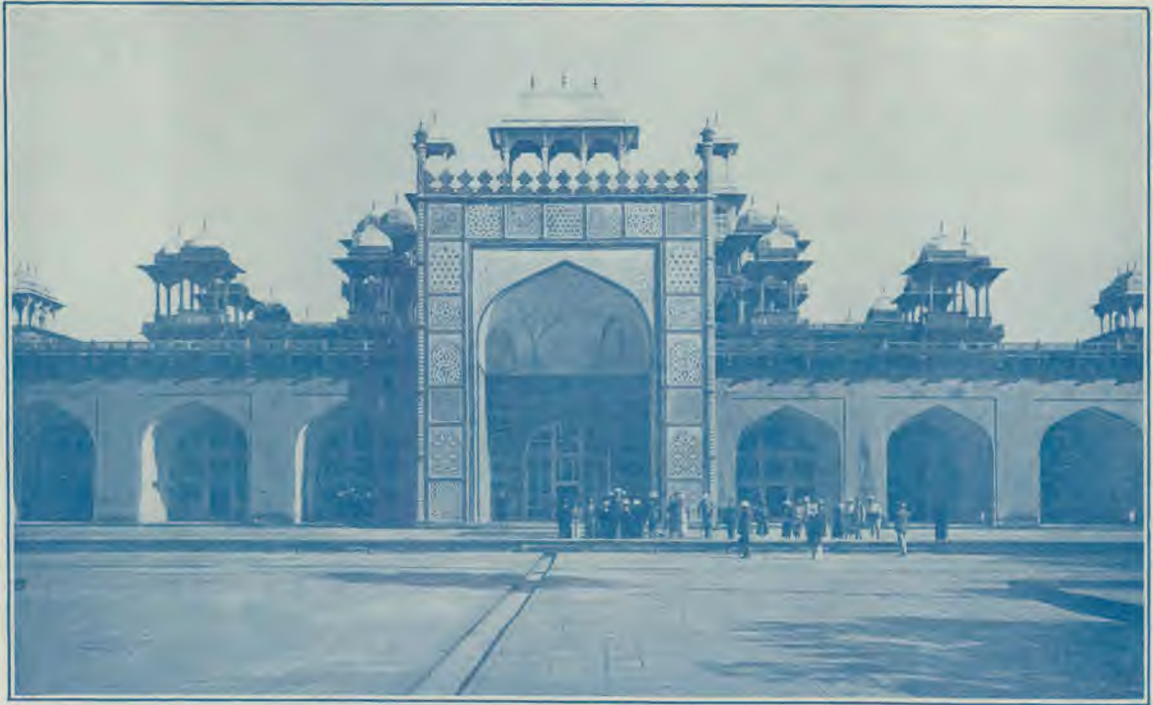


THE
ORIENTAL
WATCHMAN
AND HERALD OF HEALTH



B. B. & C. I. Railway Publicity Dept.

AKBAR'S TOMB, SIKANDRA, AGRA

Read in this Issue—

NEW IDEAS ON CURING COLDS



IN Germany, railway carriages are cleaned by a new process. The carriage is run into a huge air-tight cylinder into which is pumped a strong disinfectant gas. The carriage is left in there long enough for the gas to penetrate every corner and chink, and thus to kill all the germs that are lurking there.

DR. D'HERELLE, professor of bacteriology at Yale University, has announced the results of a new treatment of disease—the isolation and control of a bacteriophage parasite, that eats disease germs. Ten thousand cases of dysentery treated by this method resulted in only two failures. Asiatic cholera, so treated, showed a mortality of 8.1 per cent as contrasted with a mortality of 62.9 per cent when otherwise treated.

SCIENTISTS have been experimenting with plants to find out the effect that different colours have on their growth. A plant is placed between two coloured lights so that each has an equal power on it. The plant is sensitive to the colours and it grows less on the side exposed to the more growth-retarding beams, and therefore grows toward it, being pushed over by its more rapidly-growing side. Reds were found to have little or no effect on plants—yellow light had very little, though more than red. But the green sector of the spectrum has a powerful influence and the blue violet group are stronger still in causing plant-tips to bend.

CHAULMOOGRA oil, which was discovered some years ago to be a cure for leprosy, was difficult to use. Ethyl-esters of chaulmoogra oil had to be injected into a muscle with a large bore syringe, which was a painful form of treatment. Now, however, Dr. Wrenshell of the University of Hawaii, has come forward with a preparation that can be injected with an ordinary hypodermic syringe, and is six times more effective than the older treatment. This preparation is a combination of a chaulmoogric acid with an inorganic acid which is soluble in water.

HELIUM gas is one of the safest gases yet discovered, and there is a great demand for it today with the rapid growth of aeronautics. It has been discovered that from a certain kind of sand called monasite which is shipped from Travancore to England to furnish materials for incandescent mantles, helium gas can also be manufactured. Thirty years ago, helium gas was just being discovered; today it is in great demand for airships as helium is a safe, non-inflammable gas. So far most of the helium gas has been made in Canada and sent to England, but by making it from monasite sand, it will be much more plentiful.

WHILE all eyes have been fixed on the German flying-boat, Do-x, Imperial Airways in Britain has been constructing a fleet of air-liners, the largest aeroplanes in use for regular passenger traffic. They are entirely of British design and construction, powered by four engines that develop a total of 2,200 horse-power. They weigh thirteen tons when fully loaded, carrying thirty-eight passengers, two pilots, and two attendants. Their maximum speed is 120 miles an hour, cruising speed 100 miles per hour. The fuselage is 86½ feet long, containing two luxurious saloons connected by a corridor. Along this corridor are a toilet compartment, refreshment buffet and mail and baggage compartment. Eighteen passengers are accommodated in the forward saloon and twenty in the after one. The noise will be no worse than that of an express train.

THE Chinese have for years been using a vegetable varnish made from persimmon pulp in the manufacture of waterproof varnish for paper umbrellas, fans, etc. The fruit is crushed and left in jars to decompose. One tree will yield a quarter of a ton of fruit.

FIFTY hot springs have been taken over by the Icelandic government and five farms are receiving hot water straight from the source. Machinery is turned by the steam from the springs, and now greenhouses are to be heated by them. Iceland will no longer have to import all her vegetables, but will have enough to export left from those grown under glass.

FOR many years scientists have been trying, but with very little success, to grow silkworms in Great Britain, where the climate seems not to agree with the little creatures. A Birmingham scientist, Mr. Shannon, has now made the discovery that an artificial climate, very favourable to the growth and development of silkworms can be made. He treats the worms to ultra-violet and infra-red rays. He obtained silkworms' eggs from France four years ago and has been breeding them ever since, with great success. He has made them feed for ten months during the year, and is able to produce silk which is better than the silk produced in France, Italy, and other countries, and much more profitable, as the natural yield of silk from silkworms is limited to a short season during the year.

VIENNA sets the world an example in progress and good sense. The streets of that great city are kept wonderfully clean by a very fine vacuum street cleaning machine. It is a motor-truck, fitted with great brushes which whirl round and round as the truck goes down the street, sweeping all the rubbish along with them. Just behind the brushes is an opening, above which are powerful electric fans which draw up all the rubbish into the truck. All this is done in one movement as the truck passes down the street. This method puts to shame the primitive, and unhealthy dust-carts used by other cities. No dust can fly about; no piles of filthy litter are left to scatter germs until they are gathered up by dust waggons, and it takes only one man to operate this machine—a great saving in labour.

A MIXTURE of carbon dioxide and oxygen will often resuscitate persons suffering from electric shock, and it is now believed to be efficacious in the treatment of pneumonia patients. Dr. John Jay Wittmer used this mixture (7 per cent carbon dioxide, 93 per cent oxygen) on 127 pneumonia cases. Of these 42 were definitely beyond recovery; of the remainder, 70 were cured and 15 died. Cases taken within twenty-four to forty-eight hours of the beginning of pneumonia have been cured 100 per cent. In pneumonia the lungs lose their sponginess, and become full of blood, pus, serum and germs, while some of the devitalized air cells collapse. This prevents enough oxygen from getting into the blood and waste carbon dioxide from getting out of the blood. Breathing is a strain, until the lungs and poisoned heart become entirely exhausted. Doctors have been giving their failing pneumonia patients extra oxygen to breathe, so that the strain on the lungs is lessened. In normal breathing, carbon dioxide taken into the lungs from the blood helps to stimulate the lungs to expand and contract. It is on this physiological fact that the principle of giving a little carbon dioxide with the extra oxygen is based.

New Ideas on Curing COLDS

Danger of Lowering Resistance Against Germ Attacks

By Arthur N. Donaldson, M.D.

WHAT are you going to do about that cold? Oh, sweat it out, of course. Take a big dose of castor oil, stir up some real rush peristalsis along the intestinal tract; a sizzling stew in the bathtub, and then roll up in a blanket and sweat, and sweat, and sweat for the night. Next morning—rather rickety no the legs? Yes. Got the sniffles? Yes. But the worst is over—maybe. If the invasion was light, and your constitution cast iron, you may be no worse. And yet, you may be considerably worse; but you will cajole yourself into believing that without your heroic measures you might have been in for pneumonia. The fact is, your programme has probably meant the addition of from two to ten days to your period of inconvenience.

This is one disease that refuses to be sentimental over the superstitions of our fathers. Some diseases flee on the application of unscientific treatment simply because of the unbounded faith of the victim in its efficacy to cure. But the credulous mind cannot drive the body to victory with toy guns when a cold is storming the citadel.

The reason you may have received apparent benefit from your style of "knocking a cold" is that your fighting forces are effective in spite of the violence done to them by your misdirected efforts. Occasionally we find an old timer around one hundred who has smoked and drunk for eighty-five years and still lives to boast of it. The average man might stand about forty years of this pickling process. The sporadic case that proclaims for unscientific methods and practices on the basis of individual experiences is no argument for them.

Now listen: a cold is an infection, a germ disease. Germs are ever present, and in vast herds, in the upper respiratory tract, ever ready to attack when the opportunity affords. So long as the membrane lining the nose and throat is in good working order, it protects fully against invasion. But let the food supply be cut off, and the channels for the elimination of waste from the tiny cells be choked—in other words, if the blood supply to the part is diminished or unwisely altered in kind—then the membrane is helpless to stop the progress of bacterial millions. Draughts, exposure to cold, cold feet, that alter the circulation; errors in diet, that supply questionable nourishment for vital activity; irritation from without, that burns and sears the living cell—all lower vitality, and let disease germs take hold. The nose, first dry and itchy, fills up, stuffs up, and "runs." The throat is scratchy, and may be a suggestion of a chilly sensation romps up and down the questioning spine. Then, *action*. You are beginning an infection; then treat your body in such a way as to enable it best to fight an infection.

The First Don't

One of the first "don'ts" to hang in memory's gallery is on the point of diet. *Don't starve a cold.* You need fuel to do battle with germs. Take a light, nourishing diet—no sweets, no condiments, no heavy meats or greasy foods but thin soups and broths, crackers, bread and butter (a little butter), milk toast, a poached egg, greens, fruit, and vegetable salads, and the like. Eat to live, and let it go at that. And drink. The best medicine you can buy



"A Hot Foot-Bath"

for cold and influenza is water. Let me hand you a real prescription and no fee attached—one glass of water or lemonade every hour from 7 a.m. to 9 p.m. Add this to something to eat, and your aches fade away—wash out.

Lemonade is a world beater as an alkalinizer. When you have a cold, there is a tendency toward a reduction in the degree of basic reaction to body fluids. The closer we get toward the neutral point the sicker we feel, and the more sluggish the fighting forces of the blood become. It behoves us to pour in good, rich citric acid to maintain the "peppy" state essential to the morale of our millions of police—the white cells. Infection and acidosis are partners, but infection cannot withstand fruit juices. Good old ordinary lemonade, with very little sugar, beats any and all other concoctions.

Don't Use Cathartics

Another "don't" of prime importance concerns the use of cathartics. The man who resorts to a dose of castor oil, salts, or a compound cathartic pill, is just delaying repair so long. It depletes a man terribly to submit to a vigorous purge. He not only rushes quantities of available energy out, but uses ergs of stored energy in throwing it out. Some observations not so long since revealed the fact that the person who takes a cathartic at the onset of his attack gets over his cold from two to four days latter than the one who uses better judgment in the matter. Conserve energy in fighting an infection; do not wantonly waste it. You need every bit of reserve. If the bowels are really sluggish, take an enema, or maybe a little milk of magnesia, but do not induce a vigorous purge. It does more than merely waste energy for you—it dehydrates you and aids in developing our so-called "acidosis," the friend of infection.

As we mentioned above, the reason these cold germs gain a foothold is that the mucous membrane is temporarily unsupported by a goodly circulation. We feel chilly because the blood has mostly decamped for the inner recesses of the body; in other words, internal congestion. That being the case, it behoves us to secure a better balance in the circulation by getting it to the surface again. Because we feel chilly, we are seized with a desire to get into a hot bath, a Turkish bath, a blanket pack, or some other method of voluntary persecution. We think that if we sweat gallons, most surely we will eliminate accumulated poisons containing the active principle of the cold.

And now let me introduce my third "don't." Do not sweat a cold. Why? For two reasons. In the first place it depletes; it uses necessary reserve. There are conditions in which a sweat is highly desirable, yes, imperative; but a cold is not one of them. Neither is influenza, or pneumonia. You cannot build up effective resistance in a crisis if you are going to boil yourself out and make artesian wells of your sweat glands. And then, a vigorous sweating treatment reduces alkalinity, which, as we have stated before, is favourable to

the progress of disease. With it, instead of a speeding up of the circulation, a rejuvenation of a sluggish blood flow with its freer distribution of white cells, food, and oxygen, and its quicker collection of accumulated waste, you have just the opposite obtaining. The blood flow is slowed down, through dehydration it is thicker, the blood cells (soldiers) stagnate, the reaction crawls toward neutral. But you ask, How is it that we feel better after a sweat? Easy. Your blood has been pulled to the surface, you are warm, your nose has been unstopped for a spell, you breathe more freely, and you are limp, and are wonderfully pleased with the feel of the bed. But you will get chilly again, and soon your nose makes you sound as if you had adenoids. Maybe you are not much worse for it, and soon recover, but if so you are lucky. By all the rules of the game, you ought to have been sentenced to further servitude.

The Sensible Way

The sensible procedure is a short application of heat—a hot foot bath, with heat to the spine, on the abdomen, or on both—any kind of heat, but preferably fomentations and enough of them to warm the patient well, *but not* to sweat him—and then a vigorous application of cold water. By vigorous, I mean rubbing with plenty of energy. Use a wash cloth, wrung out of coldest water obtainable, and take one arm, then the other arm, then the chest and abdomen, then the legs, one at a time, and finally the back. Rub each part briskly and then dry with a rough towel. Your patient will be aglow and warm when you are through. Now, what is the physiology behind this sort of treatment? You have conquered internal congestion by the short application of heat; you have prevented its return by the cold and vigorous rubbing. You have quickened the circulation, you have drawn more blood cells from their hiding places—actually increased your white blood count—and you have also favoured the building up of a stronger alkaline reaction of the body fluids. In other words, you have helped your body to mobilize for conquering an infection.

Such treatment may be repeated twice a day. If a cold is on the chest, it may be desirable to apply camphorated oil—hot—or some other preparation of like character, and then put on a dry chest pack. Another acceptable attention is the inhalation. Have this prescription made up at the chemist's and use a teaspoonful or so of it in boiling water. Fix a newspaper cone over the dish and breathe it deeply. It is:—

Compound tincture of benzoine	...	1 ounce
Menthol	40 grains
Eucalyptus oil	1 ounce

And now just one more bit of advice: Give yourself every possible consideration from the standpoint of rest. An ordinary cold would get along faster if the patient would quit work and lie around, maybe go to bed.

Like a lot of other things, symptoms of a cold should say to you, "Step" (*Turn to page 30*)

The Coming Conflict in the ORIENT

The Impending March of Nations

(Second in a Series of Four Articles Relating to Armageddon)

By Thos. Killoway

THE world as a whole is unwilling to believe that we face here in the Orient an unprecedented crisis that is destined to involve the entire world. There is in mankind an inherent reluctance to face stern facts and truths. Men are ever inclined to shut their eyes to dangers which do not seem immediate. But blindness at this critical time will prove fatal, and smooth words may be a lure to our destruction.

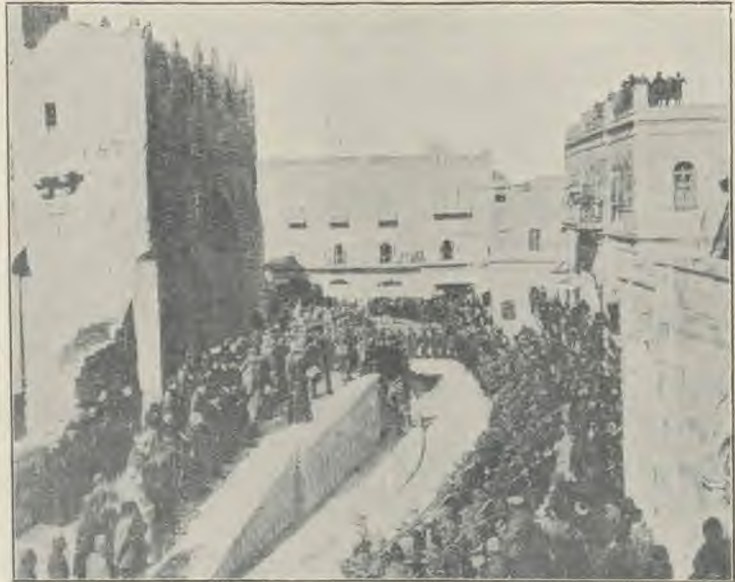
Sisley Huddleston says: "It is the fashion to chloroform the public with sweet, sickly words. We are to be lulled asleep, exactly as we were lulled asleep before 1914. When the crash comes, an amazed people, which has been deceived by pleasant pictures of embracing statesmen and grandiloquent speeches at Geneva, will indignantly ask why it was not warned in time."

We would be remiss in the duty laid upon us by the Lord, if, in this time when human society is more broken up and turbulent than ever before, we did not speak frankly. With the analogies of the past before us, and with the plain, clear teachings of the Word of God revealed to us, and with the warnings of the Divine prophecies unfolding to our understanding, we look for another war, a war as much greater than the one called the World War as that was greater than all that preceded it.

Of a truth the world today is fast hastening on to Armageddon. Present world conditions, when interpreted in the light of Scripture prophecy, indicate most surely that the worst conflict of the ages lies just over the Eastern horizon.

Year after year observers have pointed out the great changes taking place in Asia. Commenting on this fact, the *London Contemporary Review* has said: "The whole of Asia is in the throes of rebirth. And all that is making for Armageddon."

Many have pictured Armageddon as a titanic struggle in which every nation on earth with all the deadly inventions of modern warfare will come together in deadly combat. But there is vastly more to this great struggle than merely the questions with which the nations have to do. In this



British troops entering Jerusalem in 1917. This event in the late titanic struggle of nations had deep significance at the time. But are more startling events in the history of Jerusalem impending?

connection it seems appropriate to introduce the prophetic picture of the scenes of Armageddon. The prophet Joel in speaking of the gathering of the nations to the valley of Jehoshaphat for this final death-grip records the word of God when he said: "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." Joel 3:12. But there is another element brought into this startling announcement of the prophet and that is the fact brought out in the eleventh verse of this same prophecy. It plainly teaches that God's angels will take a part in this final battle. There will be a far greater event than the gathering of all nations, for this verse says: "Thither cause Thy mighty ones to come down, O Lord." In Revelation 19 we are given a further picture of God's angels as the armies of heaven, coming down with Jesus, to the battle of the great day. Once again, in the Armageddon prophecy of Rev. 16: 13-16, we see plainly how this final war will have in it, and at the back of it, more than men. Satan as the commander-in-chief of the forces of evil, will reveal himself in connection with this final conflict

in a way never before known to mankind, for it is shown that he will lead the forces of earth to battle at Armageddon. (Rev. 19: 19.)

The possession of this world, be it remembered, has not only been the bone of contention between the nations and races of the world throughout all the ages of the world's history, but for six thousand years Satan has, with his hosts of wicked ones, been fighting against the armies of heaven for this coveted possession. In the last great struggle, while the nations of this world are seemingly alone in the conflict, the cohorts of the devil and the invincible armies of Christ are revealed by the prophet as invisibly drawn up against each other.

The Seer of Patmos depicts Armageddon as the great battle of the Lord: He and His heavenly armies on one side, and the furious, deluded nations banded together under Satan on the other side. Thus it is clear that Armageddon is not merely a war between the armies of nations. God Himself will fight in this great battle. For this reason it is called "the battle of that great day of God Almighty." (Rev. 16: 14.)

Let us now note the outcome of this terrible battle array:

In the nineteenth chapter of Revelation we find that when the nations are gathered together at Armageddon or Megiddo, a vast triangular plain in the northern part of Palestine, Christ appears in visible form as the all-conquering Warrior of Heaven to take righteous vengeance upon the wicked. Right at the hour when Satan is making his supreme effort to hold this world for his kingdom, great voices in heaven proclaim: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11: 15. Under the symbol of a warrior Christ goes forth to the battle to meet "the kings of the earth, and their armies." Rev. 19: 19. In the first recorded struggle at Megiddo, or Armageddon, God fought for His people and gave them supreme victory over their enemies. (Judges 5: 19, 20.) In the last conflict at Armageddon Christ will overthrow His enemies, and completely triumph over all the powers of Satan. The picture that the prophet of the Apocalypse gives helps one to catch a glimpse of the terrible-ness and the results and triumphs of this last fight for the possession of the world. The prophet John tells the sequel to Armageddon:

"And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every

island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 16-21.

"IT IS DONE." As the voice of God sounds these words to earth's remotest bounds, it is met by the response of shaking heaven and trembling earth. Startling events follow in quick succession. Awful are the scenes witnessed in the atmosphere. Great hailstones, every one "about the weight of a talent"—at least sixty pounds—are doing their work of destruction. The proudest "cities of the nations" on earth are laid low, under the colossal upheaval of the mightiest of all earthquakes. The configuration of the earth is changed: "And every island fled away, and the mountains were not found." Another prophecy describes the scene as follows:

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

Of the mortality of Armageddon the prophet Jeremiah says: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25: 33. Then an angel standing in the sun calls for the birds of prey to come to "the supper of the great God," and feast on the flesh of the dead.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. . . . And all the fowls were filled with their flesh." Rev. 19: 17, 18, 21.

In this manner the Lord will close His controversy with the nations. In this manner He will confound His adversaries. In this manner He will condemn the world with an overthrow. This will be Armageddon. Dear reader, what preparation have you made for such an hour? Are you ready for this great change in the affairs of nations and of men? Have you made your peace with God? Have you accepted of His salvation, so that in that day you can sing with the redeemed, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . The Lord of Hosts is with us: the God of Jacob is our refuge." Ps. 46: 1, 2, 11.

RHEUMATIC TROUBLES

Their Causes, Cure and Prevention

By Bertrand P. Allinson, M.R.C.S., L.R.C.P.

THE fundamental causes of rheumatism may be summarised as faulty intake and faulty elimination. A hundred factors may lead to the latter, only ignorance can lead to the former. Faulty intake also leads to faulty elimination.

With reference to faulty intake, this covers almost the whole field of nutrition. There are few foods or drinks that under certain conditions may not be guilty of a share in the production of rheumatism. Green vegetables and salads are among the articles of food that can be fully absolved. Of course, some foods are more guilty than others, for there are certainly degrees of guilt in this matter. The most harmful single article of food for rheumatism is undoubtedly sugar, refined cane or beet sugar. Next come sweet foods such as jams, cakes, sweets, ices, and sweet puddings, in fact, all sweet, starchy food. The next most harmful group of foods is the flesh foods, at the head of which I must place beef tea and meat extract in general. Much milk and cheese

will lead to rheumatism. We cannot look upon acute local rheumatism as an eliminatory crisis so much as a localisation of tissue or blood poisons, setting up inflammatory changes. Certain foods may favour these without definitely contributing much to them. Tea and coffee have this capacity as also have alcoholic liquors, especially malt liquors, sweet liqueurs, and wines. Condiments will favour rheumatism. So will the taking of a great excess of salt. Hard water may precipitate an attack. These are but a few of the errors of commission that will bring on this complaint.

Faulty elimination is usually a symptom of faulty intake. Constipation in all its forms is the principal eliminatory fault at the back of rheumatic troubles, and until this is adequately combated the complaint may refuse to yield. Faulty action of the kidneys and skin are also factors of the first

importance. Faulty elimination is largely due to wrong food and drink, but an insufficient attention to exercise and bodily hygiene is often found in rheumatic cases. I have no doubt that an insufficiency of sunlight to the body is one of the big causative factors in rheumatism and to a certain extent explains its seasonal incidence. Sunlight acts in many ways—it promotes skin action, raises the resistance to infection, and leads to the more complete assimilation of starches. One more factor of prime importance must be referred to, and that is the nervous factor. In all rheumatic subjects there is an excess of acid—not necessarily uric acid—but an excessively acid condition of the tissues and body fluids. The origin of this acidity is sometimes digestive fermentation. Very few sufferers from nervous dyspepsia escape from rheumatism, the reason being that in the absence of digestive secretions of proper concentration, fermentation occurs, acid results, which finds its way into the system and often contributes to rheumatism. Persons of a nervous organisa-



"The observance of a diet containing as much living food as possible, i.e. raw fruit, salads, vegetables, nuts, fresh dairy produce, and whole cereals" is recommended as a preventative measure against rheumatism

tion subject to much anxiety or apprehension, are especially liable to rheumatism.

To Cure Rheumatism Troubles

The cure of rheumatism depends much upon its form. Rheumatic fever and acute rheumatism, articular, muscular, or nervous, requires the treatment we mete out to all acute diseases, namely, rest inside and out, or in other words, fasting and bodily repose. The fasting may consist of plain water, fruit juices in water, or vegetable juices, and these and no other food or drink must be persisted in until the acute symptoms are past. Warm bathing, sponging, and hot or cold compresses—plain water or saline—are important adjuncts. The daily enema is usually advised whilst taking no food. In rheumatic fever the local condition may be too painful to allow (*Turn to page 29*)

Paul's

FAREWELL MEETING

at Troas

By L. E. Wright

MORE than a quarter of a century elapsed after the resurrection of Jesus Christ before there was a meeting for religious worship in the Christian church on Sunday, or the first day of the week. There is no record in the New Testament that there was ever another such meeting held afterwards in the apostolic church; and but for a very peculiar circumstance there would never have been this one Sunday meeting. And it is only because of this singular circumstance that Luke, the early church historian, records this Sunday meeting at all.

To understand the occasion for this Sunday meeting, it is important that the background of this incident be considered. Just prior to this Sunday meeting Paul had spent three months in Greece. (Acts 20: 2, 3.) At the close of his three-month ministry there, he made arrangements to set sail for Palestine; but upon learning of a plot by the Jews to kill him, he decided that by going around by the way of Macedonia he could ward off the plotters. (Verse 3.) With Paul and Luke were Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus and Trophimus. (Verse 4.)

At Philippi, a Roman military city in Macedonia, where Paul had previously been imprisoned (Acts 16: 12-40), Paul and Luke stayed until "after the days of unleavened bread," that is, until after the passover, but the other members of Paul's company sailed ahead of Paul and Luke for Troas, where they waited for them. (Acts 20: 5, 6.) Troas was in northern Asia Minor just across the Aegean Sea from Philippi. Then after spending the passover at Philippi, Paul and Luke also set sail for Troas to join their companions. The trip from Philippi to Troas usually consumed two days, but Luke says that it took them five days to make the trip. This unforeseen delay was probably caused by storms and a rough sea. (Verse 6.)

On Saturday Night

The Sabbath closed at sundown Saturday



Paul walks from Troas to Assos on a Sunday morning

night. Sunday, or the first day of the week, began at the same time, according to the Bible computation. It was on this part of this first day, or what we moderns call Saturday night, that the only meeting on Sunday in the New Testament is mentioned. The record is: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Verse 7. But our English translation is unfortunate in that it gives the idea that the disciples gathered to this place of meeting on the first day of the week. The Interlinear Translation by Hinds and Noble gives the following literal translation of the Greek text:—

"On the first day of the week the disciples having been assembled to break bread, Paul discoursed to them, about to depart on the morrow." This shows that the disciples did not assemble on

the first day of the week, for *they were already assembled when that day came*; and, therefore, since the day before the first day was the Sabbath, this meeting on the first day was but the *continuation of the Sabbath service*. The reason that the Sabbath service did not break up and that the meeting continued was that this was Paul's last meeting with the disciples at Troas, and therefore this meeting on the first day of the week does not indicate that it was a weekly custom, as some have supposed. The word "when," in Acts 20:7, has been gratuitously supplied by the translators of both the Authorized and the Revised Version. It is not in the Greek.

That this meeting was on what we today call Saturday night is evident from the fact that this farewell meeting was held on the night part of the first day of the week, for Paul "continued his speech *until midnight*. And there were *many lights* in the upper chamber, where they were gathered together." Verses 7, 8. The Biblical reckoning of days being from sunset to sunset (Gen. 1:5; Lev. 23:32; Deut. 16:6; Mark 1:32), in order for this meeting to be held on the night part of the first day of the week, the meeting could only have been held *after sunset* Saturday afternoon.

Conybeare and Howson, noted Bible authorities, in their "Life and Epistles of the Apostle Paul," say of the time of the meeting in Acts 20:7, "It was the evening which succeeded the Jewish Sabbath."—*Chapter 20, page 520*.

Horatio B. Hackett, Professor of New Testament Greek, Rochester Theological Seminary, makes this statement: "The Jews reckoned the day from evening to morning [that is, evening first, and morning (or day) last], and on that principle the evening of the first day of the week would be our Saturday evening."—"*Commentary on Acts*," page 320.

Preached Till Midnight

The time of this meeting established, let us notice the events of the night. Paul "preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights ["lamps," Greek] in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted." Acts 20:7-12.

Luke's next words have created much comment. They are: "And we went before to ship ["having gone before to the ship," Greek], and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in." Verses 13, 14.

Paul preached until dawn, and departed. Dawn at that time of the year at Troas comes five o'clock in the morning. If the ship in which Luke and the others made the journey from Troas to Assos was in the harbour that Sunday morning at dawn, there seems to be no good reason why Paul should have chosen to walk twenty miles across the peninsula to Assos when he could have taken passage on the ship. It would seem that Luke and the others had left some hours before dawn, and some think, with good reason, that the ship left the harbour of Troas soon after sundown Sabbath, or at the time Paul was holding his farewell meeting. By water, Assos was about forty miles from Troas, as the headland of Lectum had to be doubled, while by land the two cities were about twenty miles apart. Paul, knowing this and desiring to have a few more hours with the brethren at Troas, doubtless told Luke and the others, as they left, that he could tarry at Troas and walk to Assos where he could arrive at about the same time the ship would. The use of the words "the disciples" and "they" instead of "we" by Luke in his account of the night meeting, as given in the Authorized Version and in many Greek texts, would indicate that Luke and the others were not present at the night meeting, but had sailed sometime on the night part of Sunday, leaving Paul alone.

In any case, on the day part of Sunday, Paul did not stop to hold further religious meetings, for he spent most of Sunday on the lonely Roman road alone as he walked twenty miles to Assos. He could not have regarded Sunday as sacred, or he would have stayed at Troas until the day was past. And Luke and the others did not regard Sunday as holy for they evidently set sail on that day for Assos.

But for the singular circumstance of Paul's stopover at Troas, there would not have been recorded a single Sunday meeting in the New Testament.

The last mention of the first day of the week is in 1 Cor. 16:1, 2. These verses, written twenty-eight years after the resurrection, are sometimes used to bolster up the Sunday sabbath. Let us examine them. They read: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Not a Public Offering

The idea that these verses teach that there were regular public offerings taken up in the apostolic churches every Sunday is erroneous. The term translated "by him" in the Greek New Testament is also found in John 20:10. There the term in our English Bibles is translated "unto their own home." Thus understood, 1 Cor. 16:2 would read: "Upon the first day of the week let every one of you lay by him *at home*, as God hath prospered him," etc. "Greenfield, in his Lexico, translates the Greek term, with one's self, (*Turn to Page 29*)

HOW *to* SLEEP

*Rational Treatment will Banish
that Annoying Insomnia*

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

SLEEP is a perfectly natural function and should take place just as regularly as one gets hungry or thirsty. It is of no use to try to get hungry; one waits till it comes and then eats; one does not look at his watch and then try to work up an appetite. The one who tries to sleep is the one that doesn't sleep, the very anxiety over the matter prevents its appearance. The busy man often does not know he needs food till he sits at the table; the sight and taste of appetising food, however, sets nature's programme going. So it should be in the matter of sleep; one retires to his bed, puts the lights out, and sleep naturally results. Napoleon, it is said, could command sleep—he had faith in nature and had no concern about her programme being faithfully and regularly carried out.

The man who faithfully prays is a man who can sleep, he realises his day's duties have been performed, and then commits himself to the care of his loving Father. Wesley was a busy man, and had not much time for ordinary conversation. A friend who was to sleep in the same room thought this fact would give him an opportunity of a much-desired conversation with the famous clergyman. Wesley, however, asked him what he came to bed for, and admonished him to carry out faithfully nature's programme.

What Causes Sleep?

After the cold day is over, the ashes in the grate are an indication of the fuel that has been burnt. Similarly after a man's work has been faithfully accomplished, the resulting waste products circulate in his blood, and these waste products numb the brain, lessen its circulation, and induce sleep. During sleep no food is eaten, no muscles are exercised, and the waste products are gradually excreted through the kidneys, skin, and lungs, and the man should rise in the morning fresh and wide awake—refreshed and wide awake because the benumbing waste products have been removed.



Correct Method of Wringing a Fomentation Cloth

It is when nature's programme has not been carried out that man is sleepless. Some active men cannot sleep after a day's rest, the usual amount of waste products are absent and their benumbing influence is lacking. A good brisk walk before bed-time diverts irritating thoughts, allays worry, and produces a further amount of waste products, and thus is often conducive to sleep. An exciting game of cards or billiards or hard reading, on the other hand, keeps the brain in an active condition and drives away sleep. A very monotonous, uninteresting reading, however, may dull the mental powers and induce sleep. It is said of Archdeacon Julius that his sick and sleepless son said to him one night, "Father, I think if you were to preach me a little sermon I could sleep."

The Cause of Dreams

During the day the active brain is well supplied with blood, the blood being necessary to produce thoughts; but in sleep the brain contains only sufficient blood for recuperation and the removal of waste products. When the brain is unequally supplied with blood, the result is a dreamy condition; dreams are an evidence of surplus blood in the parts of the brain. Dreams are often of a very grotesque nature, for the brain is unequally supplied with blood; good and regular thinking requires that all parts of the brain be supplied with

a regular amount of easily burning fuel—the blood. Dr. Whitla writes:—

“The rhythmic nature of the natural sleep process must always be kept in mind; when this rhythm is broken by any serious change in the hour of taking rest, a troublesome habit insomnia may develop; the individual lies awake till the usual sleeping hour arrives, and the conditions being then so different from those associated with his former regular sleeping hour that sleep does not supervene.”

One should retire at just as regular an hour as he takes his meals. If he takes his meals at irregular hours dyspepsia results, if he retires at irregular times he induces sleeplessness. The old adage is a good one, “Early to bed and early to rise makes a man healthy and wise.”

Avoid Sleeping-Draughts

Sleeping-draughts of whatever nature they may be are an interference with nature; they also produce harmful habits and finally result in the most hopeless forms of insomnia. Good health is essential to sleep, for this means that nature is allowed to take her proper course. Want of nourishment will often produce sleeplessness, as will also poorness of blood. More nourishment, plenty of fresh air, and general attendance to health in these cases bring about normal performance of the functions of one's being and therefore restores sleep. The insomnia of the aged is due to the small blood-vessels in the brain not being able to drive the surplus blood from the brain tissues.

Some Helpful Suggestions

To sleep, all the functions of the body must be brought to their lowest ebb. The horizontal position lessens the activity of the heart; a dark, quiet room gives the eyes and ears a rest; and an empty stomach not only gives that organ a rest but also the circulation.

A very light evening meal is certainly conducive to sleep. Many have the habit of taking supper before retiring, and cannot sleep without it. The habit is a bad one, and is contrary to the laws of nature. The non-performance of one's usual routine keeps the brain active and prevents sleep, but one should form natural habits to ensure permanent good health, and the power to sleep is an evidence of good health. One's mind is in a state of unrest until the usual daily routine is accomplished. The one who can follow the apostle's injunction, “Casting all your care upon Him; for He careth for you,” is one who will be able to sleep. The regular methodical performances of one's daily duties enables one in prayer to place himself under the care of his Maker and Maintainer. We live in a time of excessive worry and anxiety, our lives are full of perplexities, we take the results of our own actions too much into our own hands. We should fulfil our duties, do our best, and confidently await the result. “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Matt. 6:33. We should in all things do our duty, and in faith wait the results.

Some Useful Water-Treatments

One, however, is guilty of many indiscretions in life, and he finds he has to take measures to mitigate results. Worry and anxiety will keep the blood in the brain, and one has often to help nature to bring about natural results. It is not always possible to act the philosopher, to argue that worry and anxiety will not help out of difficulties; to calm the mind without some outside help is often a difficult matter.

The mind, however, must lose its activity if blood be drawn from it. This may be done by various hydropathic measures, such as a hot foot bath, or fomentations to the abdomen or the spine.

The abdominal blood-vessels are large enough to hold all the blood in the body, hence fomentations or a hot-water bottle to this part will often induce sleep. When there is pain from flatulence or other cause, the fomentations are particularly useful if frequently and skilfully applied. They should be applied every eight or ten minutes, or as soon as they lose their intense heat.

A neutral bath for half an hour will often work wonders, the temperature of the bath should be maintained at 94° to 96° F. A hot bath gradually cooled down will induce sleep in some.

Other Remarks

As already stated, in insomnia the evening meal should be very light, consisting of mature fruit only or granose biscuits with a little hot milk. Drugs should never be taken except on the advice of a physician; they must not be repeated frequently, for repetition of these unnatural remedies produces the most obstinate type of insomnia. Frequently it is necessary for a sufferer to have a complete holiday from business before natural sleep can be restored, and even under holiday conditions he will often require much patience. Tea and coffee and all other stimulating drinks are particularly harmful in insomnia. Ill health in any form must receive its appropriate treatment.

Boils

BACTERIA which are always found upon the skin, owing to low resistance penetrates the tissues, and developing give rise to boils. The application of heat in the form of fomentations and poultices relieves pain and aids the tissues in their battle against invading germs. When the boil points, that is, when evidence of the presence of purulent matter appears, an incision sufficiently large to permit free discharge will facilitate a cure.

The best dressing for a boil is a poultice prepared from equal parts of cornstarch and sugar of milk, mixed with a little water. The poultice should be changed daily. The application of a hot fomentation twice a day will greatly facilitate the cure. In obstinate cases and cases of carbuncle an X-ray application should be made.

Fitting the Normal Foot

By Amanda Sloane, R.N.

A PEDIATRIST in Boston recently attached pedometers on some average American citizens, with some rather surprising results. It was discovered that a housewife without leaving her home, walked in one year a distance equal to that from Boston to San Francisco. A woman shopper during the Christmas shopping season, walked eleven miles in one day. A girl at school and play averaged eleven and one-half miles a day. A boy covered fifteen miles in the same time. A farmer plowing walked twenty-five miles in one day of work. So we see that the human foot has not outgrown its usefulness as a means of transportation. Even the motor-car has apparently not displaced the original method of locomotion.

The feet bear the same relation to the body as the foundation bears to the building. A building with a weak, faulty foundation may continue to function, but cracks and flaws soon appear in the superstructure. A body with weak feet may live and work, but suffer from headache, indigestion, unruly nerves, or pains that may be mistaken for kidney disease, neuritis, or rheumatism.

The normal human foot is a marvellous mechanical instrument, perfectly adapted to its function. It is composed of twenty-six small bones and thirty-eight joints, each held in its proper relationship by an intricate system of ligaments and muscles. To be our obedient servants, and to warn us of danger, it is necessary that the feet be in connection with the central control station of the body—the brain. Therefore, the foot has a delicate and abundant supply of nerves to direct its affairs. These structures are all supplied with nourishment and their waste products removed by the circulation of blood in a system of arteries and veins. There are in reality four arches in the human foot: the long arch at the inside of the foot from heel to great toe; the front or anterior arch, extending across the ball of the foot; the third arch, at the outside of the foot from heel to the base of the small toe; and the fourth arch, across the middle of the foot under the instep. These arches are formed by the aforementioned bones held in place by the muscles and ligaments of the feet and legs. Through misuse of the feet, lack of exercise of leg muscles, and the wearing of ill-shaped or ill-fitting shoes, these arches may sag and the bones slip out of place. The normal foot gives evidence of strong muscle tone of all arches with toes giving evidence of strength and power in their grip.

In any consideration of footgear, hosiery is of great importance. Stockings should be large

enough. Short stockings deform the foot, keep the toes bent, make the toes overlap, throw the big joints out of position, often causing bunions. However, a stocking that is too long will crowd the feet and make a rough, uneven surface for walking.

The foot is a natural part of the body; the shoe is an artificial covering. It is wise, then, to make the shoe conform as closely as possible to the normal shape of the foot. If feet, undeformed by misuse or poor shoes, are brought together side by side, it will be found that the inner sides make contact from heels to great toes. A shoe of proper design permits the same contact. The inner borders should be straight and meet right to the end of the toes.

Humans who walk on soft, springy turf have much less foot trouble than those who tread on hard unyielding pavements. Our shoes should form a cushion to save some of the jar and shock of hard pavements. A fairly heavy sole is usually more effective for this purpose than a very thin one. The rubber heel manufacturers are right in urging the use of their product to save the body jar. The rubber is resilient and does absorb shocks. A leather heel is the second choice, and a wooden one the least desirable of all. These are entirely without elasticity and subject the body to jars with every step.

High heels have been a source of argument for years. Many women claim they cannot wear anything else with comfort. Consider what would happen if an upright post a foot square and six feet high was elevated three inches from the ground on one side. It would fall over. Our bodies are subject to the same laws of physics as other bodies. We, too, would fall over if tilted on a three-inch heel, if we did not use muscular effort to remain upright. This effort distorts the spine and displaces the organs of the body and pelvis. High heels throw the weight of the body on the front arch of the foot. They are a fruitful source of the most common foot ailment of women—a depression of the anterior arch causing callous spots and areas of severe pain. High heels will cause the large muscles in the calves of the legs to shorten and contract from lack of use. Women who have worn high heels for a long period complain of racking pain when they attempt to wear well-designed shoes. The solution is gradual reduction of the heel until it reaches a sensible height. This re-educates the leg muscles and gives them an opportunity to become strong from exercise. As well expect an arm taken from a plaster cast to do full service at once, as expect a crippled, weakened leg

muscle to do full duty. Both must be restored to function slowly.

A shoe should be made from material that will permit a certain amount of evaporation of the normal foot perspiration. Calfskin is durable and usually good-looking, but not porous. Suede is open to the same objection. Patent leather is not warm for winter wear, and it is also nonporous. For general utility wear, a glace kid is most acceptable. It wears well, is somewhat porous, and is soft, yet supporting to the feet.

The shoes should be long enough and wide enough to permit the toes to lie straight and slightly separated. They should be roomy over the toes and snug around the heel and instep. But do not overlook the fact that a too-loose shoe is as harmful as a too-tight shoe. Do not take a shoe salesman's word for the fit of a shoe. Buy them when you have time for a leisurely examination. Try on both shoes and walk in them. A shoe that is comfortable when you are sitting, may be too tight when the foot increases in size from bearing the body weight. Cheap shoes will be poor economy if they ruin the feet.

The feet should be as carefully groomed as the hands. After bathing, they should be carefully dried with a soft towel, especially between the toes. If the skin is very dry, a little petroleum jelly or cold cream may be rubbed between the toes. This

is particularly helpful to prevent the dry cracking with which so many people suffer during the winter months. The practice of cutting the toe-nails off in a rounded shape is a common cause of ingrown nails. Trim them off in a straight line across the top and not down at the sides.

The hit-and-miss purchase of "arch supports" and "arch-support shoes" is analogous to purchasing one's spectacles at the five-and-ten-cent store. In either case you may be fortunate and secure a perfect fit, but it is extremely unlikely. In all instances it is much wiser to have your aids to health and efficiency fitted and adjusted by some one who is familiar with your particular needs, and can see that you are getting the exact correction that is of most value to you. As glasses that give comfort and help to your neighbour are useless to you, so supports that assist him may not be of any value to you. Your foot ailments need individual diagnosis and treatment.

Beautiful, strong, healthy feet promote health, grace, comfort. Poise, ease, and grace are impossible to a body handicapped by crippled, aching feet. A natural, easy swing is the most beautiful walk, and usually accompanies an erect, graceful carriage. Allow the children to grow into beauty unhampered by bad foot habits, and correct your own foot faults. Good sense, sound hygiene, and patience will accomplish wonders.

The Perfect Shoe

If you wish to select the right kind of shoe
And preserve your good health and good nature too,
Six vital points you should observe with great care;
Shoes lacking in these you simply can't wear.

The first thing to look for in shoes of good rank,
That muscles may function, is a flexible shank.
The shoe fitted out with a flexible arch
Gives freedom in walking, and helps in your march.

The next thing to notice is straight inner line,
This matter in shoes will your judgment define.
These shoes give you service in sunshine and rain,
And their natural good shape will always remain.

If you want your appearance stylish and neat,
Something fit for the home, the school, and the street,
Adhere to these measures and make them your rule,
You'll have solid comfort; gain prestige in school.

But, oh, those high heels, and the harm they can do!
Cause muscles to shorten; make balance untrue.
A broad, flat heel, about one inch from the ground,
Is the kind to be worn the whole year around.

A whole list of troubles due to improper toe
Are suffered by those who really don't know
The comfort that comes from the shoe that's just right,
That doesn't cramp the arch or crowd the toes tight.

Then you must consider the cut of the shoe;
There are points to consider under this, too.
An oxford or slipper with strap or lace
Will plainly speak of the wearer's good taste.

—Mabel Plummer.

EDITORIAL



The New Zealand Earthquake and Our Aging Planet

ALTHOUGH the present year is still in its infancy a disastrous earthquake has been already registered among its events. Last year we received news of the earthquake of Pegu in Burma and that of Ariano in Italy. And now, within the last month, there has been a terrible convulsion in New Zealand. It is worth while noting that all three events have been registered within a period of twelve months—a fact which, we think, will cause many to reflect seriously upon the possibility of further visitations before 1931 closes.

As is usual in thickly populated areas, when badly affected by seismic disturbance, harrowing experiences have been related. Over two hundred deaths in the towns of Napier and Hastings have been reported, and in the case of persons injured the figures are much higher. There was a succession of violent shocks. Buildings collapsed, and others which were so much shattered as to be in a dangerous condition had to be demolished. Sailors were requisitioned in the hazardous work of demolition. At Hastings, at a busy shopping time, business premises crumbled with dense noise upon business staffs and customers. The screams of entrapped victims issued from scenes of ruin and desolation. Surgeons were compelled to operate without anaesthetics. At Napier, falls of earth from heights behind the town descended on buildings, and some of the shipping in the harbour suffered from the violence of a tidal wave. Fires broke out—extending the work of desolation. The combined population of the two towns at the time of the convulsion was about thirty thousand persons, and the distress at both places has been vividly pictured in the secular press.

This event is one of the sure evidences that the world is aging and painfully wearing out. This is the view of a scientist who has recently made a pronouncement upon the subject.

The following appeared in the news columns of a Bombay newspaper: "The disastrous earthquake in Burma has aroused widespread sympathy in Britain . . . This latest catastrophe has served to draw attention to a large number of natural calamities that have occurred in various parts of the world during the past few weeks, and the question has been asked whether it is possible to find one dominating cause. The famous meteorologist, Sir Napier Shaw, whose opinion was invited, expressed little doubt that the earthquake, such as that which had afflicted Rangoon and Pegu, was one of the many signs that the world was getting too old. 'We are getting earthquakes,' he said, 'because the

world is getting tired—tired of the work it has had to do for many centuries, tired of carrying its immense load which never grows lighter.'"—*Is the World Getting Old,* published in *The Times of India,* May 19, 1930.

There is a root cause for this decay in Nature that we see around us. In the beginning, when the earth was given to our first parents, it was the product of the Creator's skill. An inspired writer says, "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10:12.

Just retribution followed in consequence of their departure from the path of righteousness. The laws of God cannot be transgressed with impunity. Jehovah, in His infinite wisdom, upheld His Divine government—for all government that is worthy of the name is law administered and maintained. So we read, "Unto Adam He said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19. Yet redemption was promised. The judgment was mingled with a wondrous offer of mercy. Adam accepted the provisions offered in the promise of the gospel. Through the sacrifice of Christ he was to regain all that he had lost. But before the restoration of all things, he and his descendants would witness the dire results of his own transgression. His home for a very long time would not be what it had been. Only in the earth made new, after the resurrection day, where Christ shall reign eternally over His redeemed and sinless subjects, will the scars on the face of Nature be obliterated.

The Apostle Paul says, "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23. The existing evidences of the curse should have their salutary effect upon mankind. We must grasp the lesson that sin is not in harmony with the Creator's plan for human good.

Sin did not affect the human race alone. Is

there not clear evidence of this in the terrible blights that devour the field? Briars and noxious weeds are among the hardships that man has to contend with as a tiller of the soil. In the beginning it was not so.

Uninhabitable swamps and sandy wastes would never have been known to our world if Adam had never disobeyed the Divine command. Had it not been for his perverse step the earth would now be a garden of wondrous glories in plant life—yielding flowers and fruits in rich profusion.

Adam's kingship in the beginning was a wonderful provision for the happiness of every part of creation. He had dominion over the beasts of the forest, and wherever his eye roamed he witnessed scenes of peace and contentment. We read, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind, and God saw that it was good. And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 24-26. This power—once in Adam's hand—was sadly forfeited. Many of the beasts of the forest became savage and cruel. Even the modern scientist is not able to devise means of effectually controlling all the destructive pests that invade the farm and the plantation. Let the cotton planter come forward and he will tell you his tale of woe. Let the agriculturist of North India speak and he will tell you of his fight with the locust evil. How many there are who would like to have the power that their great ancestor wielded when he reigned over a perfectly adjusted creation!

As the result of the curse, man himself has declined in size and physical strength. In Old-Testament times there were nations of people who were evidently taller and more strongly built than any modern peoples. Bashan "was called the land of giants." Deut. 3: 13. And all who are well versed in Holy Scripture have read of the physical giants in the land of the Philistines. It has been computed that Goliath of Gath was nine feet and nine inches in height.

Consider, too, the matter of human longevity. Before the Deluge the span of human life was exceedingly long. Adam himself lived nine hundred and thirty years. What is our average span of life in comparison with that of the long-lived antediluvians?

And among the clearest indications of an aging planet we have typhoons, tidal waves, floods, earthquakes and volcanic eruptions. These changes in the condition of the earth are more than the result of human sin and the curse. They are signs of an approaching dissolution of our planet—an end which prophets of God have foreseen and foretold. A state of perfection is to take the place of that which is now imperfect.

Isaiah, who wielded the prophetic pen, recorded the following word of God, "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished." Isa. 51: 6. Another inspired writer also used the figure of the aging garment in the following prophecy, "I said, O my God, take me not away in the midst of my days: Thy years are throughout all generations. Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed." Ps. 102: 24-26.

Again, through Peter the message comes to us, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3: 13, 14.

Having, then, the assurance that this spoiled planet is to be changed, and having very definite Biblical predictions that a glorious renovation is to take place by and by, and knowing that a change of heart by the power of the Holy Spirit is required of all who would be subjects of Christ's eternal kingdom, let us make sure work of repentance, and trust in His power to cleanse and save us, and to transform us daily by the renewing operations of His grace.

Out of the Vast

*There's part of the sun in an apple,
There's part of the moon in a rose;
There's part of the flaming Pleiades
In every leaf that grows,
Out of the vast comes nearness;
For the God whose love we sing
Lends a little of His heaven
To every living thing.*

—Augustus Wright Bornberger.

The HUMAN Machine

A Fine and Marvellous Piece of Mechanism

*But—Like Most Machines—Dependent upon Outside
Supplies and Attention*

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

THE world at the present time is full of inventions, and every day brings something new. Man has certainly made many wonderful machines which claim attention and call forth admiration. In spite of all these, however, the human body still remains the finest and most marvellous piece of mechanism the world has ever seen.

We cannot here dwell upon the wonders of the body, its delicate structure, its separate units, its symmetry, co-ordination and harmony, together with its strength and power to resist wear and tear. Suffice it to say that the human body has many points in common with a man-made machine. A consideration of the more important of these features may help us to understand better the principles upon which the body is built and the rules which govern its working.

Engines Differ in Quality

First of all, we must recognize the fact that all engines are not of the same quality. It would be unreasonable for us to expect the same results from an engine costing a hundred pounds as from one worth probably ten times that amount. Yet that is partly the attitude we frequently take when comparing our constitution and habits of life with those of other people.

There is no doubt that some individuals are born physically strong while others are weak from birth. This is no haphazard gift of Nature. It is the working out of the unalterable law of cause and effect in our parents and fore-parents. The habits of life and manner of living of one generation are reflected in the constitution and disease-resisting powers of the next, and the maintenance of good health, therefore, should be looked upon not only as a duty to ourselves but also as a debt which we owe to posterity.

The Maker's Instructions

Every engine, whatever its quality, requires a certain amount of attention to keep it in good working order. Makers of most cars supply a book of instructions, or rules, a copy of which is given to every purchaser. The object of these instruc-

*"In common with
other machines, the
human engine is
dependent upon a
good supply of air."
(The source of
supply exhibited in
this picture is the
Godaverri Delta.)*



tions is to keep the engine in good running order for as long as possible with a minimum of trouble. Owing to the accuracy and perfection of modern machinery, any serious breakdown which occurs is usually due to failure on the part of the owner to follow out these rules.

The needs of most machines today are simple and easy to understand. They consist chiefly in some form of fuel to provide the power; a lubricant to lessen friction and reduce wear and tear of the working parts as far as possible; and the removal of the products of combustion.

How closely the human machine corresponds to the picture! We take food into our bodies to produce heat and energy by a process of combustion; the system is lubricated by fluids which we drink and, finally, waste matter is removed by the organs of elimination. This process, carried out in the human engine constitutes life, and t



rules which govern this intricate process are termed the laws of life and health.

Civilization and modern methods of living tend to make the requirements of the body seem numerous and complex, but this is the cause of many of our ills and worries. So many things which we deem necessary are really not essential at all. In fact those things really necessary for health and happiness are simple and easy to obtain, and if one is to live as long as possible and to have health and happiness while life lasts, it is absolutely essential to obey the simple laws which govern our being as laid down by the Creator of the human body.

Minimizing Wear and Tear

Every machine, however fine, will wear out some day, and its life is chiefly dependent upon three things. Firstly,

the quality of the vital working parts when the engine is new. Secondly, the manner in which it is treated by its owner, and lastly, the amount of time the machine is used.

Let us, then, consider some of these points in their application to the human body.

The strength of our constitution we need not dwell upon at length. We must make the best of what our parents and environment have given us, but while we may never attain to our ideal, we can greatly improve ourselves by careful attention to our habits. This should be our chief aim, only we must be patient and allow the body time to effect the change. The results of wrong living for many years cannot be remedied in a few weeks or even months, yet sometimes we take this unreasonable attitude and give up trying too soon.

Fuel and Power

The fuel question is one of vital importance and interest to all owners of cars. An engine depends for its life and power upon an adequate supply of the right kind of fuel. In the same way the human machine draws life, health and energy from the food it receives. We should, therefore, be very careful to supply the body with the right kind of food in proper quantities at the right time. Flesh foods and those containing large quantities of protein produce a large amount of "ash" or waste substances which clog the system. These foods are best omitted altogether from the dietary, but if taken at all their use should be limited to one or two meals per week.

Fruits leave practically no residue behind and should be taken liberally as should also green vegetables. Three meals a day are ample, and nothing should be taken between meals.

In common with other machines, the human engine is dependent upon a good supply of air. This air should be as pure and fresh as possible, and should be inhaled deeply into the lungs.

Importance of Lubrication

Next in importance to the fuel question comes lubrication. The life of the bearings of an engine is dependent upon a good lubricant. A poor grade of oil, or an insufficient supply means trouble sure and soon.

Some fruits and vegetables may be regarded in a certain sense as lubricators of the body, but it is water that keeps the joints supple and free from friction, and prevents the deposit of waste material.

Water is not improved in any way by the addition of such poisonous substances as alcohol, tea and coffee. In fact, these drugs must first be removed by the ever-watchful body cells before the water can exercise its beneficial and healing influence. There is no substitute for pure water. It not only brings life to all cells and tissues but it washes away waste products and gives health and tone to the muscles. At least two to three pints should be taken daily between meals.

An internal combustion engine requires decarbonizing from time to time. That is, some of the products of combustion accumulate (*Turn to Page 30*)

SINAI

and the BIRTH of a NATION

*Israel's Providential Contacts in God's Sublime
Plan for Blessing the Nations*

By Keld J. Reynolds

BABYLON, the seat of Satan, began at Babel. Spiritual Israel, the heirs of the kingdom of God, began with Abraham under the oaks of Mamre. To Abraham also was given the promise that he was to be the father of a nation. That promise met its fulfilment at Sinai, where God created a nation whose history was to be a living sermon on the text: "Righteousness exalteth a nation: but sin is a reproach to any people." Prov. 14:34. History presents no more awe-inspiring spectacle than the birth of a nation. And among the nations of earth none had a beginning that even approached in impressiveness and grandeur and importance that of the Hebrews, at Sinai, thirty-four hundred years ago.

On a plain at the foot of the tallest of the Sinai peaks are camped some three million people, fresh from Egyptian slavery and the Red-Sea deliverance. There is about them an air of tense expectancy and ill-suppressed excitement. They look often toward the peak of the mountain, to which their leader has gone up to meet God and get from Him the plan of their future conduct.

A bearded, stately, long-robed figure is seen descending the mountain side. The elders of the people answer his summons and go out to meet him, and the camp follows behind them. He mounts a protruding crag and addresses the people:

"Three days from now," he says, "the Lord will come down in the sight of all upon Mount Sinai. Sanctify yourselves and wash your clothes. And when the trumpet soundeth long ye shall come up to the mount. But take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death."

In the encampment are interested visitors. Miners are there from the numerous camps of the Pharaoh's mines of iron, copper, and turquoise in the Sinai range. Egyptian priests are there from the temple of the cow-goddess Hathor—the temple high up on a neighbouring peak whose smooth walls are covered with the inscription of a dozen dynasties. The miners are frankly awestruck; the priests are secretly so, behind their mask of supercilious contempt.

At the bidding of Moses, the people scatter and set about their preparations, feeling the nearness of God as they had not felt it since the night

of the passover, when they had sprinkled blood on their doorposts as a sign to the angel of destruction.

The Most Awesome Experience of the Race

Finally, on the third day, the signal blast of the trumpet is heard and the people assemble at the foot of the mountain. All are looking upward toward the peak, about which a dense cloud is rolled like a curtain. From the cloud lightning shoots at intervals followed by the awful muttering of the thunder. "The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Ex. 24:17. Soon they hear a voice coming from the cloud-screen, a voice the like of which they have never heard. Awe-inspiring, resonant, and commanding, it carries to the farthest edges of the human mass. It is the voice of God giving to man the moral law, Jehovah's Ten Words.

And God spoke these words in their ears, saying:

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." Ex. 20: 2-17.

The voice ceased. In awed silence the people withdrew, requesting their leader to be thereafter the spokesman for God. The experience had been too much for them. They had witnessed the birth of a nation,—their own—and they have received their fundamental law and their rule of life from Jehovah Himself.

These manifestations to Israel at Mount Sinai seem to have had a double purpose. First, they were to impress on the people the reality of the divine existence, the power and awful majesty of God, and His nearness to themselves. Second, they were to give the highest possible sanction to the laws that the people were to regard as an absolute obligation. The Jews might not have accepted any merely human legislator. They had to be convinced that all the laws and ordinances that Moses gave them were the laws and ordinances of God Himself.

Probably the sacrificial fires burned later and brighter than usual up in the temple of the cow-goddess the night after the giving of the law. The Hathor priests would be re-establishing their own confidence.

Later, under the influence of the suave, insidious suggestions of these priests, and demoralized by the long absence of Moses, who had gone up into the mountain to get detailed instructions from God for the governing of the people, the Israelites made a golden replica of Hathor. The vision of God and His nearness had made them feel painfully small and inferior. Now they felt much more comfortable and important in the presence of an object of worship that was the work of their own hands and to which they themselves had attached attributes. This, and not absolute ignorance of the existence of God, is probably the basis of paganism and idolatry. Whatever may be said of others, at least the Jews knew better, and they paid heavily for their lapse when later they were made to drink the dissolved symbol of their

sin. It must have been a bitter draught! And as long as they were camped at Sinai the taste of it must have come back to their tongues whenever they raised their eyes to the Hathor temple.

Whenever mankind faces one of its great moments—an event or a condition that is profoundly to affect human history—God always raises up a man to be His agent. In this case it was Moses. One of the despised race of the Hyksos, the "Child of the Water" became an Egyptian prince by adoption. And Egypt, land of civilization, of art, of science, of philosophy, gave up its secrets to the young prince. As a member of the royal family, and therefore a priest, he became versed in the arts and sciences and theology of the Egyptian cultivated class. Hebrew tradition states that he invented engines for building and instruments of hydraulics and surveying. He conducted military campaigns under the great Rameses II with such success that he became very

popular despite his plebeian origin. And then, through the accession to the throne of his foster-father, he became the crown prince. But he never forgot that he was a Hebrew. And when the time came for making a choice, he chose rather to suffer affliction with the people of God than to occupy the throne of the proudest nation of earth. Such was the man whom God commanded, after giving him forty years of spiritual preparation in Midian, to lead His people through the critical time of the birth of the nation, the period whose climax at Sinai we are considering.

Sinai marks not only the climax of Israel's formative period, but it is the point of convergence and divergence in the whole his-

tory of that people. The teachings and experiences of the fathers, and their own experiences in Egypt, were but a preparation for this. And in their desert wandering, as in all their subsequent history, whenever they needed to be reminded of their high calling, they were reminded of Sinai. Here the Jews were given a code of civil and judicial law that gave them a political entity as a theocracy, a God-kingdom. Here were laid down the foundation principles of all free government: that law must be accepted and supported, not by force, but by the conscience of the people themselves, and that reverence for God and recognition of His supreme authority is the very essence of good citizenship. And it was here that they were told that if they would be true to Jehovah He would be their God. Since a great enlightenment always carries with it (Turn to page 28)



Moses was a trained leader in a critical age and one of the most remarkable characters of history

Diseases *of the* KIDNEYS

Diet as an Aid to Recovery

By B. Lust, M.D.

THE kidneys are two glandular structures which extract water and certain soluble waste materials from the blood and pass them by way of the ureters into the bladder in the form of urine. The kidneys as well as the sweat glands in the skin are filtration plants which permit the passage of water and wastes through their structure, but prevent the passage of the corpuscles and food materials of the blood.

The kidneys, like all other organs or parts of the body, are subject to disorders from the presence of surplus wastes of an irritating character. A simple inflammation and congestion of these organs is called acute nephritis, and when this process is prolonged it becomes chronic. In this case the kidney passes off some of the more solid ingredients of the blood which show in the urine in the form of albumin, fat, white corpuscles, red corpuscles (blood). If abscesses form in the kidneys there will be pus in the urine.

Diseases of the kidneys are never primary conditions but are preceded by other disorders, perhaps of the liver or valvular heart trouble or arteriosclerosis. The immediate cause is overwork of these organs from excess pressure in the blood-vessels or an excess of irritating wastes or extraneous materials in the blood, intestinal toxins, drugs, etc.

Sometimes insoluble materials deposit in the kidneys, forming "gravel" or "stones" and called calculi. These stones may lodge in the ureter on the way to the bladder and block the passage of urine, seriously affecting the function of the kidney.

Another condition occasionally met with is a "movable kidney." The kidney is normally imbedded in fat which holds or anchors the kidney in place. When this fat becomes dissolved the kidney drops, falling slightly out of normal place. This may also occur as the result of injury.

The kidneys may also be affected with a tubercular process when that dread disease tuberculosis is present in the body.

Any disease of the kidneys is a serious matter as it prevents the normal discharge of poisonous wastes and very often permits the loss of the normal ingredients of the blood. If the passage of urine is entirely obstructed the patient will die of uræmia poisoning in a very few hours.

Analysis of the urine will tell us whether or not the kidneys are functioning properly, and if not, the abnormal products or quantities of certain products will indicate the cause of the trouble. In this short article we cannot go into the details of the subject.

However, we warn you not to rely on the symptoms of kidney trouble recited in patent

medicine advertisements. A pain in the "small of the back" does not necessarily indicate a disease of the kidneys. This may come from muscle strain, constipation, generative trouble, or sexual excess. People who have been heavy meat eaters or who have indulged too freely in alcoholic liquors, tobacco, sugar, candy and pastry or who have habitually taken physic are liable to kidney disorders.

Fasting and dieting to purify the blood are essential to promote the proper cure. The diet should consist largely of fresh fruits, and vegetables with a few nuts. Meat, eggs, cheese, bread, coffee, alcohol, tobacco, condiments, and salt must be entirely eliminated from the diet.

In case of calculi the patient should use plenty of grapefruit, oranges, lemons, and limes with two tablespoonsful of olive oil, night and morning. A diet of this kind will also help to restore a movable kidney to normal position.

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OUR HOMES

Words

A WORD of blame can make you sad,
A word of praise will make you glad.
Since words bring joy or grief your way,
Be careful of the words *you* say!

—Vera M. Crider.

Appreciate Their Obedience

By Mary S. Stover

MISS BALLARD is a grade school teacher of some years' experience. A fairly wide acquaintance with boys and girls made her soon rate very highly the young niece and nephew whose home she was visiting for the first time since they were babies.

Elma and Raymond were not only bright, sturdy and good-looking, but so well-mannered and obliging that Miss Ballard felt her sister should be a very happy mother. On the contrary, Louise was a worried, fretful, nagging parent. The sharpness with which she called the children from their play caused the listening auntie to wonder if their good behaviour might be just a cloak which they put on in her honour.

Both the children came in as promptly as little folk can be expected to tear themselves away from an engrossing game, but the frowning mother scolded instead of praised. Day after day this sharpness was so common that Miss Ballard finally put a half-teasing, older-sisterly question. "Don't you demand rather too much, Louise? See how respectful and obedient your youngsters are compared with all their playmates."

"Disobedience among the neighbours' children is my reason for holding Elma and Ray to strict account, explained their mother, soberly. "Most of the parents in this part of town are so easy-going that I feel called upon to take a very firm stand. If my children should once get to acting like the rest, there's no telling where it would end."

"I understand your reason, but let's study the question more. Whoever distrusts children tempts them to 'go lengths,' as the old saying is, whenever a chance comes. Your kiddies are too loving and fine to rebel, but over-strictness with them may endanger the sweet comradeship that means so much in family life. All children have a strong sense of justice, and they must know themselves to be far more obedient than the rest. Doubtless they ought to be; but why not praise them for minding so well?"

"Frances Willard's mother was noted for her habit of encouraging each child, yet when asked how she would do differently if living her life over again, she said: 'I should blame less and praise more.'

"Another counsel from long experience has

impressed me so much that you can take this sermonising for an attempt to share advice of which I myself was greatly in need! Louise, I was just overwhelmed with shame when a favourite instructor urged us teachers to feel more appreciation for what he called juvenile docility. This man pictured himself as watching any school ground when the last bell rang and the children, as he said, 'left the games they loved more than they loved to eat' for studies of little natural interest to them.

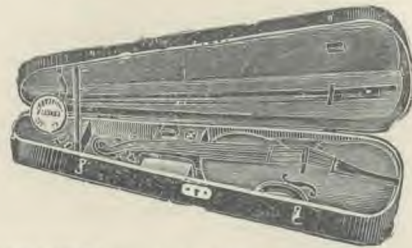
"Of course boys and girls should answer the school bell promptly: it is right to expect as willing response to every summons from the home door-way. Yet it often takes much self-control and good nature for them to drop what seems so important to them. Children are not unlike us. To understand their dismay we need to recall some time when we've been called away from a good visit or from a piece of work we were in a hurry to finish. I've found the memory of such times a very present help to patience with children who lagged a little; it makes me feel that those who come on time deserve a word of praise."

The young mother had stopped sewing. "I've had hundreds of such interruptions," she said, "yet have never considered how trying they might be for children. Being at the door has often served for an excuse to make Ray do some errand at that instant whether urgent or not. Thank you, sister."—*National Kindergarten Association, New York.*

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Healthland's Gateway

THERE was a commotion in Jack's sponge-bag. "I say," said Toothbrush, as his head protruded from the opening, "That boy is asleep, isn't he?"

"Yes, I think so," answered Toothpaste, as she came up beside Toothbrush.

"Well, look here. I am getting tired of this!"

"Tired of what?"

"Why, Jack's neglect, of course. There is nothing that makes me feel more miserable than not having enough work to do. Do you realize, my dear Toothpaste, that we have not been used once today?"

"I do," said Toothpaste mournfully, screwing her head round slowly.

"Yes, and not today only. Yesterday Jack gave his teeth only a hurried brush with us for half a minute. And last week we were used only six times altogether. It's atrocious! What can we do about it?"

"What can we do!" echoed Toothpaste. "That foolish boy! When will he realize our worth and make good use of us?"

"I did want to give him a piece of my mind today when he was talking to his big brother, didn't you?" said Toothbrush.

"I don't think I heard him. I expect I was dozing. What happened?"

"Well, it appears that he came down rather sadly at school today. They had a medical inspection, and all the boys were examined. Jack's marks were extremely low, and he felt very cross about it."

"Bad teeth did it, I know," said Toothpaste.

"You're right! It was his teeth. The silly boy doesn't realize that a mouth full of bad teeth is one of the chief passes into the land of ill-health. Once through that pass and all sorts of bad things might be encountered—diseased tonsils, rheumatism, indigestion, and heaps and heaps of things. He *must* not get into that land."

"Well, of course, he does not really want to go there, but all the same he is well on the way, little though he realizes it."

"The root of the trouble," said Toothbrush, "lies in the fact that he does not know what the gateway to Healthland is. If he knew I am perfectly sure that he would go through it joyfully."

"If only someone would tell him that the gateway to Healthland is the simplest thing—just a set of good, strong teeth, guarded from its many enemies by you and me, and by our friends from Fruitland, and by pints and pints of milk."

"How many people have entered into that beautiful land through that gateway and our faithful service! How——what's the matter?"

"Sh! get down, he's moving, he'll hear us."

There was a slight scuffle and then silence, as Toothbrush and Toothpaste settled down at the bottom of the sponge bag, to lie there quietly until Jack should bring them forth to guard his gateway to Healthland.—M.P.

The Little Helper

GRANDPA was sitting in the porch one warm spring day, when Tommy came in from his garden with two little wrinkles puckered right across his forehead.

"Grandpa," said he, "What is the use of toads?"

"What do you mean, Tommy?" asked grandpa.

"Because," said Tommy, in a disgusted tone, "I went out to sow some sweet-william seeds, because you know William is papa's name, and there was a great big toad right in the middle of my garden. I feel sure he is waiting there to eat up my seeds."

"Toads do not eat seeds," said grandpa. "Do you suppose that toad is not good for something?"

"You said the earthworms were little spades and dug my garden for me," said Tommy, thoughtfully. "But a toad can't dig, and I don't see what use he is."

"Well, then, I will show you," said grandpa.

So he went to the workshop, and chose four blocks of the right shape and size. He carried them to the garden, and built a little house of them beside a row of young runner beans. Then he gave the toad a ride on a coal-shovel from Tommy's garden to the little block house.

"This is Mr. Toad's house," said grandpa. "We will leave him here, and never disturb him."

The toad seemed to take kindly to his new quarters. He was often seen sitting in his front door and looking out with a very serious expression, winking his bright eyes and spreading out his fingers just as baby spread hers when Tommy counted, "O, u, t, out," on them. Tommy was very much amused, but still he could not see how the toad did any good.

"Mr. Smith next door says that the insects have eaten up all his runner beans," said grandpa, one day. "Why have they not touched ours, Tommy?"

Tommy did not know.

"How about our lodger in the garden?" said grandpa, smiling.

"Do you mean the toad?" asked Tommy. "Does he catch the insects?"

"If you watched him long enough, you would see," said grandpa. "When he sits in his front door, he is taking care of our garden, and when a trespasser comes along, the toad arrests him at once. The least that we can do for him is to give him a house rent-free, don't you think so?"

"Oh grandpa," said Tommy brightly, "is everything in the whole world of some use?"—*Edith M. Thomas.*

MEATLESS RECIPES

A Simple Menu for a Meatless Dinner

WE HAVE been asked to publish some menus for meatless meals; in this issue we will give a menu and recipes for a simple, nourishing dinner. These are given by a doctor's wife who has had long experience with a meatless diet in India.

Some people labour under the delusion that because they have discontinued the use of flesh-foods they must eat a larger amount of food to gain the necessary nourishment, and eat very heartily. This is unwise. The secret of success is thorough mastication and the eating of only a few kinds of food at one meal. The benefit derived from food does not depend so much on the quantity eaten as on its thorough digestion and assimilation.

The manner in which some cooks serve vegetables is deplorable. They should be cooked only until tender. Overcooking devitalises the food elements and destroys the natural flavours. Do not use soda to preserve the green colour of the vegetables when cooking or to assure them being more tender. Soda destroys vitamin C and as the vitamin problem is of such great importance all care should be given to preserve them.

Clear Tomato Soup.

Punjab Nut Loaf with Browned Onions,
Mashed Potatoes, Green Peas.
Cheese Savoury with Crisp Lettuce or Celery.
Orange Jelly with Cream.

TOMATO SOUP

1 seer tomatoes, 1 teaspoon salt,
2 cups water, 1½ teaspoons sugar,
2 bay-leaves, 1½ teaspoons Marmite,
1 small onion, 2 tablespoons flour,
2 tablespoons butter or coconut oil.

Cook the tomatoes, bay-leaves and water together until tomatoes are perfectly tender; rub through a strainer. Brown the onion and flour in the butter, gradually add the tomato. Dissolve the Marmite in a little hot water, add sugar and salt and stir in the soup. Bring to a boil and serve plain or with boiled rice.

PUNJAB NUT LOAF

2 cups crushed English walnut meats,
1 cup cooked *dalya* (crushed wheat),
1 cup cooked browned rice,
¾ cup milk,
½ cup cream,
1½ teaspoons salt,
3 eggs,
1½ tablespoons chopped onion,
1½ tablespoons butter or ghee,
2 teaspoons fresh sage or parsley chopped fine.

After washing the rice put it in a pan over a slow fire and brown it to a light golden colour before cooking. Cook 3 tablespoonsful browned *dalya* in two-thirds cupful of boiling water. Brown the onion in the butter, also the other seasonings and add the *dalya*. Mix this with the milk and cream, and the beaten yolks of eggs.

Beat the egg whites to a stiff froth. Fold the crushed nuts, also the rice into the milk mixture; then fold in the beaten white and turn the mixture into a buttered baking pan or small *degchi*. Bake for one hour in a moderate oven. When a rich brown, turn into a hot dish, garnish with parsley and serve with browned onions. Browned rice may be used altogether in place of the browned *dalya* or crushed wheat.

BROWNEED ONIONS

Slice six large onions into thin slices. Put two tablespoonsful of ghee or butter in a pan over a moderate fire and when hot drop in the sliced onions and brown to a very light golden colour. Now add two-thirds cupful boiling water. Cover and allow the onions to simmer slowly over the fire for thirty minutes, but not to brown. Salt and serve on the same hot platter with the nut loaf, if desired.

MASHED POTATOES

Wash and peel the desired number of potatoes; put on to cook until tender. Salt when almost cooked. Pour off any liquid remaining after they are cooked and use for soup. Mash the potatoes until all lumps are removed; add sufficient hot milk to beat up the potatoes to a light, creamy consistency. Add salt to taste and serve hot. If mashed potatoes are beaten too long they become sticky instead of light and fluffy.

GREEN PEAS

To cook green peas put on to boil in hardly sufficient boiling water to cover. When tender, the water should be mostly absorbed; season with butter, if desired. The fresher and more tender the peas the smaller the amount of water is needed to cook them.

CHEESE SAVOURY

1½ cups fresh breadcrumbs, 2 cups milk,
2 cups grated cheese, 2 eggs,

Place crumbs on the bottom of a well-buttered dish, cover with the grated cheese. Beat the eggs and add to the milk, add a little salt; pour over the ingredients in the dish and allow to soak for ten minutes before putting into a moderate oven. Bake as you would custard and serve hot.

(Turn to Page 30)



The

DOCTOR SAYS



Ques.—"I am subject to boils. What can I do to avoid them?"

Ans.—Boils result from an infection starting in a sebaceous gland, one of the little glands at the root of a hair. The pus germs, which cause boils, are frequently found on the skin.

Possibly more frequent and more thorough bathing may be an aid.

When a boil is coming to a head, it is better to keep over it a hot compress of 1 to 1,000 bichloride solution. This is much better than a poultice, as it will prevent the spread of the infectious material to the surrounding surface. When the boil is opened, wash the surrounding parts carefully with bichloride solution. This may prevent a series of boils following the first one.

I find it good practice when a boil is just starting,—when it is only a little "pimple,"—to dip a toothpick lightly into strong carbolic acid, wipe off the surplus, and then force the end into the centre of the boil,—into the sebaceous gland with its crop of infection,—and twist it around. Then I paint the surface with two or three coats of flexible collodion. This usually aborts the boil.

If the boil has progressed too far for this, it might be best to favour the rapid formation of pus by keeping on a moist, hot compress.

Some advise taking yeast internally and applying yeast to the boil, but I have seen no good results from this.

One who is constantly subject to boils is probably in a run-down condition and in need of a change and rest, perhaps a change of diet.

Ques.—"Could a bad nasal obstruction affect one's general health to any great degree? I have enlarged turbinates, with a large spur between the bones. Have never suffered from headaches, but after catching cold can hardly breathe through my nose. I sleep with my mouth open, and have frequent sneezing spells."

Ans.—I do not know that the obstruction of which you speak has anything to do with your other troubles. There is this about an obstruction in the nose: It is the place that is most likely to harbour infectious germs, which sooner or later stir up trouble elsewhere, such as rheumatism and other infections. It would seem advisable for you to have an operation for the relief of this condition, the operation not being at all serious if you have a competent surgeon. It is possible that the relief of this condition might be quite a help to you in other ways.

Ques.—"I am nearing sixty. My appetite seems to have failed me, yet I am gaining weight. Is this normal in old age?"

Ans.—As one approaches old age, the body activities usually lessen. This is normal. Metabolism or tissue change, also lessens, and as a consequence the appetite diminishes. Probably if one did not tempt the appetite with artificial flavours, there would be a gradual lessening of weight, and the machine would continue for years. But when more is eaten than is necessary, there is no longer the ability to burn it, and it is stored up, the weight increases, and the life is shortened accordingly. Extra weight is a liability to the aging.

Ques.—"Is a cold caused by exposure or infection?"

Ans.—Both. Recent experiment seems to show that there are two distinct types of cold, one caused by a very minute germ, so small that it is not visible under the ordinary microscope, and passes through a porcelain filter that holds ordinary germs. This type of cold is very infectious. The other type of cold, caused by some exposure or atmospheric change, cannot be transmitted to another by inoculation. That is,

apparently, it is not contagious or "catching." Probably in this latter type of cold there are "weak" germs of low virulence, which are constantly in the throat or nose, and which can cause infection only when the resistance of the tissues is lowered by exposure.

Ques.—"What is your opinion of milk as an exclusive diet for chronic stomach trouble?"

Ans.—Exclusive diets of various kinds, as the milk diet, the grape diet, the rawmeat diet, and others, have had their enthusiastic advocates, who claim marvellous effects from them, as is the case with every remedy that is advocated.

There is an advantage in living on one food for a limited time, as it serves to get rid of large numbers of bacteria, and gives the digestive tract a chance to get a new start. I am not sure but a one-food regime for a time is better than the fasting regime.

But such a diet is better taken for a very limited time, say a week, unless it be under the advice of a trained dietitian who knows the body's dietary needs.

Ques.—"Please prescribe some cure for an unpleasant odour of the feet."

Ans.—Put on a fresh pair of dry socks every day, and every evening bathe your feet thoroughly with soap and water, rinsing them in water to which has been added a teaspoonful of formaldehyde, say, to a quart of water. If you find this too strong, use it in greater dilution.

The formaldehyde will eventually destroy the germs which are causing the trouble, and will give you relief. But it is important, especially in warm weather, that you keep this up every day.

It might be better for you to use cloth shoes, or at least kid or other light leather.

Ques.—"Is there a cure for trembling fingers in one of good habits?"

Ans.—From the description you have given I judge that you are suffering from shaking palsy, or paralysis agitans. It is an old-age disease, rarely attacking young people. It is supposed to be brought on by anxiety, worry, exposure to cold and wet, and a number of other things, which after all are only guesses. It is essentially a condition of trembling, and often comes on after an experience of great emotion.

A person with this disease may live a comparatively long time, but I know of no cure for it.

Ques.—"Is there any remedy for rheumatoid arthritis of eight years' standing?"

Ans.—Your trouble is probably due to some infection of teeth and tonsils, and unless this condition can be remedied, you will continue to grow progressively worse.

If there have been actual changes in the character of the joints and new tissue formed, I do not think there is anything known to medical science that will have one bit of effect in changing or improving the condition. Your greatest effort ought to be along the line of preventing its further spread. I am sorry that I do not know of any effective treatment for rheumatoid arthritis when it has started.

Ques.—"How much and what should I eat to keep in good health during the change of life?"

Ans.—The change of life is a physiological process, and requires no special diet. One who has been eating properly before should not have to make a change, except that one growing older is usually less active and should eat less than before. It has been shown that the average person over thirty-five weighs more than he should for long life. That is, the average person shortens his life by eating more than he requires. This is known, because those who are about ten pounds underweight after thirty-five, live, on the average, longer than those who are heavier.

The Cure for Flatulence and DIGESTIVE TROUBLES

By H. Clements

FLATULENCE means gas or wind in the digestive canal, and is a common accompaniment of many digestive disturbances. In the normal digestive processes a certain amount of gas is produced, and its presence is regarded as a natural aid to the normal movement of the intestinal structures. When there is excessive formation of gas in the digestive canal, it may give rise to pain and disorder, and is, therefore, a symptom of some abnormal condition.

Seed Often Sown in Childhood

This condition is often seen in early childhood. When the infant has to adapt itself to solid foods a certain amount of flatulence takes place, and the passing of the wind causes no distress. But when this condition develops through imperfect digestion of food, the child may go through very difficult periods. The gas or wind accumulates in the bowels, particularly the colon, and produces the painful condition which is often spoken of as colic. The child will then become thoroughly unhappy, fretful, and be in obvious pain and distress until the distension is relieved. In bad cases it may give rise to attacks of vomiting. And it is thought by some that it induces convulsions in children who are predisposed that way. Certainly it takes all the joy out of life for the little one, and adds to the anxiety of the parents.

Flatulence Leads to Other Troubles

If nothing of a radical nature is done to eradicate the cause of the flatulence, it may persist into later childhood, and the foods and mixtures of substances that enter into the diet of the growing child will tend to keep the trouble going. The digestive disturbance that is at the bottom of the disorder will inevitably lead to constipation, with its consequent harmful effects upon the liver, kidneys, and other vital organs. If the child is of the neurotic temperament it will be kept in a fretful state of mind by the condition.

It must strike the reader that if flatulence is to be avoided, we must use our intelligence in taking care of the alimentary tract. The digestive apparatus is a marvellous mechanism that is constantly selecting and preparing food substances to keep up the integrity of the body. Wonderful chemical and physical processes are going on in the digestive tract practically all the time to maintain nutrition and repairs of the system. Yet how few people think of it in that way, or treat it with any kind of respect!

The Result of Abuse

In the course of an ordinary lifetime, the digestive canal is subjected to the most unnecessary

abuse. It is overloaded, distended, and disturbed because of wrong eating habits. It is harassed by wrong or unsuitable food combinations. It is subjected to foods that are too hot, and to over-spiced foods that leads to irritation. In short, we may truthfully say that it is rarely treated with any form of consideration. The result is that disorders must arise, such as flatulence, to compensate for the necessary physical and chemical adjustments.

If the power of digestion is to be normally maintained throughout life without such disturbances, we must be willing to pay some attention to physiological laws, which may be briefly defined as follows: The normal quality of foods; the proper quantity of foods; sensible combinations of foods; and the proper care of the muscular and nervous systems that control the digestive processes.

Overeating

Digestive disturbances may be brought about by taking foods in excessive quantities. Whether the foods are in their natural state, or otherwise, if the digestive organs are constantly overworked some breakdown is inevitable. In many cases flatulence is the direct result of excessive feeding, and no treatment will be of avail until the quantity of the food is lessened.

Continual overeating leads to imperfect digestion. This is followed by excessive acid production and the formation of gasses, which produce irritation and distension. At first, the body may assimilate a good deal of the excess food, and weight will be added; but, later on, the digestive processes will fail, and the blood stream will be filled with imperfectly digested materials. The only remedy for this state of affairs is to either fast completely for a time, or to lessen considerably the amount of food consumed.

Combining Foods

Apart from quality and quantity of foods, there is the equally important point of combining them sensibly. Many digestive disorders wait upon haphazard eating. Half the present-day troubles arise as a result of the way in which foods are combined. The so-called balanced meals consisting of meat, vegetables, milk puddings, fruit, etc., lead to digestive torments. Present-day diet needs, above all things, some means of simplification. Here are a few rules that may help those who suffer from flatulence or weak digestion. The protein foods should be eaten with cooked vegetables or salads, and not with starchy foods. Starchy foods, such as bread, rice, etc., must be eaten without much mixture, and only then when there can be

thorough mastication. Thorough digestion in the mouth is the main point with starchy foods. Fruit should be taken alone where there are digestive troubles. As a rule it combines well with milk and dairy products.

The Need for Rest

No matter how intelligently we may select our food, if the organism is below par, it must, in a measure, fail in its vital action of digestion and assimilation. When the body is thoroughly tired it cannot deal with the extra burden of food. The stomach and the intestinal tract is composed of muscles, and they participate in the general tiredness. To take food at such times is to court disaster. Like the rest of the body the stomach needs rest. Late suppers should be avoided. Nothing should be taken for three hours before sleep so that the body may be relaxed and refreshed during sleep. On the other hand, violent exertion after a heavy meal may lead to indigestion. People who have to work directly after eating should take a very light meal.

If due attention is paid to these simple rules of health many digestive complaints can be avoided. But, if they are not observed, such troubles as flatulence are sure to arise. There is a general slowing-up of the processes of digestion, gas is formed from the stagnating material, and the organs may be distended and strained in their task and position. In some cases there may be actual displacement of organs, which naturally tends to exaggerate the difficulties. Slowing up of the digestive processes means that the food residue is not passed from the body as quickly as it should be, and this means costiveness of the bowels. We then have the condition known as auto-intoxication or self-poisoning, which is the root of a great many ailments and diseases.

Active Treatment Necessary

Such a condition needs active treatment. If possible the patient should fast for a few days, or, if this is not practicable, take only fruit juice for two or three days. The bowels should be washed out each day, using an enema or douche of from one to two quarts of warm water, to which a tablespoonful of salt is added. This will usually give immediate relief to the flatulence, and will be more effective and safer than the method of using purges. Another measure of relief that can be recommended, if the flatulence causes pain, is the application of hot and cold packs over the abdomen. Simply wring out strips of flannel in water as hot as can be borne and apply over the area of pain. Then apply dry material on the top and place a hot-water bottle in a position to keep up the heat. This may be repeated several times, and then the cloth may be wrung out in cold water and applied in the same way, except that the hot-water bottle is not used. The cold bandage may be kept on all night if it gives relief.

Diet

When the acute attack has subsided, the diet must be most carefully selected. For a few days after the fast it will be wise to keep to a very

simple diet. One or two articles at a meal is sufficient. A baked apple with a little cream may be taken. Or a couple of pieces of dry brown toast, and butter. Or a little cooked natural rice with butter. As the condition improves, the diet may be expanded, but it is well to keep to a simple diet for a little while. The following may be considered as a good outline of a general diet in such cases. Naturally it may have to be modified in individual cases:—

BREAKFAST: Fruit and milk, if milk agrees with the patient. Or, well-toasted bread with a little butter. Or, baked apple, or soaked figs, or prunes with cream.

LUNCH: Meat or fish, or a substitute if a vegetarian, with steamed vegetables or salad.

LAST MEAL: The same as breakfast, or some starchy food, such as baked potato or rice, with a little salad.

It will be a good plan to keep the solids and liquids apart, so as to render digestion more complete. If a warm drink, for instance a coffee substitute, is taken, it is better to take it before rather than with the meal.

Exercise

General health-building measures are particularly important in this trouble. Sedentary workers should try to increase their amount of exercise and get into the open as much as possible. A few exercises taken whilst lying on the back are extremely helpful in toning up the abdominal muscles and organs. They should be performed in the early morning and just before retiring.

Flatulence is not in itself a disease. But it is a sign that things are not as they should be in the alimentary tract. If such symptoms are taken in time, and corrected, many more formidable diseases may be avoided. The use of palliatives in such cases is a great mistake. The *only remedy* lies in adjusting the habits and life of the individual so that normal function may be restored.—*Health for All.*

Rothschild's Maxims

THE elder Baron Rothschild had on the walls of his bank the following maxims. They are worth copying:—

Shun liquors.
Dare to go forward.
Never be discouraged.
Be polite to everybody.
Never tell business lies.
Employ your time well.
Be prompt in everything.
Pay your debts promptly.
Bear all troubles patiently.
Do not reckon upon chance.
Make no useless acquaintances.
Be brave in the struggle of life.
Maintain your integrity as a sacred thing.
Never appear something more than you are.

—*Selected.*

How

CHURCH *and* STATE

Work Together

Should Religious Liberty Be Curtailed?

By E. Hilliard

MOST of the non-professors of religion who have become conversant with the workings of a union of the State with the Church in times past are strongly opposed to the idea of such a combination in the present. Their opposition is well grounded, for it is based on the shameful and causeless shedding of innocent blood. If those who claim no connection with Christ, the Prince of Peace, are thus wisely against such a prostitution of State power, then why should not every professed follower of Christ be opposed to it for the same reasons?

It would seem that the lessons, written on the pages of past history, of the working together of these two powers, and of the peaceful, prosperous times that both have enjoyed when kept separate, would be sufficient to induce politicians to keep within their prescribed and proper sphere by protecting citizens in the enjoyment of their religious and civil rights, and to persuade the Christian to work in his Heaven-appointed spiritual realm for the upbuilding of man's moral nature and the ultimate salvation of the soul. Let us notice what has been the result when the State has lent a hand to the Church to build in the spiritual realm.

In old Scotland, in the year 1666, "fines, laid upon those who refused to attend the Episcopal worship, were levied by military force, and soldiers were quartered on the unhappy people until the uttermost farthing was paid."—*British History*, by Collier, p. 231.

In those days many religionists in England, when the doctrines held by their enemies were in the ascendancy and were backed by State law, were put to death in the most cruel manner.

In 1673 the Catholics of England were debarred from office by a law which required all who held public appointments to take an oath against transubstantiation. A false report of a "popish plot" to assassinate the king and to massacre all the Protestants was sufficient to cause England to go mad with fear.

The historian says that "London was in a state of siege. It was an English 'reign of terror,' and the blood of Catholics was shed like water." Even the gray hairs of the old did not save them from the decree of the State. But when the Catholic religion gained the ascendancy, and its advocates secured state power, the state applied the law with equal rigour upon dissenters.

When any apostate church basely false to the teachings of Christ, has entered into an alliance with, and has obtained the aid of, the civil power, and has become victorious, she has treated her victims with far less mercy than the State does the captives she takes in war when working independently of the Church.

Christ, the Head of the Church, commanded His followers to do just the reverse of persecuting. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. But the mediæval church, instead of using the kindly weapon of prayer for those who were in darkness proved herself to be in far deeper moral darkness than any of her most bitter enemies, by inventing and putting into use terrible machines of torture. Shame on the intellect of the age that invented those cruel instruments to coerce honest hearted men and women!

In the United States of America, churchmen of high standing, with their knowledge of the shameful workings of that Church and State combination of past ages, are now doing their utmost to unite what should be kept asunder. This desire for such a union is rife, too, in other parts of the world. And what do we see as the result? Answer: the federation of the churches and the adoption of a universal creed, with Rome in the lead. Today the Vatican has formal diplomatic relations with thirty-five countries. In 1929 the Roman question between the Vatican and the Italian Government was solved by Italy's yielding to the Pope certain territory as his own sovereign state, known as the Vatican City. Rome is in the van and intends to keep there. Pope Pius XI, in a recent papal encyclical, said that Christian unity can be achieved only by return of all "would-be Christians" to the Roman Catholic fold, and their complete acceptance of, and obedience to, the authority of the Roman See.

Every step toward the union of Church and State is satanic in its origin. All force in matters of religion is un-Christlike. It was the ire of the dragon that drove England's faithful Christians across the sea to Plymouth Rock in North America.

Christ did not call upon Cæsar to defend the tenets of the faith which He taught. He did not invoke the sword of State to defend the faith. How different are the principles which He taught

from those advocated by many of the false under-shepherds of today! He said, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12: 47.

When Peter was defending the gospel by the sword in the garden of Gethsemane, Christ healed the ear which that disciple had severed from a member of its crowd and then said to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26: 52. This principle is reiterated by John, the prophet of Patmos, in Rev. 13: 10: "He that leadeth into captivity shall go into captivity: "He that killeth with the sword (religiously) must be killed with the sword." Christ has plainly stated that if His kingdom were of this world His servants would fight. See John 18: 36. All who advocate the enforcement of religious laws by the State to support religious institutions are opposing the principles of Christ's kingdom and are assisting Satan in his cruel work of persecution. Such poor, deluded leaders have forsaken the basic principle of the Christian's faith, and, while professing to lead the people in the narrow, self-denying way to the gates of Paradise, their feet, and those of their deluded followers, are treading the broad road of self-indulgence and spiritual pride that leads to eternal death. Pastors and people should carefully scrutinise the workings of the Church in union with the State and then use all their influence to keep them forever separate.

Any church, or federation of churches, that succeeds in gaining control of State power to protect religious institutions thereby enters the arena of strife, the sword of which is two-edged, and is always wielded with a reflex action; for it is a weapon which has frequently been found to be more dangerous to the one who uses it than to those against whom it is wielded. Religion never should be established and ruled by the majorities. It is an individual matter between God Himself and His worshippers. Popular theology has frequently undergone changes. The religion in the ascendancy in one decade has in the next become unpopular and stood in the minority. Then the persecutor has become the persecuted. *But true religion never becomes popular in any age and never persecutes.*

Let all followers of Christ studiously avoid the least approach towards union of Church and State.

Sinai and the Birth of a Nation

(Continued from page 19)

a correspondingly great responsibility, it became Israel's task to carry its spiritual light to all the nations of earth. And it was at Sinai that the Jews were prepared for this mission and were given their commission.

The great nations of antiquity, Israel, Egypt, Chaldea, Greece and Rome, were all schoolmasters. Through national discipline they all achieved at home some essentials of culture, which they then

transmitted to the races on the fringe of civilization who had had a less fortunate upbringing. And their achievements have lived on, long after they themselves have turned to dust. Israel was the greatest schoolmaster of them all, for Israel made the most important contribution. Science and mathematics we owe to Egypt and Babylon, art and philosophy to Greece, and government to Rome, but salvation is of the Jews. The other nations had gods, but Israel had God.

And God, after instructing Israel at Sinai, placed them at the crossroads of the nations, that His people might reveal Him to the world. It is a mistake to think of the Jews as a separate people in a geographical sense, as if they were isolated from the world. Their position in Palestine brought them into constant contact with the nations around them. Diplomatic missions and the caravans of trade from Egypt to Babylonian and Persian centres in the east, and to Asia Minor and the Ægean lands to the north, had to cross their lands. It was a true instinct that led them to mark in their temple enclosure the centre of the world. That circle of marble pavement surrounding a low pillar did mark it then. How much it must have meant to the ancient world to have had, through the ages, in the very centre of its active life, a people who conceived of the world as related in all its functions to God, and who gradually built upon this idea and from divine revelation the Old Testament, that remarkable diary of God, in which are recorded His dealings with mankind and the principles behind those dealings.

Only an ash heap marks the location of the temple of the Hathor priests of Sinai. Mankind has forgotten the cult of the cow. But the word of God that was given at Sinai stands forever, the measure of the civilization of nations and of the righteousness of man, the greatest single influence that has ever been brought to bear upon human contact.

This completes the third study of the hand of God in human affairs. To repeat the object of the series: it is to trace in history the great conflict between good and evil, the latter represented by Babylon, the former by Jerusalem, the city of the great king. The conflict is to end in the final triumph of Jerusalem. In Nimrod the rebel we saw the founding of Babylon; in Abraham, the prophetic founding of Israel. And now, at Sinai, we have seen the actual tangible birth of the nation that was to symbolize the power of good and of God in the conflict of the ages, and that was to bring even to Babylon itself the opportunity to repent. This missionary contact we are to study in the next number of the series.

As we need food to sustain our physical strength, so do we need Christ, the bread from heaven, to sustain spiritual life, and impart strength to work the works of God. As the body is continually receiving the nourishment that sustains life and vigour, so the soul must be constantly communing with Christ, submitting to Him, and depending wholly upon Him.—*Ellen G. White.*

Rheumatic Troubles

(Continued from page 7)

touching, but radiant heat or soda or salt water sponging may relieve. When the acute symptoms subside, a simple diet of green vegetables, potatoes, salads, and a little cereal must be adopted for a while. I usually allow fruit in muscular and articular rheumatism but forbid it in sciatica and so-called neuritis. Also, no fruit may be taken in rheumatism of the bladder. In some cases of joint rheumatism fruit is not helpful. If the fruit-juice diet is carried out in rheumatic fever, and suppressive remedies such as salicylates forbidden, then recovery should be rapid and no cardiac complications should occur. There are innumerable people suffering from valvular heart disease as the result of the wrong treatment of acute rheumatism. By means of careful dieting (always vegetarian) sufferers from valvular heart disease can be greatly assisted, and the problem of the cardiac cripple should not arise.

It is my belief that the development of the heart complications would be largely eliminated by the adoption of natural methods of treating this complaint.

With the less acute forms of rheumatism the diet need not be so drastic, but in all cases, tea, coffee, alcohol, tobacco, flesh foods, sugar, and all artificially sweetened foods, much milk, white bread, much salt, and much sweet fruit must be avoided. Epsom-salt baths, graduated exercise, massage, sunlight, the use of soft water are all helpful in particular cases. Of the foods most helpful to the cure of rheumatism are green vegetables, especially celery, leeks, and potatoes. The peel of the potato is said to contain a solvent for uric acid. Lemons are often of help, but I do not advise taking large numbers for an extended period. I usually ration milk for all purposes to half a pint a day.

A fruit breakfast, potato and vegetable dinner, and salad, and cereal and nut, or cream-cheese evening meal is a rough outline of the plan of diet.

Rheumatoid Arthritis

Rheumatoid arthritis is one of the most obstinate complaints. I have rarely seen it improve after the removal of septic foci or the use of vaccines, autogenous or otherwise. With strict dieting and patience a large proportion of cases do well. The prospects of cure depend upon the age, degree of deformity, and state of circulation of the victim. Mild cases clear up in anything between six and eight months. Moderately severe cases may take two, three, four, or even five years to get well. I have seen many cases that have tried everything but natural methods for from ten to twenty years and still have not been benefited. Rheumatoid arthritis in the wrists and knees is fairly amenable to treatment, but in the spine and hip, the latter especially, it is obstinate, and hence, of course, takes longer to clear up.

Prevention of Rheumatic Troubles

The question of prevention answers itself. Moderation in food and, if possible, the complete

avoidance of dead foods, such as flesh, white bread, chemical sugar, alcohol, etc., with the observance of a diet containing as much living food as possible, *i.e.*, raw fruit, salads, vegetables, nuts, fresh dairy produce, and whole cereals. Regular exercise is necessary, with proper clothing, avoiding especially heavy wool and flannel next to the skin. Sun and air baths in the summer and occasional vapour or Turkish baths in the winter are helpful. Attention to the prevention of intestinal stasis, by diet and exercise, is of the first importance.

I am convinced that when civilised people settle down to living approximately as nature intended them to do, there will be little if any rheumatism. It is largely a preventable malady.

Paul's Farewell Meeting at Troas

(Continued from page 9)

i.e., at home; two Latin versions, the Vulgate and that of Castello, *apsud se*, with one's self, at home; three French translations, those of Martin, Osterwald, and De Sacy, *chez soi*, at his own house, at home; the German of Luther, *bei sich selbst*, by himself, at home; the Dutch, *bij zich zelven*, same as the German; the Italian of Diodati, *appresso di se*, in his own presence, at home; the Spanish of Phelipe Scio, *en su casa*, in his own house; the Portuguese of Ferreira, *para isso*, with himself; the Swedish, *naer sig sjelf*, near himself."

The Greek word "*thesaurizon*" translated "lay . . . in store" in our English versions means "to treasure up." This word refers to a private collecting of laying up of funds, not to a public collection. The Christians at Corinth at the beginning of each week were to figure up their profits and losses for the week just past, and were to "lay . . . in store" or "treasure up" at home some portion of their material blessings for the fund that Paul was raising for the poor brethren at Jerusalem.

Dr. Augustus Neander well remarks: "Paul, if we examine his language closely, says no more than this: that every one should lay by in his own house on the first day of the week, whatever he was able to save."—"History of Planting and Training of the Christian Church," Vol. 1, page 158. He further says, on the same page of this volume, "In this passage we can find no evidence for the religious distinction of Sunday."

CHRIST, the Son of God, *has* come down from the cross, as they challenged Him. But coming down, He has fastened there in His place the world that taunted Him. Struggle as it may, it cannot unloose itself from its condemnation, from the fact that it has killed its Prince of life. The cross of Jesus Christ must save—or destroy. The world must be reconciled to God, or it will perish. On the foundation laid of God in Zion men will either build or break themselves for ever. The world that hated Christ and the Father, the world that Paul cast from him as a dead thing, cannot endure. It "passeth away, and the lust thereof."—Professor G. G. Findlay.

Published Monthly by
THE ORIENTAL WATCHMAN PUBLISHING HOUSE.
Post Box 35, Poona, India.

P. C. POLEY, *Editor*

Single Copy. 8 Annas.

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

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

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

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Published and Printed by J. C. Craven,
at and for the Oriental Watchman Publishing House,
Salisbury Park, Poona. 532/31

The Human Machine

(Continued from page 17)

and have to be periodically removed or the engine would become choked and cease to function.

The human body by the aid of such organs as the liver, kidneys, skin and bowels, accomplishes this process for us daily. How important it is, therefore, that these organs be kept perfectly healthy so that those substances which the body cannot use may be got rid of as quickly as possible. Failure to accomplish this is bound to bring ill health sooner or later. These organs must be encouraged by exercise, by bathing, by copious water drinking to flush out the kidneys, and by a regular, daily action of the bowels.

General Care

Lastly, the length of time the human machine will last, or even run satisfactorily, depends largely upon the care with which it is handled. Very few engines would keep in tune for long if run day and night. The human body is a most delicate structure and in common with other pieces of intricate mechanism it requires rest. It should receive not less than eight hours a night, and more will often

be found beneficial. The observance of this point almost more than any other, will tend to lengthen life. It is most interesting to note how very much longer an engine will last which is allowed frequent periods of rest than will one which is worked incessantly.

The brain, or governor of the human machine, is especially delicate, and its wonderful cells need considerable and regular periods of rest. Nature has protected it externally from damage by surrounding it with a strong, dense structure. Let us see that we keep the brain healthy, vigorous and clear, preserving it from internal damage by exercising it only on the purest and noblest of thoughts and the finest of aspirations. This will develop character which is of even greater importance than the physical state of our bodies.

Last of all, remember that in the case of the human machine we cannot obtain "spare parts." Substitutes for teeth and limbs there are, it is true, but once our vital organs give way the whole body becomes crippled and in a state of breakdown. Remember, therefore, that prevention is not only better but easier than cure. Treat the body with respect and care, and it will serve you well. Live up to the laws of life and health which were ordained by the Maker of the human body and which today still control its every movement. Failure to do this will bring disease. Obedience means that you will live long and die happy in a good old age.

Meatless Recipes

(Continued from page 23)

ORANGE JELLY

1½ cups orange juice, 4 tablespoons water,
3 tablespoons lemon juice, ½ cup sugar,
1 cup cooked vegetable gelatine.

Mix all the ingredients and add the hot vegetable gelatine. Stir until sugar is dissolved. Pour into moulds wet in cold water and allow to stand until firm.—F.

New Ideas on Curing Colds

(Continued from page 4)

lively." Get at it early, and prevent lots of grief. And remember that a cold is an infection. Build up a two-fisted resistance; don't lower it by antiquated methods.

Acknowledgment

We are glad to give credit to the G.I.P. Railway Publicity Bureau for the beautiful picture entitled "Sunset at Kalpi" appearing on the front cover of our November 1930, issue. We regret the unintentional error made at the time in the credit given.

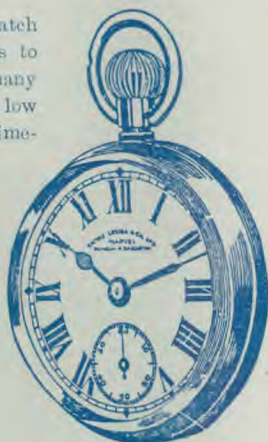
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