageddon. The prophecy says: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16:12.

Concerning the identity of these "kings of the east," it is needless to speculate.

Suffice it to say that nearly all the great nations of today have valued possessions in Asia. In the late World War, twenty-eight nations participated; while of the approaching Armageddon the prophecy declares that demon spirits "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

Such is the coming programme for the nations. Compared with that coming cataclysm, the late World War will appear in-



Airplane flying over Jerusalem. The dropping of deadly gas bombs from aircraft would—if adopted in war time—prove very destructive to life in cities

Diet a Factor in COLITIS

By H. M. Walton, M.D.

A rice field in India. Rice is the staple food of multitudes. But the practice of polishing as carried out in certain civilized countries has led to grave evils which the writer of this article well describes.



COLITIS is a term that is often very loosely used. Many patients who come suffering from various diseases report this as the diagnosis made by their family physician. It is a condition about which there is much difference of opinion, both as to the cause and the treatment.

Mucous colitis is commonly defined as a disease of the large bowel in which mucous is passed, either alone or with the stool, in jelly-like masses or in the form of strips and occasionally as a complete cast of the bowel.

There are large numbers of individuals who have irritated colons that require treatment. These patients commonly complain of a gradually developing dull, tired feeling, fatigue, weakness, headaches, loss of appetite, loss of weight, gas, nervousness, mental depression, coated tongue, constipation or alternate constipation with diarrhoea, and more or less abdominal distress.

In searching for the cause of this condition we must make a thorough search and not focus attention entirely upon the gastro-intestinal tract. Practically all authorities agree that infection of the mucous membrane of the lower bowel is the essential factor in this condition. In certain cases specific organisms can be isolated and parasites may be the cause of this type of bowel disturbance. Delayed emptying and constipation are commonly regarded as pre-disposing factors. In the final analysis the disease is due to conditions which have impaired the health of the mucous membrane of the bowel and have thus lowered the resistance to infection, thereby interfering with the normal defensive mechanism of the bowel.

There are other causative factors which may be mentioned in this connection as the habitual use of purgatives, foci of infection, abdominal surgery, colonic irrigations and faulty food. In our opinion this matter of food is of primary importance. Any imbalance in food, whether in quality, prepa-

ration, or improper quantity, tends to digestive disturbance and is a foremost factor in gastro-intestinal disease.

Physicians practicing among so-called uncivilized or semi-civilized peoples find in these races an almost entire freedom from gastro-intestinal disease. In proof of this statement we will quote from Dr. McCarrison, who for years lived among a primitive Himalayan race. "During the period of my association with these peoples I never saw a case of asthenic dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, or of cancer, although my operating list averaged 400 major operations a year. . . . Their consciousness of the existence of this part of their anatomy was, as a rule, related solely to the sensation of hunger. Indeed, their buoyant abdominal health has, since my return to the West, provided a remarkable contrast with the dyspeptic and colonic lamentations of our highly civilized communities.

"Let us now for a moment contrast the habits of these primitive people in respect to food with those of our more highly civilized communities. The former are content with natural foods: milk, eggs, grains, fruits and leafy vegetables—or, if their state of mind be not precisely one of contentment, they can at least not better their lot nor worsen it. These natural foods—the protective foods' as McCollum has named them—provide in proper quality and proportion the proximate principles and vitamins necessary for nutritional harmony, and the proper vegetable residues for the healthy evacuation of the bowels. But the case is different with civilized man. No longer is he content with the unsophisticated foods made in Nature's laboratory, with 'herbs bearing seed' and with 'every tree in which is the fruit of a tree yielding seed.' To him these are still 'for meat,' but preserved, purified, polished, pickled and canned. Some he extracts and distills with the object of procuring

concentrates agreeable to his taste. His animal food he heats, dries, freezes, thaws and stores. One way or another, by desiccation, by chemicals, by heating, by freezing and thawing, by oxidation and decomposition, by milling and polishing, he applies the principles of his civilization—the elimination of the natural and the substitution of the artificial—to the food he eats and the fluids he drinks. With such skill does he do so that he often converts his food into a 'dead' fuel mass, devoid of those vitamins which are to it as the magneto's spark to the fuel mixture of a petrol-driven engine. Unmindful, too, or more often ignorant of the composition of the fuel mixture with which he charges his human machine, he joins deficiencies of some essentials with excesses of others, heedless that the smooth running of his bodily functions bears intimate relation to the ordered balance of these essentials."

In the light of these statements from this eminent authority and from our own experience and observation we are convinced that faulty food is primary as a cause of the common stomach and bowel disorders. It has been demonstrated that the stomach and bowel tract is the first to suffer from an imbalance in diet.

Treatment—Any programme which will tend to improve the general health of the individual will exert a favourable influence upon the bowel condition. There is no specific remedy and it must always be remembered that we are treating the patient and not just the colitis. General hygienic living and diet therapy are the most important therapeutic agents. The frequent application of heat to the abdomen, preferably moist, is usually indicated and is generally helpful. Fomentations at night may be followed by applying a moist abdominal compress, covered by a flannel, to be worn all night. If purgatives and colonic flushings have been employed, they are to be discontinued and regular free evacuation of the bowels is to be obtained by correct diet, agar agar, flaxseed, oil and agar emulsions, or oil retention enemas.

Since the environment and habits of the patient require such careful supervision and cor-

rection most patients do better away from home and are best treated in a sanitarium. Every feature of hygienic living, including rest, heliotherapy, regular habits and hours for eating, relaxation, play, drinking, defecation, etc., is to be given consideration. For the majority of patients periods of from one to four weeks in bed is indicated in the beginning of the treatment. They are then to be gradually brought back to activity by graduated exercises and massage.

In planning the dietary we must seriously consider the value and ultimate effect of any diet that is deficient in essential food factors, regardless of how successful it may be in combating the immediate symptoms of the disease. In the dietary management of these bowel cases it is too often customary to give homœopathic doses of the type of diet which is the most potent cause of the disease. Such a practice is unscientific and contrary to the fundamental principles of therapeutics.

In the actual regulation of the diet the indication is, generally, in the beginning for a bland, easily digested, well balanced dietary, eliminating the coarse cellulose-containing food and the more putrefactive proteins. Essential vitamins and mineral salts can be provided in adequate amounts in various ways, as strained fruit juices, vegetable broths, cream, milk, and suitable vegetable and fruit purees.

Feeding in these cases is often more successful if small amounts of food are given at frequent intervals. Monotony in the diet is to be avoided. A pleasing variety from day to day, with frequent surprises, is important in feeding these difficult cases who have a poor appetite and whose digestive powers and capacity are so much impaired. Sufferers from colitis are generally underweight and a sufficient number of calories to build them up generally and restore them to normal weight is an essential part of the dietetic management. This must often be accomplished however by beginning with very small amounts of food and gradually increasing the amount up to the optimum as the digestive powers and ability to handle food are regained.

Some Laws of Health

Eat chiefly of fruits, grains, and vegetables, avoiding all flesh-foods, alcohol, tea, coffee, and all stimulating and rich foods.

Keep the mouth and teeth scrupulously clean by thoroughly cleansing, night and morning, with a reliable tooth paste.

Always take sufficient sleep to allow the body to recuperate—eight hours being the minimum. Avoid monotony in work or thought, and take a complete rest and change at least once a year.

Exercise self-control and cultivate a placid, optimistic temperament. Overcome the habit of worry and complaint by engaging in helpful, active work of body and mind, and by meditation upon the higher things of life. Keep happy.—*Selected.*

The New COVENANT

Its Sure Foundation and Perpetual Value

By Geo. F. Enoch

THERE is no clear conception of the true meaning of the new covenant by those who erroneously teach that the law of God has been abolished. The greatest enemy of the law of God is Satan the arch rebel, the original "son of disobedience." He sorrows not for his transgression of the holy will of God, and he imparts his vindictive spirit of hatred to all the "sons of disobedience." See Eph. 2:2.

The second chapter of Ephesians draws a striking contrast between earth's two classes—the unregenerate who live in wilful transgression of God's law, and the regenerate who are "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. The Gospel does not let down the bars to admit wilful transgressors of God's law into heaven.

Paul then draws another striking picture of the contrast between the Gentiles outside the covenant made with Israel, and those within its blessed provisions. But he gives no support to the antinomian theory propounded by present "no-law" advocates. The blessings of Israel are pictured as real blessings, not illusory ones. It is true that the Jews "after the flesh" too often degraded the rites and ceremonies of the Jewish age into a mere formal religion, just as too many so-called Christians degrade the great spiritual truths of our religion, but let no one think of the Jewish age as one of spiritual darkness.

The Jesus of the New Testament is the Jehovah of the Old. It was God Himself who separated Israel from Egypt, who came down on Mt. Sinai, and who instituted all those rites and ceremonies. The tabernacle built by Moses and the temple built by Solomon, are the only two buildings of earth of which Jehovah Himself is the Architect. He prescribed very minutely every gift and every ceremony by a distinct law. "For every high priest is ordained to offer gifts and sacrifices. . . . For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8:3-5. The presence of Jehovah came so fully into that tabernacle and that temple at their dedication, that Moses and Aaron in the one, and the priests in the other, were not able to remain within the holy precincts. The cloud remained above, and the bright light of the holy Shekinah took up its

abode between the cherubim. Here the priests, appointed by Jehovah, ministered. Here men came and found God. Their sins were removed as they saw by faith the sacrifice of Christ represented by animal offerings; and the Spirit of God met men and imparted to them power to live holy lives. It was truly a glorious ministry blessed of heaven.

It is well-nigh blasphemous to belittle all this, and to speak of it with disparagement. It is true that no virtue was obtained by those who came with the veil of unbelief over their hearts, but to those who came with faith in Jesus, to whom all these ceremonies pointed, it was the wisdom of God and the power of God. Unauthorized ones daring to venture into the holy presence, or to lift the cover and look into that ark, were smitten with death. Even those ordained for the sanctuary service were stricken dead if coming with unconfessed sins or with strange fire. It was a great and glorious ministration.

But the glory of the sanctuary in heaven, where is located the throne of the Eternal, where the pure, white light of eternity shines undimmed, and where myriads of shining angels serve, is as much brighter and more glorious than that ministration, as heaven is more glorious than earth.

The ministry of Jesus Christ, whose priesthood is of the Melchisedec kind, has displaced the ministry of the Aaronic priest. Let us, then, rejoice in the glorious ministry of our Great High Priest in heaven as He ministers to us the blessings of the new covenant.

What, then, is the new-covenant promise, and to whom is it made? "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

Let us emphasize, first, that the new covenant is not to abolish the law but to write it on the heart. The law of God, the Ten Commandments, is the basis of both the old and new covenants. But the Ten Commandments were not the old covenant. In Heb. 9:19, 20, the sacred writer tells us that the old covenant was the agreement made between God and the people of Israel at the base of Mt. Sinai as recorded in Ex. 24:3-8, and not the Ten Commandments spoken from the

summit of Sinai sometime earlier. Confusion of mind follows the failure to properly allocate the "old covenant." After Moses had read all that God had told him as recorded in the "Book of the Covenant," the people entered into a solemn agreement with God, ratified by the sacrifice of animals, and the sprinkling of the blood of those animals both on the book and on the people.

"All that the Lord hath said will we do, and be obedient," was however, a promise based on vain self-reliance, for within forty days they were worshipping a golden calf and participating in its licentious orgies. Their promises were ropes of sand. So, "finding fault with them," God brought in a better covenant, "founded on better promises." But this new covenant like the old, is made with "Israel." As of old, Gentiles who are "uncircumcised in heart," are still outside its gracious provisions, having no hope, and without God in the world." See Eph. 2: 11, 12. Only the blood of Christ, applied to the individual heart, can make peace, and bring either an impenitent Gentile or an impenitent Jew within its blessings.

Even in the olden times "Israel after the flesh" who were "uncircumcised in heart" failed. They brought in a mere formal religion with which Jehovah refused to be identified. See Isaiah 1. The result was the creation of enmity between them and their fellowmen. There was a "middle wall of partition" that Jesus came to destroy. See Eph. 2: 14, 15.

The cross of Christ settled the difficulty. Paul reminds the Gentiles that they had once been "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." He proceeds, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2: 12-16.

These immeasurable spiritual privileges and blessings, which belong to the "Israel of God," and to which the Gentiles now have access, are thus commented on by Dr. Adam Clarke:—

"The subject [of the Ephesian letter] is a vindication of the providence and mercy of God in admitting the Gentiles into His church, and forming one flock of them and the converted Jews, giving them the same privileges which His peculiar people had enjoyed almost exclusively for 2,000 years."

Instead of teaching the abolition of the peculiar privileges of the "Israel of God," Paul argues that the Gentiles are now admitted to those privileges through the cross of Christ. By His grace the Gentiles also who will submit to Him are "fellow citizens" of the "commonwealth of Israel." He "came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of (Turn to page 28)



Christ about to be offered. The blood of the everlasting covenant was the blood of the Son of God, the only effective sacrifice for the sins of all mankind.

CHOLERA

—the Main Scourge of India

By G. Loucatos

CHOLERA is a disease, the general characteristic of which is an intense diarrhoea liable to cause death—more or less rapidly—as the result of the derangement of certain essential systemic functions. Besides that particular type of cholera peculiar to children, called infantile cholera, we have the Asiatic or Indian type and cholera nostras. The symptomatology of the latter two kinds is almost identical; but their origin, etiology, mode of development and way of spreading often enable us to differentiate them.

Cholera was not unknown to the Hindu, Chinese, Greek, Roman and Arab writers of the pre-Christian era. A retrospective survey of epidemiological records makes it evident that, in India, the cholera of today presents the same characteristics as it did at least four centuries ago.

With regard to the question of cholera control, the eyes of the world are towards India, and Bengal in particular; for when pandemics originate in Eastern Bengal, the waves of infection are said not to subside until they have reached the banks of the River Mississippi, in America. It is commonly held indeed that many of the disastrous cholera epidemics and pandemics that devastated Europe at various epochs and periods, theoretically trace their source to India.

The general history of cholera epidemics is essentially connected with the etiology of the disease itself. The dysenteric character of the epidemics reported by Rivieres at Nimes (France) in 1664, and by Sydenham at London in 1672, is not conclusive enough for dating back to that epoch the appearance of cholera in Europe. In point of fact, the distinctive feature of the nineteenth century cholera appears to be its marked tendency to invade and spread rapidly.

Until the year 1817, cholera, according to the observations conducted by British physicians, appears to have made its ravages in India—the periodic outbursts of the disease seem confined to the territorial limits of this country. Then, all of a sudden, cholera appeared in the role of a traveller. It is supposed to have left Jessore on August 19, 1817, on its invading march toward the west. On September 22, 1823, it put in an appearance at Astrakhan (Russia); then it abandoned that town, only to revisit it in 1830. After 1830 cholera advanced with more rapid strides. It reached Poland in April, 1831; Germany in July; England in February, 1832; Calais on March 15, and it arrived in Paris on March 26. In Paris, cholera appears to have

worked considerable havoc during a term of six especially fatal months, taking a toll of 19,000 human victims out of a population then slightly above a million. Fifty-two districts in France were devastated, and the scourge did not subside till 1837, ending at Marseilles. The mortality figure during those five years exceeded 100,000 human lives. Out of the whole of Europe, Greece and Switzerland alone escaped the dread visit of the scourge.

Of all eastern countries, India would seem to have incurred a peculiar liability to extensive and fatal epidemics of cholera. Public-health departments in this country are, therefore, compelled to lay out a disproportionate amount of time and energy in devising means whereby to bring under control epidemic diseases, the virulence of which is often re-enforced by drought and lack of sufficient food. While considerable attention has been given to the study of the epidemiology of cholera, and many obscure points have been made clear, effective control of the disease still constitutes an extremely difficult problem. Appreciable headway, has, however, been made toward elucidating the causal factors influencing the periodic outbursts of the disease in this country, and it is refreshing to notice that the various provincial governments are now attaching a growing amount of importance to the widespread popularisation of Bilivaccination by Mouth against cholera—a protective treatment found of inestimable value in both preventing and controlling epidemic incidence.

Bilivaccine is presented in the form of tablets to be taken by the mouth on three successive mornings, after which immunity is acquired for one full year. The advantages of this mode of vaccination are too obvious to call for demonstrative comments. The process is simple, perfectly safe, and is attended by no discomfort. It demands no apparatus—no skilled attendance. It causes no reactions, and is absolutely innocuous for infants, invalids, and the aged.

Following long years of official experiments on the practical field, in India Oral Bilivaccination is adopted by almost all government health authorities, while the directors of public health of several provinces are frequently issuing circulars and notifications urging the extensive use of Bilivaccines as a preventive of disease.

Upwards of 45,000 doses (Anticholeric Bilivaccine) were recently distributed in cholera-stricken areas in Sind and the Bombay Presidency by the director of public health, Bombay, with the result that the epidemic was rapidly (*Turn to page 28*)

PHYSICAL THERAPY

The Use of the Forces of Nature in Treating Disease

By B. Moor, M.D.

PHYSICAL therapy consists of the use of physical measures in the treatment of disease. The physical measures in common use are water, sunlight and light from special lamps, massage, medical gymnastics, and various types of electrical currents.

Some of these physical measures have been used for centuries in the treatment of disease. Little was known, however, about their influence upon the body functions until the introduction of modern laboratory methods, making it possible to study the physiological changes produced by them.

Water is the most widely used remedy in the realm of therapeutics. Its functions in the body make it absolutely indispensable to life. It carries food substance in solution to the tissues of the body; it carries off body wastes in solution through the kidneys and skin. Its evaporation from the skin surface controls the body temperature.

There is scarcely a disease in which water cannot be used to advantage as a therapeutic agent internally, externally or both. It is especially valuable in the treatment of fevers. The mortality in fevers such as typhoid, pneumonia and influenza is much lower in patients treated by hydrotherapy than in those treated by other methods. It is also exceedingly useful in diseases of the heart and blood vessels. In diseases of the digestive, nervous and genito-urinary systems it holds an important place. Local infections are more successfully treated by hydrotherapy than by any other means. These are only a few of the therapeutic possibilities of water.

Like water, sunlight or its artificial equivalent is also essential to life. If a certain small band of the sun's ultra violet rays were shut off from the earth, life would become extinct; and these are rays that we do not perceive with our eyes. These rays synthesize a very important vitamin in our food, vitamin D. Sunlight is specific in the treatment of rickets in children and in certain types of extra-pulmonary tuberculosis. It hastens the healing of open wounds. It is useful in a great variety of other conditions as a general tonic measure.

Massage and medical gymnastics although used in a variety of conditions do not have the wide application of water and sunlight. Massage is especially useful in diseases and injuries of the muscles, bones and joints. In some of these, especially in fractures, properly administered massage is indispensable. Massage is also useful as a general tonic measure in many other diseases. Medical gymnastics consists of exercises designed to

re-educate muscles after injuries or diseases, to correct deformities or to influence the functions of internal organs. It is used after such diseases as infantile paralysis, and following injuries to limbs.

Electrotherapy or the use of electrical currents in the treatment of disease has been developed extensively in recent years. Electrotherapy has wide application in therapeutics. One of its great drawbacks is the elaborate apparatus required to produce the currents. Electrical currents are classified as: (1) chemical (2) mechanical and (3) thermal.

The chemical current is the ordinary galvanic current from a battery or the direct current from a motor generator or rectifier. These currents have what is known as polarity, *i.e.*, a positive and a negative pole. The poles have definite local chemical effects in the tissues at the point of application. The therapeutic use of the galvanic current is based upon these polarity effects. It is used for removal of superfluous hair, dilatation of strictures, and the introduction of medicinal substances into the tissues. The galvanic current is not used as much as formerly.

The mechanical currents are the wave or sinusoidal currents. These are currents of slowly varying intensity used for the stimulation of muscle. They have no chemical effects. They are used to stimulate contraction and to strengthen weakened or paralyzed muscle or the muscle of internal organs. The thermal currents are the high frequency currents, the D'Arsonval, Tesla and Oudin. When a current alternates more than 10,000 times per second it is no longer felt as an electrical current but as heat. The currents in common use for treatment purposes vary in frequency from 500,000 to 2,000,000 per second. The resistance offered by the tissues to the passage of the current gives rise to heat. This production of heat in the tissues is used in the treatment of disease. This form of treatment is commonly called diathermy.

The thermal currents have a wide field of usefulness since there are many conditions in which heat is beneficial. A few examples of indications are bronchitis, pneumonia, neuritis, arthritis, injuries and some digestive disturbances.

This is but a brief glimpse of some of the possibilities of the use of the forces of nature in the treatment of disease. The science of physical therapy is developing rapidly and is coming into such universal recognition as to occupy a prominent and a permanent place among the agents used for the relief of human suffering.

EDITORIAL



A Sign Long Ago Foretold

THERE is a sign in the religious world which is one of the surest portents of the nearness of the coming of the Son of God. It is predicted in Holy Writ. We quote it because it mirrors some of the grave conditions of the last days. The rendering of 2 Tim. 3:1-5 which follows is from *The New Testament in Modern English*,—a translation from the Greek, by Ferrar Fenton. "Know this, however, that in the last days there are impending terrible times. For men will be lovers of self, avaricious, empty, pretentious, libellous, disobedient to parents, ungrateful, senseless; without parental affections; implacable, calumniators, profligate, inhuman; without love of goodness, traitors, reckless, stupid, lovers of pleasure more than lovers of God; having an appearance of religion, while denying its power." It is a grave state of affairs that is predicted. Many would have "an appearance of religion" but they would not avail themselves of the power that creates holy hearts and lives. In all so-called Christian countries there are thousands of these strange religionists. Well pleased to bear the Christian name, they repudiate the Christian life. Why were multitudes of them ever admitted into the inner fellowship of churches? Their proper place is outside the pale, until they give evidence of real personal regeneration by the power of the Holy Spirit, and a genuine acceptance of Christian principles.

It is a grave evil whenever pastors of Christian flocks lower the standards and make it easy for applicants for church fellowship to be enrolled. This evil would be minimised if theological seminaries for the training of ministers were more careful in their selection of young men to be trained for the most sacred of all offices. These should have much more than intellectuality and correct views of doctrine. They should be men who are themselves truly at peace with God through the blood of Christ's atonement. Otherwise, how can they receive that fulness of power and heavenly unction necessary for those who, in Christ's stead, beseech men to be reconciled to God?

In this age of lukewarm profession, men and women need, above all things else, an *experience* in religion. Ministers and people ought to possess it. To know God and to experience the riches of His grace is a way of escape from that unrestful fear and apprehension of personal calamities that is today afflicting the hearts of countless millions of the descendants of Adam living in this age of stress and turmoil. Foundation knowledge, which all should seek earnestly who do not have it, is indicat-

ed in the following utterance of Christ—a part of a prayer,—“This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3.

Let none be satisfied with a mere hearing of the gracious terms of the Gospel. “O taste and see that the Lord is good: blessed is the man that trusteth in Him.” We are quoting Ps. 34:8, for this is a passage that comparatively few are giving their attention to. Many have not made any attempt to taste for themselves, being content to hold the truth in theory only. It is for experimental religion that we are pleading, because multitudes have never felt the renewing power of God's grace upon their own hearts. This is because they have never come to Him for pardon, confessing and forsaking their sins. They have been reluctant to tread upon the road of sacrifice.

The peace of God comes to no one who is busied with mere forms. It flows into the hearts of those who commune with God and rely upon His saving grace offered to men through Christ. Certain forms in religion are good. But even these become a snare wherever there is no drawing near to God as man's true Refuge in prosperity and in trouble. There is a true form of prayer, but even this becomes a barren and a useless thing when the heart does not pray. And by the term “form of prayer” we do not mean a *set* form, for all prayer should be spontaneous and free. But there is everything to be said in commendation of the reverent attitude of kneeling and the humble yet appealing outward demeanour. In prayer real speech should be used. It is not enough to have a silent yearning. Hungering and thirsting there must be, for it is written, “My soul thirsteth for God, for the living God.” Ps. 42:2. But the desire must be clothed in words.

There are places in Biblical history where a seer or prophet is shown to have been designated a “man of God.” Elijah was so called. We read in 1 Kings 17:24, “The women said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.” Note that in this man's mouth the word of the Lord was found. If he had lived in our own times we would have called him a fundamentalist. But he was more. He was a man of deep religious conviction and experience. The portrayal of his life in historical books of the Bible clearly shows that he was acquainted with his Maker.

In an article called "The Secret of Power," published in *The Ministry*, March, 1929, E. F. Hackman says: A few weeks ago it was my privilege to visit the home of John Wesley, in London. . . . The most solemn impression of all came as I was led to a tiny room adjoining the bedroom. I say 'tiny,' because this specially prepared room was only about three feet wide by five feet long. It was just a closet, for as I stood at the door, my eye was attracted to a marble tablet on the wall in front of me, on which were the words, 'This little room is the place where Wesley retired for prayer.'

A modern writer speaks of the threefold life of the true Christian in this way: "Please mark keenly that there are three lives here—three in one. The secret life of prayer, the open life of purity, the active life of service. . . . All three—this is the true ideal. This is the true rounded life. . . . The service life grows up out of the other two. Its roots lie down in prayer and purity. . . ."

"It seems to be a part of the hurt of sin that men do not keep the proportion of things balanced."—*Quiet Talks on Service*, by S. D. Gordon, pp. 58, 59.

And they are far in the majority who "do not keep the proportion of things balanced." Real communion with God is left out of the lives of

multitudes in the continents of Europe and America. There is a great deal of shallowness and emptiness. Religion that is real is a rare thing in an age of superficialities. There is nothing wrong with the Christianity of the Bible. Where possessed it makes men rich. But the "Christianity" of many is not the religion of the Bible; it is a false counterfeit.

And this lamentable condition is a sign that we are in the last days. Surely it is a time for us to awake and show a marked spirit of earnestness. If we do not seek the Lord and rend our hearts before Him we shall be unprepared in the day of the Lord.

A people who make sacrifices will be called to meet Him in joy in that great and solemn day, as is shown in the following prediction of the second advent: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is Judge Himself." Ps. 50: 1-6.

Give Us This Day Our Daily Bread

By B. Y. Williams



"Give us this day our daily bread,"—

Not for the wheaten loaves alone
We pray; but let our souls be led
To bounteous tables where are spread
The finer things than we have known.

A firmer faith, a kindlier creed,
A wider brotherhood we ask,
And love that casts out fear indeed,
Give strength to meet a greater need;
Give courage for a larger task.

Thou knowst our needs before we pray—
Thou knowst our spirits must be fed
Thou turnest not one soul away!
Sufficient that with faith we pray,
"Give us this day our daily bread."

How to

Feed the BABY

After

WEANING

By Eulalia Sisley Richards, L.R.C.P., L.R.C.S. (Edin.)

NINE months have passed since baby came, seeking the home-nest.

He was only a wee mite then and so frail and helpless. Now he is quite a big chap, full of fun and laughter.

He can not only sit up alone, but he can creep all over the floor. What a deal of work he makes for poor mother, but she does not mind so long as her baby is strong and healthy. He is able to pull himself up on to his feet, and one of these days he will trudge off on his sturdy little legs—and then there's no telling where he will go and what he will do!

He boasts of several teeth. They appear small and insignificant, but they are nevertheless perfectly good and useful teeth. Baby's chief concern at present is to find something to chew. It makes little difference to him just what it is.

As soon as these first teeth appear, he should be daily given some hard, tough food to chew, as a bit of dry crust or toast. This is necessary to the normal development of the jaws and prevents overcrowding of the teeth later.

It seems needless to say that baby should never be given a crust to chew unless he is under the observation of an adult person who can render prompt assistance should he choke on a bit of the food. This hard dry food should always be given as a part of a regular feeding and not between meals.

The time has now arrived when baby should be weaned. It is a mistake to continue even breast feeding too long as the mother's milk deteriorates in quality as well as in quantity. Bottle-feeding should also be discontinued at about the ninth or tenth month. If this is not done, the bairns become very knowing and often object to other modes of feeding, suffering thereby in consequence.

The weaning process should be a gradual one. Little by little, milk which has been enriched by the addition of a small quantity of well-cooked starch, should be given by a spoon or from a cup.

It is not our intention to describe the methods of weaning at this time, but rather to give some helpful suggestions regarding the feeding of the child from the period of weaning till the close of the second year of life.



Serviceable Friends of Our Wee Folk.

Following is a suggestive guide for feeding baby during the short period between the time of weaning, at about the tenth month, and the end of the first year.

6 a.m., or on waking, give a small cupful (about eight ounces) of milk diluted with water and containing a teaspoonful of sugar. Begin with equal parts of milk and water, gradually lessening the quantity of water until three or four parts of milk to one of water is given.

10 a.m. Give a generous feeding (about ten ounces) of some well-cooked cereal and milk. Groats or oatmeal jelly would be suitable. Follow this with crisp toast or stale bread with butter.

2 p.m. Give about two tablespoonfuls of vegetable broth, strained, with bread-crumbs. Follow this with a drink of milk suitably diluted (eight ounces). After the tenth or the eleventh month the broth may be followed by a little milk pudding, custard, or junket with baked apples or sieved prunes.

To prepare vegetable broth for a young child, cook thoroughly in water, a potato, a carrot, a nohl-kohl, and a few leaves of spinach (all cut up well). A little rice or pearl barley may be cooked with the vegetables. Other vegetables in season may also be used, but it is perhaps best not to choose cabbage or turnips.

As a change from the broth, the yolk of a lightly boiled or poached egg may be given with a few dry bread-crumbs.

6 p.m. Dry toast or bread spread with butter and a little Marmite or honey. A drink of thin gruel or of milk slightly diluted.

10 p.m. A drink of milk diluted according to the child's age. After the twelfth month the 10 o'clock evening



For this reason a liberal supply of milk should still be given to the young child. From a pint to a pint and a half is the correct daily allowance for a child from the fifteenth month on till he is well grown.

After the fifteenth month the young child should be able to adjust his programme to more closely conform to the regular family schedule.

If he awakens early he may have either a small drink of milk or of fruit juice; then breakfast between 8 and 9 a.m., dinner between 1 and 2 p.m., and tea between 5 and 6 o'clock.

He may now have any well-cooked cereal for breakfast with rich milk. Crispies and other flaked or puffed cereals make a nice change from porridge. These may be served with milk or with fruit and cream.

Zwieback or dry toast or biscuits should always be served with porridge so as to ensure slow eating and thorough mastication of the food.

For dinner the child may have a little broth or soup. Cream soups are particularly nourishing. This may be followed by an egg or some plain entree as well-cooked macaroni baked with custard or gravy. A little vegetable should also form a part of the midday meal.

The most suitable vegetables are: Potatoes, mashed or baked in their skins, pumpkin, marrow, sweet potato, cauliflower, Brussels sprouts, mashed carrots, spinach, asparagus (tips only), and peas and beans if very young and tender. The latter should be mashed or sieved for a young child.

This course may be followed by a little milk pudding, or junket. A plain steamed or baked pudding, if quite light, may be given as an occasional change from the milk pudding.

The evening meal should closely resemble the breakfast, consisting of bread and milk, or some cereal. A little baked or stewed fruit may also be given, as apples, pears, peaches, or prunes.

Honey, dates, and steamed figs are wholesome sweets. A little pure jam may be allowed occasionally with bread and butter, also plain cake for variety now and again. Tomatoes, either fresh or stewed, are exceedingly wholesome and should be given as early as possible. They contain a liberal supply of certain all-important vitamins which the young child must have.

feeding should be discontinued, and earlier if baby does seem to require it.

It is now advisable to increase gradually the variety of baby's food.

In order to accustom him to taking various vegetables a little of the vegetable employed in making the broth may now be pushed through a sieve and returned to the broth. Also a little potato baked in the jacket may be mashed and given to baby with a little butter, cream, or plain gravy.

Eggs contain elements which are of vital importance to the growing child. After the twelfth month baby should be able to take a whole egg lightly boiled or poached. Serve it with dry toast or bread-crumbs.

From the fifteenth month onward the child should be able to take an increasing variety of food.

Naturally, as he takes more solid food a little less milk will be required. Still it should be remembered that milk is a *food* and not merely a *drink*, and that it contains the elements necessary to nourish the growing body.

My Teacher

By Dorothea Green Brooks

My youngest teacher, curly head

Wind-blown, and face alight,

Came running, breathless, to the door.

"O Mother, come! O Mother, come!" she said.

Following, I watched those glad feet run

Down the walk. Among the rhubarb leaves

We stopped to see one long-stemmed violet.

"Look, Mother! It grew tall to reach the sun."

The quick feet of my teacher scampered on

To new adventure. I worked on till night.

But routine was no longer commonplace:

My glad heart, reaching upward, sought the light.

Digging at UR

By Keld J. Reynolds

The archaeologists are unearthing most interesting relics of the centre of ancient moon-worship and the first home of Abraham, the Friend of God. Here is a fresh insight into the place in world affairs filled by the former Hebrew patriarch, and a study of the spiritual interpretation of history.

IN the preceding study was described the origin of Babylon, the arch-enemy of God throughout the ages of human history, the actual, and later symbolic, kingdom of Satan. In this study we are to discover the rise of the opposing force in the great human drama, the origin of the nation of the people of God. The outstanding facts of history and its critical moments always centre in individual men. In the beginning of Babylon Nimrod confronts us. In this case it is Abraham, the father of the faithful, the man selected by God to be the parent of a nation enjoying in a special way the favour of Divinity, and symbolizing in history the kingdom of God, Jerusalem, of which the faithful of all time are the citizens.

We first hear of Abraham at Ur, a Chaldean city on or near the Persian Gulf. Recent excavations at Ur and other cities in the vicinity have thrown a bright light on the Babylonia of Abraham's time. Archaeology has shown us a teeming population, and a well-organized society, feudal in character. In this society we find clearly differentiated classes, slaves, artisans, tenant-farmers, landed gentry, and in the cities the merchant princes, nobles, and at the top the king. The state was a city gathered about a temple. The king was the high priest. Therefore religion was the basis of Babylonian politics, the bond of civic unity, the ground of political rights and authority.

Everywhere was wealth and luxury to stagger the imagination, but all of it in the hands of the upper classes. Still, social lines were not closely drawn. A slave could earn wages, buy property, and even his freedom, and he was barred from no position to which his ability might entitle him. Women could hold property as well as men.

An elaborate postal system linked all the centres of Babylonian culture from the Mediterranean, through the fertile crescent, around the Arabian Desert, and down to the gulf.

Such was the society of which the family of Terah was a part, in Ur, the city of the moon-god. It seems that this family had a knowledge of the true God, but so fully was the worship of the patron god of the city interwoven with civic duties and service, and even with the activities of the market place, that idolatry had corrupted their religion.

One son of the family, however, was cast in finer mould than the rest. In him God saw such possibilities that he selected him to be the founder

of a great nation. But before he would be fit for this honour he had to be separated from the idolatrous metropolitan associations of Chaldea. And he had to stay separated through his entire life, for the same reason. "Get thee out of thy country," God directed him, "and from thy kindred, and from thy father's house, unto a land that I will show thee." And the record states, "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

Concerning this memorable trek we are likely to deceive ourselves. It was not a solitary journey over unpeopled plains into a half-peopled Canaan. On the contrary, Abraham followed the great high road which passed through Haran, then around the fertile crescent into Canaan. And Canaan, at the time, seems to have been supporting large Babylonian colonies. On this trade artery there was doubtless a great deal of commercial travel north and south between Haran and the two population centres of Babylonia and Canaan. Haran served as a sort of clearing house, or board of trade for this commerce. It was here that Abraham stopped until after his father's death.

When the leadership of the family and the numerous household that the patriarchs gathered around them had fallen to him, Abraham set out for Canaan. At Shechem, in his camp in the oak grove of Mamre, he was given the promise: "Unto thy seed will I give this land." Later the bounds of the gift were more definitely named, from the River of Egypt to the Euphrates. As he looked over this land the heart of Abraham must have thrilled at the prospect of possession. It was a beautiful land. A land of "brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olives, and honey." Yet the survey was disappointing in a sense. The country was swarming with Canaanites.

Babylonian Frontiers

The Tell-el-Amarna letters of the eighteenth dynasty kings of Egypt reveal a commercial and political activity, and a degree of culture and diffusion of learning in Canaan that is startling. Here are letters from all classes of people, from prince and artisan, from merchant and slave. And these letters are written in the difficult Babylonian cuneiform, which required schools and

years of patient study for its acquisition. This use of the cuneiform is an evidence of the great influence of Babylonian culture upon Canaan, and of the advancement that the people had made under it. It is also evidence of large population movements between the Babylonian plains and Palestine.

Babylonian luxury, too, had found its way into Canaan, to a degree that the Bible merely suggests. An Egyptian king of the time has left a record of the spoils he took in a foray into Canaan. He lists inlaid and gilded chairs, golden sceptres, jewelled tent poles, chariots overlaid with silver and gold, a gold helmet, richly embroidered robes, and iron armour with gold inlay. Such a collection of oriental articles of luxurious refinement could not be surpassed, could in fact be scarcely approached in richness by robbing all the museums of the world today. Yet these things came out of patriarchal Palestine.

Abraham had been called out of Babylon to escape its contaminating influences. Now we find him in the Babylonian frontier communities, in the midst of the very civilization from which he had been taken. Why? Was it merely to show him the land that his children would possess some four hundred and seventy years later? This is hardly likely.

Abraham knew why he had been sent into the Babylonian colonies of Canaan. Having received the promise that he was to be the father of the children of God, and the stem through whom was to come the Messiah, for the gospel was given to him, he was sent as a missionary to the children of sin. He knew the religion of the people and he spoke their language. He was in a sense a product of their culture. He was well fitted to be the channel through which they were to receive the word of God. It was through him that Babylon was given a chance to repent. But he was not commissioned to go to the old mother-cities of Babylonia. They were too hardened, too conservative, too self-sufficient, too wedded to their idolatry. Instead, he was sent to the frontiers, whose men had been broadened

and made receptive by the conditions of frontier life, and where some, at least, would respond.

Prestige of the Patriarch

It was as a princely pilgrim that Abraham moved about the promised land. He made alliances with other Bedouin princes, shepherd-kings like himself. His own armed retainers numbered more than three hundred when he rescued Lot by force of arms from the invading kings. His position in Egypt, on the occasion of his sojourn there, was one of equality with the king of the Arab dynasty then ruling, a Semitic like himself. Back in Canaan, he proceeded to the distribution of the land between himself and Lot as if his position made consultation with others unnecessary. As a Bedouin prince, the head of a clan, his influence seems to have been immense. And he used his prestige and high position to further his missionary activities, for we find him commanding a numerous and ever-increasing household, many of the members of which were persons who had attached themselves to him as the result of their acceptance of the true God.

But while individuals turned to Jehovah, the tribes of Canaan continued to worship the gods of Babylon and their own. They rejected God's messenger and his message. Even the Moabites, Edomites, Ishmaelites, and Midianites, relatives and in some cases descendants of Abraham, fell into idolatry, instead of remaining true to God and carrying on in the land the work begun by Abraham, after the principal branch of the family had moved into Egypt. And this principal branch returned, after nearly five hundred years.

The foreknowledge of that return to possess the land reconciled the Bedouin prince to his wandering life, and his vision of a still greater day kept him faithful to Jehovah. "For he looked for a city which hath foundations, whose Builder and Maker is God." And of all the inhabitants of this city he is the spiritual father. For, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."



The Teachers

By ALVA ROMANES

HAD I but the faith or the humble trust
That lives in the smallest root,
Or the purpose that binds a grain of dust,
No more would my tongue be mute.

If I had the beauty that is the rain
As a garment for my soul,
I would weave for the world a new refrain
Of the ever-living whole.

If the glory that wraps the meanest bloom
Could but in my words belong,
I would spread a light through the midnight gloom
With the wonder of my song.

So up to the root and the dust and the rain
Must I reach for strength and power,
And my chastened spirit must turn again,
To learn from a silent flower.

RHEUMATIC FEVER

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

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

RHEUMATIC fever, or acute rheumatism, is a very common disease. Although rarely immediately fatal, it is most dangerous. It is not so much the actual attack of fever which is dangerous, as the complications to which it gives rise in after life. These have mostly to do with the heart as we shall see later.

Acute rheumatism is a disease characterized by fever and inflammation in one or more of the large joints. There is a special tendency to involve the internal and external lining membranes of the heart, and to anæmia.

Rheumatic fever is most common during the early months of the year and in humid climates. Sometimes it shows a tendency to become epidemic. One attack does not confer immunity. If anything it rather seems to increase the liability to further attacks.

The Cause

Acute rheumatism is caused by a germ which is able to enter the body and multiply during periods of lowered resistance. Some things which tend to undermine our resistance are exposure to damp, cold, and inclement weather, lack of rest, poor food, worry, overwork, lack of exercise and fresh air. It is very probable that the germ first gets a foothold in a diseased structure such as an infected tonsil or an unhealthy mouth. From such a point of vantage, the germs are able, in addition to producing toxins, to multiply rapidly and spread to other parts of the body. Travelling by the blood stream they soon reach the large joints where they settle down and cause inflammation.

Symptoms

The actual onset of rheumatic fever is generally preceded by a feeling of malaise and general stiffness. Not infrequently it follows an attack of tonsillitis. The rheumatic pains begin in one of the large joints, such as the knee, wrist, or ankle, and extend rapidly to the smaller joints. The affected joints show the usual signs of inflammation, heat, redness, and swelling, together with intense pain. As the disease advances, the redness becomes less marked and the joints sometimes become almost dead-white in appearance. In some cases the joints are not affected simultaneously, but as one joint is clearing up, another one is attacked.

The general signs and symptoms of acute rheumatism are as follows: Fever is always present, and this, as a rule, is rather high. The temperature may rise to 106 deg. F., but in most cases it remains nearer 102 deg. F. It is rather irregular and usually reaches the maximum in twenty-four hours. The pulse is rapid and soft in character.

The tongue is often larger than normal and very much coated. The name "blanket tongue" has been given to it because of the thick fur which covers it in severe cases. The urine, as in most cases of fever, is scanty and highly coloured. One distinguishing feature of rheumatic fever is marked sweating of a peculiar, sourish odour. This gives rise to pain in the hair follicles and glands of the skin. In the later stages, anæmia is marked and the heart shows signs of weakness.

The complications which are likely to follow the fever are of the greatest importance. The patient will most likely recover from the acute attack, but unless the complications are guarded against, his life will be cut short in later years.

Some of the more common complications are the following:—

Affections of the heart are the commonest and the most important of all. Endocarditis or inflammation of the internal lining of the heart is present in about half the number of cases, especially in children and young people. This gives rise to valvular disease in later life.

Pericarditis, or inflammation of the external membrane of the heart, is present in some cases. In others, the actual muscle of the heart is affected. In the latter, sudden death may occur if the patient is not kept absolutely at rest until recovery is complete.

Pharyngitis and *tonsillitis* are also fairly common.

Delirium and *coma* from excessive fever, and *meningitis*, are other possible complications.

Treatment

The preventive treatment of rheumatism consists in clothing the body sensibly, leaving no part unduly exposed; wearing flannel next to the skin, and avoiding chill. The general health should be kept at full strength.

Once the disease actually begins, absolute rest in bed is the most important point in treatment. The patient should wear flannel and sleep between blankets instead of sheets. If possible he should be put into a hot blanket pack for several hours. Other useful remedies are the Turkish and Russian baths, also the hot-air and vapour baths.

Frequently tepid sponge baths are very useful, as they remove the sour perspiration and are most comforting. Plenty of fresh air, without direct draughts, is also an essential for the sick room.

Locally, heat should be applied to the affected joints. This may be done by hot fomentations, hot-water bags, or bags filled with salt or sand. A little laudanum or bicarbonate (*Turn to page 26*)

OUR HOMES

The Child Who Whines

LET us study the cause before we try to find the cure. *Why* does the child whine? There must be some reason. It may be a very poor one, or a fairly good one. Perhaps it is a matter of health, or it may be just a bad habit into which the child has fallen. Possibly it comes because of contact with another whining child. Or maybe the contact is with some older person who constantly irritates him. Children are sometimes observed to whine in school who never think of whining at home, and *vice versa*.

Sometimes the desire of the children for attention brings about this unfortunate condition. The child who has been petted and pampered and has received the personal attention of the whole family does not easily give up his "position of honour." Some children live on the attention they receive from others, and if they can get it in no other way, they sometimes get it by being disagreeable. Sometimes they think to gain favours by being persistent in drawing attention to themselves and their wants.

Sometimes the child does not have enough sleep; he is allowed to sit up too late at night. Perhaps he is allowed to drink tea, coffee, or cocoa. Children should use no stimulating drinks. Eating candy and rich foods or poorly cooked foods will also make the child irritable and whiny. Ill-fitting clothing is also very irritating to a child.

Of course the first thing to do is to determine the cause and remove it. Consider first of all whether or not the care he is receiving is the care that will make for his health and happiness. Take away stimulating drinks and irritating foods. See that he has a variety of nutritious foods so that he may get all the elements necessary for proper nourishment.

Much exercise in the sunshine and air is invaluable to any child, especially the nervous, fussy, whiny child.

Don't forget the sleep that is necessary to his well-being—from ten to fifteen hours, varying with his age. Some parents are very neglectful in this respect, and the result is irritable, sickly children.

It may be necessary to take the child to a physician, as there may be some irritation or infection which the parent is unable to discover, but usually the cause can be found by the parent if he puts himself thoughtfully to the task.

Never under any circumstances let a child old enough to ask for what he needs gain anything by whining. If he is entirely unsuccessful in his efforts, he will probably cease the use of this method of trying to gain his point. It is hardly to be expected, however, that he will be cured with one effort, or two; if he has succeeded heretofore in attaining his end, he will make several trials, probably many, before he gives up.

Does he think he is having a hard time? Probably he does. It is well to take him to see some one (a child if possible) who is vastly worse off than he, so that he may by contrast realize his many blessings. Give him a chance to do something for those worse off than himself.

Get the child to sing or whistle, and you enter into his joy with him; the more sunshiny his surroundings, the less will he be inclined to whine.

Tell the child stories that will take his mind from himself,—stories of happy children, and sometimes of the sick and suffering.

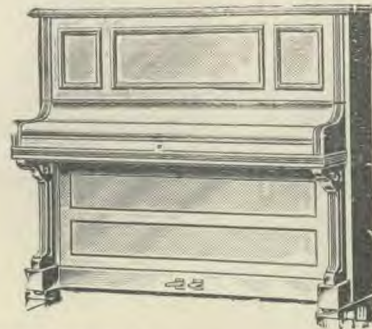
Since children are such great imitators, be sure to give him some opportunity for play with children who do not cry and whine. Then if he gets some hard rubs from his companions, don't spoil the good he may receive from them, by sympathizing and letting him feel that the other children have wronged him. Quite likely the others may leave him out of their fun and seem to prefer the company of some one else. Make it clear that no one cares to play with a whiner, that everybody likes sunshiny folk, and that he must try to make others happy by being sunshiny. Teach the whiner to be brave.

Let the parents make sure that they themselves are well poised. The well-poised parent usually does not have a whining child.

Whining is only a bad habit, and like other bad habits can be broken and the contrasting good habit substituted.—Mrs. Flora H. Williams.

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A Puzzling Question

Oh, please, will some wise person say,
Which is the really proper way
For mother's little sleepyhead
To get each morning out of bed?

For often when I cry and pout,
As nurse combs my tangles out,
She says, "Miss Rose," and shakes her head
"You've got the wrong way out of bed!"

I've tried both right and left foot first,—
I'm not quite sure which is the worst;
But was it not unkind of Ned
To bid me, "Fall out on your head!"

So, please, if some one really knows,
Just send a line—my name is Rose,
At mother's house I always stay,
And our old postman knows the way.

—Little Folks.

The Story the Pink Pencil Told

THE first thing I can remember after I grew to be a pencil is being packed in a box with many other pencils, some red, some green, some yellow, and some purple. I was a pink pencil, and I was glad of this because most little girls and boys like pink pencils. My first journey was a long one, and I was almost smothered before we came to the end, for the red pencils pushed the green pencils, and that made the green pencils push the yellow ones, and the yellow ones couldn't help crowding the purple ones, who thought more of themselves than of anyone else, and, as I happened to be at the bottom of the box, I was most uncomfortable. But at last the car we were in stopped, and the box we were in was carried to a big shop, and unpacked. Then I was placed on a counter with the other pencils, to wait until some little girl or boy should buy me.

It was the day before school was to start, and all the boys and girls were buying note books and pencils and pencil boxes. My! it was a busy time for us! It wasn't long before I saw a pretty little girl coming toward me; and when she stopped I heard her say, "Oh, this is the one I want!" and she paid for me with two shiny, bright pennies and carried me home.

Next morning Little Girl and I went to school together. I was very proud to be able to go to school. There wasn't another pink pencil in the room that morning. Then recess time came and, just as my little friend got up to go out, I dropped out of her hand and fell on the floor. For a long time I lay there. At last a little boy saw me, and picked me up. Oh, a terrible thing happened then! Right into his mouth I went, just as if I had been something good to eat. It was very dark in there, too, and I didn't like it at all.

My first little friend didn't miss me until the next day, when she found me on the little boy's desk, just where he had left me the day before.

I heard the teacher call the roll, and when she came to the little boy's name, there was no answer. He wasn't there. Afterwards I heard some one tell her that he was sick.

Little Girl's mother had told her so often never to put pencils in her mouth, and sometimes she remembered, but more often she forgot. So when the time came for her to write her spelling lesson, she put my point right into her nice clean mouth. Only the day before the same point had been in little boy's mouth. I knew something terrible was going to happen to her. It didn't happen for several days, though. It never does.

One day when Little Girl awoke she had a headache, and she didn't want to go to school, and her little face was very, very red. Her mother sent for the doctor and when he came, I heard him say, "Why, little girl, you've got the measles!" And then Little Girl cried and cried. For three long weeks she would have to stay in bed and take bitter medicine, and I knew the reason why, but I wouldn't have told, not for anything in the world.

That was a long, long time ago, but Little Girl hasn't forgotten it, and I don't think she will ever again put a pencil into her mouth.—
S. W. MacGowan.

What To Do With Those Nutshells

WALNUT shells make capital boats, which though quite tiny, are very seaworthy little vessels. With a piece of match-box wedged in the shell as a seat, and a half a match stem pushed through a hole in this seat for a mast, the boat can be made in five minutes. "Broad in the beam," like an old fishing luggar, is the little craft, but a whole fleet of them can sail in a very small pond, and in water only a quarter of an inch deep.

You girls can make a thimble case with the two halves of a walnut shell. Take a piece of garter elastic, about one inch only, and glue this on the inside, fastening the two halves together firmly on the one side, and making a kind of a hinge. Lined with cotton wool this makes a very pretty little case for the silver thimble you are going to give Betty next-door on her birthday.

You can make quite a dainty little basket from a walnut, too. Split a shell in two and clean out the kernel. (You know what to do with that.) Then get a very narrow piece of ribbon, about an inch and a quarter long and glue the ends neatly to the inside edges of the shell. One walnut makes two such baskets. If you like a stiff handle do not split the nut, but take a fretsaw and carefully cut away two portions of the top half so that only a narrow strip remains. This style looks very fine; just like a real basket.—*A. Warren.*

MEATLESS RECIPES

The Value of Soups

IN speaking of soups we cannot afford to generalise, as they must be divided into at least two classes,—thick and thin. The latter are often of very little nutritive value. Thick soups made from grains, legumes, and vegetables contains much more nourishment than those made from animal stock. Take, for instance, 1 lb. of peas, sufficient for 2 quarts of soup. Compare this with 1 lb. of lean meat, sufficient to make the same quantity. In the peas there is 87 per cent of nutritive material; in the beef only 28 per cent. Thus the former contains three times as much nourishment as the latter. The question of economy also is obvious when comparing the price of meat with that of legumes.

Taken hot at the beginning of a meal, soup stimulates the flow of the digestive juices, and on account of the bulk brings a sense of satiety before an excessive quantity of food has been taken. Soups prepared from grains, legumes, and vegetables are so largely composed of food-material that it is important that they should be retained in the mouth long enough for mastication and insalivation.

Soups that are made from fresh vegetables, cooked with their skins on, together with leaves of vegetables, as celery, parsley, lettuce, cabbage, are rich in vitamins and mineral salts, and yield most delicious and appetizing flavours. Strain such soups and serve plain or with milk or cream. Marmite, which is a vegetable extract, is excellent in flavouring soups.

VEGETABLE SOUP

2 cups diced potatoes (not peeled),	1 cup chopped celery leaves,
2 cups diced carrots (not scraped),	1 cup chopped lettuce,
1 tablespoon chopped parsley,	1 cup green peas,
2 onions,	1 cup chopped cabbage,
	1 tablespoon oatmeal,
	6 tomatoes (medium size).

Scrub potatoes and carrots with a brush and wash all vegetables in plenty of cold water. Put all on to cook in cold water sufficient to cover all vegetables well. Cook slowly for two hours, adding more water when necessary; add the tomatoes when the vegetables are tender. When the soup is cooked there should be one quart of rich, thick broth. Salt to taste. This soup may be strained and served with rice, or as a clear vegetable soup. One cup of rich, fresh milk or half milk and half cream added to the broth makes a most wholesome

dish for lunch. It is rich in vitamins and vegetable salts.

TOMATO-MARMITE SOUP

2 cups strained tomato juice,	3 teaspoons Marmite, 1 cup hot water,
2 tablespoons browned flour,	2 teaspoons grated onion,
	2 teaspoons butter.

Brown the onion in hot butter, add the browned flour and one teaspoon sugar. Dissolve the Marmite in the hot water, add the tomato and pour into the browned flour slowly, stirring to prevent lumps. Cook for two minutes. Salt to taste and serve.

CREAM OF LETTUCE SOUP

2 cups sliced raw potato,	4 cups cold water,
1 cup shredded lettuce (pressed down),	1 tablespoon chopped onion,
1½ teaspoons salt,	2 tablespoons vegetable butter.
2 cups hot milk,	

Add potato, onion, and salt to the water, and bring to a boil. When the potato is about half done, add the lettuce, and cook rapidly until the vegetables are well done, and broken. Mash through a colander. Add the butter to the hot milk, and mix with the soup. Salt to taste, put again through a coarse strainer, and serve. If cream is used, omit the milk and the butter.

DAHL SOUP

1 cup dahl puree,	2 cups tomato, strained,
1 cup water,	1 tablespoon chopped onion,
1 tablespoon flour,	1 tablespoon butter.

Cook and season the dahl as you would for the regular dish of dahl. Add the strained tomato. Brown the onion in the butter, add the flour and brown slightly. Add the water and bring to a boil. Pour the dahl and tomato into this, bring to a boil and serve.

CREAM OF DOUBLE BEAN SOUP

1 cup double beans,	1 onion,
1 stalk celery,	6 cups water,
1½ cups cream or hot milk,	salt to taste.

Wash the beans, thoroughly, add the ingredients, and let cook until well done. Remove the onion and mash the rest through a colander. Season with hot milk or cream, add salt to taste and serve with croutons.—*F.*



Ques.—"What should I do for bleeding piles of many years' duration?"

Ans.—You should have an operation. A successful operation years ago might have saved you years of discomfort and ill health.

Ques.—"My wakefulness seems to be caused by intestinal indigestion with gas, and is always relieved with sleep resulting from taking a teaspoonful of soda in water. Three or four drops of turpentine will give the same result. Are either of these remedies injurious?"

Ans.—You should try to find what food or foods produce the gas (sugar, fruits, vegetables, etc.). When you have found this out, you should avoid such foods.

You probably have in your intestines certain bacteria which are gas producers, and it might be well for you to take a course of intestinal flushing in order to rid yourself of these. In order to do this, you should take a quart of water in which is dissolved a heaping teaspoonful of salt. Drink this on an empty stomach, the whole of it, or at least three glasses,—the more the better. The best time to take this is about an hour before your usual time of rising in the morning. Remain in bed, lying on your right side. This will not be hard for you, provided you have a period of wakefulness early in the morning. This water should not be sipped, but should be drunk within five minutes. Follow by body bending movements. Probably within an hour or so you will have a number of free liquid movements. It might be well for you to repeat this treatment for several days. Then stop for a week and repeat it again. Continue this until you are satisfied that you are completely rid of the gas-forming germs. At the same time it will be well for you always to be careful not to use those foods that encourage the growth of these germs.

Ques.—"Give me some information as to the cause of and the cure for pyorrhœa."

Ans.—There has been much discussion regarding the cause of pyorrhœa, and I am not sure that it is positively known just why one person has it and another has not. Sometimes a person with most careful mouth habits will have pyorrhœa, while a person who takes no care of his mouth may have none.

Pyorrhœa seems to be an infection. An amoeba found in the mouth has been thought to be the cause of it. At one time it was confidently hoped that by the use of emetine, or ipsecac, which is poisonous to these amœbas, the condition could be cured: but this has been disappointing.

I think your dentist is right. After long and expensive treatment in order to overcome the pyorrhœa, it is very often necessary to have the teeth removed.

Not only is it sometimes necessary to remove teeth that have receding gums, but in some cases a tooth must be removed where there is no pain and no evidence on the outside to indicate that anything is the matter with the tooth, and only an X-ray shows an abscess under the root. A tooth in this condition may be the cause of a crippling rheumatism and fatal heart failure if the tooth is not removed.

Ques.—"What causes hardening of the arteries? Is there a cure?"

Ans.—Arterial hardening, or arteriosclerosis, may have several causes, though it is probable that eating in excess of the body's needs, or eating foods that are decomposed, with the production of intestinal poisons, may be as important as any. The use of alcoholic drinks may be a cause, though there are many cases of hardened arteries where this is evidently not a cause.

Hardening of the arteries is a general condition of the circulation, shown also by changes in the heart, and high blood pressure. There is no known cure. One who has hardened arteries should live a quiet life, avoid excitement and strain.

Ques.—"Please give suggestions for diet to relieve gas on stomach."

Ans.—In the first place, look after the mouth conditions. If there is infection there from decayed teeth, pyorrhœa, or from lack of care in keeping the teeth and mouth clean, no change in the diet will be successful in remedying the trouble.

Second, avoid all fermentable foods, especially the sugars. It may be impossible for you to use fruits. In some cases an apple will start a gas factory in the intestines that will make the victim wretched for hours. You will have to experiment as to this. What may be fermentable to one may not be to another.

In some cases flatulence is caused by combinations of foods which, eaten alone, would not cause trouble.

Take a cup of hot water before meals; and after meals, lie down for a period of absolute rest. Before resting it may be well to knead the stomach and intestines.

In stomach flatulence with distress on account of the retained gas, relief may be obtained by taking a glass of water containing a few drops of essence of peppermint.

Ques.—"How may one know that he has high blood pressure, and what can be done to relieve it?"

Ans.—The only sure method is by means of a sphygmograph, an instrument made for measuring the blood pressure. There are certain signs and symptoms which point to high pressure, but the only way to know the character, degree, and significance of this pressure is by careful measurement.

The relief of high blood pressure requires a more quiet life, mentally and physically. All unnecessary cares and worries must be put aside. The diet should be simple, and absolutely limited to the body's needs.

Every extra emotional or physical strain, or every bit of unnecessary work in digestion and assimilation, will tend to increase the trouble.

The body should be clothed for absolute comfort, the surface never chilled.

Ques.—"Is tuberculosis very contagious?"

Ans.—Using the word "contagious" in its original sense,—"transmissible by contact,"—tuberculosis is hardly to be classed as a contagious disease. In its broader sense, meaning practically the same as infectious disease, or germ disease, we may say that tuberculosis is contagious. The disease is transmitted by means of the tubercle bacilli, the germs of tuberculosis which may be present in the sputum and other secretions of the patient. For instance, a baby may get tuberculosis from its mother's milk.

An occasional contact with a tuberculous patient is not likely to transmit the infection. In fact, healthy wives have lived in most intimate contact with tuberculous husbands, and healthy husbands have been exposed to tuberculous wives—perhaps for years—without developing the disease. Not that the disease is never transmitted in this way, for it sometimes is. Children are in most danger from a tuberculous patient, if he is in any way careless of his expectoration and is otherwise uncleanly. In fact, some authors believe that tuberculosis is always contracted in childhood, and remains latent for years until some undue exposure or strain starts up the process.

BREATHING *for* Health

By J. Gallaher

FRESH air is the enemy of germs and disease. Everybody knows that fresh air is good, but few know how to apply the fresh air in order to obtain the greatest benefit from it. Most people know how to breathe, but they seldom do more than the ordinary breathing of everyday life.

Breathing exercises are very good, but even they should be undertaken in moderation; one must not do too many at a time. Too much deep breathing at once is harmful.

When some people do deep breathing exercises they take a deep breath and hold it as long as they can, then let it out; this is not required when breathing for health. The aims of breathing exercises are: (a) to acquire a mobile chest; (b) to aid the interchange of gases which takes place in the lungs. Many people who do breathing exercises only think of filling their lungs with air. Anyone can draw in air until his lungs look like a balloon; but this is not necessary. Some people like to boast about the size of their chests, although a big chest may be of no use. Take a tape measure and pass it round the chest (not round the abdomen) and notice the difference in size when the patient inspires and when he expires. Is the difference one or two inches, or four or five inches? It ought to be four or five inches.

Anyone can breathe in and fill the lungs with air, but few people know how to breathe right out and get rid of some of the residual air which is always in the lungs. There are many cases of people who have breathed in so much that the air cells have become permanently stretched, and have lost their elasticity. The air cells will not put up with the constant stretching. When these cells have lost their elasticity, and the thorax becomes enlarged and so is not capable of a great range of movement, we have a condition called emphysema. This enlarged thorax is commonly called a "barrel chest." People who blow wind instruments, glass blowers, and some singers suffer from this complaint. Asthma is a disease which also causes this condition. When a patient has an attack of asthma, he grasps the chair or anything he can get hold of, and gasps for more air. What the patient really needs is to be able to get rid of some of the air which is in the lungs and is full of carbon dioxide gas. After a little thought, one can see how much more important it is to learn to exhale thoroughly than it is to inhale.

If two jars are filled with gas, one being much denser or heavier than the other (the light gas might be hydrogen and the heavy one chlorine) and the jar of light gas is inverted over the jar of heavy gas, the light gas does not remain in the top jar, and the heavy gas in the bottom jar, as might at first be supposed. The gases mix equally until there is the same amount of each gas in each

jar. This mixing process is called the "diffusion of gases," and the greater the difference between the densities of the gases, the quicker the diffusion will take place.

This diffusion can be simply illustrated by going into a room and taking the cork from a bottle of perfume. The odour does not stay in the bottle; diffusion of gases takes place and soon the odour permeates the whole room. This diffusion of gases is constantly taking place in the lungs. In physiology the process is known as osmosis. Carbon dioxide gas is given off by the tissues and is carried by the blood to the lungs, where diffusion takes place and it is exchanged for oxygen. The re-oxygenated blood coming from the lungs goes to the heart and then to the tissues where oxidation is taking place. It is one of the laws of chemistry that whenever oxidation takes place, heat is given off, and the more quickly the oxidation takes place the greater is the amount of heat liberated. It is this oxidation that takes place which maintains the body temperature.

When one gets up on a cold morning, or whenever one feels chilly, the best cure is to take a few deep breaths through the nose, being sure to exhale fully after each inspiration. The deep breathing stimulates the interchange of gases in the lungs, and hastens the systematic circulation. In this way, more fresh oxygenated blood is carried to the tissues and more heat is given off. After a few minutes spent in deep breathing, combined with one or two exercises for the limbs, a feeling of warmth will be experienced in the body.

The nasal cavities have a very profuse blood supply. This acts as a heating apparatus to heat the air as it passes through to the lungs. The nasal tubes and wind pipe are also lined with hairs called cilia, which hold back dust and germs, and prevent them from passing into the lungs. It is very important to breathe through the nose so that the air is properly filtered and warmed before it passes through the bronchial tubes into the lungs.

Mouth breathing is one of the chief causes of tonsillitis. The diaphragm, which separates the abdominal and thoracic cavities and is capable of ascending and descending so as to vary the size of the thoracic cavity, is the chief muscle of respiration, but it is by no means the only one. There are also muscles which elevate the ribs so as to enlarge the upper portion of the thorax. It is extremely important to enlarge this upper portion so that the air will fill the apices of the lungs. Nearly all the first stages of tuberculosis can be detected in this part of the lungs where the ventilation is poor and the osmosis slow.

Many people live from one week to another, and from one year to another, and never think of

doing any special breathing exercises. All they do from rising in the morning to going to bed at night is ordinary inspiration. They are too lazy to give their lungs a good ventilation once or twice a day. Breathing exercises are best done out of doors. If they are performed indoors the windows should be open. The air that is breathed should be fresh and not contaminated by dust or smoke. First learn how to breathe in all parts of the lungs. The patient should lie down and be relaxed so as to concentrate fully on breathing. Take a deep inspiration so as to push out the abdomen. Then, before exhaling, contract the abdominal muscles, and so cause the air to fill the upper portion of the thorax where the lungs are seldom ventilated properly. The patient should then exhale fully, getting rid of as much residual air as possible.

These exercises should be repeated about six or eight times. If the patient places one hand over the abdomen and the other over the upper part of the chest, the hand over the abdomen should be pushed away first, then the hand over the chest should be pushed away before exhaling. In doing breathing exercises, it should be remembered that it is not necessary to hold the breath at any period of the exercise.

Another good breathing exercise is to stand and breathe in, while the arms are raised forwards and upwards. A full inspiration should have been taken by the time the arms are raised vertically above the head. The expiration should take place while the arms are lowered sideways and downwards; be sure to get a complete expiration. This exercise may be done six or eight times. If the patient suffers from a weak heart, the arms should not be raised higher than shoulder level.

During breathing, the diaphragm ascends and descends over the liver, to which organ it is attached. This movement stimulates the action of the liver. When one does breathing exercise this stimulation is very much increased, and so stimulates the flow of bile from the liver and aids digestion. Thus breathing exercises play an important part in digestion.

The systematic circulation is also aided, because when one inspires the thoracic cavity is enlarged and the abdominal cavity compressed, thus drawing more blood into the heart and lungs. The diaphragm acts as a pump to the venous blood to return it to the heart.

If everyone spent several minutes each day in doing a few special breathing exercises, adopted a correct diet, and cared for the general health by avoiding wet feet, damp clothes, damp beds, draughts, etc., there would be almost complete immunity from the colds which are so common and which so often lead to bronchitis, pneumonia, or tuberculosis.

Rheumatic Fever

(Continued from page 20)

of soda added to the fomentations sometimes gives greater relief. In severe cases it may be best to put the affected limb on a splint.

In some cases, cold gives greater relief to the joints than heat.

The diet should be light, diluted milk forming the chief article at first. Beef tea or flesh foods in any form are particularly harmful and must be avoided. The patient should be allowed plenty of drink, especially lemonade. Oranges, lemons, grapes, and similar fruits are excellent. Later, easily digestible articles may be added gradually to the diet.

When the temperature is very high it may have to be reduced by cold applications or the cold bath, but these should be used with care.

Should the heart show signs of weakness, the patient must be kept absolutely at rest and must not sit up or leave the bed on any pretence whatever. Otherwise permanent damage may be done to the heart, or sudden death may even occur. Occasional hot fomentations over the heart and left side of the chest are useful, providing they cause no discomfort.

During convalescence, general tonic treatment is indicated. Great care is necessary at this stage to see that the patient does not get about too soon and that no strain is thrown upon the heart. The diet should be increased gradually, but flesh foods should be withheld for several weeks. A little thought and care exercised during recovery may mean all the difference between a healthy body for the rest of the life or heart disease in later years.

The Coming Conflict in the Orient

(Continued from page 7)

significant. The *Literary Digest* recently said in a leading article that a "war looms ominously on the Asiatic horizon—a war so appalling in its scope and consequences that even the World War would be dwarfed by comparison."

In the unfolding drama of current history, the sure word of prophecy is marvellously fulfilled. Here is a positive proof of the great value of prophetic study. Not only does prophecy depict the perils, but it also points out the way of escape. The present interval of comparative calm is heaven's appointed opportunity for broadcasting the warning message to all people that we as individuals may be saved. By what sudden turn of affairs the last things to be done in history may be set in motion, none can foresee.

The suddenness with which the world was plunged into the most terrible war of history, in 1914, shows the rapidity with which events can occur in the closing days of this present age. The prophecies of the Bible clearly indicate that the final movements in earth's history will be rapid ones. Unless people take time now to study God's Word, and heed the signs of our times, they will be overtaken by a dread and fatal surprise.

Having thus briefly outlined the programme of coming events leading up to the greatest crisis of the ages, it will be well to consider in our next article the sequel to Armageddon.

GOOD TEETH

How to Have Them

By Nina M. Munson, R.N.

THE ideal time to consider the teeth is before birth. Then it is that the mother can, through proper diet, influence to a large degree the kind of teeth the child will have when he is grown. It is too late to *begin* after the "baby" teeth have appeared, or at the time the permanent teeth are coming into place, for both the temporary and the permanent teeth are forming before the child is born. The first set, or temporary teeth, continue to develop after birth until about the sixth month, when they begin to erupt, the central incisors in the lower jaw appearing first. Up to this time ample building material can be supplied through the mother's diet, which should be rich in calcium and phosphorus. These elements, needed for both teeth and bone growth, are found in milk, eggs, whole grains, vegetables, legumes, fruits, and treacle. Now, according to the individual child, these foods may be gradually added to his diet until he is able to take all the foods necessary to furnish his body with the needed building elements.

The temporary teeth, which begin to appear at about the sixth month, are twenty in number, ten above and ten below. It takes from six months to two years for these teeth to erupt and grow into place. As soon as the child is old enough to handle the toothbrush, he should be taught to brush his teeth twice daily. The procedure can be made attractive, if need be, by putting it in the form of a game. Though, usually, children are anxious to have toothbrushes of their own, and find brushing the teeth a pleasure. The brush for a child should be very small and the bristles not too stiff. The fact that these teeth are "only temporary" teeth does not warrant carelessness in caring for them. They serve a very important place in development of the jaws, and determine much as to the placement, regularity and function of the permanent teeth. If the temporary teeth are lost before the permanent teeth are developed and ready to erupt, the result will doubtless be irregular teeth and poorly shaped jaws.

During the sixth year the first permanent tooth takes its place beside the last temporary tooth. It is the sixth tooth from the centre on each side, in both the upper and lower jaw. It is known as the sixth-year molar. It is frequently mistaken to be a temporary tooth and neglected, which usually results in its decay. Often it becomes necessary to extract it. No other tooth will grow in that space, and this allows opportunity for considerable separation of the other teeth. It is the "keystone of the dental arch," and mothers should watch for it and give it necessary attention.

Usually at the beginning of the seventh year, the permanent teeth have become formed and

press on the temporary teeth, loosening them and causing them to fall out. By the eleventh year the child will have lost all his temporary teeth, the permanent teeth having taken their places. At about the twenty-fifth year the individual has the full permanent set, thirty-two in number. But just how "permanent" these teeth may be, will depend largely upon the diet of the individual and the care he gives them.

Occasionally we meet an old person who boasts of a good set of teeth and who states that he has never brushed his teeth all his life. But it is not likely that all his life he has eaten as soft or refined foods as is the custom today. Teeth are so constructed in the gums that with mastication they are caused to sink and rise in their sockets. This tends to promote better circulation. If the circulation is restricted or sluggish in any part of the body, that part begins to deteriorate. So it is with a tooth. It must have a good supply of fresh blood to keep up its tone. That is why chewing some hard food at each meal is recommended. We usually hear the expression that "chewing hard foods exercises the gums." Exercise increases the circulation and increased circulation brings fresh nourishment and carries away waste.

Diseases of early childhood may affect the growth and development of the teeth, causing notches and ridges on them. Diseases resulting from an insufficient amount of mineral salts in the diet, such as rickets, also affect the teeth.

A clean tooth is a good protection against decay. The outside of the tooth should be kept free from clinging particles of food, which, if left next to the tooth for a time, become acid and erode the alkaline enamel, causing a cavity. The teeth should be brushed at least twice daily; the last brushing to be after the evening meal or before going to bed.

There are many kinds of pastes for cleansing the teeth which are very good, but the important thing to remember is that the presence of the paste or powder does not *clean* the teeth. The brush should have moderately stiff bristles, and from three to five minutes should be spent in brushing. The upper teeth are more effectively brushed by the downward rotary motion, and the lower teeth by the upward rotary motion. The inner side of the teeth need as thorough brushing as the part toward the outside. The tongue should be included in the brushing. A little salt added to plain water makes an excellent tooth and mouth cleanser. Limewater is also good. Of particular value in the case of teeth which are close together is the daily use of dental floss. This, however, is

not to take the place of the tooth brush, but should be used in addition to it.

Every six months, and at longest once a year, a visit should be made to a reliable dentist for an examination of the teeth. When pain calls attention to dental defects, it is a late date to care for the trouble. Frequent visits to a dentist or a dental clinic, will allow an opportunity for cavities to be cared for at the very beginning. Neglected infected teeth throw poisons into the blood stream, and may cause serious damage to the heart, kidneys, and other vital organs. They also may be responsible for arthritis, neuralgia, and rheumatism. The old adage, "A stitch in time saves nine," may forcefully be used in connection with the care of the teeth.

Nature gives man two sets of teeth. When these are not enough to serve him all his years, substitute sets may be furnished by the dentist, but like all imitations, they cannot be compared with the original pearls given by nature.

Cholera—the Main Scourge of India

(Continued from page 12)

placed on the downward trend.

During the last few years many hundreds of thousands of Bilivaccinations were performed all over India, and the results obtained leave little room for doubt as to the efficacy of the process and its adequacy to ensure mass protection of human lives far more efficiently and rapidly than by any other process.

The Antityphoid and Antidysenteric Bilivaccines were also used on a large scale with definitely gratifying results. The health officer of the corporation, Rangoon, has recently been asked to submit a report on the general results of the use of Bilivaccine for the information of the public health and markets committee of Rangoon. A circular letter was, accordingly, sent round to all those places where large quantities of Bilivaccine were supplied, with a request that the officials concerned state their opinion as to the use of Bilivaccine as a preventive measure. The replies received unanimously declare that "the administration of Bilivaccine has given *very satisfactory results*, and that it is worthy of an extended trial."

No doubt there is an accumulated evidence in favour of Bilivaccines, and the part these can play in stamping out cholera, typhoid and dysentery, in this country, is too obvious. It is, therefore, legitimate to hope that Bilivaccination by Mouth will be more and more regarded as a "matter-of-course" anti-epidemic measure, and that a growing scope will be afforded to its potentialities.

As mentioned in the first portion of this article, India has, from time immemorial, been considered as the cradle of cholera and the starting point of devastating pandemics. Public-health authorities in countries outside of India are apt to take a serious view of the situation and call upon India to take measures to control the disease within her borders.

The results so far achieved by Bilivaccination warrant the belief that such control can best be effected by a wholesale application of this process.

The New Covenant

(Continued from page 11)

God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2: 17-22.

The Gospel therefore does not abolish the "commonwealth of Israel," its law or its privileges, but admits Gentiles to the brotherhood by way of the new birth. This is why Jesus said to the twelve apostles, the founders of the Christian church, "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. There will be just twelve nations of the saved in the new earth. There are twelve gates to the New Jerusalem, over each of which is written the name of a "tribe of Israel," and on the foundation of each of which is engraved the name of that nation's king, one of the twelve apostles. There will be no Gentile gate. To this agree the words of Moses: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." Deut. 32: 8. This original purpose of God will be carried out in the New Earth. That is why there were just twelve sons of Jacob, and twelve apostles. The curse of a greatly multiplied conception pronounced on Eve at the time of her sin, meant that myriads would be born who would perish eternally because of their failure to accept the terms of grace and come within the provisions of the covenant, before the pre-determined number of "the Israel of God" would be made up. Only Israel would be saved, and "all Israel shall be saved." Rom. 11: 26. That is, the church made up of converted Jews and Gentiles will enter the kingdom.

"Do I belong to this Israel of God?" is therefore the most important question for each one to settle. The cross of Christ is the provision for making us "fellow citizens with the saints." The new birth is the door by which we enter the brotherhood. See John 3: 1-15. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God." Gal. 6: 15, 16.

The same great truth is repeated in a little different way by Paul on another occasion: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7: 19. It is as fatal for a Gentile today to boast in his "uncircumcision" as it was of old for the Jew to boast of His "circumcision." The law of the new covenant, of "the Israel of God," is the law of God, the Ten Commandments, spoken by the lips of Jehovah Himself, and written by His own finger on tables of stone, but now written by His Holy Spirit on the fleshy tables of hearts surrendered to

Him. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

Let us, then, with the great apostle, refuse to side with those who would bring us again into bondage by teaching us to keep God's law in our own strength, or who would attempt to reinstate the ceremonial law; but let us rejoice in the great power of our risen Christ who writes His law in our heart by His blessed ministry. We will then not try to keep God's law in order to be saved, but we will be in full harmony with its holy precepts because *we are saved*—as a matter of present experience.

Best Foods for Better Health

(Continued from page 4)

and it was eventually found that it was caused by their subsisting on polished rice. The vitamins had been removed and the sailors were getting the inside only and were thus being deprived of one of its essential elements, vitamin B. When put on a correct diet they quickly recovered.

(d) *Sugar*.—Most people eat far too much sugar. Both white and brown sugar are devoid of salts and vitamins, and when taken in excess are liable to cause serious derangement of the body. Natural sugar may be obtained from prunes, figs, raisins, and honey; the latter contains seventy-two per cent of sugar and is a very fine source of this element.

Besides these four carbohydrates there are other foods such as oatmeal, macaroni, etc., which come under this class of food.

3. Under the heading of *fats* are butter, cream, and nuts. We do not appreciate the value of nuts sufficiently, and we do not eat as many as we ought. The hazlenut contains sixty-two per cent fat, the peanut forty-six per cent and the brazil nut a large percentage also. Olive oil may be taken in the form of salad dressing.

4. *Vitamins* are very important substances. They have been discovered in recent years, and are known to regulate the body in some mysterious way. It is not known exactly what these substances are, and it has been very difficult to isolate them. Five forms have now been identified and are designated A, B, C, D, and E respectively.

Vitamin A protects the body against disease. It has been found that if foods lacking in this substance are eaten, disease soon enters the body. It acts in much the same way as oil does in the engine. Years ago, when there were long sea voyages without fresh food, very often before the end of the journey the crew were taken down with diseases like scurvy. Vitamin A plays a large part in keeping off these diseases. Cod liver oil is very rich in vitamin A.

Vitamin B assists the functioning of the nerves, keeps the body resistant to beri-beri, and aids digestion. It is found chiefly in the husks of grains such as rice and wheat.

Vitamin C is found chiefly in fruits and protects the body against scurvy.

Vitamin D is a preventative of rickets.

Vitamin E has to do with some phases of reproduction.

In the near future, more vitamins will probably be discovered. If we are to keep in health we must obtain a good supply of vitamins.

Tomatoes are an excellent source of vitamins A and C. Spinach, onions, string beans, peas, and lettuce (which is a very fine source of vitamin C), celery, carrots, swedes, and greens, cooked without soda, are all rich in vitamins. Fresh fruits such as oranges, grapes, and apples are all excellent sources of vitamin C.

If we ate an orange a day, it would keep the doctor away. Lemons, grape fruit, pears, peaches, melons, bananas, raspberries, and blackberries are also rich in vitamins. Stewed fruits are very good, but whenever possible it is best to eat fruit raw, as then we obtain the full supply of salts and vitamins without any being destroyed. We do not eat enough fruit and I believe that on less meat and proteins, and more fruit, we should be in much better health. Salads are excellent and provide another good source of vitamins.

It would be a good plan if for a whole day occasionally we either fasted or subsisted on fruit. This would give the body a good chance to rest and enable it to get rid of some of the poisons which had accumulated. Over-eating has killed more people than cancer or any other disease.

It would be far better to discard flesh-meat altogether. Of course changes cannot be made in a day or two. One who has been eating meat for thirty or forty years, and then suddenly changes to a vegetarian diet and complains that certain foods do not agree with him, should give consideration to the fact that he has been eating meat a long time, and must give the body time to change by doing it gradually.

A word must also be said about *salts*. Sodium, phosphorus, and calcium are all necessary for a healthy body, and are best obtained from the foods mentioned as sources of vitamins.

Diet is a very important factor, and we should remember that it does really matter what food we eat. If we ate larger quantities of greens and fresh, natural fruits, as they come from the trees, we should enjoy better health.

Has Sin Lost the Bitterness of Its Sting?

(Continued from page 5)

the heart of God's ideals among men. Artfully he says that there is no danger of losing life; no need that sin should be atoned for; no need for Christ—the Saviour. And with the human race feeling self-sufficient with an inherent immortality, but feeling no need of deep repentance toward God and the forgiving, cleansing power of the blood of Christ to obtain eternal life, the battle is lost and victory belongs to the adversary of souls. Satan has gambled on one great effort. He never has used and never will use another. He has dedicated his whole existence

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once and for all to get men to regard sin lightly. There may be many channels through which his plan finds its way to the attention of men, but ever its basic principle is the same. His one hope is that each individual member of the human family will be found with some cherished sin, some unconquered habit, some irregularity contrary to Heaven's plan, and left uncovered by the blood of Christ. He would urge each soul to believe that the standard is set too high, and that a lower one would suffice.

And so around the world there has crept a spiritual canker that is malignant. It has paralysed the prayer meeting, for men see little need to pray. It is damping the fire of evangelism, because Christianity is too often looked upon merely as a social code of respectability. And across the vision of modern Israel is drawn the mirage of a promised land, to enter which no faith is required, where there are no giants to fight—no walls to be torn down. And back within the mystic shadows stands Eden's preacher well satisfied.

A spirit of evil is at work today to becloud the minds of men and prevent them from realizing the sinfulness of little sins. Broad-mindedness takes the place in human guise of conscience, the voice of God within the soul; and among earth's millions proudly walk a host of "broad-minded"

men whom Satan still holds in the awful grip of little sins.

Down the lone stream of time, human history is darkened with the sad record of crimes indescribable. But vice gathers strength in those who entertain it. The brutal Nero did not become the brute in the impulse of a moment. The House of Borgias did not become the canker spot in ecclesiastical history in one conference of father and son, nor did the great Alexander mar his glorious young manhood with deeds which have shocked the ages as a result of one drunken debauch. These men once stood before the little sins and proclaimed they saw no difference between them and righteousness. Slowly as these small experiments with sin dulled the conscience to the dire results, from the dark swirling waters of abandonment the octopus arms of damnation reached forth and claimed the victim as their own.

And, as today the need of deep repentance seems an unpopular theme, when agonizing prayer for victory is so seldom practised, while men proclaim the impossibility of living above sin, and while men take it for granted that Christ saves them *in* sin and not *from* it, the accounts of those men with the Infinite are closing.

But across the years, to the child of God, the voice of Israel's Saviour whispers, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Divine assurance! Liberation from sin in its every form is for the weakest child of faith. And to us who name His name, in this day when He calls for a perfect people, comes the fervent yearning of Paul "the aged" that to us sin might appear exceedingly sinful.

Although the sin of our first parents brought death into the world, a resurrection from the dead has been promised for all—by virtue of the work of Christ. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. So none die *eternally* for Adam's sin. All must rise. Yet not all who come forth from their graves will rise to eternal life. Many will rise from their dusty beds to hear from the "great white throne" the dread sentence of the "second death"—a death which will be due to their own failure to be overcomers in this present life—a death from which there will be no resurrection. That death will be literal—absolute.

TRIALS, temptations, disappointments—all these are helps instead of hindrances, if one uses them rightly. They not only test the fibre of character, but strengthen it. Every conquered temptation represents a new fund of moral energy. Every trial endured and weathered in the right spirit makes a soul nobler and stronger than it was before.—*James Buckham.*

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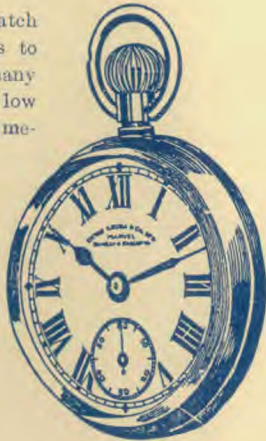
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*Forget the things that are behind,
Press onward toward the mark
Of your high calling. At each dawn
Light will replace the dark
That shadowed all your yesterdays;
Love will replace all hate.
In stillness seek to understand;
New strength comes while you wait.
Forget to worry or to frown,
To criticize or fear;
Blessing the good that comes each day
Brings happiness and cheer.
Do not let yesterday's mistakes
Retard your steps today,
Or disappointment, wrong, or pain
Be milestones on your way.
Give thanks for each new day God sends;
Rejoice and do your best;
Forget the things that are behind,
And ever onward press.*